



The Newsletter 2021

This year's Newsletter has been edited and co-authored by
Javier Gómez Rodríguez

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DEAR FRIENDS

Dear Friends,

This year there are a few changes to announce. The newsletter is called simply *The Newsletter* and not *Friedrich's Newsletter*, which we think makes more sense.

Javier Gómez Rodríguez is the editor and selects the texts and layout of the publication.

Despite my recent health problems, I keep very active in corresponding with friends around the world, helped by Marta, my secretary in The Netherlands. Last year we decided to hire a full-time secretary, Simone, to run my office and take care of other formalities. Claudia helps with the K Calendar, choosing the quotes and pictures, but more importantly is the perfect nurse in these more difficult times.

I missed my usual stay at Brockwood last year and was determined to make it happen this year. But the idea of getting from Rougemont to Geneva, Geneva to London, and London to Bramdean sounded like it would be too much. Luckily, we could rent my uncle Klaus' turboprop plane, which would make for a quick and easy direct flight from Saanen to Southampton, which is much closer to Bramdean than London.

When we got to Saanen, however, an incredible wind like I had never seen there before began to blow. Just a few days earlier, we had gone for a very pleasant walk on the footpath that winds along between the river and the airstrip, a stretch that is flat and has frequent benches on which to sit and is shady in the summer.

The Pilatus PC-12 is Swiss-made – very elegant and with a strong motor. A few years ago, one of these planes had tragically crashed on its way back

to Saanen. Not the story you want to be thinking of when you're boarding in gale-force winds. Our two pilots explained that such an accident would have been very unusual. We subsequently obtained the Aviation Safety Network Report regarding that flight and sent it to our pilots for their professional opinion.

After reading the report, one of the pilots, Andreas Losberger, replied that the meteorological conditions in the area at the time showed a very high risk of thunderstorms, strong turbulence and very low outside air temperatures with a high risk of ice formation on the fuselage. That Pilatus PC-12 had been flying with only one pilot and the help of an autopilot. In his view, this accident would indicate that the pilot may have lost his situational awareness due to a combination of adverse weather conditions and a presumed failure of the automated systems. The available data, however, is insufficient to determine whether the autopilot failed due to ice formation. But the structure was overloaded, leading to the right wing breaking off and the loss of control of the aircraft. The pilot added that in similar circumstances, they would certainly avoid an approach to Saanen and would head instead for Bern or Geneva.

This incident showed that flying with a single pilot might be a disadvantage, so we were happy to be flying with two.

We flew at 8500 meters and 500 km/hour. I didn't realize that a propeller plane could fly like that. But the takeoff was very, very bumpy and the turbulence continued, on and off, for most of the journey. Soon the plane dropped hard and the tray tables were ripped off their storage units and crashed in front of us with a bang. If we hadn't had our seat belts on, we would have hit the ceiling. This could easily have happened again while I was in the low and narrow toilet. Claudia had to get me out of there while it was still very bumpy, as I found it difficult to move about. The landing, however, despite the windy English weather, was incredibly smooth. The pilots were very professional. But after this drama and stress, we decided that for the return journey we will let the pilots choose the date and time.

My health is not much better these days. My heart is working at only 50% capacity. In June my 'ejection fraction' was 25–30%, the normal being 50–75%. The doctors don't know exactly why my heart is like this. They know the mechanism, but not the reason. Walking is the hardest thing for me. I feel exhausted going from the Centre to the School. I can walk up and down the drive from the School to the Lodge (Bill and Leila's place), but as it is a bit long, I asked our friends at the School to put a chair half way, which they kindly did, so I can stop in between.

During the months we spent in England, I had to continue monitoring my health. Fortunately, the healthcare in England is very well organized. The nurses came to our home to collect the blood samples for the tests. However, I had to be driven to some hospital appointments near Southampton; in Rougemont my doctor lives next door, which is much more convenient.

In Brockwood we enjoyed the study Centre, where we went almost every day, meeting new and old friends. I enjoyed distributing *The Beauty of the Mountain* and gave away from two to six copies every day. People are grateful and full of praise – saying it is a lovely book – when they get it, even if they already have a previous edition. As I've often said, I consider it a good introduction to K and agree with the observation that it shows K's human side, testifying to the fact that he lived what he talked about in his daily life. Giving it away is my way of sharing the beauty of the teachings and the integrity of the man. That is why I have been keen to see it distributed at the various K centres and schools and it would be nice if the effort could be continued after I'm gone.

Sometimes we receive enthusiastic responses, as in the following email, where the sender expresses a **great love for K**:

Dear Friedrich Grohe,

My name is Joy and I am a great lover of Krishnamurti. In Brockwood Park some years ago we got your book. It's beautiful. Thank you for

this. Now I sit by the river in Saanen and K's presence is very alive in my heart.

I went to the tourist information office but, apart from your book and a folder with an interview you did on Krishnamurti, they had no information about him. That's a pity! I also went to the Town Hall and told them it would be really nice if they would honour him in some way, for example with a walk with quotes or a board at the football field, where the tent for the talks used to be, or something else.

I had to write to you and share this from the bottom of my heart. It's so sweet that Krishnamurti loved you so much.

Greetings from the heart,
Joy Andrea Emonds, 12 August 2021

In that regard, it is significant that to the English, French and Spanish translations of *The Beauty of the Mountain*, now we can add Italian and Portuguese editions. Eduardo Weaver, one of our close contacts in Brazil, informed us about **the launching of the Portuguese edition** this past July:

Dear Friedrich and Marta,

The launching of the Portuguese version of *The Beauty of the Mountain* was very successful. As I mentioned before, it was an online event. We had a participation of about 120 people in the live Zoom meeting, which was also transmitted simultaneously via YouTube. The recording of the event is now available on the channel of the Theosophical Society in Brazil and on the Canal Supren (of Uniao Planetaria) on YouTube. Although posted recently, the video already has 6.800 views. I received a lot of positive feedback about my talk.

You may see the video using the following link:

<https://www.youtube.com/watch?v=I71ZM11QTK4>.

The book *A beleza da montanha* is being distributed to bookshops and is also available on our website (www.editorateosofica.com.br) and on amazon.com.br. I already sent five copies to your address in Switzerland and can send more if you need them.

I am glad to have had the chance to contribute to the promotion of the precious teachings that you shared in your book.

In cooperation,
Eduardo Weaver, 17 July 2021

The question has often been raised as to what the best way might be to introduce people to the Teachings. Recently we had some exchanges with KFA trustee Pathik Wadhwa about how to make the Teachings more available. I told Pathik that K had not been aiming for the masses and that we reach an incredible number of people through the internet. I wondered whether it might not be enough, anyway, to make the Teachings accessible to the few interested people who come to the Study Centers and Schools. Here is an extract from **Pathik's response** to this question:

Dear Friedrich,

I am glad to hear you are meeting and talking with some interesting new people at the Centre. Although we do not know one another well, I have always admired and appreciated your efforts over this long period of time to support so very many activities related to K and the teachings. I feel that while it may be of sufficient consequence if even a few people were to change, the question is whether there is a strategy to identify and reach such people. Clearly, duration of time spent with the teachings is not a factor. Nor is having lived in the close presence of K himself. Nor is having engaged extensively in dialogue. I believe and suggest that the widest possible dissemination of the teachings remains the best strategy. Whom it might interest and affect is difficult to predict and is not in our hands (and I certainly agree that only a small propor-

tion of people will develop an interest), but it may be in our hands to do what we can in terms of getting the word out. Yes, I do know about the data (numbers) presented in the recent KFT bulletin. In my view, these numbers are not nearly enough, and I feel we need to be doing a lot more. The KFA is trying to move in that direction.

With my warmest wishes,
Pathik Wadhwa, 1 August 2021

K: On marriage

Marriage is not an easy thing – just as living is not an easy thing. In fact marriage is a very complex affair. You see, there are several urges, several desires, in all of us. And an individual whose urges, desires, are not fulfilled goes through a great many difficulties.

There is the desire for companionship – that is the desire to be with somebody to whom we can talk about ourselves and who will listen to us. It is the desire to be with someone whom we love and who loves us and who will help us to think clearly. We also want to be with others – we want companionship – because we are lonely. You see, to live alone is one of the most difficult things to do. It requires enormous intelligence to live alone.

And apart from the desire for companionship is the fact that most of us have a physical body with certain urges: the urge for sex – the demand for which varies with individuals – with all the pleasures and pain involved with that.

Another thing is the urge to have children to whom you give your name. You are proud of your children and, through them, you feel immortal. Through them your name goes down and, through them, you feel a certain power. And as you grow older you need somebody – your son or daughter – to look after you. In other countries – America and England,

for example – the children or child does not live with the parents. Here in India it is a different matter. Here in India they do live with their parents and, perhaps, it is a nicer thing ...

Not long ago we were in a restaurant in Geneva with some friends. A man and a woman – a husband and wife – came along and sat at a table next to us. The man never said a word – not a single word – to his wife, but she talked to him; she helped him to talk, but he held his head down and never said a word throughout the whole hour. Do you know how sad it is to be married to somebody like that?

You know, divorce is increasing in the world. You marry – you think it is love, but it is only physical attraction. Soon you find that you have married the wrong kind of person – a person with whom you are not completely at home. There is no companionship. You get attracted to another person, and there is trouble between you and your spouse. The husband being stronger is demanding and dominates his wife who nags and so on. You see how silly all these things are, but this is what generally happens – you get brutalized by each other, you get hurt by each other and, eventually, you become hard with each other.

Marriage, like everything else in life – in fact like living itself – is an infinitely difficult thing, and needs extraordinary attention. Marriage needs extreme understanding.

Rishi Valley, 13 February 1961

KFI Bulletin, 2000/1, pp. 19–20

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Some of our Centre guests are very impressed with the place. One of them, Xenia Keyserling, sent us the following email after we met her there. I had sent her the above quote from K about marriage, as she had described her own as a very happy one. And she replied affirmatively to my question as

to whether she was related to Graf Keyserling, a German philosopher who had met K in India. K had been greatly impressed by his enormous physical stature, but not by his philosophy. The main thing for Xenia is **the liberating effect** the place has on her:

Lieber Friedrich,

What a difference a weekend at Brockwood Park can make! I feel like all my worries have literally vanished into thin air. Realizing that they are indeed thin air ...

I am so grateful to have discovered this place and Krishnamurti. How amazing to find something that resonates on a deep level with you.

And yes, the philosopher Graf Keyserling was a relative of mine. My family have a long tradition in philosophy and religious studies. I wonder, therefore, how much of our interests are nature or nurture.

Thank you for sending me the quote on marriage. I do credit Krishnamurti for freeing my mind and therefore making such a wonderful relationship possible like the one I now have with my husband, Paul. He is a Sri Lankan international human rights lawyer and is about 20 cm shorter than me. I do not notice these things, though.

Marriage for me is all the things Krishnamurti points out: companionship, children and support. However, the only reason it brings me so much joy is because I relate to them the same way I relate to life itself: spontaneously and freely. However, inevitably I get trapped in drama, thoughts and ego, and then I know it is time for another visit to Brockwood.

I feel recharged and energized and look forward to the next tranche of life ahead. Holidays with three gorgeous but rebellious teenage children in Italy. Wish me luck.



Arnensee near Gstaad, Switzerland

Photo by Raman Patel

Have a wonderful summer in England and really look forward to speaking with you again at my next visit.

Warm wishes!!!!

Xenia Keyserling, 20 July 2021

Another Centre enthusiast is Bill Heath. He is an old friend of the Teachings with whom I had lost contact until last year. In the past we used to correspond by fax! Many of you won't even know what that is. Bill is a very nice person and the cousin of the late Keith Critchlow, the architect of the Study Centre. He wrote the following regarding **the Centre's aesthetic ambience and inner flame**:

Every time I go there, I delight in the sense of light and airiness and proportion, the contrast between the quiet, intimate feeling of the study area and the brightness and sociability of the dining room.

Love is the discovery that a flame exists, that there is freedom from the bucket, the petty memories, machinations, fears and desires of thought. Once this flame has been lit, life is changed.

It can be, is and has been given all sorts of names throughout the ages by people all over the world, including holy men who try to subvert it to their teachings, to their church; but beauty cannot be confined. It can be a lifetime in manifestation, growth, but once sparked it will run through your life like a leitmotif.

This does not mean that you are not going to make mistakes, get things horribly wrong, live through hell, but things will straighten out; the flame will burn through; priorities will never be the same again.

Bill Heath, 13 July 2021

K: Opening the door to the immeasurable

I come there. I have laid the foundation as far as I can, and I will not spend the rest of my life laying the foundation. I come there to finish the foundation by discussing with all of you at the centre. I want to finish that. That is the reason I come there. I have worked at it. I do not want to spend the next fifty years, brick by brick by brick. I have finished with it. I come there to lay the foundation completely so that nothing can shake it. Then I would also want something more than that. That is obvious.

Will I 'get it' – in quotes? Will I? – 'I' in quotes. When I lay the foundation, there is no 'I'. I am just saying I have laid the foundation. I have finished with it. I 'want' – quotes – much more than that. So I say to myself, what is it I want? 'Want' in the sense – understood? What is it I want? I have laid the foundation, and I come there, and with your help I finish with the foundation. And I want the door to burst open to something enormous, something which is not imaginable, which is not put into words, which cannot be painted, verbalized, something immeasurable. That I must have. So, that is the only thing I want, not all this. I can do all that, with your help. I have done it. And that is what the centre is meant for.

'Will the Study Centres Help me to End Sorrow?'

J. Krishnamurti in Dialogue with Trustees, Ojai, 14 March 1977

The Perfume of the Teachings, pg. 157

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Recently, a German playwright whose mother I met at the Centre wrote to us inquiring about my life story. His name is Kevin Rittberger and he is writing a play for the Bavarian State Residenztheater in Munich. He specifically wanted to know more about what events and encounters inspire successful entrepreneurs to change their lives and donate part of their wealth to a community or charitable cause. I told Kevin that I preferred to

be called an industrialist, someone who produces something, rather than a businessman. He was also under the mistaken impression that I had left the company after meeting K, whereas I had left the business long before that.

One coincidence was that I met K in 1983, just before my father died. Two weeks before he passed away, I was able to share some of K's writings with him. He said: "Oh! That is difficult!" But at least he had the kindness of looking at it, unlike the rest of the family, who censored me and the teachings without even trying to understand.

Because of the timing of my father's death, I could sell my share of the company to others in the family in order to help the Foundations and Schools. I had also been thinking of starting a K-inspired school in Switzerland. K saw that my interest in this was sincere and gave me a room in Brockwood's west wing and made me a KFT trustee. The school in Switzerland never came about, as it was too difficult to find the right staff, the right students and the right parents.

Here is the latest email from Kevin, where he asks me **a couple of personal questions:**

Dear Mr. Grohe,

I would like to thank you from the bottom of my heart for sending me the books and brochures! I am very much enriched by reading them.

I stumbled across a particular passage where you report on a dispute with your father about the 'right' way to run the company. Next you quit the company and then followed the climbing of mountains. Finally, you meet K. From all this, I read an expanded mindfulness from the 1980s onwards, also for non-human life, the life outside the man-made economy committed to growth, which must be preserved.

I would like to ask you two more questions, if I may:

How would you describe success when you look back today? Is it a term that has remained important to you?

And what does the famous quote by K mean to you: “Love knows no cause”? How do you apply this to your personal development?

Thank you very much for your answer!

Warmest regards,
Kevin Rittberger, 22 April 2021

Kevin’s questions about success and love are not easy to answer. Success is generally associated with making it professionally, socially and especially financially. When you are involved, as I was, in manufacturing, the word success takes on a very concrete meaning. As an industrialist, you are in the business of making useful and aesthetic things and you have a responsibility that you naturally aim to fulfil. The Grohe companies were very successful in that sense, and I was very much a part of it. We all made fortunes from it, but in my case, I never thought of it as something from which I could derive a higher social status. I had a deeper sense of discontent regarding the real values in life to settle for the luxuries that money can buy. Meeting K was the natural extension of that inner search and from then on success as it is normally understood had no meaning for me.

K’s statement that love has no cause is even more difficult to explain. I feel tempted to say that I was simply struck by the truth of it and I never felt the need to inquire after its meaning. It is one of those things one simply knows to be so. But then I know that this is a dangerous thing to say, since anyone can say that of anything – and we know how easily we deceive ourselves. The only thing that comes to mind is that love in its deepest sense is something that is not a result, that is not caught in the web of needs and wants, that is not the outcome of any motive. So much so that when it hits you, the ‘you’ disappears. So I am not sure it has any application in my personal development, since it implies a vastness in which the

'I' no longer exists. That's as close as I can get to opening up what at heart is a total mystery and in doing so, I am aware that the words don't really explain anything, because they just say the same thing in a different way. So love has no cause. It is truly *sui generis*.

Sometimes people wonder about what principles I live by and ask for advice, assuming that wisdom is the hallmark of age, which it isn't. On this matter of wisdom, I am completely aligned with K, who said that, unlike knowledge and experience, it cannot be accumulated. He went further and stated that "Not knowing is the beginning of wisdom." If you think you already know, you stop questioning and learning. But one thing I learned from a very young age is not to lie. So, if I had to point to any 'principle' guiding my life, it might be that.

Concerning my health, I cannot say it is improving, but the doctors are happy that it is at least stable. In late June last year, I underwent a successful operation to replace one of my heart valves. In late October a pacemaker was implanted and after rehabilitation I could return home in late November, a week earlier than expected. Once home, I was delighted to start walking outside again. Claudia and Simone were very helpful all this time and took attentive care of me. My sons were also very present, driving me to appointments and frequently contacting me on the phone. Driving with them is always a smooth ride and it is a very good way to talk with them.

But even with frequent physiotherapy, weakness was returning. In mid-December the cardiologist reported that one of the heart ventricles was functioning at half its capacity, but that with the right medication it could improve. In contrast, my blood pressure, oxygen level and pulse were all consistently good, but I had no appetite and was losing weight.

By early January it became clear to our neighbour the family doctor and to his son, who's studying medicine, that water had begun to accumulate in my body, including the lungs. As it was a dangerous situation, they immediately ordered an ambulance to take me to the hospital. This was

an excellent move, as the specialists there could keep adjusting the heart medication, which affects liquid retention, and thus help me to feel better again. I could even distribute copies of *The Beauty of the Mountain* and slowly resume dictating answers to emails.

Sometime in January Roshen Dalal sent me her new book *J. Krishnamurti – A Life of Compassion Beyond Boundaries* (2020). It seemed to be a well-researched biography, weaving together all available information into a comprehensive narrative. I enjoyed it very much and recommended it to people, but it would seem that a more careful reading of it might not support my initial enthusiasm. (See the review by David Moody in the Publications section.)

Throughout this ordeal, my spirit remained calm. I have a daily routine that works quite well. I start at 5 a.m. instead of 4 as before. At 9 I have breakfast and then a long nap. Around 1 p.m. we go for a walk. With the recent health complications, it's hard for me to go uphill, but I can rest several times on benches along the way.

I have a light meal at 3 p.m. and then do some exercises, outdoors whenever possible. I also lie in the sun on the terrace – we are very spoiled with the sun shining almost every day. This season it has been very windy and cold, but one can still be outside if one is sheltered from the wind. At 6 p.m. we have supper and I go to bed at 8, after listening to *Echo der Zeit*, my favourite radio news programme.

Music is an important part of my day. My mother played the piano all her life. She had lessons and I enjoyed listening to her. Maybe she created this interest in me, although I never played an instrument. I have a great jazz collection but also enjoy classical music. On Swiss German radio there is a programme I listen to every day which introduces me to new music and new talents. I asked a musician friend, who is also a composer, why there is so much new good jazz lately. He told me it's because there are many new music schools where students also learn to play jazz. Feeling rather inspired, I've begun to sing a stanza per day of 'How High the Moon', a

song from 1940, on my small dictation machine, and which I've been sharing with Claudia, Marta and Javier. Javier says it cheers him up to hear me crooning a song of love and longing at my age, which on occasion inspires him to write his own lyrics.

In response to all this, our old friend Willem Zwart sent us an extensive reply. Willem is a true educator. He taught history, religion and ethics at Brockwood and worked at Oak Grove school in various capacities before returning to the Netherlands, where he currently runs two schools, one of them quite large. I call him The Flying Dutchman. He also loves hiking in the Swiss mountains, which occasionally affords us the rare opportunity of catching up with him. He enjoyed my article in the last issue of the Journal of the Krishnamurti Schools because of **the framing of wisdom in a personal narrative**:

Dear Friedrich,

Thank you for your email, I really enjoyed learning a few things about you that I did not yet know. Your article in the last issue of the Journal was also very enjoyable, for that same reason, thanks for forwarding the link.¹ Framing advice or wisdom or insights in a personal narrative can be, for me in any case, meaningful and interesting. Perhaps because there is this element of lived honesty in it, of not lying, that you also see as very important. It seems like easy and logical advice but in the deepest sense of not lying, seeing oneself as one is, it is not easy.

