



FRIEDRICH'S
NEWSLETTER
2015

Cover: Winter at Chalet Solitude, Rougemont, Switzerland

Dear Friends,

It's good to be writing to you again. It was May when I began putting this Newsletter together, and at 85½ I was happy to still be around – as I still am at 86! At my age one begins counting months as a teenager does who is glad to become older. I'm still quite active, producing the Calendar and of course this Newsletter (relying on friends to do much of the work), and keeping in contact with family and many friends in the schools and foundations as well as a good number of the other 700 people on my mailing list. Claudia and other members of KLI help, as do former Brockwood students and mature students, who do much of the shopping and cooking at home at Chalet Solitude. There have already been over 30 former students helping out, and of course it's a good opportunity for them to earn some money.

I keep reducing my travelling, hardly even thinking of going to India these days, even though I have been there at least 20 times in the past 30 years. The last time I left India, which was in spring 2010, the immigration officer, impressed with my age – “81?!” – shook my hand and said, “Come back.” So I still feel a little obligation to return. Having said that, I keep postponing a return visit to Ojai, California, too. And most of the trips I used to make to Brockwood every year have now been combined into one or two stays of three to four months all together. It also looks as though I've traded in the strenuous time at my high mountain hut for the summer Krishnamurti Gathering in Mürren, Switzerland. But there's still one month at Haus Sonne in the Black Forest every autumn.

Speaking of the **Mürren Gathering**, Gisèle Balleys and France Dubuis-Desneux chose K's Saanen 1977 Talks to show this past summer. I highly recommend these videos.

Going back to the subject of India for a moment: to give you an idea of how stressful it can be there, at least for Westerners, here is a quote from chapter 52 of *In the Presence of Krishnamurti, Mary Zimbalist's Unfinished Book*. I must say I completely agree with Mary. I visited Varanasi only once, and thereafter avoided it. Apparently some people like this kind of infernal chaos, but my intention in being there was simply to visit Rajghat School.

On November seventh [1978] I went to Benares [Varanasi] with Ahalya, Sunanda, Parchure, Narayan, and Upasani and bought some cloth for kurtas. The city seemed a nightmare of people, dust, dirt, crowding, noise, and a torrent of life that would be destruction if I were dropped into it. It seemed like the edge of a volcano, watching beings in it barely surviving, a ghastly carnival celebrating nothing. There were clouds of dust, refuse, every vehicle with horns screaming at each other; carts with shrill and deafening music wandered the streets pulled by tiny horses or a human being; donkeys carrying gravel and herded by thin little boys. There were bicycles everywhere [nowadays it's probably motorbikes]. It was an ordeal just being driven through it.

Mary Zimbalist's *Unfinished Book* also confirms what I heard K say and the things I saw happening around him.

As mentioned, it's May. And there's enough material already to make a full Newsletter – but I like keeping it for the end of the year, to send out with the Calendar. Why so much material? Because there are so many good, relatively recent books about K, and so many interesting extracts from them. There is Mary Zimbalist's *Unfinished Book* (as above, distinct from *The Memoirs of Mary Zimbalist*). There is Mark Lee's book *Knocking at the Open Door*. And P. Krishna's book *A Jewel on a Silver Platter*. And, of course, there are also K quotes.

But before further extracts, here are some other bits and pieces: Almost five years ago, 25 years after Krishnaji's death, two local Swiss newspapers – *Gstaad Life and Saanen Anzeiger* – published an article interviewing me about Krishnamurti, as he had been a significant presence in "Saanenland" for two decades. After distributing some copies of the interview, and including it with a previous Newsletter, we virtually forgot about it. Then last year a former Brockwood student mentioned that she had reread it and liked it. So I looked at it again and realized that it's a good introductory summary. More recently a Brockwood study centre guest asked for extra copies so that she could offer them to friends who are new to K, to give them an overview. Now improved – and titled **J. Krishnamurti in Saanen** – it's included with this Newsletter. If



Claudia under an ancient conifer, Ardkinglas Woodland Garden, Scotland

you can use further copies, please let me know and we'll be happy to send you as many as you'd like.

A connection between Krishnamurti and the architect **Le Corbusier** (1887–1965) was recently found. In a 9 March 1928 letter to his mother, Le Corbusier wrote (in French):

I talked quite a while with Krishnamurti, who would like to take me to India this summer to visit the country and prepare drawings for a university of religions. He's a young man with an extremely pure and beautiful head. He's simple, very gentle and likeable.

There is also a telegram (in French) sent by de Manziarly (the family name of several of K's friends) on 20 July 1928:

Krishnamurti wishes to discuss plans. Asks you if possible to come immediately to Castle Eerde in Ommen, Holland. Telegraph day hour arrival Ommen Station. – Manziarly

These documents were discovered by my son **Christoph**, who as a classic car dealer and restorer had just bought one of Le Corbusier's cars – an old Avions Voisin C7 – and wanted to know more about it. He was searching the Le Corbusier exhibition at the Pompidou Centre in Paris when he came across the connection between the two men, something that had been missing from the Krishnamurti Foundation archives. The research continues.

I find it intriguing that K was considering a university of religions. Perhaps, back in 1928, this was a theosophical thing. Still, K's definition of religion had always been unusual, as all of his definitions tend to be. He saw that going to church, mosque or temple does not make one religious.

A religious mind is a very factual mind; it deals with facts, with what is actually happening with the world outside and the world inside. The world outside is the expression of the world inside; there is no division between the outer and the inner. A religious life is a life of order, diligence, dealing

with that which is actually within oneself, without any illusion, so that one leads an orderly, righteous life. When that is established, unshakeably, then we can begin to enquire into what meditation is.

2nd Public Talk, Amsterdam, 20 September 1981
The Network of Thought, Chapter 9

The story of the Le Corbusier car reminds me of something that K once told me laughingly, almost a bit embarrassed. It had taken place in Paris, where he had spent quite a bit of time particularly during the 1920s. He knew a maharaja then who collected cars and would buy any model he didn't yet own, and K would accompany him for the purchases. And the car dealers simply refused to believe that it was not K who was the maharaja.

