

FRIEDRICH'S NEWSLETTER

WINTER & SPRING 1993/94



Rishi Conda in Rishi Valley, India, just after sunset

Winter in India and Switzerland

Dear Friends,

I am writing this in Switzerland in the new year while Jurgen and other associates of mine are enjoying the warm climate and hospitality of India.

In the world in general, things, it seems, are not getting any better. It appears to me that the traditions associated with the new year – resolutions, wishing others a “happy new year” – are actually not very mean-

ingful, as nothing will change or improve of itself without immediate action from ourselves. What is in disorder now will not become better unless I do something about it myself, right now. *All time is now.*
– *The future is now.*⁷

I have been asked: why do I publish my newsletter? For me, it is actually very simple: to inform people of things which I would like to know myself. It is a bridge between people with a common interest

in K or his teachings who live all over the world. Perhaps it is best expressed by Mark Lee, a friend and colleague who is Director of the KFA in Ojai, in a letter received after the last newsletter: "I want you to know how much your Newsletters are appreciated by many people in America. They are informal and evocative of the intense work and interest going on world-wide in and around the five Krishnamurti Foundations. Your Newsletter offers an inside glimpse of the behind-the-scenes work around the schools, centres, and foundations, making them all three-dimensional. The other quality of the publication is its international flavour. Those that read it get a clear message that K's work continues world-wide with many vital, intelligent people."

We receive quite a lot of correspondence, the great majority of it appreciative. Some people feel we shouldn't publish letters that are complimentary to the newsletter, but so far almost all have been. We take note of the occasional suggestions and criticisms and are constantly asking ourselves 'what are we trying to accomplish' and 'how might we do it better'. Our intention in publishing the favourable responses was less to show that it was being well received, and more to demonstrate the far-flung nature of its readership.

An old friend says that to an outsider

it could read like the internal communications of the affluent members of an esoteric club. The esoteric part may be unavoidable, as it is a shared interest in K's teachings that unites most of the readers, and those teachings are not easy to accept for most people. As to the affluence, apart possibly from myself there isn't much if any evidence of that in K circles that I am aware of. Others have said there are too many 'names' which might make it seem exclusive, but it is the personal flavour which seems to be most appreciated by most of our correspondents. It is a fine line we tread. But we are grateful for all the feed-back and will continue to make it as open and varied as we can.

I am reminded of a recent incident when an old friend told me that a lady friend of hers became "very interested" when she read my booklet, *The Beauty of the Mountain*. I was initially delighted but, believe it or not, quite disappointed when it became subsequently apparent that the "interest" was less in the contents than in the author.

Finally, we have not been able to issue an educational supplement this time mainly because the editing team have been spread all around the globe. But we firmly intend to do so with our next issue after the summer gatherings in Saanen.¹

Until then,

Friedrich Grohe, January 1994

1 P. S.: At the University of Slippery Rock in the U. S. **Professor Kneupper** will experiment with the **Curriculum Proposal** this summer – a report is intended for the next education supplement.



Fisherboat on Adyar beach, Madras, where Krishnamurti was 'discovered' by Leadbeater and where he made his last walk in public.

India

India Travelogue

Paul Herder, February 1994

I had been to India once before nearly ten years ago. I went as a budget traveller, lured by images from stories that I could no longer recall but which had left me with a tremendous sense of mystery and adventure. The trip had been difficult and eventually I left without feeling that I had experienced

much beyond the chaotic exterior. This past December Louisa, Jurgen and myself embarked on a trip to the south of India and once again I found myself before the veil of this paradoxical land.

How does one do justice to all the threads that make up the rich tapestry of such a journey? It is of course impossible.

A country as unique as India inevitably elicits a wide range of responses; I found myself entranced,

repulsed, overheated, awkward, venerated, numb, alienated, included, vexed, exhausted, exhilarated. Throughout my travels in this diverse land I sensed a special underlying quality to everything that was inexpressible. I cannot help thinking that it was in some way akin to how the ancient occidental philosophers used to describe the divine; being everywhere but at the same time nowhere. The special quality that is India is always close, but forever elusive.

India can be aggressive to the senses, so we were very fortunate to be well looked after throughout our stay, not only in terms of fine accommodation but more importantly in terms of warm and tireless hospitality. In such tranquil settings as the Valley School, Rishi Valley and Visanta Vihar we were able to completely relax and mingle freely with our surroundings.

We spent much of our time at the various retreats and study centres, yet we were never far from a school, from educators or discussions on the meaning of right education. How different familiar questions were when asked within the context of the Indian subcontinent! Coming from the West I could not help but appreciate the power and peculiar dignity of traditional Indian culture. The radical individualism of the West has little place here and as a visitor I often found myself quiet during discussions as I attempted to get a better feeling for the

cultural milieu. A cultural milieu that is inevitably changing.