I did not know about your love for music and singing. I had to look up the song you refer to, very nice. I saw a version with Les Paul and Mary Ford. Great guitar playing! The guitar has been one of my

1 Here is the link: <http://www.kfionline.org/wp-content/uploads/2021/01/Journal%2025.pdf>. This special 25th issue contains a rich collection of articles in commemoration of the 125th year of K's birth. For all previous issues, please visit: <http://www.journal.kfionline.org/issues>.

favorite instruments, together with piano and violin. Music also plays an important role in my life. My taste is all over the place, from rock to classic and everything in between. One of the last concerts I saw was from Reinbert de Leeuw, who played Erik Satie, on just a piano, not amplified, in a large concert hall here in Utrecht. Very beautiful and quite meditative. Like an extended morning meeting with Alan Rowlands.

It is still a shame that a school in Switzerland never came into existence. It would have been such a logical place for an international boarding school.

Very sorry to hear that your health is not improving. At least in your writing you seem to undergo it with equanimity and acceptance. You are able to stay with 'what is'.

The quote, 'love has no cause' is indeed striking. The other day I came across a philosopher of education who explored the question, how can education be about acquiring nothing? Like love, education in the deeper sense has no cause because it is ultimately an expression of this love. That is in any case how I often think of it.

Being an industrialist versus a businessman is an important distinction and I understand why you see yourself as the former and not the latter.

Well Friedrich, I hope your body will continue to be well enough to be outside to enjoy the mountains. I'm very much hoping that we can travel again this summer and that it will be possible to visit Switzerland. Should I make it to the Saanen valley, I will of course let you know.

All the best for now,
Willem Zwart, 6 May 2021

Meanwhile, time keeps passing and, after the glorious visit to Brockwood, I am back in Rougemont.

The flight back to Saanen was perfect this time and without any turbulence. The landing was a bit scary, as the plane almost touched the trees on the way down. It's a very narrow valley and that is one of the reasons why the companies that rent jets don't fly here. Only private jets fly in and out of the small Saanen airport. Once we were on solid ground, ready to take the car to Rougemont (5 minutes away), one of the pilots said, "Now the most dangerous part of your trip begins!"

It took me a few days to get accustomed to the altitude, to the new routine and to feel completely integrated in Rougemont again, but I am happy to be back in the mountains.

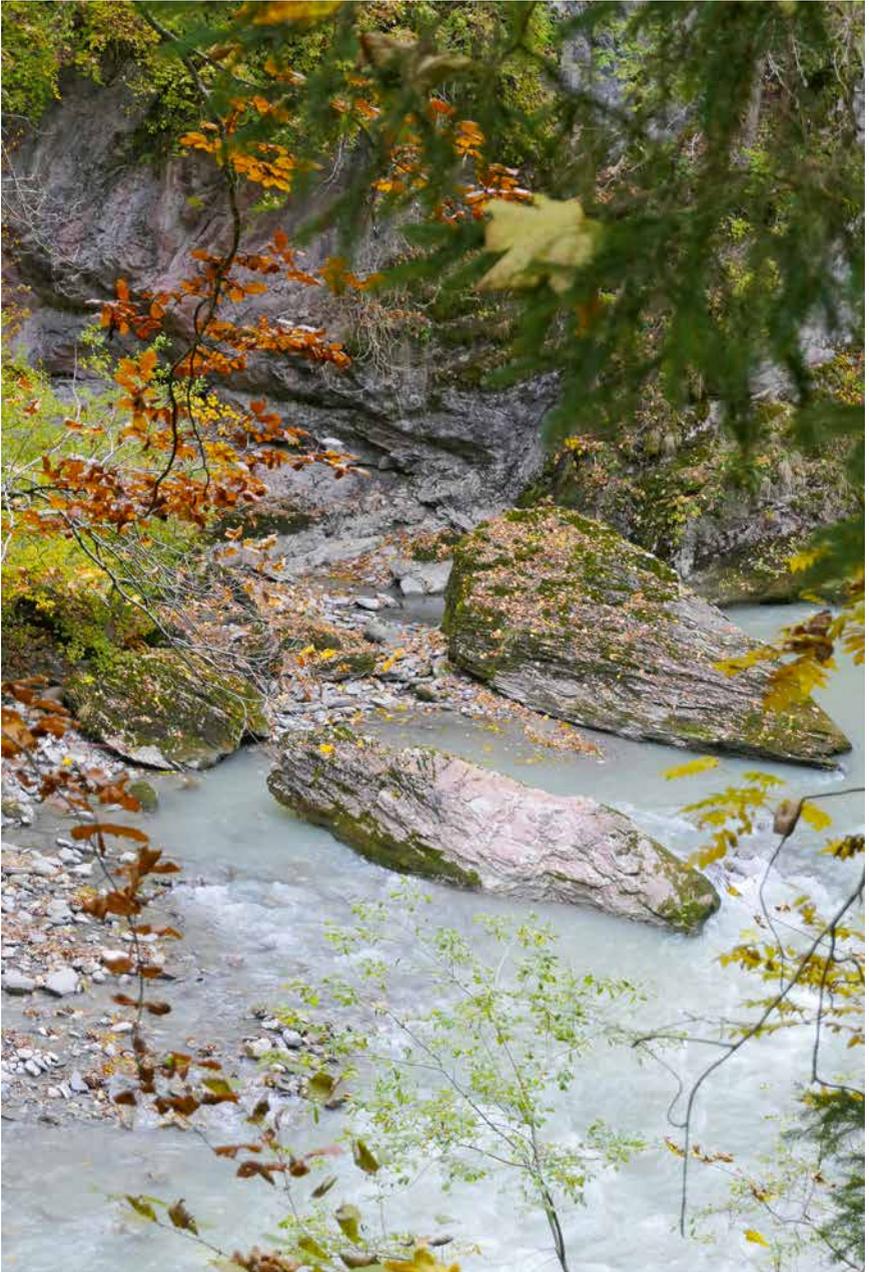
This year we will celebrate my 92nd birthday, like two years ago, at Le Cerf. My 90th birthday was a great success and my sons told me, "You must celebrate it every year!" That was a glorious event, with a meal for eighty-five guests. Le Cerf is a local cheese specialties' restaurant that my sons bought and renovated. They also serve vegetarian and vegan dishes.

On that occasion, it was mostly family. Families, as we know, are famous centres of conflict, and the Grohe family is no exception. One of my grandchildren, who is a criminologist, told me that whenever a crime is committed, they first look for the culprit within the family circle. But at this gathering there was such a harmonious atmosphere that at the end a friend commented that love was in the air! One of my cousins commented: "Everyone is so nice here, despite most of them being family!" This time, however, we will invite mostly friends.

The 92nd will be the last birthday I will celebrate. After that, I will return to my usual way of ignoring my birthdays, as I did for most of my life.

May the light of true Intelligence flow into our minds, illuminating all we think and do.

Friedrich Grohe



Along the Sarine, Saanen, Switzerland

EDITORIAL NOTE

This year's Newsletter is not as voluminous as in the last two years. There was plenty of material to swell it to the same size, but we decided that it would be best for the planet and the budget to slim it down a bit.

I happen to value this publication as an international forum where those involved with the teachings can engage in a significant and friendly exchange. It feels somehow important that such forums should exist in the K world. For me it is a way of maintaining a global conversation about the fundamental issues and challenges we face as human beings. Although on occasion it feels like a message in a bottle, there is nonetheless a sense of communion in the very gesture of casting it on the waves.

This time, in the EDUCATION section we look at K's general outlook and we print a couple of articles from two passionate educators who share with us their personal journeys and their creative experiments in teaching.

In THE TEACHER AND THE TEACHINGS, we basically attempt to reflect a string of exchanges resulting from a couple of articles somewhat critical of K and his teachings. While much of this critique might be readily dismissed as the result of particular biases on the part of their authors, it is just as evident that some of the questions they raise deserve an open and deeper consideration. Among them is an issue that could prove divisive, namely the seeming opposition between the traditional camps of the activists and the contemplatives. At times it feels like the conversation borders on the polemical as people express strong views out of their passionate convictions and concerns. So what this sequence would seem to demonstrate, and hopefully encourage, is the urgent need for an open dialogue around these matters.

As lately there has been a good deal of discussion concerning the deleterious and manipulative effects of the media on our lives and on the brain

itself, we addressed this topic under its own heading of CONSCIOUSNESS IN THE DIGITAL AGE. This reflection concerns the effects of information technology on the development of consciousness and attempts to decipher its deeper implications and to discover an intelligent way to navigate these dangerous waters. Although this might seem something of a technical question, it actually concerns the future of humanity, a future that, as K might say, is now.

The number of K-related publications has been unusually high this year, but in our efforts to reduce the volume of the Newsletter we had to be selective, and we only reviewed a couple of books, one of them twice. Should there be space and opportunity, we might include some of the others in subsequent issues.

The READERS' CORNER might prove of particular interest because this year it consists of a number of extensive reports and commentaries that some of our most assiduous correspondents shared with us, which is very much part of the exchange in our international network.

We have included two obituaries, one for Dr Parchure and the other for Carvalho, who were valued friends and members of the K community. In an attempt to honour their lives, we have been fortunate to provide extensive biographical accounts and personal tributes for both of them.

We trust that you are all keeping well through these trying times and that, should the spirit move you, you might send us another message in a bottle back. It might not reach us, but the gesture counts.

Javier Gómez Rodríguez
Lelystad, October 2021

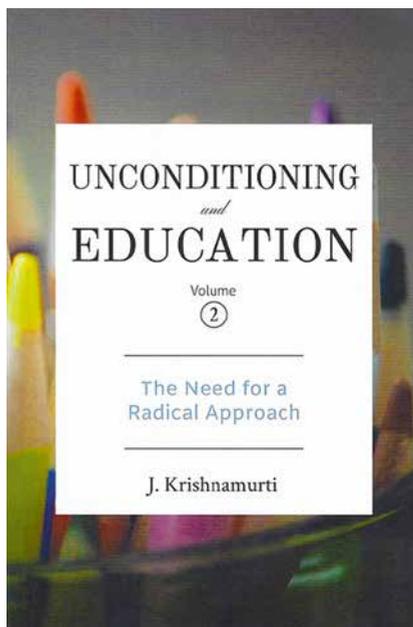
K: Can the brain never be hurt?

Now, most of you, right from childhood, have been hurt; you have been wounded – not only physically, but also psychologically. As you have been hurt from childhood, you have built a wall around yourselves, frightened to be hurt more. So, you have withdrawn or escaped from that hurt into something else. That hurt, unless it is totally, completely, wiped out, will be a factor of distortion in your lives. If you examine yourself very closely, you will find that you are, psychologically, deeply wounded, deeply hurt. Hurt comes when there is comparison, when there is conformity, imitation – which are facts. And, you were made to conform, you were educated to compare. In school you were compared with another boy: you were not as clever as that boy. At home, you were not as clever as your elder brother or your father. Do, please, see this, because this is what you are doing now with your children, namely comparing them to others, and making them conform. As comparison is one of the factors of getting hurt, you are, basically, deeply hurt human beings. When there is hurt, human beings do the most extraordinary things. That is one of the reasons for the violence in the world. The question is: When the brain has been so hurt, can it be healed? The question also is: Can the brain never be hurt? You see, that is innocence.

*‘You are the World’, public talk, 3 November 1976
Krishnamurti at Rajghat, pg. 87*
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One only has to open a book like *Unconditioning and Education Volume 2*², to realise the depth and amplitude of K's educational vision. The very first chapter maps out a series of complementary aspects of his holistic intent. While all subjects are to be studied, such an education is not only concerned with academics but with the broader physical, intellectual, moral and spiritual aspects of the whole human being. And the first thing that as parents, teachers and students we encounter on this joint educational venture is the need to understand ourselves, i.e., our own conditioning.³

A school is a learning environment requiring a quality of relationship between parents, teachers and students in which there is no authority, with its impositions of obedience and conformity. In such a school there is no scolding, no comparison or competition. There is freedom from the traditional patterns of discipline with its reward and punishment. Discipline means to learn, and the student can only learn in an atmosphere that is free from fear, where he is completely at home, physically, psychologically and morally protected. So the educator is not teaching from a pedestal. As a human being he is on the same level as the student, so they establish a dialogue, a relationship of equals, and in studying any subject they are also revealing



2 *Unconditioning and Education – The Need for a Radical Approach Volume 2* (2017), consists of discussions between K and parents and teachers of the Oak Grove School in Ojai. The first volume was published in 2015.

3 The introductions to the articles in this section were provided by Javier Gómez Rodríguez.

their conditioning and freeing themselves from it. Thus the student and the educator establish a relationship of security, care and mutual trust. In such schools learning is considered sacred, learning not just from books but about oneself, about proper behaviour, relationship, death, love and what it means to meditate. The point is to bring about such a quality of integrity, that when they leave the school, the students are moral, religious human beings.

The question of knowledge, which is so central to the educational mainstream, is looked at from the wider perspective of its relevance to the general order and transformation of human consciousness. Knowledge is indispensable in all manner of practical and technological fields, but it is also the pattern of conditioning to which we conform. Such knowledge has not brought about a radical psychological transformation. There is an inherent limitation to it. To know something is to have an experience or memory of it. So, it is the dead past and, as such, unable to encompass the living present. But learning is about the perception and understanding of the actual, therefore not limited to the acquisition or application of knowledge, which is the whole field of thought. As thought is the response of knowledge, it shares in its inherent limitation. K considers that thought has its proper function within the domain of memory, but that it becomes a source of disorder when it spills over into fields where it does not belong.

One such field is human relationship, where knowledge and thought make for separation, division and conflict. People build images of each other based on their accumulated experience and then they relate through those images. These images being the past, they no longer see each other, they no longer relate. The past imposing its pattern on the present misses the living quality of relationship in which alone there is love. So having an insight into this danger and being free from such knowledge is part of the transformation needed to bring about a wholesome quality of relationship and, consequently, a good society. This is part of a responsible education that is concerned with a radical change in the ways of humanity.

Even such a cursory look at just one chapter in one book dealing with education covers a wide spectrum of issues weaving seamlessly between the outer and the inner, the practical and the psychological, drawing our attention to the deeper implications of our own being. And it faces us squarely with the question as to whether, for the sake of our children, we are prepared to educate ourselves and take full responsibility for our lives, for example, by giving up all manner of habits or adopting a vegetarian diet. The inclusion of the parents in such discussions was a peculiarity of the Oak Grove, as it was designed as a day school, not as a boarding school such as Brockwood Park or Rishi Valley. The collaboration of the parents in this way of education was considered fundamental in all K schools, but in Ojai they went deliberately about including them, as most of the children lived at home.

Meredy Benson Rice was one of the Oak Grove School parents who got so involved in the education being offered there that she became a teacher and eventually head of the school. Besides being an educator, Meredy is also a published author of young adult fiction. An article on her writing appeared in the Spring 2021 Ojai Quarterly.⁴ What fascinates her is the process by which young people become aware of and deal with their emotions in the face of challenging events and circumstances. Her characters reflect her own and are a way of creating a relationship with her inner world. But it is not just a personal matter, for she has seen the universality of this process in the many young people she was in touch with as an educator. Such an education, seen as a process of self-knowledge and maturation, invariably involves facing and turning trauma into a transformative experience. At our request, she kindly sent us a very personal account of her journey with education.

4 You can read this article at: https://issuu.com/ojaiquarterly/docs/spring_oq_for_web_bc58a632c5d282.

My personal journey with education

By Meredy Benson Rice

The 2020–2021 school year marked my 30th year associated with Oak Grove School, a journey that began with my daughter attending the school as a boarding student, then subsequently my two younger children attending as day students when I moved the family to Ojai and, finally, my own joining the staff. I began as a parent volunteer, which led to dorm supervision, teaching high school English, directing the high school, taking the reins as head of school and now, as director of teaching and learning, supporting both new and veteran teachers.

No one, including me, would have ever predicted that I would end up in education. I did not like school at all. From my first experience in kindergarten, where I was reprimanded for falling asleep during naptime (!), to that of elementary and secondary school, where I felt unknown, invisible, lost and disconnected. I dropped out as soon as my parents would permit it (aged 16) and threw myself, sink or swim, into the world at large. Eventually, after many chapters and career shifts, I had the opportunity to attend university as a mature student and somewhere in the dance of becoming a mom and getting a degree, I had a realization: while I hadn't loved school, I did love learning and I loved kids, and an inspiration awoke in me to want to become an educator but to approach schooling in a completely different way. When I discovered Oak Grove School, I knew I had found the school of my dreams: "A place, an oasis, where one can learn a way of living that is whole, sane, and intelligent."

With hindsight, I realize that initially my conditioning held to the concept of education as something that was served up on a platter *by* teachers *to* students. It took full immersion into the day-to-day experience of Oak Grove to realize the limitations of that concept. Here we were learning not only those skills and disciplines needed to function in the world, but this was a true laboratory in which to explore self, other, nature, and the world through "the mirror of relationship." Here was

an opportunity to ask “what is that feeling arising in me?” or “why am I reacting so?” Here was a place that valued silence, that made space to pause, to breathe, to listen, to observe. Fill that living laboratory with children and students aged 3 to 18, beings who are in a constant state of becoming, change and transformation, then mix in a group of enthusiastic educators willing to look deeply into what it means to be human, and one has quite a wonderful experiment!

My personal journey with education is very much connected to the observation of children as they grow – both my observations as a parent and as a teacher and school administrator. I’ve spent a lot of time in a school community, and year after year one cannot help but notice the conditioned practice of creating an image of the child in front of you. Here is Jane or John or Sammy at age 5, and here is how I have unconsciously labeled him or her as this or that. But then Jane/John/Sammy is now 6 years, then 10, then 12, then 18 and about to graduate. And all along the way, they have defied being boxed into whatever image we have constructed because they are *continuously in a state of change*. This experience ultimately forced me to loosen my grip of ‘knowing’ and ‘certainty’ and instead approach the relationship with each child/student with a curiosity that resists being pinned down or cemented solidly. And there is a bleedover effect to this. Eventually one realizes that it’s not just children who are in a constant state of change, it’s all of us. The idea that we are fixed and static is just that, an idea, but it isn’t true. Schools are wonderful reminders of that fact.

Another key part of my personal journey has been wrestling with the conundrum of *agency*. Young people want to feel that they have some control over their learning and their lives and yet, they also have a deep need to feel safe, secure and cared for. This tension between dependence and independence is interesting to observe. On the one hand, we put a lot of energy into providing a safe place for children to learn, one that is reasonably stable and predictable, so that learning can happen in a relaxed stress-free environment. On the other hand, we have increasingly come to understand that children also need challenges, obstacles

to overcome, opportunities to practice flexibility, adaptability, and resilience. Often when a child or student has to face something difficult, it leads to *transformation*, a big leap in awareness and/or learning, or a complete shift in self-perception. And isn't that the same for us adults? Are not some of our most growthful moments also ones fraught with difficulty?

At one point in my career, I was providing college counseling to senior students. There was (and still is) a lot of anxiety around post-high school choices. Students worrying about not getting into the right university or making a poor decision that will ruin their entire future. My favourite exercise with the students was to sit in a circle, have them close their eyes, then lay out the following scenario: Okay, so you don't get into a single college you applied for. What are you going to do? This would be followed by some very serious gasping and groaning but eventually they would all come up with alternative plans – in other words, they discovered that even though they could not control what life might throw at them, they still had agency, the power to intelligently respond and continue to meet life as it is.

The 2020–2021 school year, given the pandemic, was also one of the most challenging years any teacher, school administrator, parent or child/student has likely experienced. The uncertainty of constantly changing regulations, the challenges of remote learning, outside classrooms, and masking up, all contributed to a sense of crisis. It was daunting! But I watched our school, the Oak Grove, its students, parents, teachers and staff lean in and graciously make it work – to coin a phrase: making lemonade out of lemons. In a way, it illustrates one aspect of my Oak Grove journey and what I've learned: life is not to be controlled, life just is, life is to be lived with attention, awareness, and sensitivity – that's true agency.

And for me, that is a little bit what it feels like to live a life that is whole, sane, and intelligent.

Meredy Benson Rice

K: The story of mankind

The whole story of mankind is in you – the vast experiences, the deep-rooted fears, anxieties, sorrow, pleasure, and all the beliefs that man has accumulated throughout millennia. You are that book, and it is an art to read that book. It is not printed by any publisher. It is not for sale. You can't buy it in any bookshop. You can't go to any analyst because his book is the same as yours. Nor to any scientist; the scientist may have a great deal of information about matter, about astrophysics, but his book – the story of mankind – is the same as yours.

Without carefully, patiently, hesitantly reading that book, you will never be able to change the society in which you live, the society that is corrupt, immoral, the society in which there is a great deal of poverty, injustice, and so on. Any serious man is concerned with things as they are in the world at present, with all its chaos, corruption, and war, which is the greatest crime. And in order to bring about a radical change in society and its structure, you must be able to read the book, which is yourself. That society is brought about by each one of us, by our parents, grandparents, and so on. All human beings have created this society, and when that society is not changed, there will be more corruption, more wars, and greater destruction of the human mind. That's a fact.

Chapter 2. The Book of Life, Colombo, 9 November 1980
Magnitude of the Mind – Talks in Sri Lanka 1980, pp. 27–28
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K considered that in the study of any subject the teacher and the student were not only acquiring knowledge but establishing a relationship which served as a mirror in which they could see and learn about themselves. Every subject had its fundamental component. For example, Mathematics was about order, and so on. But since the education he proposed was primarily directed at self-knowledge, some of us who were teachers in these schools felt that the Humanities might thereby be especially conducive to

such a process of self-reflection. K himself used to mention history as a case in point.