K also once mentioned that in older times – when there were simple “honest cars” and you had a hammer and pliers – you could repair any car yourself. In his youth he had taken apart a motor and re-assembled it, and recently I read that in his later years he could change a flat tyre.

Pathashaala – the newest of the Krishnamurti schools in India overseen by the Indian Foundation (KFI) and a particularly environmentally sustainable one, headed by our friend **Gautama** – is working with the Indian government's Department of Science and Technology and the Pan IIT Solar Thermal Research Centre to further a new project to produce electricity from solar reflectors creating super-heated steam. The school's campus also produces no black water effluent (they use modern dry composting toilets) and is home to over 100 bird species, 70 butterfly species and 35 types of grass.

In May, as part of a programme of more contact and exchange with the Indian schools, Brockwood was visited by 11 students and four teachers from **Shibumi**, the newest Krishnamurti school in India independent of KFI. A day school near Bangalore with 45 students, Shibumi was begun by former post-school students and teachers of Centre for Learning/CFL, also near Bangalore. Shibumi teachers also work intensively with the students' parents, who are

required to attend dialogues once a week so that their children are supported at home as well as at school. These visitors were a delight and it was good to have them at Brockwood.

Since last February **Brockwood Park** has been involved in the most thorough organizational review in its history. It is being conducted by management consultants with degrees in law and accounting who originally visited Brockwood out of their interest in the teachings. The school has also registered with a new regulating body, the Independent Schools Association, and needs to keep on top of constantly changing rules. It's always good to review how things are going, even when they are going well, and to learn how to do better whatever lends itself to the core purpose of the place.

Sadly, we lost another old friend last year, at the age of 86. **Mary Cadogan** was much loved by many people, particularly at Brockwood. She began working for Krishnamurti in 1958, helped to establish Brockwood Park in 1969, was the first Secretary of the English Foundation (KFT), worked tirelessly as head of KFT's publications committee, and was a much respected trustee and editor and friend. She was also an author in her own right. She received an honorary doctorate of letters from Lancaster University for her literary work and her contribution to the work around Krishnamurti, and for having "enriched the store of human knowledge and added to the sum of human happiness". Like Mary Zimbalist, she leaves an unfinished book about working with K. She discussed parts of her manuscript with us several times, and said that she wanted to dedicate the book to Mark Edwards and myself. When we spoke for the last time, she told us that K had once said to her, "You can trust Mr. Grohe." I replied to her, "You still can trust him." As one can read in *The Beauty of the Mountain*, I met K late in his life but very soon he called me A.G. (*ange gardien*, guardian angel) and made me a trustee of KFI and KFT and honorary trustee of the American Foundation (KFA).

This reminds me of my very old friend from Lausanne, **Dr Claude Gailloud**, who wrote to me on seeing the photo of K and me under the sun parasol included in *The Beauty of the Mountain*. He wrote of the photo, "It shows a reciprocal trust." Looking at it again, I agree with him. I felt and still feel

complete trust towards K. And contrary to what one may imagine, I don't believe that my attitude towards the teachings would be different if I hadn't met K personally.

In May I met up with **Stephen Smith** at Brockwood, our friend who was a teacher there for many years. Recently returned from some months in Ojai, he told me that **Jaap Sluijter**, the secretary of **KFA**, is doing a great job working with a young team.

And **Oak Grove School** in Ojai is seeing some changes. **Meredy Benson Rice** has retired as head of school after seven years of dedicated work to bring a solid footing to the place, making way for **Willem Zwart** to step in as head. He was director of curriculum and instruction last year, and Meredy will soon take the position of director of teaching and learning. They worked closely together for quite a long time to enable this smooth exchange. It's a good sign when people don't stick to the same positions forever and are flexible enough to bring about changes themselves. (Likewise **Adrian Sydenham** has changed from being co-director of the school at Brockwood to joining the Brockwood development department.) Sometime after K's death, we had invited Willem to the Saanen Gathering, and later he taught at Brockwood and at Oak Grove. He holds degrees in Religious Studies, Education, Law, Human Rights Law, and is currently finishing an MBA in International Educational Leadership. He has also served as executive director of a non-profit organization.

In June Brockwood Park and Winchester University jointly hosted an international education conference titled **Another Learning Is Possible**, organized by Brockwood's director of academics, **Gopal Krishnamurthy**, and Winchester University's senior lecturer in Education, Simon Boxley. Joining them were, among others, Harvard educator and researcher Eleanor Duckworth and education theorist Bill Ayers. I had invited the directors of Le Rosey, a famous international boarding school in Switzerland (based in Gstaad/Schönried in winter and Rolle, on Lake Geneva, in summer). One hundred years old, it's supposedly the most expensive boarding school in the world. Unfortunately, they didn't attend.

I've been in quite some correspondence with **Sebastian Runde**, a former Brockwood student. Before arriving at Brockwood he had studied music, and immediately on leaving Brockwood he worked as my cook and secretary for some time. He subsequently studied at the Art Center College of Design, first in Switzerland and then in California, followed by a year at the School of Communication Arts in London. Afterwards he began a career in advertising and marketing, which he was very good at, but he never felt happy with it and so gave it up. After a while he came upon a very rundown farm, Campo Grande, in the lovely green hills of Umbria in Italy. In addition to caring for the woods there as well as the fields, orchards and vineyards, all organically, he raises rare breeds of donkey, goat and sheepdog. If the winter hasn't been too hard or the drought too severe, he harvests olives. He learns from the herbs he grows and is becoming something of a herbalist. And he provides 'time in the country' for children in difficulty. He says his life would never have taken such an interesting and worthwhile turn if he hadn't been to Brockwood.

We send Sebastian the Calendar and Newsletter every year, and he has a lovely story about Roberta, his "Postina":

Your calendar has turned out beautifully again and this year, for the first time, it was delivered without being completely bent and folded into my mailbox, thanks to the curiosity of a new mail delivery woman. My mailbox is about 3 km away from my house at the main road and normally the post is not delivered to my doorstep. Now, however, since Roberta is always so keen to know what parcels and letters I receive, she delivers anything that might be interesting to her, right to my house. Naturally I have to ask her in then and we open my mail together. She enjoyed the calendar as well and I had to translate for her all the quotes from K.