Walking the streets, riding the trains, reading the newspapers, talking with various people, it is clear that the old, richly embroidered patterns of life in many parts of the country are increasingly feeling the effects of contact with the West. As Western products continue to infiltrate, as greater numbers of young people seek advanced degrees overseas, as communication technology links more corners of the country with the world at large, a new and in many ways uneasy assimilation is underway. An assimilation in which the ongoing implications remain largely hidden.

Perhaps the best way to express the wide variety of experiences is simply to present a series of Snapshots: glimpses from a touching and evocative journey.

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We arrive at the Centre for Learning (CFL) on the outskirts of Bangalore just minutes before a school performance is about to begin. The students and staff have recently returned from a trip to Rajasthan and they are going to provide parents and friends with dances, music, costumes and tales from the land and its people. There is a large crowd many of whom are sitting on the ground in the hot sun. The stage itself is made out of layers

of dried cow dung. It is a surprisingly effective surface and its use demonstrates the kind of thrift and innovation that this small group of dedicated educators must often employ.

A small phalanx of waterbuffalo suddenly emerge from a side street and march unperturbed into the opposing stream of traffic pouring off the Adyar bridge in Madras. The throng of cars, trucks, buses and autorickshaws swerve and manoeuvre equally unruffled. In India man and beast must constantly find (often unusual) ways of co-existing.

Lunch with the children at the dining hall at the Valley school in Bangalore. There is much excitement at the table with the western visitors. We share the meal eating with our fingers. No one is able to suppress smiles at our awkward handling of the food least of all ourselves. In the

unabashed eyes of these children lives a wild curiosity and joy.

A visit to a workshop where silk saris are being woven thread by thread on hand operated looms. The silk has been dyed in the vibrant colours that express a woman's strength and dignity. Some of the workers are children. Where economic necessity prevails most children have little time for school or even childhood. And yet, having learned a skill, they are among the more fortunate.

At the airport in Bombay an Indian student enrolled in an engineering course in America describes the ease with which she has adapted to the American scene. When asked about her long term future she explains that she intends to become wealthy in the U.S. and then return. India, she says, is the place you want to be when you are rich. In India you can have it all.

*Paul Herder, February 1994*

## Highlights of an Indian Journey

*This is an edited version of a long and beautifully written letter from Alan Rowlands describing his time in India in December/January last. It is a pity that space constraints necessitated its editing.*

*Alan Rowlands, February 1994*

Having flown up the river from the Thames barrage and had a perfect aerial view of where I live in Chelsea and work in South Kensington, and then landed at Heathrow in a pelting thunderstorm, I feel well and truly back in this country, with India already something of a dream ...

... I'll try and give you some of the highlights of these five weeks – the things I best remember. One was certainly boating down the Ganges with Dr Krishna between dawn and sunrise and watching the changing colours on the water and seeing the holy city of Varanasi light up in a golden glow. Or walking the “K-trail” around the Rajghat campus – so beautifully made – with high views of both the Ganga and the Varana rivers, giving an impression of the safe haven of this school in times of flood (though of the 10,000 trees planted around here in recent times the lower ones are arjun trees, which thrive on the inevitable waterlogging). Or seeing the local Chief of Police (guest-of-honour at the School sports meet) drenched in a shower of rose-petals when he unfurled the flag.

Then the walk to Sarnath and on another day a visit to the Theosophical Society compound in Varanasi – this latter was to see a piano we might have borrowed for a concert, which turned out to have been there for over 70 years and was probably played by the young Krishnaji. Sadly, it was hopelessly beyond repair, but they are keeping it for its historical interest. We saw where Annie Besant had lived and I was impressed to realise how much she had done for India – it was the 100th anniversary of her arrival in that country. Even Gandhi had said he couldn't have done what he did had she not come before: “She woke up India from her ancient slumber”. Once, after a public talk, she had been asked, “Amma, how is it that you can speak so well?” and she had replied, “My dear, I have been lecturing for 6,000 years!”

At Rishi Valley it was the greenness which impressed, the result of the heavy rains, with pools where there had been none before. It rained whilst we were there and one wet evening we had a dialogue on the veranda of your cottage, with a fire on the flagstones stoked by Reddy, and the sound of the rain on the



*Windmill rocks at sunrise, Rishi Valley, with Derek Hook, Rita Zampese & Naga Busharam, December 1991.*

peepul trees planted 35 years ago by Dastagiri. Another fine evening we told stories round an open fire under the starlit sky, with Orion directly overhead. And of course there were wonderful dinners on the patio under the climbing plants, the most memorable being when Rajesh and Sarasvathi brought the four Ladakhi children they have adopted for KFI – bright as buttons, so shining and alert ...

