

A close-up portrait of J. Krishnamurti, an elderly man with white hair, looking slightly to the right. The background is a warm, golden-brown color.

J. Krishnamurti in Saanen 1961 – 1985

“When the me
is absent, totally,
there is beauty.”

J. Krishnamurti

14. 12. 2019 –
12. 04. 2020
Tuesdays – Sundays
14.00 – 17.00

MUSEUM DER
LANDSCHAFT SAANEN

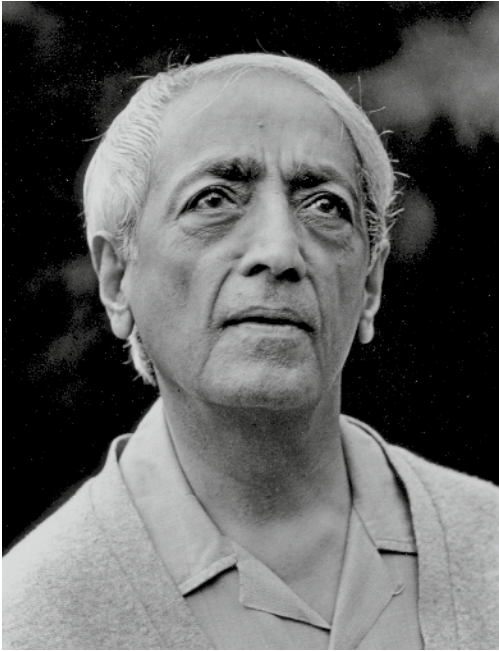


Photo by Mark Edwards © KFT

Jiddu Krishnamurti (1895–1986) was born of Indian parents, educated in England, and gave talks around the world. He claimed allegiance to no caste, nationality, or religion and was bound by no tradition.

His extensive teachings are published in more than 75 books, 2000 audios and 650 videos. Thus far, over 4 million copies of his books have been sold in 22 languages. Together with the Dalai Lama and Mother Teresa, Krishnamurti was declared by Time magazine to be one of the five saints of the 20th century.

He travelled the world for 65 years speaking to large audiences until the end of his life at age 90. He rejected all spiritual and psychological authority, including his own. He maintained that it is necessary for human beings to free themselves from their age-old conditioning through the direct understanding of the working of their minds. This self-knowledge might then bring about a profound change in human consciousness. It was clear to him that no political, social or economic strategies can transform the chaotic and violent world into a life of goodness, love and compassion. It can only be transformed through a total inner revolution brought about through direct observation and insight.

Krishnamurti's stature as an original religious philosopher attracted traditional and non-traditional thinkers. He bridged science and religion. Heads of state,

eminent scientists including the theoretical physicist David Bohm, psychiatrists, psychologists, religious leaders and literary figures engaged in dialogue with him. Students, teachers, and millions of people from all walks of life came to hear him speak and read his books. He avoided jargon and used simple language so that specialists and lay people alike could follow his explorations of the human condition, the field of thought and time, and such deeper dimensions as death, creation and the sacred.

He established foundations in Britain, India, the United States and Spain, with the express intent of preserving and protecting the integrity of the teachings and of disseminating his work, without the authority to interpret or deify the teachings or the person.

He also founded schools in India, Britain and the United States to explore his holistic vision of education. He wrote: "Surely a school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary, but a school includes much more than that." This education is concerned with the flowering of the total human being in wholeness and freedom. It is the awakening of sensitivity, affection and intelligence beyond mere talent and academic and technical skills. It is to learn the art of living, not just the means to earn a living.

He set up study centres where his work can be researched and inquired into in the company of others and in a totally non-sectarian spirit of inward recollect- edness and universal concern.

He said of his work: "There is no belief demanded or asked, there are no follow- ers, there are no cults, there is no persuasion of any kind, in any direction, and therefore only then we can meet on the same platform, on the same ground, at the same level. Then we can together observe the extraordinary phenomena of human existence."

*adapted from an introduction
by Kishore Khairnar, KFI*

Krishnamurti in Saanen

In the summer of 1961 Krishnamurti (K) joined Vanda Scaravelli at Geneva and then on to Gstaad where she had rented a large furnished house, Chalet Tannegg. A small gathering had been arranged for him at the Landhaus in the neighbouring village of Saanen. There were nine meetings altogether, and the Landhaus, holding about 350 people, was full at each one, with 19 nationalities represented. Aldous and Laura Huxley went several times to hear K speak ... 'among the most impressive things I ever heard,' Huxley wrote.