The record of history is the long tale of overcoming all sorts of natural and man-made challenges. Violence has been one of its constants, as has been the struggle to be free. And yet, after several millennia, mankind has neither achieved freedom nor managed to put an end to the tribal mentality that leads to war. Our lives, even in our supposedly advanced state of civilisation, are still marked, individually as well as collectively, by the twin blights of conflict and sorrow. So history does repeat itself, which naturally leads to the suspicion that, like Hegel put it once, the only thing we learn from history is that we don't learn anything from it. It is this repetition of history that reveals a cyclical pattern in the otherwise linear arrow of time. And the question of freedom as well as the ending of violence may be intimately linked with our ability to see through this mechanical reiteration of our ingrained and destructive patterns of experience.

For K history was the story of mankind. He had no hesitation in stating that each of us was the embodiment of that universal history. It was all written in the book of time that is human consciousness. Thus history was not just the story of the past but our own story. In fact, for him the essence of education was the reading of the book of mankind, which is what his own teachings represent. The study of history was thus a way of understanding oneself. In this the teacher and the student were equally involved, for it is their common story, and through self-inquiry and communication they learn together about our universal conditioning and thus begin to liberate themselves from it. This freedom is indispensable if there is going to be a new generation that is not caught in the endemic violence and sorrow of our psychology. This is intrinsic to the meaning of a holistic education, which aims to bring about a whole human being, a wholeness that requires great honesty in facing facts. And this is our responsibility as parents and educators if we really intend to bring about such a good human being and a new culture.

The fact is that we are all emmeshed in a historical process, that the past conditions our lives in all kinds of ways, through tradition, knowledge,

belief, custom, etc. Our very identities are rooted in the soil of time-bound thought and the ashen memories of residual consciousness. But how do we as teachers and parents, as educators, awaken to the nature and implications of this phenomenon and turn it into a creative field of transformative learning? How do we bridge the time gap so that we realise that we are the past and that it is in freedom from it that we can end the destructive momentum of history?

Recently we received a link to an article by Sonali Sathaye in which she beautifully describes such a creative educational venture in the teaching of history. Sonali studied for much of her life in K schools: Rajghat, Rishi Valley and Brockwood Park. After knocking around Bombay and some other places studying languages and linguistics and doing theatre, she ended up with a PhD in Anthropology from Syracuse University in the early years of this century. In 2011, Sonali and her husband, Kaustubh, moved to Rishi Valley along with their two children. There, Sonali taught English, History, Sociology and Drama (apart from folk dancing). Kaustubh taught Biology and Science. After six full years in Rishi Valley, they moved back to Bangalore, where they currently live. Sonali kindly agreed to our publishing the following shortened and edited version of her much more detailed and fascinating article.⁵

What does history make happen? – Teaching the Partition in 2021

By Sonali Sathaye, 30 September 2021

The gash on the Indian subcontinent that we speak of as “the Partition” has spawned a whole industry around it in the popular culture. In Indian schools, however, it is barely glossed over. And why should it

5 Here is the link to the full article: <https://caravanmagazine.in/history/teaching-the-partition-in-2021>.

not be. The story of how one “freedom movement” culminated in two “Independence Days” is not easy to narrate; it wades through the dangerous swamps of religion, nationalism, justice and freedom. So when I was approached to create a workshop on the Partition for middle- and high-school students – primarily in South India – I was ambivalent. What would be the motivation to expose young people to a concatenation of the horrors, the murders and rapes, the abductions, the pain of betrayal, the loss of home, the grief, and the suffering that is the Partition? Would they be able to stomach it, to keep it at the distance that allows analysis? Should they be able to? There would have to be an essential reason to pass on the trauma of the event, even if at a fifth or eighteenth remove. Yes, there were stories of bravery, love and friendship, but the overall landscape seemed to be coloured with red.

Besides, I wondered, with so much having been said about it already, what remained to be discovered? Like any story of human-created horror, the basic question was, is knowledge of these painful events an absolute good in itself? I did not think so. The question I would have to think through was, of what kind of story was the Partition an essential protagonist?

When we asked the middle-school students what they knew about Partition, they came out with a tidy story: two groups were not getting along, they decided to distribute their land so that each group got a country they could call home, everyone had a place that they belonged to and so there was happiness. The idea that geography and “a people” went together, that “like” belonged to “like” appeared commonsensical to the students. The joy of independence from the British lived seamlessly with the joy of creating and finding a “home of one’s own” in this telling.

It did not take long for that neat logic to fray. What aspects of “like” do you choose to alight on when making categories? Are farmers a group? Are women? Surely those who could speak the same language needed to live together? Should all those who disavow formal religious affiliation be consigned to an island somewhere? It turned out that

behind the apparent obviousness of which people “belonged” together lay a lot of confusion – as true for the statesmen who drew the lines that made India and Pakistan, as for us, seventy years later, studying it in a virtual classroom in South India.

Questions about belonging and identity cropped up when we looked more closely at the historical record of refugee migration. What does it mean to tell people who have been going about the business of their everyday lives to move to where they “belong”? Do food, language, customs, friendships, a shared knowledge of the seasons and landscape make “a people”? If a *bindi* or a *topi*, judiciously placed at the right moment saved your life, were you now that new identity? Does one decide on an allegiance, or does one slip into a ready-made one available at birth? Was your identity a matter of which cricket team you cheered for? Or whose nuclear weapons made you feel happy and proud?

A short drama exercise attempted to convey the immediacy of the experience by asking students what they would take and leave behind, and where they would go, if, right now, in the middle of their online class, while their lunch was being prepared, there was an announcement that they had to pack up and leave. It was difficult for protected English-speaking middle- and high-school students, schooled in the idea that India is a democracy, to reconcile themselves to the fact that lives could be upturned just like that and that those affected had no say in it. “Anger,” “fear” and “helplessness” is how they described what they were feeling.

Questions as to who was a citizen, who “belonged” and who did not, and who made those decisions, also came readily to the students because such questions were very much a part of the socio-political *zeitgeist*. The protests against the Citizenship Amendment Act and news of the Black Lives Matter movement had been splashed all over the headlines, and the COVID-19 migrations had begun. The visual record of these migrations resembled nothing so much as the pictures of Partition refugees

and drove home the point powerfully and non-verbally. Except, now we were all supposed to belong to the “same” nation – how could one be a refugee in a place that was supposed to be home?

Students realised that Independence was inseparable from Partition, that the freedom they had been taught to be so proud of was intimately intertwined with the grief of millions. This had not been emphasised in the history taught in schools. The personal stories of those whose lives had been devastated, and the fact that their nation had a shape born of negotiation and compromise, led to reflection as to what it meant to be part of such a collective entity – are its “enemies” your enemies, its heroes your heroes, and when it protects itself are you being protected?

When later, between December 2020 and January 2021, two of us (an anthropologist and a designer) conducted another online workshop on the Partition for a group of undergraduate students of design, we grappled with how to broach the history of the Partition when teaching Pakistanis and Indians together. The teaching of this history to such a mixed audience raised potentially awkward crags on the path to friendship and understanding. The students were young people aware of the dangers of the division, eager to learn about the life of their counterparts across the border, full of goodwill for them.

Invoking a “shared heritage” between Pakistanis and Indians typically causes some of us to rhapsodise about poetry and music, literature and architecture, a certain common aesthetic sensibility. However, in addressing the Partition on a formal platform, designed to create a sense of community, the problem was that all the beauty and grace of that shared cultural heritage seemed to have culminated in horror and inconsolable grief.

Seen through one lens, the best way to deal with competing attributions of aggression and defence, of heroes and villains, seemed to

be to acknowledge the differences squarely. That could be done, but why? Why do the work of learning admittedly slanted histories only to try to take them apart, to disregard them so that we could move forward?

Historical wisdom has it that one cannot move ahead without first taking a hard look back. To which a question could be asked, how far back should one extend oneself in this sizing up of history? Any historical point is determined by various factors, from logistical to ideological. In this case, our chosen framework corresponded to our desire to underscore shared experience. However, focus on the cultural similarities can be problematic because we already know that that particular story ends in slaughter. Why not simply jettison a deeply divided record and begin at the true moment of sharing, the moment when the Partition became a *fait accompli*?

So we began the course at the moment of refugee creation. They heard and read experiences from refugees fleeing in haste and terror without knowing where they were headed. Participants were not told names of people or of regions. Later, talking about it, students from across both countries expressed amazement at the sameness of the stories, and how the religious affiliation of those fleeing did not make any difference to the content of the narrative. It is one thing to know this rationally, and another to have it confirmed in story after story.

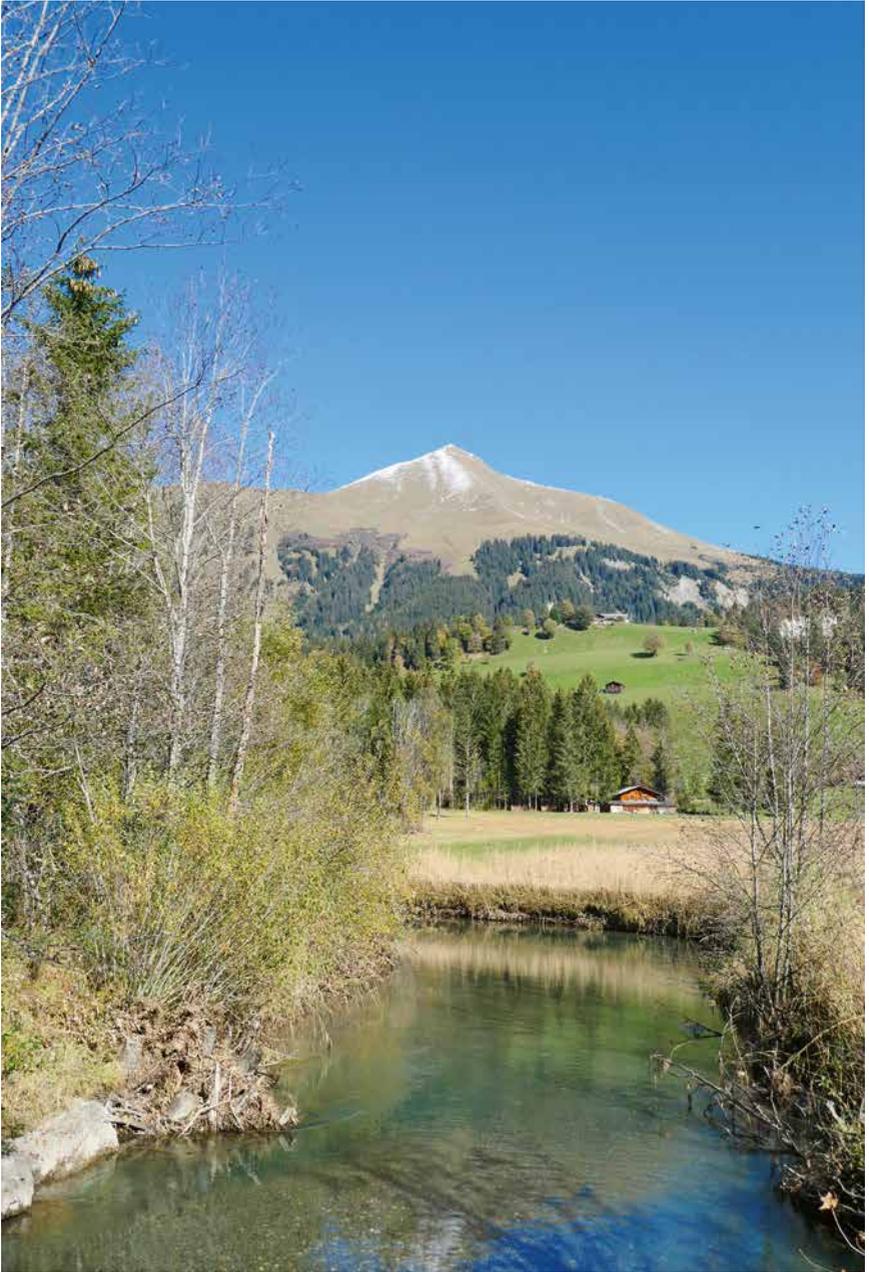
As the young people in the course got to know each other, it became increasingly apparent that the emphasis needed to be less on shared history and more on their shared contemporary reality. They did not have to look very deep to discover a common language. Not only were they subjected to the same economic and ideological systems, but we were all truly indistinguishable as a co-participating species in the natural world. Through these exchanges a different narrative of sharedness emerged. While the peacock may be the “national bird” of India, that does not mean that it does not dance in Pakistan. The COVID-19 pan-

demic does not stop at immigration counters and neither does the climate crisis – a realm where the narrative of nationalism should break down, but typically, sadly, does not.

It may be that in teaching it one becomes most acutely aware of the relationship of history to the contemporary context, of its way of heightening or subduing forces at play in the moment. In teaching the Partition in Bangalore to middle- and high-school students, I wanted them to see India in a historical frame. To see something historically is to demystify the thing, to strip it of its glamour and to lay it subject to questioning. When the prevalent mood seems to be to conflate the constructed idea of a nation with that of a natural pre-existing organism, un-constructed and eternal, to teach the Partition is to show students that this idea is not accurate. When talking of the Partition to an older group of Pakistani-Indian students, the point was also to go beyond the idea of a nation state, albeit from a different angle. For instance, by showing that the nation state is clearly ineffective when it comes to responding to the climate catastrophe. So, what does history make happen when faced with such an unprecedented crisis? Perhaps, by revealing the limitations of history, it shows the way negatively – by pointing out that we do not need History to act.

But, as writer James Baldwin said in a conversation with the anthropologist Margaret Mead, “It takes a long time to understand anything at all about what we call the past – and begin to be liberated from it.”

Sonali Sathaye



On the Louibach in Lauenen, Switzerland

THE TEACHER AND THE TEACHINGS

K: Why the emphasis on psychological transformation

Why I am laying so much emphasis and urgency on psychological transformation is because the mind, the self, is the cause of our strife and misery, of our confusion and antagonism. Without understanding this, merely to reform, merely to trim the superficial actions has very little meaning. We have pruned our thoughts for generations and have brought about such confusing madness and misery. Now, we have to go to the very root of the problem of existence, of consciousness, which is the 'me' and the 'mine'. Without understanding the thinker and his activities, mere superficial social reforms have very little significance, at least for the man who is earnest. So, it is important for each one to find out for oneself on what to lay emphasis, whether on the superficial, the outward, or on the fundamental. If you are persuaded by me to lay emphasis on the inward nature of man, then you will merely be imitative, and you will equally be persuaded by another to lay emphasis on the outer. So, you must think out this problem very earnestly and not wait for somebody to tell you on what to lay emphasis. What fundamental value is there in trimming the environmental influences and conditions? When man is inwardly sick, diseased, and confused, power politics and organized religions, ideologies and systems cannot heal this burning disease. Help comes only when the cause of disease is eradicated, the disease in yourself. An earnest man is concerned with the understanding and with the eradication of the disease. There will be outward order and peace when there is inward order and peace, for the inward always overcomes the outward. A happy and peaceful man is not in conflict with his neighbor. It is only the ignorant man that is in conflict, and his actions are antisocial. A man who understands himself is at peace, and so his actions are peaceful.

Sixth Talk in Bombay, 22 February 1948

The Collected Works, Vol. 4, pg. 183

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In last year's Newsletter, we included a contribution from our old friend Suprabha Seshan, from the Gurukula Botanical Sanctuary in Kerala, to a string of exchanges over how best to qualify K's approach to education. While the term 'holistic' seemed to be the one that best fit K's intentions, it remained to be seen how much the schools actually reflected it. Suprabha, herself an alumna from several K schools, felt that, apart from a certain verbal 'loyalty', the schools have never lived up to K's teachings. She saw no blazing individuals, no psychological revolution, no freedom from the known, no end of hubris, and all that. She kept away from K circles because she felt the implied levels of human excellence fell too short of the mark. She was of course aware that all this was the subject of much philosophising and navel-gazing in the schools, but that it did not go beyond words. She ended her piece proposing that people engage in a series of open online conversations about it. As a deep ecologist, she finds that eco and ego are mutually exclusive.

Earlier this year, and pursuant to her **call for greater engagement** with public issues by the K community, Suprabha referred us to an article by TM Krishna:

Dear Friedrich and others in the K community,

I hope you are all well and safe.

I'm sharing an article on K by TM Krishna 'Silences of Jiddu Krishnamurti' which was published by The India Forum. For those who don't know about TM Krishna (TMK), he is a well known musician and political activist in India. TMK is an alumnus of The School.

I've long been waiting for such an essay. Although I do have differences with TMK on some of the things he writes, and also had/have a deep affection for Krishnaji and the schools, I think these are unavoidable points, and need a thorough examination.

The second to last sentence in the article is interesting to me, where TMK suggests that a confluence between K, Narayana Guru and B Ambedkar would be welcome. This is because I recognized something in Narayan Guru (NG) back in 1993 when I joined the Gurukula Botanical Sanctuary (where I still am). For those who don't know NG, he was a mystic and social reformer in Kerala who posed a radical challenge to caste.

I've often questioned K's use of the term "tribalism". Of course it's clear what he means, but that's derogatory to indigenous peoples. K's audience was largely the elite, concerned with the transformation of humankind (through the intellect) ... but not patriarchy, racism, casteism, misogyny, etc. ...

There is a lot to unpack, and explore with the text of Krishnaji in a socio-political context, without in any way diminishing the challenge he poses to the modern human psyche and fragmentation. I say modern, because it is not clear to me at all that ancient peoples are "constructed" in the same way.

I hope these are things we can talk together about.

Best wishes,
Suprabha, 16 May 2021

This article by TM Krishna proved to be somewhat controversial, as the author, a renowned South Indian singer, social activist and parent and alumnus of The School, KFI, Chennai, was seemingly rather critical of K. While he acknowledged that K's voice had become very much his own, he was now looking for the imperfections of that inner dwelling. He felt, for example, that K was asking questions without intending to provide answers. But the main issue that TM appeared to have with K, and which he found unacceptable, was the latter's claim to a permanent state of consciousness

that placed him beyond the ordinary level of reality. This statement would seem to reflect TM's dismissal of what might be called 'K's mysticism', i.e., of a state of consciousness that totally transcended the 'real world', as being a form of escapism. So, TM would seem to have been calling for a more down-to-earth approach.⁶

Behind that, lay TM's need to feel the human, vulnerable and fallible side of K, who never talked publicly about himself because identity was anathema to him. For TM, K did have an identity derived from his privileged background – which might explain why he did not talk about concrete issues of social discrimination, such as caste. TM found that, even when asked about such things, K did not address them directly but went instead into such fundamental questions as fear and power. But in TM's view, such primal emotional states cannot be abstracted from their existential basis in the evolutionary stratification of society. By saying this, TM would seem to be taking issue with K's primarily psychological approach to such matters.

TM felt that while K had denied the authority, dogma and superstition of organized religion, he had also left no room for faith in his inquiry. For TM faith was an intrinsic experience that held the potential for revealing the blocks preventing the individual from embracing life. In this freedom, the 'self' vanished and there was an understanding of the universal. TM equated this with an awakening. But K felt that religious faith had no such transformative potential, whereas for TM it was a source of hope. On the face of it, this disagreement over the meaning of 'faith' would seem to be purely semantic.

TM felt that K's avoidance of the social dimension led his audience to undervalue socio-political action. Activism was seen as treating the superficial symptoms rather than dealing with the underlying causes. For TM, only when social realities are factored in the conversation is there a process of genuine self-inquiry. Otherwise, it becomes a series of reactions

6 This attempt at condensing TM Krishna's extensive article was provided by Javier Gómez Rodríguez.

and people delude themselves into thinking they are observing reality, whereas they are just exchanging cliches. Evidently, for TM the social is the primary field of evidence on which inquiry can proceed.

TM also felt that K was speaking and writing for people of a similar privileged background. This meant that nobody in the 'K community' had suffered violence for being who they were. So their discussions of fear and anger were not based on the lived experience of those who were daily subjected to such things. K spoke of and to the perpetrators, but what of the victims and survivors? For TM, K's discourse was not adequately nuanced because of his lack of immersion in diverse social environments. He felt the need for a language different from K's to address this wider context. For example, while anger and hate might be universal from the perspective of the common consciousness of humanity, socially they could not be conflated with equality.

In his summary, TM felt that his questioning centered on the issues of identity and inequality. While he did not question the essentiality of K's teachings, TM considered that they might need to be supplemented with other socioeconomic, political and philosophic perspectives, such as those of Ambedkar and Guru Narayan, so that nothing is left out of the picture.

TM Krishna basically finds fault with K's seeming lack of concern with social issues and his corresponding denial of social activism. He queries what he takes to be K's 'elitist' and 'privileged' approach to issues of identity, class violence and equality. He suggests that K's explorations of such things as fear and violence are mere intellectual jugglery because they lack the proper grounding in reality. This leads him to think that K's essentialist take therefore needs to be complemented with other perspectives. In the end I am left with the impression that his challenge to K stems from the natural frustration that many feel when it comes to acting in a complex world while trying to 'live the teachings'.

K: Why do you want to do social work?