[Later:] Roberta brought the books last week, they arrived together with a parcel my sister sent with hand knitted socks (Roberta preferred the blue ones to the orange ones), and I asked her again about the calendar quotes. And I must say I was rather surprised by my little Postina when she talked about this one: *"You cannot see and listen to the outside without wandering on*

to the inside. Really the outside is the inside and the inside is the outside and it is difficult, almost impossible to separate them.” She said she understood so very well what is being described here. However, rather than being able to explain what it means to her, she said it was a feeling she got listening to it, as if understanding it on an emotional level. I was truly surprised hearing her say that, it makes perfect sense to me, as the moment of insight described in the quote, is an instant, the very feeling of insight.

Our friend **Geetha Waters**, a former Rishi Valley and Brockwood student who met Krishnamurti, sent us the following from Australia:

We were in Buderim, on the Sunshine Coast, where Mary Keizer, a friend of ours, has been running dialogues for several years in her yoga center on Glenmount Road. Outside in a large lily pond at the bottom of her fragrant garden there were half a dozen lotuses in full bloom among the reeds. The

pink rounded petals looked radiant above the floating circular leaves. A group of us had decided to meet a week earlier and we

there is really great merit in introducing children to the process of dialogue

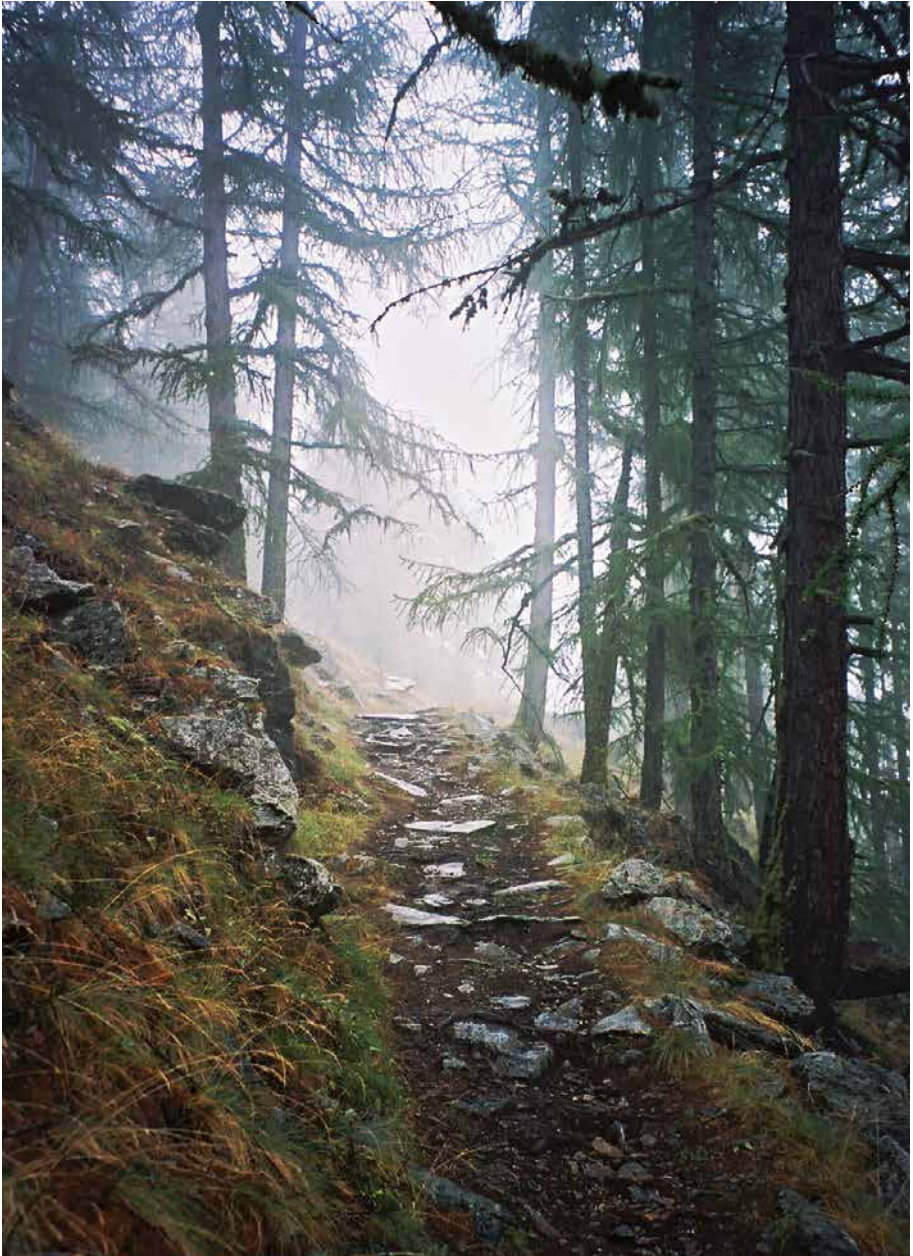
were eager to discover what would arise. There was a touch of disquiet about meeting together on a Sunday. Were we simply meeting out of habit or were we serious? Was being serious also turning into a virtuous pursuit? There were so many reservations which surfaced automatically that I realized there is really great merit in introducing children to the process of dialogue when their minds are somewhat free from the defensive mechanism of thought. Adults are often impatient when I mention the relevance of dialogue to children, because they find the whole process of inquiry challenging. But we were looking at the habit of relying on prior knowledge as the reason for psychological unrest. We touched on the fact that in the face of what is, memory repeatedly arose to suggest an alternative. Rather than anguishing about this habit, could we simply understand the mechanical processes which are at work and leave it at that? Thought is an automatic movement presaging something other. Looking at the large pink

lotuses against the glistening surface of the water, there was no movement in my mind that it should be something other. It was simply perfect ... exemplifying the forces of creation. Could we look at thought in the same manner? The nature of thought is to identify something as 'other'. Why should we feel perturbed by that? Once we understand the nature of thought, is there any need to anguish over the range of feelings inspired by this movement as it tugs at our heartstrings, leading us astray on a meanderthon in search of ideal happiness? Is it our definition of happiness that is the source of our discontent with the facts of what is? The lily pond reflecting the blue sky, the large pink lotuses with their circular leaves and the nature of thought are all perfect in their own right. It is our insistence that they be something other which generates discontent. Could we just stay with this as a fact? Could we just cherish it as such?