In August an official committee was formed for the purpose of inviting K to speak at Saanen in 1962, and subsequent years, and making arrangements for the gatherings. Madame Safra, who lived at Chalet Isabelle in Gstaad, where K had stayed with her in 1957, supplied the necessary Swiss address for legalizing the committee under Swiss law. The ever-increasing numbers attending each year found accommodation at Saanen, including in its camping ground, or in other villages nearby.

In summer 1962 the second gathering was held, in a tent with a pre-fabricated dome invented by Buckminster Fuller. Holding about 900 people, it was erected on the Saanen air-strip and hired for 10 meetings. After the talks there were also some small discussion meetings in the Bellevue Hotel.

During summer 1963 K gave 10 talks in the same domed tent, situated now by the side of the Saanen River, where the Saanen Gatherings were to be held thereafter. This site (now the Saanen football pitch) is close to a railway and K had to pause three times during an hour's talk while the noisy little train went by. The talks were again followed by a week of daily discussions with a small group at the Bellevue Hotel. Yehudi Menuhin and his family, who were staying at Gstaad, came to lunch one day at Tannegg, and another day Charles and Anne Lindbergh lunched there.

The land on which the tent was situated each summer – 1¾ acres, with a river flowing by and woods on two sides – could no longer be rented after 1964, because the owner wanted to sell. Consequently the Saanen Gathering Committee decided to buy it for the purchase price of \$50,000.

By 1968 the domed tent was wearing out and was replaced by a new pavilion made of rigid corrugated plastic sheeting, with terraced seating and windows

of nylon netting to give more air. In 1976 staff and students from Brockwood Park began recording the talks. And by 1984 the larger tent hardly held the crowds who came to Saanen.

Also by 1984 Chalet Tannegg had been sold (and later would be torn down), so Vanda and Mary Zimbalist, K's friend and personal assistant, rented Chalet Horner in Schönried. K, missing Tannegg after

so many years, continued to take his usual afternoon Turbach walk through a wood to the river. Each time they came to the wood, K would ask aloud, 'May we come in?'



In the Saanen Gathering tent, July 1985

Photo by Mark Edwards © KFT

For the summer 1985 talks K stayed in Chalet l'O Perrevoué in Rougemont, rented for him by Friedrich Grohe. There was a sense of euphoria that summer, perhaps because of the beauty of the weather; the crowds were larger than they had ever been. At the beginning of the last talk it was announced that after 25 years there were to be no more gatherings at Saanen.

Later that day K began the first question and answer meeting characteristically: 'I have been told that there are so many people who are sad leaving, ending Saanen. If one is sad it is about time that we left.' Two days later, at the third question and answer meeting, he spoke warmly: 'We have had the most marvelous days, three weeks of it, lovely mornings, beautiful evenings, long shadows and the deep blue valleys and the clear blue sky and the snow. A whole summer has never been like this. So the mountains, the valleys, the trees and the river tell us goodbye.'

Abridged and edited from The Years of Fulfilment and The Open Door, volumes 2 and 3 of the authorised biography by Mary Lutyens

Krishnamurti Philosophenweg



When we say we see a tree or a flower or a person
– do we actually see the tree,
or do we see the image that that word has created?

Talk 3, Rishi Valley, 11 November 1967



The way you perceive is what you are.

The Urgency of Change, 'What Is'



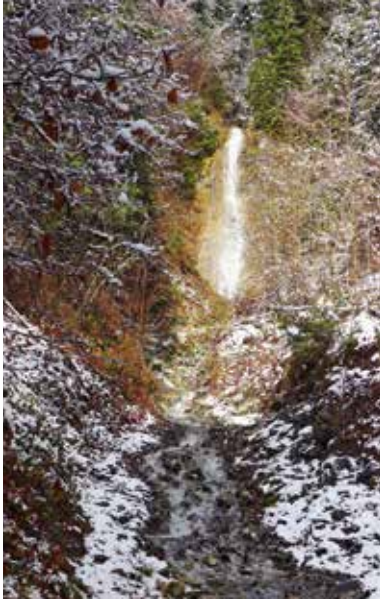
*I*ntelligence is not personal, is not the outcome of argument, belief, opinion or reason. Intelligence comes into being when the brain discovers its fallibility, when it discovers what it is capable of, and what not.

The Awakening of Intelligence, p. 412



*B*eauty is that state in which the mind has abandoned the centre of self in the passion of simplicity.

Life Ahead, pp. 21–22



The security that thought
has created
is no security.
This is an absolute truth.

Talk 4, Saanen, 20 July 1975



When the me is absent, totally, there is beauty.
Then one's relationship to nature changes completely;
the earth becomes precious, every tree,
every leaf, everything is part of that beauty –
but man is destroying everything.