Questioner: I want to do social work, but I don't know how to start.

Krishnamurti: I think it is very important to find out not how to start, but why you want to do social work at all. Why do you want to do social work? Is it because you see misery in the world – starvation, disease, exploitation, the brutal indifference of great wealth side by side with appalling poverty, the enmity between man and man? Is that the reason? Do you want to do social work because in your heart there is love and therefore you are not concerned with your own fulfilment? Or is social work a means of escape from yourself? Do you understand?

You see, for example, all the ugliness involved in orthodox marriage, so you say, “I shall never get married,” and you throw yourself into social work instead; or perhaps your parents have urged you into it, or you have an ideal. If it is a means of escape, or if you are merely pursuing an ideal established by society, by a leader or a priest, or by yourself, then any social work you may do will only create further misery. But if you have love in your heart, if you are seeking truth and are therefore a truly religious person, if you are no longer ambitious, no longer pursuing success, and your virtue is not leading to respectability – then your very life will help to bring about a total transformation of society.

I think it is very important to understand this. When we are young, as most of you are, we want to do something, and social work is in the air; books tell about it, the newspapers do propaganda for it, there are schools to train social workers, and so on. But you see, without self-knowledge, without understanding yourself and your relationships, any social work you do will turn to ashes in your mouth.

It is the happy man, not the idealist or the miserable escapee, who is revolutionary; and the happy man is not he who has many possessions. The happy man is the truly religious man, and his very living is social work.

But if you become merely one of the innumerable social workers, your heart will be empty. You may give away your money, or persuade other people to contribute theirs, and you may bring about marvellous reforms; but as long as your heart is empty and your mind full of theories, your life will be dull, weary, without joy. So, first understand yourself, and out of that self-knowledge will come action of the right kind.

This Matter of Culture, pp. 212–213
© 1964 by Krishnamurti Foundation of America

This article gave rise to a whole stream of exchanges, among them a very measured and sensible response from Meenakshi Thapan, current director of the Rishi Valley School.⁷ In a subsequent message, Suprabha referred to another critical article, this time by an alumna of Rishi Valley School. In this missive she does not mince her words and calls outright for **bringing down this civilization**, by whichever means:

Dear Friedrich and Everyone,

Greetings from a land that's thirsty for the monsoon.

Thank you to those who wrote privately to the earlier mail where I circulated TM Krishna's piece. Thank you Meenakshi for forwarding your responses and those of others. Thank you Friedrichji for keeping up the conversation!

Here is another piece by another former student, on the casteism of K schools. This piece reflects discussions that I too recall, which went on

⁷ You can see this and other responses at: <https://www.theindiaforum.in/letters/debating-j-krishnamurti>.

in student huddles throughout my K schooling, especially on the matter of what is right or wrong in terms of eating⁸:

<https://indianculturalforum.in/2021/07/06/the-casteist-underbelly-of-krishnamurti-schools-part-one-prerna-s/>

I think it's important that these things are being aired.

I suppose the question for me is: how does privilege meet the fury and wretchedness of the dispossessed majority?

My take right now is: it can't; it won't; it's not set up to. No matter the righteous, burdened actions by some, trying to make amends for damage done. No matter the calling out. The weapons of mass destruction are not going to be relinquished. Caste is part of the apparatus that sustains a hubristic mechanism that is wholly destructive.

Bring it down, scream the dispossessed majority. (If you can't hear them, it doesn't mean they are not). Not too dissimilar from what K said: "*End it sirs, end it!*" *Bring it down*, my humble take, *for the end of the biosphere is nigh. Through whichever means.*

Whether this is addressed practically through challenging the structural workings of the violent, and the violating systems put in place, or whether it is addressed psychologically (spiritually) through the violating artifact inside our heads, it has to follow through, it cannot stop at words and dialogues in comfy halls among a few privileged people.

The whole thing manifesting as capitalist industrial civilization (the latest and most blatant avatar of ego), or technocratic fascism, has to

8 This article, "The casteist 'underbelly' of Krishnamurti Schools", by Prerna Sridhar, concentrates on the injunction against eating meat in K schools, which she attributes to caste prejudices.

end. For the whole thing is rigged. By ego. (Which hates the prospect of ending; it can't; it won't; it's not set up to).

K said it.

The “only revolution” has to manifest psychologically, materially, ecologically, socially. No dichotomizing between inner and outer, within and without.

Bye bye, the accruing of material comforts. Bye bye civilization. Bye bye, the shunning of the raw work required to nurture a culture where no one is dispossessed.

Again, what little I know of a few indigenous cultures, ecology and egalitarian community are not in opposition to each other.

The K world has to engage.

Sorry, all the marvellous examples given of what has been done by the schools is incommensurate to the scale of the problem.

By writing all this, I'm not setting myself outside the challenge. Nor do I think all this is original. In fact, I'm just rephrasing some things I learned in the K schools!!

In solidarity and affection!

My very best wishes,
Suprabha Seshan, 7 July 2021

In this letter, Suprabha challenged the K world to engage, to live up to its 'revolutionary' intentions, for what has been done so far is not up to the scale of the problem. Some of these problems, such as caste, are specific to India, but the overall challenge of facing and ending the prevalent destructive mindset and its 'civilization' is not confined to the subconti-

ment. What she wants to see is action, not words. Her call to bring it all down echoes the stance of such radical activists as Derrick Jensen, who advocate the destruction of civilization, in whose inherently oppressive and exploitative values and practices they see the cause of ecocide and genocide. What hangs over all this is the question of what constitutes action in the face of this unprecedented and all-encompassing crisis. The responses would seem to be split into the traditional active and contemplative camps, between those who feel the urgency of doing something tangible about it and those who say that one must first be free of the causes of the disorder we are trying to resolve, or the same problem will surface elsewhere in another form, for the inner invariably overcomes the outer. The claim that eco is the antidote of ego may hide the inconvenient truth that ego hides in eco as it hides in so much else, paving the way to hell with its usual good intentions. So how is an understanding to be brought about between these two? At a minimum, this would seem to call for an extensive and probing dialogue.

In response to this challenge, some people suggested that part of the learning in K schools is precisely to inquire into these questions, beginning with a wide awareness of the prevalent disorder in the world and our inherent responsibility for it. The schools attempt to create an atmosphere of sensitivity and inquiry that bridges the scientific and the religious spheres, so that the resulting quality of integrated being will bring about a holistic action in our relationship with nature, things, people and ideas. Others pointed out that in relation to action there is a required response to immediate problems and a need for a long vision that takes the underlying causes into account, so that we don't spend our lives putting out fires while ignoring their deeper source. Establishing a direct line of causation between the inner and the outer, the social and the psychological, is one of the primary functions of such an education, so that action is not partial and thus continues to contribute to the overall state of fragmentation and disorder in the world.

One of the most extensive responses came from Shailesh Shirali, whose many years as a teacher and administrator in the KFI schools gives him a

first-hand knowledge of the real challenges they face. In the process, he urges such authors as TM Krishna and Prerna Sridhar to be more constructive and serious in their critique and enumerates **a list of issues needing greater attention** in relation to the education in the K schools.

Dear friends,

It is right that all these issues are aired and talked about. It is clearly good when articles about K's teachings and the K schools come out in the press, especially if they are not written by anyone connected with the K Foundations or schools (though that is not the case here). It is important to publicly debate what he talked about, particularly in educational circles. (Therefore, thank you, Suprabha!) Not enough of that happens.

I would like to share a couple of comments, one on each of the articles shared here.

First, about the TMK article. Many comments have already appeared, but I thought I would add the following, on just one aspect of this matter – TMK's description of the action taken by K in 1929: *His public announcement of dissolving the 'Order of the Star in the East' ... was a political action of the highest order.*

As generally understood, the phrase 'political action' refers to action undertaken by some group to force the hand of a group in power. For example, a mass demonstration; or lobbying; or some other means to force the issue at hand into the public consciousness. The Merriam-Webster dictionary defines political action as "action designed to attain a purpose by the use of political power or by activity in political channels".

Keeping all this in mind, I see not the remotest resemblance between what K did and what political action is supposed to be.



In the Grove at Brockwood Park

I consider the TMK article to be a major “opportunity lost” because the article says little that we can take forward. It is a pity because we do need to talk about so many matters connected with our schools.

Regarding the article written by Prerna S, I see that she has dwelt on the question of meat eating. She wonders whether the policy of vegetarianism derives from a caste background. I wonder if she is aware of the initiatives taken by the KFI schools (The School KFI in particular) in putting an end to animal dissection (principally frogs) in the school biology curriculum (the + 2 level), by communicating with the relevant examination board. Would this action have anything to do with caste?

It is unfortunate when we conflate all issues with caste. We lose perspective when we do this. Whatever underlying issue we are trying to address will remain unaddressed.

That said, let me add that the K schools are very much a work in progress. There are so many issues to grapple with. These authors, in their haste to critique the schools, seem to have their aim all wrong. The schools certainly do need to be critiqued if they are to grow in an inward sense – but we need to do so in a more meaningful and more effective manner.

Let me close by listing a few issues which, in my view, the K schools need to address with far greater urgency than at present.

- 1 Caste continues to be a major problem in India. Decades after political independence, there appears to be a regression in the country. We need to find ways of opening conversation points on this matter in our schools. (This may be more relevant for the schools in India, but I thought I would list it here along with the other points.)
- 2 Across the world, the consciousness around gay rights (LGBTQ ...) is on the increase. Schools in general have yet to respond in a concerted manner to this development. Here too, we need to find ways of opening conversation points, for students as well as teachers and parents.

- 3 Across the world, the concern with identity seems to be on the rise. Similarly, the fascination for authoritarian figures. Though these issues are talked about in our schools, we need to dwell on them much more.
- 4 Across the world, the gap between the rich and the poor is rising. The desire for material success is as strong as ever. Many of our students are drawn willy-nilly into this current. Very few withstand its force. Related to this are issues of consumerism, globalisation and development, and the inevitable fallout on the environment. What more can we do in this regard?
- 5 We are witnessing a steady decrease in the number of people who join the K schools at an early age and who give their lives to education and to an exploration of the teachings. What is going to become of these schools a few decades from now? Will they turn into 'liberal' centres, with the religious question completely absent? Will there be people left in these schools who still have an interest in the teachings? Will the study centres turn into empty shells?

Some initiatives have been started in the very recent past to meet these challenges. It remains to be seen how things will pan out.

Thank you,
Shailesh Shirali, 8 July 2021

When Suprabha pointed us to TM Krishna's article, we thought it might be interesting to include it in this publication. Finding that it was way too long for our purposes, we wrote to TM asking if he would provide us with a shortened version. He wrote back saying he was writing a book and did not have the time to attend to our request. Instead, he enclosed the following piece, which he wrote in response to the responses to his article. In it he explains that his intention was to convey the need to build a bridge between the abstract and the material. We publish it here with his kind permission:

A response to comments

By TM Krishna, 21 May 2021

My essay ‘Silences of Jiddu Krishnamurti’ elicited diverse responses from readers; sent either to *The India Forum* or directly to me. Some individuals who wrote had or have associations with institutions connected with J Krishnamurti, while others have engaged with his ideas. It would be impossible to go into the details that would be needed for a consummate response, but I will express a few thoughts. None of these thoughts are complete nor will they go into the layers of discussion that each demand.

Some letters came in defence of Krishnamurti. But Krishnamurti does not need defending. So, whom or what are we defending? Our truth as we perceive it through the questions and discussions Krishnamurti triggered? What about questioning that truth? The irony here is that Krishnamurti’s un-compromising demand for observation and questioning has become a sanctified shrine. But since the deity is ‘the act of questioning’ itself, we presume we are unchained and free. It is quite possible that I am entirely wrong, but can we sincerely grapple with the actual ideas and not find sanctuary in un-critical descriptions of Krishnamurti’s life and work?

The philosophical centrality of my essay lies in the conundrum between detached observation of fear, anger, love and the lived experience. We have to be first willing to observe that the detached observation itself exists within a lived experience.

To understand this a little better, let me place the following in a spectrum. At the most abstract level, all described emotions do not exist as differentiated entities because, at that end of the spectrum, we are presuming that there is no memory. I will call it a state of self-less feeling. At the other end lies the self-obsessed ‘I’, where every thought exists only because of its inter-connectivity with identity. When Krishnamurti speaks of un-conditioned love, compassion on one hand and fear or anger on

the other, he is moving within this spectrum. What we need to explore very carefully is the role that context plays within this bandwidth. We cannot speak of the abstract as the ideal and work backwards from there, ignoring the various layers of impression that begin even before cognition. For an individual to imagine the possibility of dispassionate observation there are circumstantial and environmental contributors. Fear or anger have to be problematized within the socio-cultural. Every human being's experience of fear is the same but all sources of fear are not the same. Only when we honestly accept this and struggle with it can there be real understanding that may lead to realizing the underbelly of human conditionality. So, when I say that there needs to be equity in understanding fear, I am demanding that we recognize and reflect upon this unequal reality. The socio-cultural context is at the very base of this questioning, and we cannot treat it as just another superstructure.

In some responses people have placed society-associated inquiries at a slightly lower step to the Krishnamurti-like seeking, which they believe transcends the limitations of this reality. This is deeply problematic. Unless we robustly engage with inter-external realities with all its insidious ways of functioning, the transcending is self-delusional. Ambedkar presents a transcending philosophy in a different register; one that begins from seeing the world from the depths of its ugliness. Working to create a world that is truly equal after having experienced the worst is not an ideology; it is liberation for all. This liberation was expressed in the form of a democratic document, which hoped to give every individual leisure to pause, observe and question, and hence indispensable to internal questioning.

In the essay, I use faith in a distinct manner, not as 'faith in' anything. Faith is that experience we are all blessed (used in a non-religious sense!) with, within which the 'self' dissolves. I refuse to trap it within religion or consider it a staddle. Narayana Guru speaks from that sacred space.

When I said that Krishnamurti did not reflect on his own conditionalities, it was not in the sense of wanting him to write a book about it.

To me, it is abundantly clear that his ideas were not imbued with the realities of the marginalized. 'He spoke for everyone' is a superficial argument that sounds similar to what is said of the many 'gurus'. It is also assumed by some among the socio-culturally privileged that those who are deprived of social/economic/cultural respect do not have the time to ponder over these questions. This is a discriminative thought. The most profound understandings of life have come from those who have been pushed to the corner. Articulation is not necessarily a sign of wisdom.

Am I looking through only a socio-political lens? Am I interested in the questions of the outside, the structural? But why am I interested in investigating who we are, how we live and how systemic discrimination is ingrained?

These are socio-political questions, no doubt, but how can we not recognize that these questions dive within oneself, exploring how I create and perpetuate these identities? They are not different from asking that proverbial question "Who am I?" But we cannot and should not choose the latter over all the others. All these questions have to remain in active flux. I do not expect Krishnamurti to be a social activist but, in his overarching questioning, certain insights are conspicuously absent and hence some bridges between the abstract and the material need to be built.

TM Krishna

It would seem that this bridge-building is far from over.

CONSCIOUSNESS IN THE DIGITAL AGE

K: What is going to happen to man?

There is the artificial intelligence of the computer and perhaps the intelligence created by thought is also artificial. So what is intelligence that doesn't belong to either? If the computer can do almost all the things that thought can do then what happens to Man? Man has lived by thought, has created this world of thought, not Nature, but the economic, social, religious world and the problems which thought has created, thought cannot solve. It may solve economic problems, it may solve our social problems, but I question whether it can ever solve the psychological problems. So if the computer takes over the activities of thought, and it can diagnose, correct itself, learn and so become more and more and more informed and function on its knowledge, as human beings do, what then is Man? That's the real question. Man has lived on memory, on experience, on knowledge, all of which the computer can have because it can learn, correct itself and increase its knowledge, and perhaps discover new things. So what is going to happen to Man?

'Is the Brain Different from a Computer?'
Krishnamurti with David Bohm and Asit Chandmal,
Ojai, 1 April 1981
Questioning Krishnamurti, pp. 129–130
© 1996 by Krishnamurti Foundation Trust Ltd.

One of K's concerns about the future of humanity involved the impact of computers, not just on the organization of labor and society generally but on the brain itself. Would the brain atrophy if computers took over the usual function of thought as the measuring instrument of knowledge and technique? If the main activity of humanity has been in this sphere, what is going to happen to man when such activities are delegated to the machine? K was aware of the exponential development in such informa-

tion technologies and could see the challenges ahead. Several decades later, we are in the midst of a veritable explosion in social media as well as ever more sophisticated applications of artificial intelligence, whose possibilities, given the conflict-ridden condition of humanity, are getting more sinister by the day. It was here that K saw the greater urgency for inquiry and change, for the most sophisticated techne at the service of the most barbaric psyche is a recipe for disaster.⁹

Earlier this year, Michael Mendizza raised some questions along these same lines in an extensive article entitled ‘In the Absence of The Sacred – The Computerization of Humanity and Its Impact on Krishnamurti’s Legacy’. This piece is too complex to attempt to summarize here. His central argument, however, was that the exponential growth of technology and its impact on the human body and brain, both via its epigenetic influence or as an implant, would render the direct perception of the sacred or deeper reality increasingly more difficult. As he saw it, the reason for this is that the technological brain is trapped in the known, in the enchantment of its own hall of mirrors. Such a self-referential system would likewise prevent people from the direct experience of living the teachings, thus rendering K’s collected works pointless and obsolete.

While some of us did not subscribe to the thesis that the use of technology per se represented an impediment to the experience of the sacred, we felt that, in view of the current polemics surrounding the impact of social media and information technology, it might be interesting to pursue the matter further. So we reached out to some people in our circle of friends who have been investigating this field.

Lyn Lesch was a founder and director of a private, progressive and democratically run school in Evanston, Illinois, which received widespread attention in the Chicago area for its unique and innovative approach. Lyn is the author of four books on education reform, all stressing the impor-

⁹ The introductory notes to the articles in this section were provided by Javier Gómez Rodríguez.

tance of the process of learning as opposed to a results-driven approach. In addition, Lyn has a lifelong interest in K and the whole field of consciousness. His work can be accessed via his website: <http://lynlesch.com>. There, among other things, he explores the effects of modern technology and the Internet on human consciousness. This is the subject of his book *Intelligence in the Digital Age – How the Search for Something Larger May Be Imperiled* (Rowman & Littlefield, Lanham, Maryland, 2020). He sent us the following article as a general synopsis of his approach.

Consciousness in the digital age

By Lyn Lesch

Although the issue may be one that is on few people's radar screens these days amidst the widening web of excitement that the latest digital devices are bringing to all of us, and amidst the obvious fact that our world is becoming very much a cyber one, the nature of intelligence itself may be in the process of being adversely affected. That is, the addictive way in which people are now using digital technologies may be affecting their mental capacities and emotive lives in unhealthy ways which lead toward a more limited intelligence.

For example, people's attention spans, working memories, and capacity for deep reading and thought may be in danger of being significantly imperiled by their obsessive use of smart phones, tablets, and PCs at a level which negatively affects their short and long-term memories, their attention spans, and likewise their ability to think creatively.

In addition, because their natural stream of consciousness, to which certain psychological "flow" states are related, may be imperiled by the interruption machine that the Internet has become for so many people, their capacity for a deeper examination of their lives and themselves may be affected, as are the quiet spaces inside people necessary for creative thought.

People's emotive lives may also be in the process of being dulled by their continual acquaintance with sterile images on the plastic screens of their phones and computers, negatively affecting not only their capacity for direct insight into themselves and the circumstances of their lives, but likewise their capacity for such insight into the truths that great art and literature have to offer.

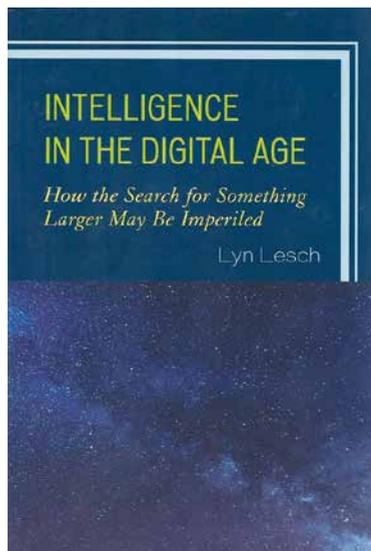
Finally, if people's working memories and capacity for extended periods of thought are under assault in our current digital age as people increasingly outsource their memories to digital devices, they may be losing their once clear access to these dynamics. Consequently, it will become increasingly difficult for them to at least temporarily step outside the structure of thought and memory in order to clearly examine these things.

Presently there are a number of articles and books written, and even studies being done about how the cyber world and people's addictive use of digital devices are negatively affecting their working memories, emotive lives, and ability to think creatively. Yet to date no one has really taken the next step and examined how people's use of digital technologies has affected their overall intelligence from a larger perspective where intelligence is something more broadly defined.

In addition, what has likewise not been addressed is how the above deleterious dynamics, brought on by our new cyber age, might over time make it more difficult for those who are concerned with exploring the possibility of a larger, more expansive consciousness to do so; one that has been sought over time by visionaries and other seekers of truth; a consciousness that while potentially existing on the other side of rational thought and memory is also going to require a fully intact cognitive and emotive life if it is to be properly explored.