This reminds me of the title of a play I saw in Vienna many years ago: *Reality, and What One Does Against It* (*Die Wirklichkeit und was man dagegen tut*, in German). By the way, Geetha is looking for a volunteer editor for her writings on education. If you would like to help her with this, please let me know.

The Beauty of the Mountain is still receiving nice and interesting feedback, and it's intriguing how different all the responses are. **Gini Alhadeff**, a journalist and author in New York, wrote:

The book is extraordinary because the spontaneous remarks by K that you were able to collect are, many of them, real eye-openers, such as the one that if you listened to the Buddha you would not need Buddhism, and many many more. It is a very unusual portrait of K, a very close-up and informal one and for that very reason intimate and believable, and more vivid than anything I've read about him. ... As I continue to read it I appreciate how tight an edit you've done on it – it is distilled. ... really is a very special book, that collects so many different aspects of K, both personal and philosophical, so unobtrusively – like a wonderful walk through changing landscapes. It is a subtle feat to go so deep while seeming to float on the surface of things.



Walking in Saas Fee, Switzerland

I find it especially heartening when writers send feedback (and have included some of this on the inside cover of *The Beauty of the Mountain*). And now several people from China are offering to translate the book. They will also look for a publisher, but I don't know if this will really work. It may be that we will simply put it online, as will happen with the forthcoming Spanish translation.

And now that the book has been printed in French, there is a new influx of feedback. The father, **Boris Boichut**, of a former Brockwood mature student wrote (translated from French):

I have received your book and would like to thank you warmly. I read it right away and couldn't stop until the very end. I felt sweetness tinged with a bit of melancholy, and also great comfort and peace. It's just the book I needed at the moment.

Also translated from French are these comments from **Annie Veran**, whom I've never met:

Your memoirs are composed in a simple, precise and honest manner. The style is fluent and dynamic, vivid. The whole text is excellent. Some of it is very moving/touching, as are the photos. You have presented the abundance of K's personality in a simple way. His overwhelming energy, his love of life, of all living beings. His attentiveness to everything; your mutual friendship. Very sympathetic anecdotes. Your overwhelming affection for K.

K appears to personify life, which expresses itself in all his everyday activities. I believe you have presented him very well.

You permit the reader to make these precious moments his/her own, while reading.

It concerns me, never having met K, that the words are not enough to transmit the perfume of the relationship K had with others. I can only have an idea. His recorded conversations allow me to sense the love within him through his voice; but I believe it is only a part of what he was.

And **Louise Robino**, a mature student at Brockwood, wrote (translated from French):

I would like to thank you profusely for your gift, *The Beauty of the Mountain*. I just finished reading it. I read it in its entirety in two days.

I have to tell you that at first I didn't want to read it, because I didn't want to create an image of K's life and his relationships. I've never watched any videos. I intended my perception of him to derive entirely from his teachings.

Finally, however, I gave it a try by reading your book, and I gained the impression to be together with you and Krishnamurti during those two whole days. It was truly calming.

I know that I have not really understood Krishnamurti's message, but while reading *The Beauty of the Mountain*, I gained a feeling for it, while in addition being able to breathe in the fresh mountain air!

There is a point in the book where it's mentioned that K was often tough when speaking with the Brockwood staff. But earlier this year former Brockwood student and long-time staff member at the Centre, **Helena da Silveira**, told me that K was sweet when he talked with the students. She wrote:

There are these Rishi Valley tapes with the students in India. Exactly like this was he with the students in general, affectionate, lovely, sweet, just pure joy. I cannot remember personally any occasion where he would be tough with any of the students. He was most patient and considerate, full of affection and love towards young people.

Now for the extracts from others' recent books on Krishnamurti. From chapter 37 (March 1976) of *In the Presence of Krishnamurti*, **Mary Zimbalist's Unfinished Book**:

In the afternoon he held a discussion in which he went into how to handle a child who is self-centered and gets attention by behaving badly. "Can you move his attention from himself by creating another attention which he will want? Instead of giving him the personal attention which he wants, you move the attention away from him with the same intensity; you divert his energy ... I talk to 8,000 people in Bombay about things that are the opposite of what they want. This is my problem – how to reach them. I

point out something that is true, get them to look at it, not as opposed to something else. I appeal to their unconscious. There may be an uncon-

There may be an unconscious movement for change

scious movement for change, and this same thing may affect parents to send their child to this school. The same quality may affect the child. There may be an unconscious

demand, urge, that we cannot go on living as we have in violence. So there are two things: to direct his attention, and talking to his unconscious. You mustn't put him in a position of resisting. He may be here because of something else, sent here – not by parents. Therefore, my responsibility is much greater.”

Chapter 40 (October 1976) of Mary's unfinished book tells of K saying:

“The point of all this is to keep the teachings fundamentally and vitally in the schools. If the schools don't vitally reflect the teachings, they are better cut loose.”

K also used to say, “Keep the schools small.” The problem is that small schools, at least in the West, are unsustainable without lots of donations. And the bigger the school becomes, the more difficult it is to find enough teachers who are not only academically excellent but also deeply interested in the teachings.

From chapter 55 (December 1978) of Mary's unfinished book:

K said that if he saw the truth of the teachings, he would start in a small way: “That, after all, it had taken [himself] fifty years” and “I can't do anything tomorrow. If I want to do something, I want to do it today. If I had heard the Buddha and his mind was too big for me, I would take what I understood and keep moving. He said, ‘no time.’ I would work on that. I don't know what he means. I would ask him. He says, ‘I will do this.’ I say no time. If I am angry, I end it now, not tomorrow. I won't let anything enter

the field of time. I would ask if I have understood that – the word, meaning, the inwardness of it. I can't capture the immensity [of it all] but I can begin with that.”