The Wholeness of Life, pg. 197



How extraordinarily important it is that there should be at least some who do not belong to any particular group or race or to any specialized religion or society.

Talk 5, Ojai, 11 June 1944



When you watch attentively, with diligence, there is nothing to learn; there is only that vast space, silence and emptiness, which is all-consuming energy.

Krishnamurti to Himself, 19 April 1983



When the mind realizes the limitation,
the narrowness, the finiteness of thought,
then only can it ask the question:
What is truth?

On Nature and the Environment, p. 62; from a talk in Saanen, 13 July 1975



To understand the whole nature of the trap
is to be free of it; no person, no system,
no belief can set you free.

Commentaries on Living: Third Series | 'Voyage on an Uncharted Sea'



Why does thought not realize it
is mechanical?

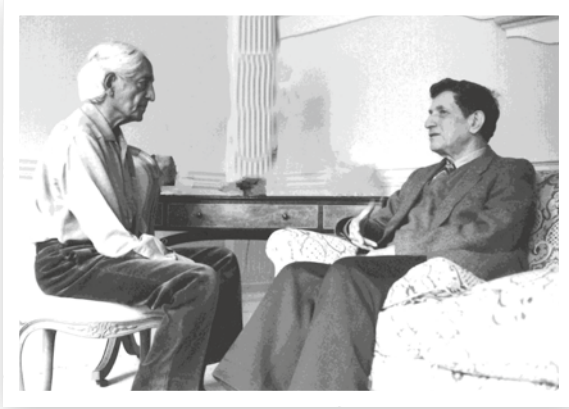
Fire in the Mind, p. 68



You cannot capture the immeasurable.
Your hands, your mind, your whole being must be quiet,
completely still, to receive it. You cannot seek it,
because you do not know what it is.

Collected Works XI, Madras, 6 December 1959

Longer Quotations from Krishnamurti's Work



Krishnamurti speaking with theoretical physicist David Bohm

Photo by Mark Edwards © KFT

Suppose you had never read a book, religious or psychological, and you had to find the meaning, the significance of life. How would you set about it? Suppose there were no Masters, no religious organizations, no Buddha, no Christ, and you had

to begin from the beginning. How would you set about it? First, you would have to understand your process of thinking, would you not? – and not project yourself, your thoughts, into the future and create a God which pleases you; that would be too childish. So first you would have to understand the process of your thinking.

The First and Last Freedom, p. 155

Ido not know if it is clear to each one of us that we live in a state of contradiction. We talk about peace, and prepare for war. We talk about non-violence, and are fundamentally violent. We talk about being good, and we are not. We talk about love, and we are full of ambition, competitiveness, ruthless efficiency. So there is contradiction. ... All thinking, all experience, all knowledge is inevitably partial; therefore, thought cannot solve the many problems that we have. You may try to reason logically, sanely about these many problems, but if you observe your own mind you will see that your thinking is conditioned by your circumstances ... So there is no freedom of thought. But we can begin to discover a freedom which is not a process of thought and in which the mind is simply aware of all its conflicts and of all the influences impinging upon it.

The Collected Works XI, p. 337

What is the state of the mind when it knows that it is conditioned and realizes that any effort it makes to uncondition itself is still conditioned? Now, when you say, "I know I am conditioned," do you really know it, or is that merely a verbal statement? Do you know it with the same potency with which you see a cobra? When you see a snake and know it to be a cobra, there is immediate, unpremeditated action; and when you say, "I know I am conditioned," has it the same vital significance as your perception of the cobra?

The Collected Works X, p. 158

To feel things greatly, deeply, penetratingly, is very difficult for most of us because we have so many problems. ... I mean by "feeling" the appreciation of the curve of a branch, the squalor, the dirt on the road, to be sensitive to the sorrow of another, to be in a state of ecstasy when we see a sunset. These are not sentiments, these are not mere emotions. Emotion and sentiment or sentimentality turn to cruelty, they can be used by society; and when there is sentiment, sensation, then one becomes a slave to society. But one must have great feelings. The feeling for beauty, the feeling for a word, the silence between two words, and the hearing of a sound clearly ... it is only the feelings that make the mind highly sensitive.

The Collected Works XV, pp. 6-7

To me there is only perception, which is to see something as false or true immediately. This immediate perception of what is false and what is true is the essential factor – not the intellect, with its reasoning based upon its cunning, its knowledge, its commitments. It must sometimes have happened to you that you have seen the truth of something immediately, such as the truth that you cannot belong to anything. That is perception: seeing the truth of something immediately, without analysis, without reasoning, without all the things that the intellect creates in order to postpone perception. It is entirely different from intuition, which is a word that we use with glibness and ease ... You must have the capacity to analyze; you must have a good, sharp mind in order to reason, but a mind that is limited to reason and analysis is incapable of perceiving what is truth.