Being able to effectively follow the stream of one's thoughts so that one can comprehend how they might on occasion be giving one an incomplete or erroneous picture of one's world; having full access to one's

working memory so that one might be able to likewise understand its potentially illusory nature; having a fully focused attention in order that one might be able to understand one's conditioning by the environment; and an enriched emotive life that empowers one to fully explore the details and dynamics of one's world – these are all necessary ingredients for pursuing a larger, more expansive consciousness.



Yet if any or all of the above dynamics are being abrogated by our current digital age, and by people's increasingly compulsive use of their digital devices – for which there is increasing evidence that they are –, the possibility of exploring that larger consciousness becomes significantly reduced, if not eliminated altogether. These are our working tools, so to speak, for exploring our mental and emotive lives in a manner in which such powerful thinkers as Krishnamurti often spoke of.

When we can no longer follow the stream of our thoughts to a point of completion, we lose access to what our rational mind might be telling us, and to the possibility of comprehending the nature of thought itself. When we significantly lose the capacity to retrieve information and knowledge from the actual networks of our thoughts, our memories grow increasingly dulled and dysfunctional, and so we become less able to understand not only their potentially illusory nature, but likewise their relationship to our thinking minds.

When we lose the ability to properly attend to the details of our world because we have lost the ability to separate the relevant from the irrel-

evant, we lose our capacity to become properly absorbed in the dynamics of that world. And when all three negative dynamics occur simultaneously, we lose the ability to think intelligently about ourselves and our world. Consequently, our consciousness grows increasingly muddier and unclear.

Therefore, it would appear to be of the utmost importance for those who might be interested in pursuing a more expansive consciousness amidst this new digital age which we have now entered, that if the above deleterious dynamics concerning thought, memory, attention, and emotive life are occurring, we may need to employ a different type of intelligence for apprehending our world, one which is based more on emotive and sensorial reactions, and on direct insight, rather than one which continues to rely so heavily on our rational thoughts and working memories.

Consequently, the potential negative effects of people's obsessive use of their digital devices could be potentially abrogated by the facilitation of an intelligence which relies increasingly on the depth of people's impressionistic lives; an intelligence which is primarily intuitive and impressionistic in nature, and one which might be potentially accessed through qualities such as direct insight and creative absorption in the details and dynamics of one's world.

Lyn Lesch

K: Only two possibilities when the machine takes over

One of our problems is the computer – I am sure all of you have heard about it. The computer can outstrip man in thinking. It can out-learn man. It can correct itself. It can learn to play with master chess players and beat them after the fourth or fifth game. It can write music, but not like the great musicians. It can invent gods. It can invent philosophy. Scientists are now inventing the ultimate intelligent machine, a computer which will beat man in every way. If the machine can outstrip



In Rougemont, Switzerland

man, then what is man? What are you? What is the future of man? If the machine can take over all the operations that thought does now, and do it far swifter, if it can learn much more quickly, if it can compete and, in fact, do everything that man can – except, of course, look at the beautiful evening star alone in the sky, and see and feel the extraordinary quietness, steadiness, immensity and beauty if it – then what is going to happen to the mind, to the brain of man? Our brains have lived so far by struggling to survive through knowledge, and when the machine takes all that over, what is going to happen? There are only two possibilities: either man will commit himself totally to entertainment – football, sports, every form of demonstration, going to the temple, and playing with all that stuff – or he will turn inward.

*'Understanding Disorder', public talk, 25 November 1981
Krishnamurti at Rajghat, pg. 102*

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Seth Bunev experienced the detrimental effects of digital technology first-hand as a teenager. He realized that his dependence on electronic devices weakened his memory and alienated him from others. He could see this compulsive use affecting the mental health of his friends, one of whom even attempted suicide. Aged 17, he gave up his mobile phone and laptop, preferring to use his own mind and experience things directly through his senses. He then spent a year as a student at Brockwood, whose educational environment supported him in his exploration of life without digital dependency. After four years offline, Seth returned to the digital world so that he could attend university. This time, he set out to use digital technologies in a more deliberate manner, keeping their mental impact contained.

At our request, he sent us an article adapted from Chapter 4 of his book *Screenfarers: Nurturing Deliberate Action in a Digital World* (Cladonia Press, Canada, 2021). *Screenfarers* blends interdisciplinary research with experience to explore the ways that digital technologies reshape our minds. The first half of the book deals with the psychological techniques used by tech companies to create habits that keep people using their products: why this is happening, how to recognise their tricks, how they work, and inquiry-based strategies for helping young people build immunity to such tricks. The following excerpt lays out one of those strategies. For further information on Seth's approach, please visit: screenfarers.com.

Meaning and Dopamine-ing: Countering Compulsive Tech Use Through Inquiry

By Seth Bunev

When an interviewer asks Ramsay Brown, co-founder of Boundless Mind, how his start-up helps companies get consumers addicted to products, Brown offers up his palm and asks: “Do you like high fives?”

After exchanging a high five, he continues: “Of course you like high fives. Everyone loves high fives. You love high fives because it releases dopa-

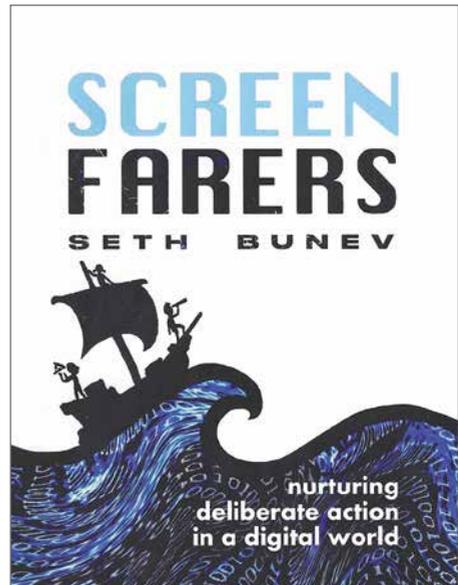
mine inside your brain. It's the molecule responsible for what glues habits into place. If you can surprise or delight someone, in just little ways ... you can activate this part of someone's brain to get them to come back and do the thing that earns them the high fives."

Something key is missing from this picture. It's not just this one interview, either – the same logic is used in Nir Eyal's *Hooked*, by Tristan Harris of the

Center for Humane Technology, and in every other explanation I have seen for how behaviour design works: giving people little 'hits' of dopamine keeps them coming back. Somehow, both those who create habit-forming technologies *and* those who seek to help people push back against those technologies seem to have completely overlooked what happens between the 'reward' and the dopamine: interpretation of a symbol.

Not everybody likes high fives. People like high fives *because of the meaning they have learned to attach to them*. People in cultures where high fives do not exist might be confused, or offended, or threatened if you tried to give them a high five. It is not some kind of cross-cultural dopamine button!

There are rewards, such as food for a hungry person, which are not dependent on symbolic meanings. But pretty much all online rewards are based on things like status, money (or similar numerical abstractions), *pictures* of beautiful food, and so on. They can only be reward-



ing – or distracting – because of the linkages of habit and meaning associated with them. They are culturally dependant, symbolic, open to interpretation. Interpretations can be deliberately changed.

Take, for example, Facebook’s ‘like’ button, one of the ways its users can give each other behaviour-reinforcing rewards. It consists of a little thumbs-up icon, with a number next to it showing how many times the icon has been clicked.

Silicon-Valley-types paint the reinforcing effects of the ‘like’ button as a result of pure, primal biology. But the number next to the button can only give someone a ‘dopamine-jolt’ *if* they have learned to interpret it as meaning something positive. One can transform its significance into something different, more complex, and less trigger-happy on the dopamine by digging a bit deeper.

Some elements of the meaning of the ‘like’ button are not open for interpretation. On the most literal level, the number of ‘likes’ is the number of people who clicked the ‘like’ button on a post. It would be possible not to know that this is what the number represents, or what a ‘like’ is, and such ignorance would make one immune to the ‘dopamine jolt’ that drives the habit formation cycle. However, having learned this literal significance, you cannot simply choose to forget it. Besides, not knowing what online icons represent would be a great hindrance to anyone trying to use digital technology.

Fortunately, the literal sense of ‘x people clicked this button’ is not the full extent of the like button’s meaning, and it is not the reason for the dopamine. The other layer of meaning is *why* people clicked the button. Or rather, your assumptions about why they did.

The ‘like’ button’s rewarding power comes largely from the idea that people clicked the ‘like’ button as a form of praise. On the surface, it appears to be a metric for how much the post, and by extension the person posting, is liked. By interpreting a number of ‘likes’ as approval

from others, the person receiving ‘likes’ has a reason to feel pleasure from receiving ‘likes,’ rooted in the social nature of humans.

This interpretation seems straightforward and intuitive. But it is not actually very accurate. People can click a ‘like’ button for many reasons. Maybe they think you posted a gorgeous picture. Maybe they want to boost your confidence and be supportive, whether or not they actually like the picture. Maybe they want to be associated with your cause. Maybe they feel obliged to pretend to support the cause. Maybe they are worried that you will notice if they do not ‘like’ the picture, and it’s easier to ‘like’ it than to worry about it. Maybe their friends ‘liked’ it. Maybe they want you to like *their* posts. There are many reasons to click the button, many reasons not to, and no way to actually tell what, precisely, 256 ‘likes’ means in terms of human realities beyond simple clicks. The clicks are not particularly meaningful in and of themselves.

There is another why to the ‘like’ button: *why is it there in the first place?* The realization that Facebook is tracking your every move – collecting data on what you like and do not like to sell to advertisers so they can show you targeted ads – changes the meaning of the ‘like’ button. The realization that the like button is there to provide you with variable rewards that increase your habitual use of Facebook (so that you spend more time on it, can be shown more ads, create more content, provide more behavioural data, and generate more rewards for other users) further changes the meaning of the ‘like’ button.

Delving into the meaning of any behaviour-reinforcing digital reward in this way alters its effects. The more nuanced understanding of the ‘like’ button outlined above prevents the button from functioning as a straightforward punishment/reward mechanism (punishment if one receives fewer ‘likes’ than expected). Instead, the button becomes something more ambiguous. You may still choose to ‘like’ your friends’ posts. Receiving ‘likes’ may still have an element of reward, but one that is easier to take emotional distance from. You have more choice in how it affects you.

For understanding habit-forming techniques, advertising is a fruitful source of comparison. It has been around for much longer than persuasive technology, yet the two have much in common and advertising is far more extensively studied. Many ads rely on symbolism for their persuasive power, and that symbolism has been grotesquely overused over the course of the last half-century. This overuse is changing the meaning of the symbols used in ads, as people adapt to an ad-saturated world.

When I see an advertisement, say, happy people drinking a particular brand of soda, I don't look at it and subconsciously think: *wow, these people are so happy and attractive and have so many friends. I must buy this soda to be more like them!* That is the subconscious process the ad was intended to create. I look at it, fully aware of what ads are intended to do, and think *ugh, what an irritating attempt to control people. Does this stuff ever actually work?*

Having grown up in a world full of advertising, and been taught not to trust it, I am effectively immune to advertising gimmicks. Anything one perceives has some effect, and of course ads I perceive affect me in this sense. But they certainly do not make me more likely to buy things by instilling new desires (other than the desire to never see another ad). For me, the symbols leveraged by ads do not mean what the advertisers intend. There are no symbols that would, because I know what they are up to.

Behaviour design, advertising's mischievous offspring, can be defanged by cultivating this type of awareness. It may be more difficult, because the participatory nature of habit-forming technologies makes them more powerful, more 'sticky' than passive advertisements. Still, once you draw attention to the 'dopamine buttons,' once you change what they mean, they start to encourage thoughtful action instead of reflex.

Seth Bunev



At Lauenensee, Switzerland

PUBLICATIONS

K: True dignity

True dignity is a very rare thing. An office or a position of respect gives dignity. It is like putting on a coat. The coat, the costume, the post gives dignity. A title or position gives dignity. But strip man of these things and very few have the quality of dignity that comes with the inward freedom of being as nothing. Being something is what man craves for, and that something gives a position in society which is respected, a category of some kind – clever, rich, a saint, a physicist. But if one cannot be put into a category that society recognizes, one is considered an odd person. Dignity cannot be assumed or cultivated. To be conscious of being dignified is to be conscious of oneself, which is to be petty, small. To be nothing is to be free of that very idea. Being, not of or in a particular state, is true dignity. It cannot be taken away; it always is.

Happy is the One who is Nothing
– *Letters to a Young Friend*, pg. 39

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K's profound love for Nandini

Friedrich Grohe

In the Publications section of last year's Newsletter we included, among other K-related books, a reference to Devi Mangaldas' *Walking with Krishnamurti – The Life and Letters of Nandini Mehta* (2018). In it Devi paints a touching and affectionate portrait of her mother, with particular emphasis on her special relationship with K. Part of the author's purpose in writing this book would seem to have been to remedy the relative obscurity

to which Nandini has been relegated by K's biographers. This anonymity could be partly attributed to Nandini's humble and self-effacing nature as well as to her relationship with K being deeply inward and of the heart. These qualities are amply manifest in the correspondence they exchanged from 1948 to 1960. A selection of texts from K's letters to Nandini during this period, thrown together without dates or context, form the substance of Chapter 23 of Pupul Jayakar's *Krishnamurti – A Biography* (1986). This chapter, which bears the title 'Happy is the Man who is Nothing: Letters to a Young Friend', was later published as a separate booklet, first under the title *Letters to a Young Friend – "Happy is the Man who is Nothing"* (2004) and more recently as *Happy is the One who is Nothing – Letters to a Young Friend* (2020). Neither of these two publications identify Nandini as the recipient, not even in the preface by Pupul, Nandini's older sister.¹⁰ But they leave us in no doubt about how deeply K cared about her. While this could be simply seen as a natural expression of K's universal compassion, which undoubtedly it was, nonetheless there seems to have been something special, even unique, about their relationship.

In a recording made at 10 a.m. at Pine Cottage, Ojai, on 5 February 1986, K sent his love to Nandini from his deathbed. Here is the original statement, courtesy of our archivists Wendy Smith and Duncan Thoms:

"Give my love to Nandini, my real love – you understand? There is no *real* love. Love, my love, profound love to Nandini – Nandini being her [Pupul's] sister."

This impressed me very much at the time. I think it is an essential element in a very touching story that, as far as I know, has not found its way into any publication. I was there and, if I remember rightly, afterwards K had added that Nandini had been the only woman he had truly loved, but it seems that this was not recorded. I asked Mark Lee and he remembered K saying something similar, but he could not be more specific. I remember

¹⁰ It must be said that Pupul did identify Nandini as the recipient of the letters in an endnote to Chapter 23.

being a bit embarrassed at the time, as Mary Zimbalist was in the room. Mark recalled that both Mary Zimbalist and Rosalind Rajagopal had been jealous of K's love for Nandini. Rosalind had even flown to Cairo in 1950 to confront K about it and K had told Mark, after the latter had met Rosalind in 1976, that she had never forgiven him for Cairo. Mark commented that he had observed K and Nandini together in India and been struck by their silent communication and obvious affection. Theirs was a profound relationship indeed.

* * *

The publication by Mark Lee of *J. Krishnamurti's Process — Probing the Mystery* has been a welcome addition to the documentary evidence concerning this extraordinary aspect of K's awakening. To mark this significance, we are publishing two reviews on this book, one by Dr P. Krishna and the other by David Moody.

J. Krishnamurti's Process: Probing the Mystery

by Mark Lee, Edwin House Publishing, Ojai, CA, 2020.

A review by P. Krishna

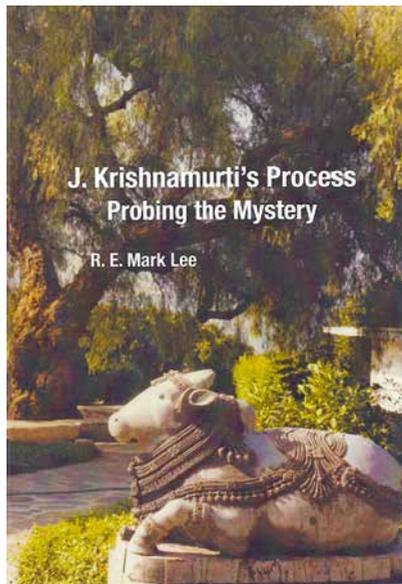
In this book, Mark Lee has collected several accounts of a mysterious aspect of Krishnamurti's life, including eye-witness accounts of what took place, and various interviews with Krishnamurti about it conducted by people close to him. He himself either did not know what exactly it was due to or did not wish to reveal much about it. He did say to me a few days before his death: "Sir, there are things I am not permitted to tell!" He did not make it clear whether it was because the Masters had forbidden him or because he had taken some vows which he did not wish to break.

The so-called 'Process' first occurred in 1922 in Ojai, California, under the pepper tree near his cottage, and continued off and on, with some

variations, throughout his life. In this state he would faint and his body would tremble and suffer intense pain in the back of his neck and down the spine. Initially he would have visions of the Masters, receive messages from them and occasionally see the Buddha. Often, he would leave his body and, when he returned, he would be unaware of what the body had undergone.

One message which came through Krishnamurti and was recorded by Nityananda is significant. It reads: “The work that is being done is of gravest importance and exceedingly delicate. It is the first time that this experiment is being carried out in the world. Everything in the household must give way to this work, and no one’s convenience must be considered, not even Krishna’s. Strangers must not come there too often; the strain is too great. You and Krishna can work this out.”

This was communicated by Nitya to Leadbeater in a letter and he said that the Masters had created a funnel-like conduit through which they could connect with his brain. This was in accord with what Leadbeater and Mrs. Besant had predicted, that Krishnaji’s body would be used by the Maitreya consciousness to convey a new message to humanity. Krishnaji later refuted this and said there is no occupation of his body by another consciousness. Mrs. Besant then reexamined the issue and agreed that the two consciousnesses had fused into one and that she had been mistaken in her earlier prediction. In my opinion, they were extremely honest and serious people and, though they could be mistaken, they were not capable of perpetrating a deliberate fraud. C.W. Leadbeater, who was considered by everyone, including Krishnamurti, to



be the leading authority about occult phenomena, was consulted about this phenomenon and he very honestly said he did not understand what was happening to Krishnamurti and why he was suffering so much pain.

Eyewitnesses recorded what they heard the body say in a child-like voice and narrated it to Krishnaji on his return to full consciousness. He ruled out going to a doctor to get examined and seemed to know that it was not a medical issue. During the process, the witnesses often saw his face change and felt an intense, mysterious throbbing presence in the room. During the process, Krishnaji's body would say they were cleansing the brain cells and making space in the brain. This is in accord with Krishnaji's later statements that he had completely lost his memory of his past and whatever he told about it was what he had heard from people whom he trusted. When I first met Krishnaji in 1958, I asked him whether all these messages and visions were hallucinations. He said: "No, Sir. Those things exist. It is another form of power. It has nothing to do with goodness, so I am not interested in it." That pretty much sums up his attitude towards occult powers and phenomena.

He also said that, though he went through all this, other people did not have to. They could free themselves through self-knowledge and by living his teachings. Leadbeater said there was such a direct path, but very few could take it. Mrs. Besant said: "Liberation is all right; but it should be used to serve humanity." This is where they honestly differed from Krishnamurti.

There is a book entitled *The inner life of Krishnamurti*, by Aryel Sanat which deals with this subject. He has the considered view that Krishnaji was all the time in touch with the Masters and was doing their work all his life. When this book came out in 1996, at an International Trustees Meeting at Brockwood we considered whether the foundations should sell it. I expressed my view that it was a theory about Krishnamurti, and we should not sell it since it had nothing to do with the teachings. Mary Zimbalist, however, countered: "Every word in that book is true, so we are going to sell it." I kept quiet because she had been very close

to Krishnamurti for a very long time and must have been privy to many observations and statements of his which I did not know about.

In 1979, Krishnaji told Mary Lutyens that the Leadbeater-Besant theory about him was the most plausible explanation, but he had a feeling that it was not quite like that. He said he himself could not investigate it, but others could. In his last tape-recorded statement about himself ten days before his death, he said an immense energy and intelligence had been operating in his body and that the body had been specially prepared for this. Whether one calls that intelligence the Maitreya or something else, is merely a matter of nomenclature. He called it “the other”. It operated through his brain but was not a product of it. He said he had not thought out his teaching.

So, the mystery continues. He was the World Teacher, but he did not want his teaching to be accepted on authority. His teaching is that truth cannot be received from any teacher, whether dead or alive; it has to be perceived by oneself. In his words: “You have to be a light to yourself”.

We must be grateful to Mark Lee for this book. It makes a significant contribution to the literature on Krishnamurti. There are several passages which had not been published earlier and which throw light on the mystery, without eliminating it. I have talked to several people very close to Krishnamurti and nobody knows what the process was – perhaps not even Krishnamurti!

P. Krishna

K: The divine spark

I am strong, I no longer falter; the divine spark is burning in me; I have beheld in a waking dream, the Master of all things and I am radiant with His eternal joy. I have gazed into the deep pool of knowledge and many reflections have I beheld. I am the stone in the sacred temple. I

am the humble grass that is mown down and trodden upon. I am the tall and stately tree that courts the very heavens. I am the animal that is hunted. I am the criminal that is hated by all. I am the noble that is honoured by all. I am sorrow, pain and fleeting pleasure; the passions and the gratifications; the bitter wrath and the infinite compassion; the sin and the sinner. I am the lover and the very love itself. I am the saint, the adorer, the worshipper and the follower. I am God.