And lastly:

K said our trust was in the teachings. “And that trust is your life.” Our responsibility was to each other, to keep in contact not only verbally but inwardly.

You can find Mary Zimbalist's Unfinished Book, *In the Presence of Krishnamurti* (and the previously posted interviews with her by Scott Forbes) at: www.inthepresenceofk.org.

What will keep us together?

What will keep us together? What is the central fact which attracts all of us, which we are interested in, which we put our heart into? If that is clear then everything can be worked out. When I come, not K but another human being, say from Helsinki – I am taking a far away country – my central interest, if I am serious, is the teaching. The teaching is the central magnet, the central catalyst that keeps us all together, not the countries, not the financial status, not the frontiers. The teaching is the factor that draws us all together and holds us together. Is that so?

If that is the central issue for all of us, then nothing can break us, nothing can separate us. I am married to that; not even married, it is part of me. It is part of me, therefore I am there. If that is the thing that keeps us together, it can never be dissolved. Is this what keeps us together?

*K speaking with the International Committees
in Saanen/Schönried, Switzerland, 19 July 1985*

Mark Lee's book, *Knocking at the Open Door*, follows his long time working in Krishnamurti schools and foundations. On pages 279-80, he writes about a final exam in a university class on Krishnamurti.

Later that day, the 'Philosophy of J. Krishnamurti' students of Professor Raymond Martin of The University of Maryland took their final examination on the Teachings. I gave a short talk before the exam and was impressed with the penetrating questions the students asked. I had put Professor Martin's examination paper in my coat pocket, and after we returned to Ojai, handed it to Krishnamurti at lunch at Arya Vihara. He smiled broadly and asked: *'Do you think I'll pass?'* Everyone at the gathering waited for Krishnamurti to say something. 'By Jove, this is good!' he exclaimed enthusiastically after reading the two dozen questions. I asked him if he thought it was a good idea for college students to study the Teachings in much the same way they would study chemistry or French. He replied: *'Yes, it is good. Perhaps some of them will begin to think differently and ask questions.'*

We printed these exam questions, as Prof. Martin sent them to us, in our magazine *The Link* back in 1999. Here they are again, and you can also find them online at www.kinfonet.org/system/link_magazine/14_Link_16.pdf, pages 17–20.

Final Exam on the Teachings of J. Krishnamurti

Prof. Raymond Martin's philosophy class in June 1985

1. K is concerned with the problems posed by individual and collective human violence. He thinks there is one and only one solution. What is it? What is his main objection to alternative solutions? Do you agree?
2. K teaches that gurus and spiritual disciplines are counter-productive. Why? Give the best reason you can for disagreeing with him.
3. "The great religions of the world are the repository for our collective spiritual wisdom. The wise person will learn this wisdom, and use it as



The Geltenschuss, near Lauenen, Switzerland

a guide to his own experience.” Would K agree? Explain why or why not. Do you agree with K? If so, give the best reason you can for disagreeing with K. If not, explain why not.

4. Consider: “The clerk, when he seeks to become a manager, becomes a factor in the creation of power-politics which produce war, so he is directly responsible for war.” Does K mean to imply that you, since you also are ambitious, are also, in virtue of your ambition, directly responsible for war? Do you agree? Give reasons for your answers.
5. Consider: “One of the fundamental causes of the disintegration of society is copying, which is the worship of authority.” Explain in your own words what K means. Does K recognize any circumstances under which appeal to authority is all right? What do you think is the most serious problem with his view? Give reasons for your answers.
6. “We will learn how to solve our problems when we learn how to give them more thought and better thought.” Would K agree? Explain why or why not. Give the best reason that you can for disagreeing with K’s answer.
7. Could you live your life effortlessly? What does K think? Do you agree? If you do, explain why you’re not doing it. If you disagree, explain why.
8. Do you have a self or just the illusion of a self? In either case, what should you do about it?
9. Why aren’t we fearless? What does K think? What do you think? Give reasons for your answer.
10. Consider: “What is important, surely, is to be aware without choice, because choice brings about conflict. The chooser is in confusion, therefore he chooses; if he is not in confusion, there is no choice.” Explain in your own words and in considerable detail what K is talking about.
11. Consider: “Now, if we examine our life, our relationship with another, we shall see that it is a process of isolation.” Explain in your own words what K means. Give the clearest example that you can, from your own life, to show that what K is saying is at least sometimes false. Explain

why you think this is an especially suitable example. Now explain how someone could best argue that what K is saying is even true of your example.

12. Bhagwan claimed to be contradictory on purpose. K doesn't make any such claim. But he may be contradictory none the less. Give the best argument that you can that K is sometimes guilty of an important contradiction. Does it matter? Give reasons for your answer.
13. What does K mean by "loneliness"? How much of your life is an attempt to distract yourself from loneliness – according to K?, according to you?
14. When you suffer psychological pain, who is it that suffers? How would K answer this question? Explain in your own words what K means, so that someone who had never read K or any other philosopher could understand you.
15. "K says some confusing things about whether in his view it takes time to acquire self-knowledge. In some places he says things which imply that it does, in other places he says things which imply that it doesn't. Although his words are sometimes unclear, what he means to say is clear enough, and also consistent." Does K say confusing things on this topic? Give reasons for your answer. Is there a plausible interpretation of the many things K says on this topic that is both clear and consistent? Give reasons for your answer.
16. K talks a great deal about "meditation". What does K mean by "meditation"? Things that some others call meditation, K would not call meditation. What are the most important of these? Why does K think that meditation, as he understands it, is important?
17. K talks a great deal about memory. He seems to think that memory is often essential, or that certain kinds of memory are essential, and that memory is often a hindrance, or that certain kinds of memory are a hindrance. What are K's views on the importance of memory? What, in K's view, is the relationship between memory and the self? Do you agree with K's views on memory? Give reasons for your answer.