The Collected Works XI, pp. 217-218

Compassion is not hard to come by when the heart is not filled with the cunning things of the mind. It is the mind with its demands and fears, its attachments and denials, its determinations and urges, that destroys love. And how difficult it is to be simple about all this! You don't need philosophies and doctrines to be gentle and kind. ... Generosity comes from quite a different source, a source beyond all measure.

Commentaries on Living,
2nd Series, p. 223



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If you have followed this inquiry into what is meditation, and have understood the whole process of thinking, you will find that the mind is completely still. In that total stillness of the mind, there is no watcher, no observer, and therefore no experiencer at all; there is no entity

who is gathering experience, which is the activity of a self-centred mind. Don't say, "That is samadhi" – which is all nonsense, because you have only read of it in some book and have not discovered it for yourself. There is a vast difference between the word and the thing. The word is not the thing; the word door is not the door. So, to meditate is to purge the mind of its self-centred activity. And if you have come this far in meditation, you will find there is silence, a total emptiness. The mind is uncontaminated by society; it is no longer subject to any influence, to the pressure of any desire. It is completely alone, and being alone, untouched, it is innocent. Therefore there is a possibility for that which is timeless, eternal, to come into being.

The Collected Works X, p. 229

Krishnamurti Foundations



Krishnamurti established several foundations*, on three continents, to arrange talks, group discussions, seminars and gatherings during his lifetime; they remain responsible for editing, translating and publishing his books, as well as for keeping the audio and video recordings of the ‘teachings’ preserved and publicly available on current technologies. In 1973, he wrote: “The foundations will not give rise to any sectarian spirit in their activities. The foundations will not create any kind or place of worship around the teachings or the person.”

The several schools that Krishnamurti founded also function under the foundations. He wrote: “It is very definitely intended that in these schools the teachings, which are in no way sectarian – this I would like to emphasise – are to be lived both by the teacher and the student. The schools have importance for they may bring about a totally different human mind.”

- * KFI, based in Chennai, India – with 6 schools
- KFT, based at Brockwood Park in England – with 1 school
- KFA, based in Ojai, California – with 1 school
- FKL, based in Spain

Brockwood Park School

Founded by Krishnamurti in 1969, Brockwood Park School* lies 65 miles south-west of London in the beautiful Hampshire countryside. With 75 students aged 14 and over, from 20+ countries, it has the feeling of a large multi-cultural family rather than a typical boarding school. There is an atmosphere of security and friendly equality, and both young people and adults help with the day-to-day decision-making and care of the grounds and buildings. Working together in this way nurtures a spirit of responsibility, co-operation and affection.

Brockwood maintains a low student-to-staff ratio in classes, which helps with attention, communication and learning. Students work with teachers to plan their individualised study programmes, sometimes creating their own classes, thus ensuring that they are genuinely involved in the whole process of their education. Alongside academics including A-level exams if desired, this process emphasises sensitive inquiry into the way that students and teachers – and all humanity – actually live. This includes reflecting on one’s own and others’ thoughts, feelings and actions. Many find this liberating, for with growth in awareness and understanding of human consciousness and behaviour may come a more fully creative response to the immense potential of life.

* and now also Inwoods Small School for 45 younger, local children



The Krishnamurti Centre, Brockwood Park



After establishing several schools, on three continents, Krishnamurti began to speak of a place of study for adults. It was to be a centre of stillness and peace, a source where, undisturbed and away from the distractions of everyday life, those interested in his teachings could study and reflect in depth on the fundamental questions of living.

The Krishnamurti Centre, Brockwood Park, which opened in 1987, is beautiful and comfortable yet simple, and surrounded by peaceful countryside. It is open for individual and group retreats all year except during January. Stays can be arranged for three nights to two weeks, with day visits also possible. There is no guide or structured activity, except for several minimally-facilitated Theme Weekends and Study Retreats throughout the year. Guests may arrange their own study programme using the library of books and audio and video recordings in English and many other languages, and of course go for walks and take part in informal dialogues with others. It is up to each one to bring deep attention and seriousness to their inquiry.

The Core of Krishnamurti's Teaching

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said

'Truth is a pathless land.'

Man cannot come to it through any organisation, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security – religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual.

Freedom is not a reaction; freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In

observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

Thought is time. Thought is born of experience and knowledge, which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution.

When man becomes aware of the movement of his own thoughts, he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep, radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.

J. Krishnamurti, 1980





A corner of Krishnamurti in Saanen, July 2019

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