The Path, pg. 60
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A Review by David Moody of Probing the Mystery

Readers of this Newsletter may be familiar with the unusual sequence of events that occurred in August 1922, a few weeks after Krishnamurti and his brother Nitya arrived in Ojai, California. For a period of three days, Krishnamurti suffered from an inexplicable combination of physical and psychological symptoms, including intense pain in his head and neck, alternating sensations of extreme heat and cold, semi-consciousness, and the emergence of a childlike persona calling out for his mother. These experiences culminated in a transcendental sense of bliss and serenity as he sat underneath a young pepper tree on the evening of the third day.

One of the very few witnesses of these events was a Mr. Warrington, a theosophist, who declared that the symptoms represented “some process” as a result of “influences directed from planes other than physical.” Ever since, the term “process” has remained to describe these and similar symptoms, which tended to recur at irregular intervals, in varying degrees, for the remainder of Krishnamurti’s life.

More than fifty years elapsed before these events became known to the public. In 1975, in the first volume of her biography of Krishnamurti,

Mary Lutyens provided a complete description of what had occurred in 1922, as well as various subsequent events of a somewhat similar nature. Her account included lengthy reports, composed from their rather different perspectives, by Nitya and Krishnamurti.

The fact that more than half a century elapsed before these events became public knowledge was by no means a matter of mere happenstance. Some two decades before the appearance of Mary Lutyens' book, her mother, Lady Emily Lutyens, published *Candles in the Sun*, her recollections of Krishnamurti's early years. The original draft of *Candles in the Sun* included detailed descriptions of the events of August 1922.

On the eve of publication, however, Krishnamurti stepped in and objected to any mention of those events or of his process. His last-minute intervention was confusing and disturbing to Lady Emily, but he was insistent, and she yielded to his demand.

What was the basis of his objection in the early 1950s? And why did he change his mind and allow publication of this material in 1975? The answers are not entirely clear, but evidently he considered his process to be subject to misinterpretation, and possibly an impediment to the reception of his public talks. By 1975, he must have felt the teachings were sufficiently well established that the disclosure of the process would have less of an effect.

Since that time, several new reports have emerged describing or commenting on the process. And so the appearance now of *J. Krishnamurti's Process: Probing the Mystery* represents a welcome and important contribution to the growing literature on Krishnamurti's life and work. The book consists of a collection of materials gathered together by Mark Lee, including the few published references to the process by Krishnamurti himself, drawn from the first eighty pages of *Krishnamurti's Notebook*. (In that segment, near the top of page 120, a quotation from Mary Lutyens has the word "ever" mistakenly written as "never.")

About half of the entries in the book focus on the events of 1922. Much of this material has been made available previously, and it contains few surprises for students of Krishnamurti and his life.

Several pages of diary excerpts from 1945, by contrast, are entirely new and offer fascinating glimpses into Krishnamurti's experience of meditation. Also new is the long passage from the 1975 dialogues with David Bohm, in which he questions Krishnamurti about the nature and meaning of the process. The inclusion of this material serves to remind us of the failure, even to this day, to publish the entire series of the 1975 K/Bohm dialogues.

Additional details are provided in the previously published interview by Evelyne Blau of Helen Knothe Nearing. Of particular interest is her testimony that the advent of the process was a contributing factor in Leadbeater's disenchantment with Krishnamurti ("he turned rather cool"), as early as 1923. (Scholars may wish to note a mix-up in this chapter with regard to footnotes xlv and xlvi. What is shown in the footnotes as xlv does not exist in the text, and what is shown in the text as xlv is actually xlvi.)

Allan Anderson provided a thoughtful preface in which he gives substantial attention to Krishnamurti's view that no one had fully understood the teachings. (K's statement to that effect, shortly before his death, is included in the text of the book.) Anderson's preface also includes a nice quotation and photograph from Friedrich's *The Beauty of the Mountain*. The preface is curiously dated 2005 – either a typo, or an indication that this book has been in the planning stages for a very long time.

Among the most revealing, detailed, and objective reports of Krishnamurti's process are notes composed by Pupul Jayakar when she and her sister Nandini stayed for several weeks with him in Ootacamund ("Ooty"), in India, in 1948. These notes were included in Pupul's biography, but they represent an important addition to this collection.

What gives Pupul's account even greater significance is a three-hour dialogue that she, Mary Zimbalist, and several members of the KFI conducted with Krishnamurti in 1979. In this recorded conversation, Pupul describes what she observed in 1948 and asks Krishnamurti for his understanding of it.

The transcript of this dialogue remains unpublished, but it was brought to my attention by Jaap Sluijter, executive director of the KFA, when I showed him an early draft of *Krishnamurti in America*. I had mentioned the difficulty in understanding Krishnamurti's process, and Jaap felt that the book would benefit from the inclusion of this material.

As a result, I added a detailed, eight-page Postscript focused exclusively on summarizing the dialogue. In it, Krishnamurti expresses repeatedly his surprise at the events described by Pupul (e.g., "That sounds cuckoo."). However, he also offers a tentative explanation for the entire sequence of events, an explanation devoid of the occult and mystical overtones that the process seems to suggest. The omission of this dialogue from *J. Krishnamurti's Process* represents a serious deficiency, as it is the greatest source of Krishnamurti's own understanding of his process.

The overall meaning and significance of the process nevertheless remain open to question. In some introductory remarks, Mark Lee says he chose not to include "interpretive commentary" in the book, due to "some serious concern that Krishnamurti's experiences not be misunderstood." In spite of this admonition, however, he provides several pages of his own interpretive commentary, in which he expresses a point of view deeply imbued with theosophical ideology and imagery.

He frames Krishnamurti squarely in a theosophical context, introducing him with a prominent reference to Helena Blavatsky, and what she ostensibly said about a forthcoming world teacher. In point of fact, she merely referred briefly to a "torch-bearer" who supposedly speaks to humanity during the last 25 years of each and every century. (See the last two pages of *The Key to Theosophy* for Blavatsky's actual

remarks.) In any case, it is not at all clear what is the point of associating Krishnamurti with a woman he never met, and one who is widely regarded as a charlatan and plagiarist.

Mark's perspective on the process itself is replete with theosophical references and terms such as "esoteric," "occult," and "abstruse." To view the process through the prism of theosophy is perhaps somewhat ironic in the context of Krishnamurti's teachings, which often point out the limitations and danger of seeing through the lens of our past conditioning.

Krishnamurti's own understanding of the process, as conveyed in the dialogue with Pupul, is devoid of theosophical ideology. Due in part to the perspective given in the introduction to this book, it is urgent for the 1979 dialogue to be published. For many readers, it will be a relief to see these strange events examined in the light of day, rather than through the misty mythology that Krishnamurti discarded.

Despite its limitations, *J. Krishnamurti's Process* will serve as a useful compendium for students and scholars for many years to come. The book is very handsomely produced, as is characteristic of all of Mark Lee's publications.

David Moody

K: Responsibility is freedom and compassion

Is there something which is totally out of time, which cannot possibly be experienced, and which thought cannot contaminate? Man has, from time immemorial, asked this question. Perhaps some have come upon that, but are silent about it, for how can that question be answered? The description is not the described. And the one who describes cannot know, because he will be caught in the description and not in reality. You see, out of that silence there is nothing to be told. Truth is not an experience. It is not something that one can remember or recognize. Therefore, one can never say, 'I know', or 'I have reached', or 'I have found it'. Truth has no abid-

ing place. It is not something static to which many paths are possible. To have many paths and to say, 'You take your path, I'll take my path, and we will eventually meet there', is one of your tricks. 'There's a fixed point.' But a living thing is not a fixed point; you are not a fixed point. Life is a movement, not only in time but also out of time. From this arises a great sense of responsibility. When you realize this, you will be answerable to nobody – to no government, to no guru, to no authority. However, as being responsible means being answerable, you will be answerable. And you can only answer when there is compassion. Responsibility implies freedom; it implies compassion. And the whole of that is meditation.

*'Truth has no Abiding Place', public talk, 24 November 1974
Krishnamurti at Rajghat, pg. 84*

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J. Krishnamurti: A Life of Compassion Beyond Boundaries

by Roshen Dalal, Macmillan, New Delhi and London, 2020.

A Review by David Moody

The primary test of any new biography of Krishnamurti is whether it serves to advance or dispel the serious misconceptions that surround the man and his work. His life and career are rife with opportunities for misunderstanding, and most of those opportunities have been abundantly realized. The dissolution of the Order of the Star was an act of singular courage and clarity, yet the significance of that act tends to get lost in the context of the two preceding decades he spent in the embrace of the Theosophical Society. The long conflict with Rajagopal, culminating in several lawsuits, is also fertile ground for misinterpretation and false accusations. Above all, the teachings themselves have yet to be fully absorbed and understood by anyone, much less by his biographers.

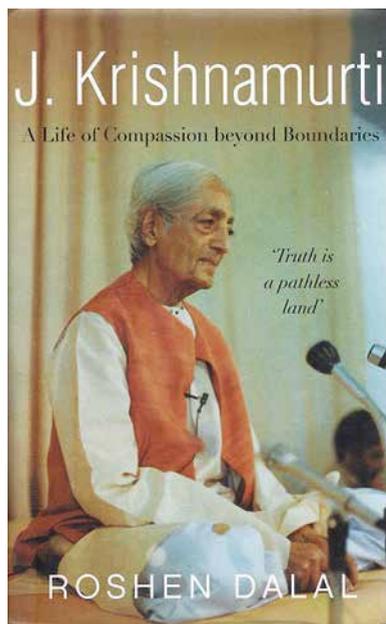
Roshen Dalal is a scholar of Indian history and author of several books revolving around the religions of India, with an emphasis on Hinduism and the Upanishads. This is not a promising point of departure for a study of Krishnamurti. It suggests she may view him through the lens of traditional religion, rather than as the source of fundamentally psychological observations and insights. Nevertheless, she describes her own book as aiming for “balance,” in contrast with the seminal works by Mary Lutyens and Pupul Jayakar, which she calls “totally uncritical.”

The subtitle of Dalal’s biography is “A Life of Compassion Beyond Boundaries.” This way of characterizing Krishnamurti is strangely at odds with the actual individual who emerges from the pages of her book. The man she describes is manipulative, hypocritical, and even abusive, both verbally (“many such instances have been recorded”) and physically. He was disloyal to old friends (“often in a very harsh way”) and “abrupt and arbitrary” in the management of people in his organizations. The lawsuits could easily have been avoided, she maintains; they were the result, she claims, of Krishnamurti acting in a spirit of “ill will.”

This bizarre and disturbing portrait is derived to a large extent from a single source: *Lives in the Shadow*, by Rajagopal’s daughter, Radha Sloss. In that vindictive memoir, Radha expresses the jealous grievances of her mother, Rosalind, whose long affair with Krishnamurti ended in great bitterness on her part. Radha’s account is thoroughly subjective, the essence of a biased source; yet Dalal elevates it to the highest level of reliability. I counted thirty-three sentences that begin with or include “Radha reports,” or “Radha says,” or some variation on that phrase.

I wrote *Krishnamurti in America* in part to refute this false narrative of Krishnamurti’s behavior. There I documented in detail Rajagopal’s long pattern of bullying, embezzlement, and blackmail. Dalal overlooks all of this evidence, available from several sources, in her effort to demonstrate “balance” in her version of events.

These errors of judgment could perhaps be forgiven if Dalal were to succeed in a larger task. The biographer of Krishnamurti must somehow grasp the scope of the individual and take the measure of the man. And that is a uniquely difficult task because the person, in this case, is almost indistinguishable from his work. He lived to speak, as he said, and what he spoke was a teaching unlike any other the world has seen. To take the measure of the man is to take the measure of the teachings, and that is a challenge that very few, if any, have yet to meet.



These difficulties reflect the fact that no existing labels or categories are sufficient to describe Krishnamurti's contribution. It is entirely inadequate, for example, to call him the world teacher, because that phrase fails to capture the slightest hint of what he had to say. And what he had to say was wholly original. It didn't just break the boundaries of Theosophy; it broke the boundaries of academic disciplines, of religious institutions, of almost every cherished assumption on which our society and culture are based. It was revolutionary beyond any previous revolution because it went to the very core of individual consciousness and human relationship and turned them upside down and inside out.

Dalal devotes two full chapters to the teachings, and here her semi-scholarly approach reveals its strengths. Her review is comprehensive, and she stays close to the text of the actual talks. She writes with the dry, pedestrian style of an academic, and her book is brimming with footnotes.

Indeed, her book has many of the characteristics of an article written for an encyclopedia. It is organized in a logical manner and is very detail-oriented, although it is devoid of narrative pacing or shape. Such an article is useful as a compendium of information, arranged in a predictable manner.

But Krishnamurti's teachings are not well-suited to an encyclopedic approach. After a few pages, Dalal's description begins to seem somewhat robotic, an almost mindless recitation of topic after topic. She conveys little sense of the actual meaning or significance of what she is discussing. Somewhat characteristic is her description of Krishnamurti's themes in 1961: "In his talks, he dwells on various topics, including the superficiality of life, authority, knowledge, freedom, the mechanical mind, the unfolding of energy as desire, the significance of desire, fulfillment and frustration, meditation and sensitivity, revolution and religion, virtue, love and beauty, time and death, listening and the possibility of change without a motive."

Not all her sentences are so indigestible, but Dalal is able to achieve the same effect of numbing monotony with shorter sentences as well. She succeeds in the end only in making Krishnamurti sound rather boring and somewhat exhausting.

The absence of any real comprehension of the teachings is also evident in what Dalal omits from her discussion. She refers briefly to his rejection of methods as a means of self-understanding, but without any explanation of why that is the case, or the depth of insight that underlies it. Throughout the entire two chapters, she never so much as mentions Krishnamurti's signature statement that "the thinker is the thought; the observer is the observed." In subsequent chapters, she touches twice, very briefly, on the observer and the observed; but, once again, without any effort to convey what that statement means or why it is a crucial element in the teachings.

It may seem somewhat uncharitable to give Dalal credit for a detailed description of the teachings, and yet suggest that she failed to capture

the meaning of the material. Her level of understanding is also on display, however, in her concluding chapter, where she attempts a final assessment of Krishnamurti's contribution. There she makes the stunning statement that the two individuals "in modern times" most comparable to Krishnamurti are U.G. Krishnamurti and Osho!

These comparisons are not only false but offensive to Krishnamurti and his work. U. G. Krishnamurti left no published work, and there exists no coherent record of his views; indeed, he acknowledged that he had no coherent set of views.

Osho (formerly known as Rajneesh) was in some respects a more formidable figure. A professor of philosophy, his work was entirely derivative, a confused mixture of ideas he absorbed from dozens of sources. He presented himself as an authority, as one who knows, kindly sharing his wisdom with those who don't know. For meditation alone, he offered no less than a hundred methods and techniques. In all these respects and many others, he was diametrically opposed to everything Krishnamurti represented. He stands in the same relationship to Krishnamurti as fool's gold does to gold.

One final issue warrants some attention. Dalal makes almost no mention of Krishnamurti's mature written work (as opposed to his public talks and dialogues). The entire three volumes of *Commentaries on Living*, with their important accounts of private interviews, are reduced by Dalal to the following: Krishnamurti "began noting down his observations." That's it – end of discussion of the *Commentaries*. Nevertheless, she found sufficient space to devote eighteen full pages to his early (pre-1929) writing, including four pages exclusively to *At the Feet of the Master*.

Dalal dispenses with *Krishnamurti's Notebook* in three sentences, scattered across three chapters. She mentions *Krishnamurti's Journal* only once, very briefly, and *Krishnamurti to Himself* not at all. These three diaries are the crown jewels, in a sense, of Krishnamurti's work, due to their exquisite insights as well as glimpses into his personal experi-

ences. The exclusion of this material from Dalal's biography is simply baffling and inexcusable.

As a result of the neglect of the *Commentaries* and the diaries, Krishnamurti's vivid and evocative nature writing is completely missing from this biography. Dalal does allow that, "on the whole," Krishnamurti "had a good relationship with nature" – quite an exercise in understatement. She arrived at this conclusion, Dalal tells us, partly because he was fond of Rosalind's dog and liked to feed her cat. In the same paragraph, she notes that a German Shepherd once bit him on the arm. This kind of assessment seems juvenile and uninformed in the context of Krishnamurti's powerful and sensitive observations of the natural world.

In this review I have emphasized those elements of this (or any) biography of Krishnamurti that I feel are most significant. Other readers, however, may pay more attention to other portions of this book. Scholars may appreciate the extensive footnotes, which cover a wide range of secondary sources. In the first two chapters, Dalal also cites some new primary sources, reflecting her original research into Krishnamurti's early life within the Theosophical Society. Clearly the cross currents flowing between Theosophy and ancient Indian traditions sparked her interest.

Another reviewer might emphasize these elements and conclude that Dalal has done an admirable job. In any case, she has made a serious attempt to meet a difficult challenge: communicating the life and work of a unique and extraordinary individual.

Krishnamurti never tired of saying that the teachings were what mattered – not the teacher. Nevertheless, his life was endlessly fascinating, and almost irresistible to study. It even contains tantalizing clues to understanding the meaning of his message. As a result, his life will continue to be carefully examined and hotly debated for years, decades, and even centuries to come.

David Moody

K: A really cultured human being

It is extraordinarily difficult to be religious and to have a clear and precise, scientific mind, to have a mind that is not afraid, that is unconcerned with its own security, its own fears. You cannot have a religious mind without knowing yourself, without knowing all about yourself – your body, your mind, your emotions, how the mind works, how thought functions. And to go beyond all that, to uncover all that, you must approach it with a scientific mind which is precise, clear, unprejudiced, which does not condemn, which observes, which sees. When you have such a mind you are really a cultured human being, a human being who knows compassion. Such human being knows what it is to be alive.

'On the Religious Mind and the Scientific Mind'

On Education, pg. 19

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Our friend Hanns-Peter sent us his appreciative comments about the K quote in last year's Newsletter on the religious spirit and the scientific mind and about the Bohm documentary, drawing our attention to McGilchrist's book on the cultural implications of **the relation between the two brain hemispheres**.

Dear Friedrich,

Thank you so much for forwarding the quotes by K on the scientific and religious mind. As you might expect, I'm delighted to read it and I fully see its significance and importance to understand the human way to see and live in the world.

Just this summer there was the premiere of a new film on the life and work of David Bohm ('Infinite Potential: The Life and Ideas of David Bohm') including interviews with still living people who worked with David Bohm, among them David Moody, the author of *An Uncommon Collaboration – David Bohm and J. Krishnamurti* (2016). I can only express my admiration for the immense effort both JK and DB made to convey their way of seeing, exploring and experiencing our common world. They opened for me a much better understanding of what is important in life.

Among the contributions concerning DB one book was mentioned which may relate to the work of both JK and DB: Iain McGilchrist's *The Master and his Emissary – The Divided Brain and the Making of the Western World* (2009).

This is a fascinating book on the different ways of seeing the world from the perspective of the two brain hemispheres. There is not enough space here to discuss the content of this book, but what struck me the most is the following observation, which I try to summarize very roughly and briefly:

The right hemisphere (RH) is primarily concerned with the totality of the observables, which is in flux, never still and cannot be talked about in our ordinary language. In contrast, the left hemisphere (LH) is concerned with the structure of what is seen as concepts and abstractions, which are primarily static. This is documented with numerous examples from brain research. Both hemispheres constantly exchange information in the way of inhibiting functions, just like our body does with agonist and antagonist muscular structure, to provide an extraordinary finetuning of movements so both work together harmoniously.

The dialogues between JK and DB appear to me as a display of the harmonious working of both hemispheres: the RH was represented by JK and the LH by DB. This was a clear demonstration of JK's conclusion that ***"A human being is a true human being when the scientific spirit and the true religious spirit go together."***

I would like to add one point which is often not so evident. The scientific LH way of observation opens the door to great power, which could be misused. It definitely has to be controlled by the view of the totality, hence the RH. Presently, our societies are too much involved with the power issue, which has nothing to do with pure science. We can only hope to find a working balance, otherwise we will destroy our common world. This is my personal conclusion.

Thank you once again,
Hanns-Peter Trautvetter, 20 September 2020

It was lovely to receive a message from Radhika Jayakar with **news of Rishi Valley** and attaching a beautiful photo of the percolation tank. I was particularly happy to see this picture, not only because I no longer am able to go there and take photos myself, but on account of the abundance of water, which is a blessing in that parched and ancient land.

Dear Friedrich,

We are very happy to hear that you have recovered from the medical setbacks, which are usual companions of aging. I too have my senior moments, but fortunately infrequent as of now.

I would like to add my voice to the admiring messages about your Calendar and Newsletter. I was particularly impressed by your beautiful photographs of varied landscapes. I am sure Krishnaji would have been delighted to see them.

The Valley is unusually silent largely because children are absent and we now have to conduct classes online. It is difficult, since direct interaction has ceased. The winter birds are back along with waterbirds to swell the annual birdcount. We have had abundant rains and our water

bodies are full, with waterbirds like dabchicks swimming in the percolation tank. I attach a picture below.