18. Is K an atheist, a theist, or an agnostic? Explain your answer in considerable detail.
19. What are K's views on sex and love? Do you agree? Give reasons for your answer.
20. Taking what K has to say all in all, what do you think is the greatest merit of his views? What do you think is the greatest difficulty? Give reasons for your answers.
21. Briefly explain what K meant by any five of the eight quoted remarks:
 - a. "The understanding of oneself is not a result, a culmination; it is seeing oneself from moment to moment."
 - b. "Effort is a distraction from what is."
 - c. "Reality, truth, is not to be recognized."
 - d. "Action as we know it is really reaction."
 - e. "Belief is a denial of truth."
 - f. "Cultivation of the ideal is considered virtuous; but if you look at it closely and directly you will see that it is nothing of the kind."
 - g. "The more knowledge a mind is burdened with the less capable it is of understanding."
 - h. "I think we shall understand the significance of life, if we understand what it means to make an effort."

Raymond Martin

Reading about this exam again prompted me to contact Prof. Martin after all these years. He replied that he was retired but still doing some volunteer teaching at a college in Florida. His next course was likely to be about the history of personal identity theory in the West. I then told him about **Prof. Thomas Metzinger**, a professor of philosophy in Germany who has written a book titled *The Ego Tunnel*. He attended some of K's talks in Saanen as a young man, and the original German edition of his book contains a section on K, as will the future Japanese and Chinese editions. The English publisher, however, removed the K section. Prof. Martin replied:

I am familiar with Metzinger's work in the philosophy of mind and at one point even considered giving a course that would centrally feature one of his books – perhaps that was his first book. I had, and still have, great admiration for the quality of his work in that book and saw the similarities to related ideas about the self that would compliment Krishnamurti's ideas. I had no idea that Metzinger was an admirer of Krishnamurti. That is very interesting. I am glad to learn about his book *The Ego Tunnel*, which I will put on my list of books to be read.

Making such connections between people is very enjoyable. In response to Prof. Martin's exam questions, Prof. Metzinger wrote:

Yes, many years ago I said, "Let us try some non-academic philosophy for the last meeting of the term!" and handed out a number of selected K texts as assigned reading. In the following week they came all back for the last seminar, and within 10 minutes all of them unanimously agreed on the same result: This is something that cannot be discussed intellectually in a university seminar, it is something that can only be lived! Which, of course, in effect meant that they could all go home early and start the summer holidays.

Here is the response of our friend **David Skitt**, a former trustee of KFT and the editor of several K books, including the latest edition of *The Ending of Time*:

The reaction of professor Metzinger's students is both funny and very much to the point. K they say, rightly, has to be lived [and don't we know it!]. But does that mean that university philosophy studies are not? Satish Telegar has convinced me that K does in fact meet head-on some of the deep issues raised by, say, Descartes, Kant and Heidegger, particularly the scope of reason. It might also be very interesting for someone [not me!] to write a book juxtaposing the European Enlightenment with the Buddha's and K's. The other point that occurs to me is this: before a legal case is heard, lawyers say that any 'preliminary issue' needs to be resolved. K has a preliminary issue for philosophers: 'What kind of a brain do you need to do phi-

osophy intelligently? – and for the rest of us...to live intelligently?’ Or are these really the same question?

Also quickly responding to the exam were **Paul Herder**, senior teacher at Oak Grove (and author of *Revolutionary Minds: The Educational Vision of J. Krishnamurti and Its Practice*): “This is great. It should become our graduation requirement.” And **Dr. Shailesh Shirali**, principal of Sahyadri School: “Many thanks for sharing this question paper with us. It is indeed very challenging, very well put together. I hope we will be able to talk about it sometime.” And **Meredy Benson Rice**, of Oak Grove: “This is fantastic! Thank you so much for sharing. I can think of multiple ways to use this as a way to explore the teachings both with students and staff. Wonderful ...”

We have gone a long way from Mark Lee’s book! Here are further excerpts. The first is K being quoted, on page 138, and the second is from page 217:

“Take ‘school’ out of education and then perhaps they will learn.” “A curriculum should have no content, only looking and listening.” “Let him have a long childhood – delay adolescence as long as possible.”

It’s affectionate indifference, sir

On the path, I asked him: ‘Sir, you meet so many people, some are serious but others have twisted lives and thoughts. I have watched you and see you always have energy to deal with people regardless of what they want from you. How do you do it? Don’t you get tired?’ Without missing a step, he came back with: *‘It’s affectionate indifference, sir.’* What a remarkable thing to say, but clearly it wasn’t a technique or a strategy he employed. He was always this way – affectionate but not personally involved – therefore no energy was wasted.

At one point this year I emailed the following quotation from Mark Lee’s book to quite a few people.

In the spring of 1976, I was greatly helped by what K told me one day on a walk, as I complained to him about the dilemma of finding suitable staff.



The Saanen River, near Rougemont, Switzerland

He offered: *'When interviewing persons I would not be so concerned about their credentials and their qualifications. But I would look at myself and my reaction to them. Can you see if you will be able to work with them? Your reactions are a good indicator of their suitability.'*

To this email I then added: "Very interesting, what K suggests to do when hiring someone to work with. My own experience is that the first impression one gets is often wrong. Questionable-looking people turn out to be very nice and so on. I wonder if this quote should be distributed to all the school directors."

One response was from **Geetha Varadan**, who has worked at Rishi Valley for 29 years. When she first met K he suggested that she study the teachings as she had studied Heidegger for her PhD.

Is Krishnaji attributing some validity to everyone's 'gut-level' reactions? Or is he saying that just some people's 'reactions' are good indicators? Perhaps it is a bit of both. Psychologists say – and I feel there is a good deal of truth in this – that judgements about other people reveal more about oneself than they do about the other. So perhaps my reactions reveal *myself* and whether I will be able to work with the person. I find Krishnaji's words so wonderful, also because his saying *this* and then *that* makes me not fall into the trap of just mindlessly quoting him. Apparently contradictory statements on closer inspection turn out not to be so. Krishnaji's statements are like a diamond that shines more brightly because of its many faces/facets.

From **Prof. Krishna's** book, *A Jewel on a Silver Platter*, I highly recommend the interviews with Radha Burnier and Vimala Thakar. Also the anecdotes section is interesting – for example, this anecdote from page 119:

it all started from the tiniest of points

In another Foundation meeting in Jan. 1986 Krishnaji was talking to the trustees about "Creation" and he closed his eyes so as to look profoundly within himself and said, "Sir, it all started from the tiniest of

points. All this which we see around us came from there.” Being a scientist, I was reminded of what the scientists were saying about the origin of the universe, that it began from a tiny little point called a singularity and expanded after the Big Bang into our present universe. To me it seemed as if Krishnaji was actually able to see that beginning and was describing it.

This reminded me of the last full statement before the very end of Krishnamurti’s last public talk:

No description can ever describe the origin. The origin is nameless; the origin is *absolutely quiet*, it’s not whirring about making noise. Creation is something that is most holy, that’s the most sacred thing in life, and if you have made a mess of your life, change it. Change it today, not tomorrow. If you are uncertain, find out why and be *certain*. If your thinking is not straight, think straight, logically. Unless all that is prepared, all that is settled, you can’t enter into this world, into the world of creation.

Final Talk, Madras, 4 January 1986

The following was compiled from two emails sent by **Gisèle Balleys** before this past summer’s **International Krishnamurti Gathering** in Switzerland. Gisèle has organised this annual gathering since 1987, first in Saanen, then in Schönried and Villars, and now for quite a few years in Mürren. Mürren is a small village high up in the Alps with a magnificent view of the Eiger (with its famous north face), Mönch and Jungfrau. The village allows no outside vehicles and there is very little traffic. The nearest cities with big train stations and airports are Bern and Zürich.

A participant in last year’s gathering recently left me with a Krishnamurti statement, “Intensity brings capacity.” These words and other challenges of life have lifted a veil and created a stream of new questions which we would like to share with you during the 2015 summer gatherings.

As you know, I and many friends have been travelling through life with the challenges Krishnamurti has put to the human mind. Some illusions have been understood and have therefore faded away. But from honest observation, it is clear that there is still some anxiety or a deep search for anchorage. We have looked at fears, concepts, images. Has this become knowledge? Did we look with intensity and passion or with more casual curiosity, interest and approval?

Without intensity, knowledge takes over. And at such a point in inquiry, we need fresh questions, or a fresh mind. Could we share our questions and not our answers?

Now for an excerpt from a short piece titled **Jiddu Krishnamurti: *The Great Sage of the XX Century*, by Javier Gómez Rodríguez**. Javier has been working with KLI/the Link team for many years; he was one of the Link editors and wrote interesting articles for the publication. Still with KLI, he now lives in The Netherlands and works closely with the Dutch Krishnamurti Committee.

One way to approach K's general message is through his own metaphor of *the teachings as a reading of the book of life*. He begins this book with an introduction to the arts of observation, listening and learning. As human problems are problems of misperception, the quality of objective and unbiased observation is the factor of transformation. The art of

For K relationship is life, for nothing exists in isolation

such observation is that there is no difference between the reader and the text. That is why K places such importance on '*choiceless awareness*'. The first chapter reveals a broad spectrum of disorder, contradiction and conflict in the world. For him such widespread conflict is the necessary outcome of the divisions brought about by our psychological identifications with nations, races, classes, ideologies and beliefs. The second chapter traces the source of disorder to our egocentric activity. Chapter three deals with relationship. For K relationship is life, for nothing exists in isolation.

It is also at the core of society. But here too there is conflict and sorrow. K attributes this more specifically to the divisive effect of the mental images that we hold of ourselves and of each other. K maintained that we are not separate entities but that each and every one of us is the whole of humanity. Such complete identity between self and world is for him the ground of our total responsibility. A fourth chapter takes up the theme of the core emotional contents of consciousness, namely fear, pleasure and pain, as the psychological product of thought. Thought, in his definition, is ‘the response of memory’. It is this grounding of thought in the past that makes it incapable of meeting life fully. This intrinsic limitation of thought is for him the quintessential factor of division and conflict. The last chapter is concerned with the ending of psychological time. Such time, being divisive, is not the answer to our problems because *it is the problem*. The ending of time is therefore of the greatest importance in restoring the wholeness of life. For K this inquiry into whether time can ever stop is real meditation, which is at the heart of the religious mind.

Javier also wrote:

What happens when people become apparently immersed in the teachings, dedicating their lives to them? A

What happens when people become apparently immersed in the teachings

number of options are possible. On the one hand the teachings can function like any neatly worked out theory or explanation of life: as a way to take refuge when in doubt and consolation when in pain or delight when happy. It becomes a system, a worldview invested with the highest value and upheld as such to the detriment of any other view or of anything not measuring up to its assumed ‘standards’. If somebody is sufficiently identified with this kind of process, it can give them a sense of an equally elevated importance, with the accompanying danger of a solipsistic dismissal of others. It can easily lead people into a quality of misanthropic isolation. The qualities of wholeness the teachings convey are not easy to find in the labyrinth of relationships and ideational and emotional constructs compet-

ing, inwardly and outwardly, for space and priority in our lives. So one can blame others for their lack and proceed to avoid them. The identification with such descriptions can end up alienating the adept from other people as unworthy of that sacred trust. And while there might be a point in not throwing such pearls to swine, the swine nonetheless cannot be ignored, for they are our vulnerable and beastly brothers.

... **The issue of K and Bohm dialogue** has come up already. The people interested in K are not necessarily interested in Bohmian dialogue and vice versa. For me Bohmian dialogue stems from K or, put differently, K is the background to Bohmian dialogue. On the other hand, in K groups what tends to happen is that K and the understanding of his teachings takes precedence over people's own exploration of their lives. The quality of 'thinking together', the art of it, is therefore lost to a great extent because the thinking proceeds from an external referent which people appear to do their best to approximate, whereas the point is to take that 'mirror' as a way to see oneself, the mirror being only a means and not an end. This is where, as I understand it, Bohmian dialogue comes in, namely as a way for us to undertake our own journey of self-knowing by talking things over together in a group setting. The context is deliberately enlarged to reflect the prevalent fragmentation by means of a representative cross-section of society. So it takes a double challenge on board, namely that we are meeting as human beings (K would always emphasize this point in his talks and dialogues) concerned with their lives and as members of the larger community and its broader relational challenges. It is ultimately about whether we can become aware of ourselves and our underlying universality as human beings.