Now retired, I spend my time writing history lessons for the school and for the Bulletin we publish twice a year. The next issue of the Bulletin will contain talks from the seventies, one with Rishi Valley students and another with a professor from Belgium, in answer to the same question: Why are you being educated? K's ability to simplify for students the complexity articulated in the dialogue with the professor is amazing.

This brings you my very best wishes for Christmas and the New Year.

Radhika Jayakar, 15 December 2020

K: Colour was god

Where the road goes down and over the bridge of a dry riverbed of red sand, the westerly hills were dark, heavy with brooding; and in the evening light, the luscious green fields of rice were incredibly beautiful. Across them were dark green trees and the hills to the north were violet; the valley lay open to the heavens. There was every colour, seen or unseen, in that valley that evening; every colour had its overtones, hidden and open, and every leaf and every blade of rice was exploding in the delight of colour. Colour was god, not mild and gentle. The clouds were gathering black and heavy, especially over the hills and there were flashes of lightning, far away over the hills and silent. There were already a few drops; it was raining among the hills and it would soon be here. A blessing to a starving land.

Rishi Valley, 26 October 1961

Krishnamurti's Notebook, pg. 196

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The percolation tank, Rishi Valley.

Photo by Sailendra Varadan

Our old friend Michael Krohnen sent us **a brief report form Ojai**, where the K Library and the Pepper Tree Retreat seem to be attracting lots of visitors and KFA organizes an extensive programme of activities, including an intensive series of dialogues.

Dear Friedrichji,

In recent weeks I have been somewhat busy with various projects relating to K: first, I was asked by the head of the K Center in Indore, Madhya Pradesh, India, to present an hour and a half on the subject of “Living the Teachings.” This happened via Zoom on Saturday June 5th and Sunday 6th. It was recorded and now it can be seen on Facebook and YouTube. Mark Lee and Harsh Tankha participated in it. I enjoyed seeing and talking with Harsh, something that we hadn’t done for quite a while.

The Pepper Tree Retreat has been quite busy for the past two months, but it was only last Friday (June 11th) that the K Library re-opened. The opening hours for the weekdays are slightly different: Tuesday through Friday it's 10:30 a.m. to 2:30 p.m., and Saturday and Sunday it's 10 a.m. to 5 p.m. (as usual). I'll be doing the honors Friday, Saturday and Sunday, while Howard Ward will cover the three weekdays. And again, there was a good response – between 20 to 30 visitors a day!

On Friday, Dr. Ashwin Kumar, from the Ashwin College of Ayurveda and Vedic Sciences in Glendale, California, visited the Library. He requested an introduction to K for the fourteen students he had brought with him, which I promptly provided, including, of course, questions and answers. It took about one and a half hours, and I enjoyed it very much. It just so happened that over the following two days I gave lengthy K intros to some newcomers. And that's fun – believe me!

On Sunday afternoon, Richard Waxberg and Deborah Kerner started their intensive week-long dialogue, with ten participants, all of whom stay at the PTR and the 'new' Lindley House (brand-new flooring put in by Ivan & Rex). It'll go on, all day long and with three meals, until next Sunday!

In addition, real summer has started: temps in the mid-30s °C, but today and over the next few days, they will go up into the 40s.

Well, I could go on and on about how busy we are, but I will leave it there for now.

Good luck with your flight to the green United Kingdom!

Alles Gute und Liebe!
Michael K, 15 June 2021



Behind Chalet Solitude, Rougemont, Switzerland

Theodore Kneupper has been one of our most regular correspondents. He used to close his messages with the phrase “May the light of true intelligence flow into our minds, illuminating all we think and do.” I rather liked it and have been using it myself. Having read about my bumpy flight to the UK, Ted sent us **an account of his own adventures**, including the experimental approach they are taking to their monthly online dialogues, the revival of the AKS (the Association of Krishnamurti Studies), which has been lying dormant for a while, and his new and thoroughgoing study of *A Course in Miracles*, which he upholds as the closest thing to a theory of everything.

Hi, Friedrich:

Thank you for sharing the description of what must have been a very provocative adventure. As I read it, the question arose: what is the lesson that Intelligence was teaching in it? This would seem to put the

place of inquiry into a very different sort of context than one of simply reflecting on what K may have said. In that regard, I think of K's own similar sort of adventures, such as those in which he encountered a rattle snake or mountain lion on some of his walks in the Ojai hills, or when he reached out to stroke the head of the tiger that evening he was riding through the Indian jungle.

As for my own adventures, they have been rather quiet by comparison. We continue to have the monthly Zoom dialogues that now include participants from the Slippery Rock area as well as from Oklahoma, California, and even Italy. It is interesting how the format has evolved since we started it over a year ago. One thing we've found is that in order to give everyone the opportunity to share questions and insights, we are limiting it to a maximum of twelve people. We've also found that asking each to go over the material on the suggested topic prior to the Zoom meeting, including several questions to think about so as to generate a shared set of perspectives, has led to what seems to be much greater depth in the exchange and what Bohm sometimes called a quality of communion that goes beyond words. Related to this, we begin with a reflection on a set of agreements that one of our more experienced participants in group work has formulated. This serves to generate a deeper sense of involvement for everyone. (I attach a copy of it below.) Following that reflection, we do a round in which each person is given the opportunity to share questions and insights that stood out for them in relation to the material, each one given no more than 5 minutes so that everyone can contribute. After that, we take a break for ten minutes, during which those having accepted the responsibility of facilitating work out what they think/feel is a question or theme to be proposed as the focus for the second round, which is a more or less free-flowing sharing of further insights and questions related to that theme. Considering how in the past our dialogues so often became quite fragmented and dominated by a few individuals, we've found this format to be much more fruitful. We have been thinking of this as an experiment, using what seems to work as the basis for further development, like a good pilot takes his plane's feedback to adjust the flight and make it safer and more effective.



Another aspect that we’ve found useful is to include materials from teachings other than K’s. This makes it a dialogue not only on what K said, but more widely on what could be called truth. Thus far we’ve included material from Tolle, Buddhism, and *A Course in Miracles*. We’ve found this to be a valuable way of avoiding the danger of making K the authority or center. It also makes what K says more understandable by contrasting it with other ways of approaching the same topic.

Related to AKS, Gopal is now serving as the main mover, although Hillary and I have been helping him. Gopal has restructured the website, and his strong concern with K’s approach to education is emerging as the current major emphasis. He has been quite busy with his teaching responsibilities, but we’ve met several times via Zoom. Our last discussion was on two things: a) the setting up of an online conference that might launch the AKS and possibly draw others into its work; and b) the importance of

developing a list of topics or issues that would be considered important areas of more careful and skillful academic inquiry for us to look into. Out of the latter came some interesting views regarding whether K operated in the field of the ego and whether what he means by transformation or freedom involves the complete setting aside of the ego. I wish we had recorded that dialogue, since it proved to be quite insightful.

Of course, I continue with my own inquiry, which has long been guided by the principle that no one has a monopoly on truth, primarily in my project of working out what I call the philosophical principles in *A Course in Miracles*. This was the concern of my earlier book *Love in A Course in Miracles*, but the present project, which is much more thorough, is turning out to be fairly long. As it currently stands, there are seven chapters of careful reflection on its claims. I've found that, when examined closely, its views involve no inconsistencies and it offers a system that seems to be a kind of theory of everything. I've been working on this with a small group of friends here and hope to have it completed by year's end. Related to this project, I learned from Mark Lee that a former trustee of KFA, Milton Friedman, had several discussions with K about *A Course* in which K expressed, according to Friedman, a very favorable estimation of it. Mark told me that Friedman had actually written a book focused on those discussions, but that unfortunately he died before publishing it. In my own understanding of both K and *A Course*, they are fundamentally in agreement, although they use very different terms. Perhaps after I complete the present book I can write an essay discussing this.

Other than that, I continue to lead a life of relative ease in retirement on the farm outside The Rock, caring for my gardens and imbibing the gifts of beauty each day brings, as well as the work of writing.

I hope your visit to Brockwood brings the refreshment of moving into retreat from the madness of the world, and that your journey back to Saanen is less bumpy.

Peace and Light to you and all,
Ted Kneupper, 4 July 2021

Another assiduous correspondent is our Spanish friend Joan Lloret, who thoroughly appreciates the spirit of friendly inquiry around the teachings. He takes time to read through everything and then shares with us his considered comments. Here he discusses **the difference between K and philosophy**. I quite agree with Joan's view that there is a quality of truthfulness in the teachings that is unmatched in any other philosophy.

Dear Mr. Grohe,

I'm very sorry about Carvalho's death. He was a good and kind man, and it was noticeable that he really enjoyed being at Brockwood. I liked his story on how he came upon the Teachings.

Thank you for sending me the 9th edition of *The Beauty of the Mountain*. The quality is indeed very good! I received it with a note in Spanish telling me I would receive another copy with your dedication when you return to Switzerland (I suppose you are already there right now). Of course, I would be very happy to receive the book with your dedication. I will keep the dedicated copy safe and use the other one whenever I want to re-read the book.

Taking a look at the new edition, I realized how many of the quotes and anecdotes from it I usually remember. One of the quotes I remember the most is what K said about modern philosophy: "More talk about talk, and more words about words and books written about books written by someone else". I remember it whenever I see the many books and texts which fit this description. When people talk to me about books of this kind, I listen but I realize I'm not interested. I always feel like recommending that they read K and lay all those books aside, but I only say it when I really feel it might awaken some kind of interest in them. However, when I do so, people usually end up taking me for some kind of 'K fanatic' who dismisses all other books and philosophies.

That is precisely what I feel happened with the professor from the University of Girona whom you introduced me to a couple of years ago. We had some interesting conversations through Skype. He likes K very much but places him among other ‘thinkers’, ‘philosophers’ or ‘teachers’. He recommended some books by other writers and I read a few, but invariably my impression was that, even though some of them were saying things which were or sounded true, they also made statements which were unclear or which seemed clearly mistaken. In contrast, everything K says seems to be so true, so clear, without ‘dark spots’. The professor said he didn’t care whether a philosopher or teacher made true statements and also said some wrong things; he just took what sounded true or was useful to him and that’s all. I told him that to me it is important that the whole teaching be true, unpolluted, not mixing truths with falsehoods. Otherwise, it is misleading and proves that such authors lack clarity and may be basing their assumptions on ideas and not on an actual perception of fact.

To me it is exactly what you say in your book: “The importance of understanding oneself was now so obvious that other people’s books struck me as superfluous.” And also: “... it has become clear to me that unless the first contact [with the Teachings], usually through a book, is felt by the person to be a revelation, he or she won’t continue with it”.

I bought Roshen Dalal’s book and started reading it. Unfortunately, I haven’t had much free time in the last weeks, but I will tell you my impressions about it as soon as I finish reading it.

Warm regards,
Joan Lloret, 25 September 2021

K: The three stages to solve any psychological problem

Questioner: What is a lasting way to solve a psychological problem?

Krishnamurti: There are three stages of awareness, are there not, in any human problem. First, being aware of the cause and effect of the problem; second, being aware of its dual or contradictory process; and third, being aware of self and experiencing the thinker and his thought as one.

Take any problem that you have – for example, anger. Be aware of its cause, physiological and psychological. Anger may arise from nervous tiredness and tension; it may arise from certain conditioning of thought-feeling, from fear, from dependence or from craving for security, and so on; it may arise through bodily and emotional pain. Many of us are aware of the conflict of the opposites; but because of pain or disturbance due to conflict, we instinctively seek to be rid of it violently or in varieties of subtle ways; we are concerned with escaping from the struggle rather than with understanding it. It is this desire to be rid of the conflict that gives strength to its continuity, and so maintains contradiction; it is this desire that must be watched and understood. Yet it is difficult to be alertly passive in the conflict of duality; we condemn or justify, compare or identify; so we are ever choosing sides and thus maintaining the cause of conflict. To be choicelessly aware of the conflict of duality is arduous but it is essential if you would transcend the problem.

The modification of the outer, of the thought, is a self-protective device of the thinker; he sets his thought in a new frame which safeguards him from radical transformation. It is one of the many cunning ways of the self. Because the thinker sets himself apart from his thought, problems and conflicts continue, and the constant modification of his thought alone, without radically transforming himself, merely continues illusion.

The complete integration of the thinker with his thought cannot be experienced if there is no understanding of the process of becoming and the conflict of the opposites. This conflict cannot be transcended through and act of will, it can only be transcended when choice has ceased. No problem can be solved on its own plane; it can be resolved lastingly only when the thinker has ceased to become.

Fifth Talk in the Oak Grove, Ojai, 24 June 1945
The Collected Works, Vol. 4, pp. 26–27

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Dr. T.K. Parchure (1929–2021)

Dr. Parchure passed away on 10 January 2021 of a cardiac arrest while out walking near his home in Pune. He was ninety-one years old.

Dr P, as his friends affectionately referred to him, was born in 1929 in Madhya Pradesh in a large Maharashtrian Brahmin family.¹¹ Although his home atmosphere was secular, when he was thirteen he took to traditional Hindu beliefs and practices. After high school he attended a science college and on completing his first year he headed for the Himalayas in search of a guru. He was told, however, that he was not ready to become a *sannyasi*, so he returned home, went back to his studies and in 1947 was admitted to medical school. This was the year India achieved independence from British colonial rule and communal violence broke out between Hindus and Muslims on account of Partition. In 1948 Gandhi, the father of the nation, was assassinated. But it was also in this same year, in the midst of all this chaos, that his father gave Dr P copies of the *Star Bulletins* and the *Verbatim Reports*, which triggered a silent revolution in him. He understood

¹¹ The bulk of the information in this extensive account comes from Dr Parchure's unpublished work *A Disciple's Biography* (2005). This biographical summary was provided by Javier Gómez Rodríguez.

from K that since truth was a living thing, there was no guide or path leading to it. The truth lay in the immediacy of one's daily life. The point was to be one with life by dissolving the consciousness of separation. This first stage of his existence, which Dr P termed 'Life in Tradition – 1929–1949', ended with the collapse of his traditional belief system.

He then entered the householder stage, which Dr P labeled 'Life in Profession – 1949–1969'. After completing his basic medical studies, he had to do one year of hospital work before he could be licensed. After giving some thought to the matter, in 1953, aged twenty-four, he acceded to an arranged marriage with his chosen nineteen-year-old bride Vatsalabai, whom he referred to as VP throughout his memoir. He told her he did not want to be rich or famous. Seeing that his patients were caught in the twin scourges of poverty and disease, he decided to treat them free of charge. He also took up the study of Homoeopathy, Ayurveda and other alternative medical systems. Ruling out setting up a private practice, he went to work for the State Department of Medical and Health Services, on the belief that free universal health care should be provided by society. Since he would not pay bribes, he was posted to where nobody else would go. During that four-year period, he gained insight in the diagnosis of difficult diseases and their two sons, Vikram (1954) and Vishwas (1957), were born. Dr P then joined the Central Government Service and was posted to District Hospitals with better facilities as well as greater responsibilities. He became totally absorbed in his work and pursued higher medical studies, realizing a life-long dream by obtaining a postgraduate degree in 1966.

Hearing from his father about the Rishi Valley School, Dr P wanted to send his boys there. He realized that K's idea of education was radically different from the mainstream. Apart from imparting information, education was concerned with freeing the brain from conditioning. Such freedom came through self-knowledge and without it the educator could not awaken self-awareness and intelligence in the child. Dr P was interested in educating himself and felt that RVS offered him the opportunity to do so. His boys had joined the school in 1962 and in 1969, after resigning his

government post, he and VP joined RVS, thus initiating the third phase in his life, which he called 'Life in Education and Organization – 1969–1986'.

Although he felt at home in Rishi Valley, Dr P found such disorder among the students and such total lack of support from the principal and the other staff members that he was on the verge of depression. He attributed the disorder to teachers and students not understanding K's meaning of freedom as freedom from conditioning. He was very busy attending to his many school activities but did not mind because he was happy doing something that he felt was religious work. In the winter of 1972, while visiting RVS, K experienced a bout of vomiting, so Dr P was called for. K asked Dr P to supervise his daily activities and, impressed with his approach, proposed that he become his personal physician. Dr P could not explain how an ordinary doctor like him could end up looking after K unless it had been somehow preordained. He also felt that his study of alternative medicine was an important qualification, as K's body rejected antibiotics but responded to Homoeopathic and Ayurvedic treatments.

K did not visit India in the winter of 1975 due to the state of emergency. On account of the hostility of the school principal, who was jealous of his closeness to K, Dr P resigned from RVS and joined Rajghat, where he was warmly welcomed. There he was put in charge of the charitable rural hospital run by KFI. The facilities, the personnel and the funding were woefully inadequate for the 200–300 patients that daily requested its services. With his own money, Dr P bought the full range of Homoeopathic remedies needed and trained the Ayurvedic doctor and nurse in their use. He also grew medicinal herbs on the hospital grounds. These measures provided a wider range of treatment and helped to reduce costs.

With the publication in 1975 of *The Years of Awakening*, Mary Lutyens' first volume of K's biography, Dr P came to know about K's extraordinary life. Reading this book awakened his desire to study the organizations and the people around K, his teachings and the purpose of his being. Thus, Dr P became acquainted with K's history within the Theosophical Society and his subsequent involvement with other organizations. While the first

were considered spiritual in nature, the later institutions were trusts created to handle the publications and the educational institutions. This did not mean that harmony and cooperation prevailed. The publications were mired in all kinds of disputes and there was disorder in the schools. Seeing the lack of seriousness of the trustees, Dr P resigned from KFI, but at K's request he agreed to stay on.

As far as Dr P was concerned, the mindset of those interested in the teachings had changed little since K's messianic days in the Order of the Star, when people had seen themselves as his disciples and accepted his words as gospel truth. The new circle of people forming around him after the dissolution of that organization, aware of K's views on spiritual authority, refrained from saying that they were his followers, but inwardly saw him as the embodiment of the sacred and accepted his every word unquestioningly. Dr P considered that those gathering around K in the sixties were intellectuals drawn by the beauty and wonder of his language.

During the 1977 International Trustee Meetings in Ojai, K asked them what was going to happen to the teachings when he died.¹² Apart from the books and tapes available at the Study Centres, would there be anyone with the right depth of understanding? K was aware that nobody had drunk at the fountain, that those close to him did not understand what he was talking about. Dr P felt that, if so, then the Man from Seattle¹³ should not go to them in search of clarity. But he also realized that while he could be dismissive of others, he was also caught in the verbal expression of the teachings. He had compiled his *Documents of Private Study* on that basis, whereas the word was not the thing. So what was the teaching that was not the word?

12 These dialogues with trustees were published under the title *The Perfume of the Teachings* (1977/2011).

13 The Man from Seattle was K's hypothetical personification during the 1977 trustee meetings in Ojai of a future visitor to the Study Centres wanting to find out about living the teachings from those who had known K.

Realizing that K was not long for this world, Dr P told him he would like to tell people in India about the existence of such an embodiment of compassion in our time. K gave his approval. At every venue, Dr P would make a brief introduction to K and what the video he would be showing was about. To those who wanted to know more, he gave free books and videos and asked them to keep in touch. Dr P and his friends were inspired to see the great response and K was greatly surprised when Dr P reported to him at Brockwood in May 1983. K felt that, if a single man with a little help from his friend could do it, why couldn't KFI?

During the last Saanen talks in 1985, Dr P found K's body almost lifeless. When Dr P asked him if he knew when he would die, K told him he did but was not allowed to talk about it. By November 1985, while in India, K's health went into a rapid decline. Tests were advised to check for malignancy, but K preferred to have them done in California. K gave his last public talk in Madras on 4 January 1986. This was followed by foundation meetings, which Dr P found so hideous he preferred not to speak of it. He felt the same about the horrors that, according to him, went on during K's last days back in Ojai, where he died on 17 February 1986. Dr P felt no sense of loss because K's consciousness had long been united with the whole. This ending, however, marked the beginning of a new chapter, namely his 'Life in Evolution – 1986–2005'.

He resigned from KFI but wanted to be involved with the Study Centres. While staying at Brockwood, he offered to set up the Archives, which did not yet exist. The KFT people immediately agreed, and a space was provided in the new Study Centre. On his return to India, he set up a small Study Centre and archives in Rajghat and then developed the foundation Archives at the KFI headquarters in Vasanta Vihar. Dr P's purpose was to read everything K had said and to understand what it meant to study the teachings. He noted what he found especially significant and produced his series of *Documents of Private Study*. By 1995 the Archives were well established. During the Centenary celebrations that year, Dr P was upset at the intellectual treatment of the teachings by the best academic minds. He then realized that he was critical of others out of a sense of his own

superiority, whereas he could see the mediocrity behind his self-image. But time was running out and he must decide in which direction he wished to put his energies. Feeling the need for a roadmap, he seized on what K had described as the three stages in the resolution of any human problem:

1. awareness of the cause and the effect;
2. awareness of the dual or contradictory process;
3. awareness of self and the identity of thinker and thought.

The first stage was to become aware that the present crisis had been brought about by the dominance of the intellect and the preponderance of sensate values. Dr P could see that these were the causes and that, as K had said, where there is a cause there is an end to that cause. In view of the causes, the logical thing would be to stop seeking comfort and security in things and ideas, but instead the mind was becoming more aggressive in its intellectual and material pursuits. The awareness of this contradiction and its futility was the second stage. The third stage began with seeing the necessity of observing without the observer, i.e., timelessly.