What I come up with in relation to this question is that, while the exposure to K's teachings seems to me fundamental, the key aspect is the dialogue. If the dialogue is undertaken from the broader perspective of Bohm's 'philosophy', then there is already a guarantee that the teachings are somewhat implicit, for Bohm starts from that basis. So while I would point this out and therefore underline the importance of K's teachings in this endeavor, I would not put the teachings in first place but rather bring them in on demand, i.e. as a way to throw further light on the issues that we would be



The Matterhorn, from above Zermatt, Switzerland

addressing. This is likely to work best with people already familiar with the teachings who now want to undertake an investigation of their own. For those who would not know about K or have any significant understanding, I would certainly want to refer them to his work.

K would ask people how they would go about these questions if he was not there

I feel that the real issue of dialogue is the same as that of the teachings. At times K would ask people what they would do, how they would go about these questions if he

was not there. That is what Bohm tried to answer in his dialogue proposal. He considered that while K was alive the communication took place between him as the source of truth and the individual. When the source is gone, what is left? A bunch of scattered individuals, each apparently holding his own precious little bit of truth in the privacy of his being and often hesitant to share it with others for fear of losing its very special quality. Whereas the fact is that we are all in the same boat and facing exactly the same challenges as human beings. This is really the starting point for such an exploration.

More Quotes from Krishnamurti

Begin where you are

Truth is not something that is mysterious, truth is where you are. From there we can begin. Truth is I am angry, I am jealous, I am aggressive, I quarrel. That is a fact. So one must begin, if one may most respectfully point out, where one is. That is why it is important to know oneself, to have complete knowledge of oneself, not from others, not from psychologists, brain specialists and so on, but to know what you are. Because you are the story of mankind. Do you understand all this? If you know how to read that

book which is yourself, then you know all the activities and the brutalities and the stupidities of mankind because you are the rest of the world. Right? Is that question clear?

1st Question & Answer Meeting, Brockwood Park, 30 August 1983

From a recent KFI Bulletin on knowledge:

That is, man in his relationship with another has not been able to be changed. And ‘society’, which is an abstraction, is now being changed – not by man but by machines, not by any form of endeavor (political, religious, economic, and so on), but it has been changed by a machine which man has invented. It is called the ‘computer’.

6th Public Talk, Bombay, 8 February 1981

Love is dangerous

How can man live without love? We can only exist, and existence without love is control, confusion, and pain – and that is what most of us are creating. We organize for existence and we accept conflict as inevitable because our existence is a ceaseless demand for power. Surely, when we love, organization has its own place, its right place; but without love, organization becomes a nightmare, merely mechanical and efficient, like the army; but as modern society is based on mere efficiency, we have to have armies – and the purpose of an army is to create war. Even in so-called peace, the more intellectually efficient we are, the more ruthless, the more brutal, the more callous we become. That is why there is confusion in the world, why bureaucracy is more and more powerful, why more and more governments are becoming totalitarian. We submit to all this as being inevitable because we live in our brains and not in our hearts, and therefore love does not exist. Love is the most dangerous and uncertain element in life; and because we do not want to be uncertain, because we do not want to

be in danger, we live in the mind. A man who loves is dangerous, and we do not want to live dangerously; we want to live efficiently, we want to live merely in the framework of organization because we think organizations are going to bring order and peace in the world. Organizations have never brought order and peace. Only love, only goodwill, only mercy can bring order and peace, ultimately and therefore now.

4th Public Talk, Poona, 19 September 1948

The following quotes are from pp. 5 and 6 of the second KFI Bulletin of 2014 that we reprinted as “Krishnamurti on India” and now freely distribute. If you would like a copy, please let me know.

You get the whole feeling of this extraordinary beauty, the vast mountains, hills, forests and rivers of the immense population, the varieties of conflict, the intense sorrow and the music. They all love music. They will sit listening by the hour in the villages, in the towns, absorbed in it, keeping time with their hands, with their heads, with their bodies. And the music is lovely.

... A beggar is singing in the street, telling of ancient gods, myths and the beauty of goodness. The workers on the buildings listen to it and give of their little to the man who sings. It is an incredible land with its incredible sorrow. You feel all this deep down in yourself with tears.

originally from Beginnings of Learning, Part 1

We come from a tradition which has never touched meat for generations and generations, never drank, never smoked, led an astonishingly moral life. All that's gone, in India, rapidly!

*originally from
4th Discussion with Parents and Staff, Ojai, 3 January 1976*

A mind rich with innocence

Truth, the real God – the real God, not the God that man has made – does not want a mind that has been destroyed, petty, shallow, narrow, limited. It needs a healthy mind to appreciate it; it needs a rich mind – rich, not with knowledge but with innocence – a mind upon which there has never been a scratch of experience, a mind that is free from time. The gods that you have invented for your own comforts accept torture; they accept a mind that is being made dull. But the real thing does not want it; it wants a total, complete human being whose heart is full, rich, clear, capable of intense feeling, capable of seeing the beauty of a tree, the smile of a child, and the agony of a woman who has never had a full meal.

You have to have this extraordinary feeling, this sensitivity to everything – to the animal, to the cat that walks across the wall, to the squalor, the dirt, the filth of human beings in poverty, in despair. You have to be sensitive – which is to feel intensely, not in any particular direction, which is not an emotion which comes and goes, but which is to be sensitive with your nerves, with your eyes, with your body, with your ears, with your voice. You have to be sensitive completely all the time. Unless you are so completely sensitive, there is no intelligence. Intelligence comes with sensitivity and observation.

*from The Book of Life, entry for May 1
4th Public Talk, Bombay, 19 February 1964*

Find out what it means to live without a single cause, because love has no cause.

1st Public Talk, Brockwood Park, 28 August 1982



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Photo by our new friend from China, Yi Qing, whom I met at Brockwood's Study Centre and later at the Mürren Gathering; she calls me Uncle Book, because of my distribution of *The Beauty of the Mountain*.

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