Dr P realized, however, that he was still caught in the projection and achievement of a goal, in the dualistic struggle between ‘what is’ and ‘what should be’, which is the process of becoming. Freedom from this process is the ending of thought, self and time, which are the deeper causes of human disorder. This is the whole in which there are no stages. So he abandoned his roadmap.

At the turn of the new millennium, Dr P and VP returned to his hometown. Their two sons had settled down and were living in different places for their work. VP was very fond of her grandchildren and received regular visits from her close family. Dr P was very much a family man now and spent his days visiting sick relatives and friends. One of these friends bought some land and built a farmhouse outside the city which served as a retreat where they would gather to hold dialogues and spend time together.

Dr P was intrigued by the phrase ‘living the teachings’. He understood it to mean being in a state of choiceless awareness so there is dying to the

known from moment to moment. He was aware of the challenge of ending thought, self and time in order to perceive the truth. He had read that the self was a process of craving creating the duality of thinker and thought. But thought was not a continuous process. If there was an awareness of the gaps between thoughts, there could be an ending to the thinker/thought duality and a timeless perception. The passive awareness of 'what is' now became his meditation.

In this awareness, Dr P became sensitive to the sorrow hidden in him. As a doctor, he had seen every kind of physical, psychological and psychosomatic suffering. K had said that facing sorrow and nothingness is their ending and this freedom is what it means to live the teachings. Finding out whether sorrow could end became his life's passion. This last stage of his life he called 'Life in Meditation – 23 June 2005 Onwards'. As far as we know, and perhaps in keeping with the nature of the new journey, he did not leave a written record of it. So the rest is silence.

Dr P was an inspiration to many who had close interactions with him. They remember him as an honest, fearless and generous person who cared for others and was fully committed to understanding the complexities of human consciousness. The clarity and integrity of his work, character and writings was felt by them as a sign of wholeness in a fractured world. In the pursuit of his life vocation, which was to study and live the teachings, he sought the company of others who were equally serious in this inquiry. At K's suggestion, in the late seventies he was instrumental in starting several discussion groups in Mumbai and in Pune. He was a very keen listener and did not like to talk much during the dialogues but, when requested, he would state his views sharply, using clear logic to cut through any vague or mistaken ideas. He preferred to interact with people on a one-to-one basis and was very affectionate, but he was totally uncompromising when it came to discussing the teachings. He had a long, full and active life, but his close friends will still miss him.





In Rougemont, Switzerland

Abhijit Padte, co-founder of the Badlapur K Centre on the outskirts of Mumbai, met Dr. Parchure in the late nineties and remained connected with him as a close friend ever since. He helped him with the writing of *A Disciple's Biography*, Dr. P's narrative of his journey through the stages of life, and to compile his *Documents of Private Study*. Together they organized many small discussions and gatherings on K's teachings in Mumbai and Pune for several years. Abhijit currently lives with his wife and young daughter at Brockwood, where he teaches Mathematics. He kindly sent us the following personal tribute in honour of Dr. Parchure.

A Multidimensional Man

By Abhijit Manohar Padte

On 10th January 2021 I woke up early to drive to Pune, a journey I had taken many times in the last two decades. It was always for the same reason. To meet Dr Parchure. Around 8:45 a.m., after reaching the half-way mark, I called him and he told me he was expecting me. At around 10:30 a.m. I reached his residence and a group of people who had gathered there informed me that he had fallen and passed away on his walk just half an hour earlier. A journey, which began in June 1929, had just ended. Very simply and abruptly.

It is hard to summarize in a few words the essence of a multidimensional man, for that is what he was. He was a prolific doctor with a vast repertoire of knowledge from Allopathy, Homeopathy, Ayurveda, and other medical disciplines. A person with a wide knowledge of religions and cultures. Someone who studied K's teachings with tremendous rigor and discipline and who gave his heart and mind to live those teachings. A man of astonishing integrity and honesty. The only thing that he lacked, perhaps, was the art of diplomacy. He lost many friends simply because he called a spade a spade. He once told me: "I must have hurt you many times." I replied that was true. It was never his intention to do that. He would simply point out what he saw as true.

What attracted me to him was my curiosity to know what impact K had had on people who were close to him. I was in search of exemplars. Was he really walking the talk? I asked him whether he understood what K was saying when K was alive. He said he was too mesmerized by his presence and very focused on taking care of K's body. On seeing my struggle to understand K, he once told me: "I will give you a clue that K gave me." K had said to him: "Sir, go find some people who are serious about the teachings."

After Krishnaji died, he resigned as KFI trustee and spent years helping with the archival work of all the Foundations. He also wrote the essential part of the teachings on birch bark, papyrus leaves and acid-free paper and the collection was buried in capsules in different parts of the world.

He spent most of his last years compiling what he called *Documents of Private Study*. It was his way of studying the teachings and sharing them with a few close and interested friends. Much of the content was from K's published works but compiled to reflect the changes that human consciousness had undergone since K died. He felt that in the 21st century the intellect had become even more dominant over the heart. To my concern over excessive usage of cell phones, he replied: "What happens to the brain when it is exposed to the virtual? Would areas of actual perception deteriorate?"

Seeing the vast development in machine learning, I once asked him whether he saw artificial intelligence developing to a stage where it could understand what K was saying. He said it would be restricted by the limits of the human mind. He added jokingly: "Can it be a goal of AI to understand that the state in which it is 'off' is perhaps of the essence?" After coming to Brockwood three years ago, I asked him whether he had anything to tell that I could share with the teachers. He said: "Can the teachers see that knowledge creates fear?"

For me Dr. Parchure's presence made a qualitative difference, if only to bring me back repeatedly to the starting point. As more of his genera-

tion of people who were close to K leave, a question that occurs to me is whether the living quality of the teachings can survive. Are books and videos enough? Some say that the actual presence of a person is not necessary. I am not so sure the Man from Seattle would agree.

Abhijit Manohar Padte

K: Life, love and death

Dying is part of living. You cannot love without dying, dying to everything which is not love, dying to all ideals which are the projections of your own demands, dying to all the past, to the experience, so that you know what love means and therefore what living means. So living, loving and dying are the same thing, which consists in living wholly, completely, now. Then there is action which is not contradictory, bringing with it pain and sorrow; there is living, loving and dying in which there is action. That action is order. And if one lives that way – and one must, not in occasional moments but every day, every minute – then we shall have social order, then there will be the unity of man, and governments will be run on computers, not by politicians with their personal ambitions and conditioning. So to live is to love and to die.

*Chapter VI. The Wholeness of Life
The Flight of the Eagle, pp. 82–83*

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Ildelindo da Silveira Carvalho (1962 – 2021)

The unexpected death of Ildelindo da Silveira Carvalho, known to everyone simply as Carvalho, this past 7th August 2021 came as something of a shock to those who had known him. A long-serving Brockwood Park

staff member, Carvalho died while scuba-diving in Dorset. According to his close friend and former Brockwood colleague Julien Mardelet, who was with him on this expedition, they had travelled to Portland Island on Friday, August 6th, where they stayed at a hostel, intending to dive in nearby Chesil Cove next day. At a local inn, the waiter told them that two divers had already died from heart attacks during the season, which made Julien feel uneasy.

As planned, the following day they went to Chesil Cove, but as the sea was too rough, they drove to the more sheltered Lulworth Cove, also on the Jurassic Coast, which Carvalho was particularly fond of for its fossils, which he collected. Although the water there was calm, it was also rather turbid. After checking their equipment, they swam out into the cove. Due to the poor underwater visibility, Julien felt uncomfortable being too far away from the shore, so he signaled to Carvalho that he couldn't follow him. According to Julien, Carvalho signed back in acknowledgement but decided to continue on his own. This was the last time Julien saw him.

After swimming for about twenty minutes close to the shore, he looked for Carvalho but could not see him. He knew from previous experience that Carvalho could go very far out. Besides, Carvalho had indicated that he intended to dive quite deep and that he could stay out there for more than two hours.

After waiting for two and a half hours, Julien hiked up the nearby hill to have a better view but could not spot him either in the cove or out in the open sea. The cove seemed strangely quiet, and he began to worry. Then the whole commotion started, with the rescue team, the helicopters and boats searching the area in the hope of finding him stranded somewhere or cast adrift by the current. But as the hours passed, the hope faded. They found Carvalho's lifeless body in the cove on August 10th. At the time of writing, we only have a provisional finding of 'death by drowning' from the pathologist, and are awaiting the full coroner's report, which would tell us whether the drowning was due to a heart attack or to other causes.

A few years back, intrigued by his personal story, we had asked Carvalho if he would tell us **how he had come across K's teachings** and the following was his response:

Dear Friedrich,

As you requested from me in one of our last conversations, below I describe the rather unusual way I came across Krishnamurti's teachings.

Due to personal circumstances and family background, I attended military boarding schools from childhood. From an early age I was also very interested in exploring the deeper meaning of life, the challenge of the human condition on Earth and the meaning of death. One particular question that I often faced in my life was: Why do we think all the time? What for? Why does thought go on and on when there is apparently no need for it? Although not yet ten years old, I found myself frequently occupied with these questions. This led me to study the various currents of philosophical and esoteric teachings then available. At best, I had a few aspects of these questions clarified, but never found an answer or answers that encompassed a single one of these questions as a whole. So, the search continued.

In my last year at the Air Force School, aged twenty, I used to frequent the large school library, which was stocked with myriad books on technical and military aviation, but it also had a tiny section containing, rather surprisingly, such unrelated subjects as esoterism. There one day I found an interesting book, written, as I could see, by an Indian philosopher. The title, in full harmony with the whole academic environment, was *The Flight of the Eagle*. (After all these years, I still wonder whether the book might have found its way there because of its title.) So, I started reading it, and for the next few days I was unable to put it down. All the questions which I had had for quite a number of years had finally found real answers. After that I started buying new titles and avidly reading them all.

As one can imagine, for a twenty-one-year-old the chance to pilot a fighter jet, all the high-end technologies connected with it, and the many trips and flights involved, was extremely exciting, to say the least. So, as a result, my interest in K's teachings cooled down at the start of my career. Nevertheless, as time passed, my interest increased steadily, and so did my understanding of my personal life, including the job. The enormous amount of energy and money involved in it started to weigh on me: one flight mission of an average 1:15 hours duration burned about 2000 liters of kerosene in the atmosphere, bombs and other ordnance were dropped on the ground, some of these devices costing several thousand dollars each, all of it often in the space of a single day. Eventually a decision had to be made: to continue with the prestigious and secure career and forget K's teachings, or to continue with K's teachings and forget the career altogether. As you can see, I opted for the latter.

I left my job as an Air Force pilot in 1986 and did some seafaring for a few months, this time in sailing boats without torpedoes or bombs. It was great fun. In 1987 I left for England, and without any stops, I headed straight to Brockwood, where I started doing maintenance as a working visitor. I felt I had entered Nirvana, and believe it or not, I still feel the same today despite the manifold challenges and changes we all must go through while living at Brockwood.

So my dear friend, there you have it.

With many greetings from
Carvalho, 24 May 2016

With the death of Carvalho, the Brockwood community and, more particularly, the School, have lost a valued member and a dear friend. We all have. In acknowledgement of his contribution and as a way of honouring his life, Bill Taylor sent us the following tribute.¹⁴

A Tribute to Carvalho

By Bill Taylor

Carvalho used to enjoy sharing the story of how he first became interested in Krishnamurti's teachings. He was a young sergeant in the Brazilian Air Force working on F-5 fighter planes and used to frequent the library for books on the subject. Curiously, the Air Force School Library also had a small philosophical and esoteric section, subjects that had attracted his interest since a very young age. While browsing through it one day, he spotted a book called *The Flight of the Eagle*. He began reading it and for the next few days was unable to put it down. Discovering Krishnamurti didn't improve his performance as a mechanic on fighters, but he was never quite the same again. The book addressed the fundamental questions he had been pondering for quite some time and awakened within him a deep discontent with his career and with life in general. It wasn't long before he exchanged working on jets, for boarding one, and took a flight to London with a plan to find Brockwood Park.

Carvalho was born in Rio de Janeiro, on 3rd March 1962, the eldest sibling in a family of four boys and one girl. His father was a public administrator, an intellectual, a radio broadcaster and aficionado of old cinema. His mother was a full-time homemaker. She tells the story of Carvalho, as a small boy, creeping from the house before dawn and heading towards a train station. When questioned by a passing police

¹⁴ Brockwood Park School held A Celebration of Carvalho's Life on Sunday, 12th September, at 4:00 pm BST.

patrol, he replied, 'I'm going abroad'. He was returned home, but his adventurous, determined nature was apparent from childhood, as was his curiosity and fascination with mechanical things: having received a large electric toy ship for Christmas, he chose to disassemble it, rather than play with it. In adolescence, he swam, ran, climbed mountains and weight trained. Before leaving Brazil, his love of scuba diving had taken hold and he dived off the beautiful north coast of Rio, in places such as Búzios and Arraial do Cabo.

It was late one night in 1987, as former staff Lucio recalls, that a young man with very poor English knocked on his door at Dell Cottages, Brockwood. Carvalho, then just 25 years old, had turned up unannounced from Brazil, determined to be in the place inspired by Krishnamurti's teachings, in the company of those living and working there. Harsh, then Maths teacher and maintenance man (classic Brockwood combination), says, 'It was immediately obvious that he had a rare human quality and the ability to communicate, despite his broken English. So we took him on and included him in the community. He was willing to do anything and worked in the garden and in maintenance, for which he had an aptitude. Always helpful and willing to shoulder responsibility, he would take on the most demanding and unpopular tasks, small or large, without complaint.'

At Brockwood, Carvalho was a 'working visitor' for a year and during this time he met Helena, whom he married and settled in Germany with. He took what work he could find, learned German, studied English and French, improved his IT skills and embarked on a distance learning course with the Open University in Environmental and Earth Sciences. Surrendering his Brazilian nationality, he gained a German passport, but both he and Helena retained an interest in Krishnamurti's teachings and became regular guest helpers at Brockwood and visitors to the Centre.

In 2001, Carvalho reapplied to Brockwood and completed a prospective week. Handwritten notes from the meeting in which his application was discussed, reveal that despite it being 'hard to get a word in with

him,' he was 'potentially a good tutor' who had offered an introduction to Geology in a Science class and 'wasn't put off by the lack of interest in students. He was very good with them and captured their interest.' Furthermore, though 'overwhelming at times,' he was 'very kind, open and generous.' This was all Brockwood needed to know; Carvalho was offered a place and began work at Brockwood in the spring of 2002. Not long afterwards, Helena came to work at the Krishnamurti Centre.

Those scribbled notes from his prospective meeting encapsulate Carvalho's personality, his spirit and his contribution to Brockwood over 20 years. He began work in IT and maintenance, but fairly swiftly decided that he wanted to teach. He saw that he would need to complete an Open University degree to be able to offer something of substance. He came to an arrangement in the School where he could have the mornings to study, but would work from 3pm to 10pm doing Duty, Study Hall, assisting with Science classes and locking up the house. Without duress, he willingly moved into the small apartment at the entrance to the Cloisters. Many former students will remember him for his firm but affectionate approach to getting everyone to their rooms at the day's end: 'Good night, sirs. It's time!' He also had remarkable hearing and a sixth sense for after-hours activity, enabling him to suddenly appear at any hour after bedtime when the gaggle of offending students least wanted to see him. Carvalho was not just firm but stubborn at times, occasionally to the chagrin of his colleagues, but one always knew where he stood on something and what he felt about it; there was no subterfuge or deceit in him.

Besides spending hours in the school, Carvalho also found the energy to regularly volunteer in the Krishnamurti Centre, which he had great affection for. He would often be seen washing dishes, cleaning floors, hauling firewood in the winter, and taking time out with guests over meals, or coffee in the sitting room. Coffee, however, revealed another side of him, as his normally moderate nature became a tad fanatical in pursuit of it. You could set your watch by his 11.00 am ritual in the school preparing it, strong and black.

Carvalho secured his BSc after just three years and, fizzing with energy and ideas, threw himself into teaching, which over the years included Physics, Chemistry, Foundation and GCSE Maths, Geography and Geology at AS and A Level. Since his death, there has been an outpouring of appreciation from current and former students, for the person he was and the patience he showed. Maggie, a former student described him as ‘the first Maths teacher to take my fear and trauma [of Maths] away’, while Henry wrote, ‘I will never forget the efforts he went through to try and teach Maths to me. I remember him crying with laughter when he found out that I was turning the hands on the clock forward so as to end the class quicker. I would do anything to go back and be in his class’. Former colleague, Willeke, recalls, ‘He organised a Geology trip to the Isle of Wight one weekend. I’ll always remember his infectious enthusiasm when looking for fossils on the beach’.

Unflagging in his willingness to organise field trips, Carvalho would always turn up perfectly attired for the occasion, often in a fedora with his generous moustache freshly combed. He never ceased giving individual attention to students, going above and beyond the call of duty; not just in the academic and pastoral fields, but also socially where they welcomed and enjoyed his playful nature. US alumna, Claudia, recalls: ‘[On] my last night as a student he made coffee with us while dancing in the kitchen and eating pasta all night’. Carvalho was her tutor, and after leaving Brockwood the relationship remained important. ‘Every trip I was able to make back as an adult was equally meaningful, going back to this beautiful place with the excitement of seeing ‘Sir’ again and sharing more stories and lessons and laughter.’ She adds, with feeling, ‘Every single memory I have of him is clear, powerful and fills my heart with joy and gratitude.’

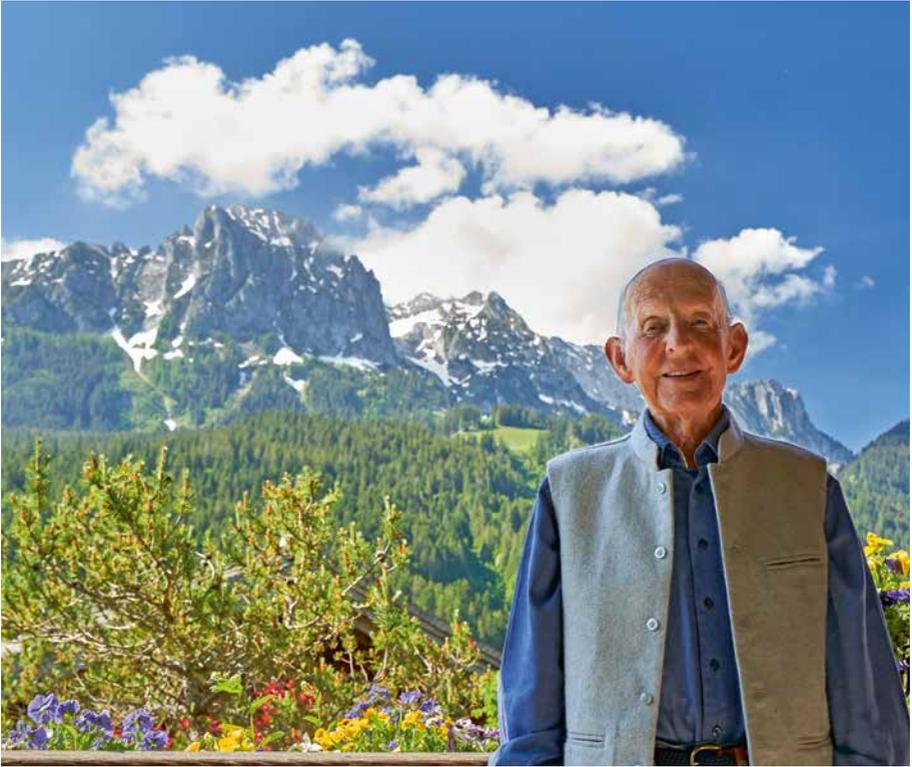
Our hearts, too, are filled with joy and gratitude for the dedication, generosity and spirit of this marvellous man. Goodnight, Sir. We shall miss you!

Bill Taylor

K: A sense of respect for the sacred

So how am I to have the quality of respect for that sacred thing which I have felt, and help to see that other people have this sense of respect for that which is sacred? I don't know if I am conveying what I feel. That would be my whole concern when K dies. I wouldn't be greatly concerned about myself, my progress, my happiness, because that's in the understanding of those teachings. Naturally I am dissolving all my peculiarities, all my idiosyncrasies and characteristic limitations. But in the very studying, listening I have learnt a great deal because I have listened to that man, K, for a number of years, so I have imbibed a certain sense of that which is great and noble, and so on. So it is part of me, it is inside me, like a germ, like a seed that is growing, flowering. So I would like to meet and discuss and be with other people who have the same movement. It doesn't mean we are going to become a clique, a small group who are merely concerned with that and keep it to themselves like a jewel, which you don't dare to expose because it is so precious. That would be too narrow, too shoddy, too limited. So, if I had the gift of the word, the gift of writing or some other gift, I would express it as much as I could outwardly, without creating all the nonsense about personal worship and authority and that kind of silly stuff.

'Why should I feel responsible?', Saanen, 17 July 1981
J. Krishnamurti Speaking with the
International Committees at Saanen 1981 to 1985, pg. 3
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Friedrich, June 2021, photo by Sara Fargas Prieto

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