... How different is the Valley School! – yet equally enchanting. Here the great news was the panther! –

causing excitement among the children and alarm amongst the parents. It had killed a calf near the dairy and the footprints were still visible, some in sun-dried mud from which a plaster cast had been made. Also, the new kitchen/dining-room complex (still unfinished) is quite spectacular, built of the sparkling local granite (some of it polished), and so well designed, with gardens-to-be all around and roof terraces giving a wonderful view of the sunset. How can one describe that extraordinary light that comes in India a short time after the sun sinks, when

things seem to light up anew with the radiance from the western sky?

Satish and Sushama are getting groups of young children to come over to the Study Centre for a couple of hours each week to have a quiet time and be exposed indirectly to some of the things that K talks about. They like to meet any foreign visitors and I improvised a kind of games-playing, seeing, listening and singing workshop held upstairs under the thatched roof. Sushama was also extremely keen (like Rajesh at Rishi Valley) to learn something about the Alexander Technique. I did my best to explain and demonstrate, and it was productive of some hilarity when it was found that most people simply could not leave their arm in a relaxed condition for someone else to lift it. So difficult is it to do nothing! Alexander spent most of his life imploring people not to try to be right but to stop the wrong thing first, and I realised again what a remarkable tool we have here for changing the body-use by becoming free of habitual and unconscious tensions. Do we not all need it? Even K was found by Desikachar to have much neck and chest tension, so that the latter's father told him (as related in the letter which

you have), "tell K to stop everything that he is doing"...

... The Gurukula Sanctuary is really an extraordinary place (*the Gurukula Sanctuary was founded by Wolfgang, who first went to the site in 1970. Gradually since then it has developed into a place where a small group of people work to "collect, identify, nurture, propagate and eventually re-introduce to the wild" as many indigenous plant species as they can. Some 2000 species of plant have been collected*). It is in the hilly part of North Kerala called Wynad and I arrived after a 2 1/2 hour taxi journey from Tellicherry, the last part being (with a guide) over an extremely rough road which I could see was worrying my driver. Climbing up the steps through the wood, I was so delighted to see Suprabha again after 3 years, and she to see me after my unknown train disasters.<sup>1</sup> My first sight of the house, with its low tiered roof and a pagoda-like ornamentation, gave me the feeling of being in a Chinese painting, one of those landscapes of hill and forest with a humble dwelling in one corner from which a sage looks out in contemplation ...

... Further up through the wood you come to the top of the hill and discover a remarkable stone structure – a

1 This comment refers to another part of the letter where Alan describes his train journey to Tellicherry from Bangalore on a day when railway staff were conducting a sit-down protest, thus turning a 17 hour journey into one of 25 hours. But as Alan says elsewhere: It constantly amazes me how this country works, or doesn't work, yet somehow works in spite of everything. As Narayan said, "chaos looks after everything".



truncated cone 10 m high, recently completed. It is a water-tower, not yet in use, with steps projecting spirally from the outside. The ascent is vertiginous, as the steps are separate and there is no handrail, but once on the top you find yourself in a circular space 7m across surrounded by a low parapet and an absolutely breathtaking 360° view. It is a truly spectacular place which seemed to me, whether by accident or design, to have a sacred feeling. I was drawn here evening after evening and never have I seen such sunsets. Worlds within worlds seemed to be revealed in the fantastic cloud-formations, and by the time one had looked round the 360° the light had already changed ...

... Time seemed to go very slowly there. We laughed a lot and had more musical sessions, singing rounds and canons by the light of the oil lamps. On New Year's Eve it was decided to have a fire on the hilltop. Peter prepared it and at about 11 o'clock we went up on to the tower to find the Sanctuary encircled by mist and lit by the brilliant moonlight. The mist extended as far as the eye could see, with the hills standing up like dark islands, and sometimes it reared up in strange shapes. At one point I saw my shadow cast on the bank of mist below – a Broken Spectre by moonlight. As usual, each person saw only his own shadow, no one else's.

That tower drew me like a magnet. To say goodbye, I went up on my last evening and lay on the top with my head in the centre of the circle. Wolfgang's 9 year-old daughter had said when she first went there, "we are the mirror of the world", and indeed, with the parapet as the perimeter of one's vision, one seemed to lose the normal sense of the body and become like an enormous wide-angle lens or concave mirror containing everything. The sky seemed huge and of incalculable depth, like a vast cosmic paperweight in which the clouds were executing their slow-motion dance, and the sounds of the day, from far and near, gave place one by one to those of the night ...

... I think the final snapshot I'll leave you with is a vision of the Himalayas, seen strong and clear on the flight from Delhi to Varanasi. They were astonishingly clear, and Everest, pointed out by the pilot, was visible for half an hour, though over 200 miles away, serenely dominant until it became the last white tip to disappear as we descended into the purple-grey man-made haze which covers the Indian plain and which from ground level we take to be blue sky.

With every good wish  
*Alan*

## ***Brockwood Park***

*In order to mark its 25th birthday this year, we are reproducing a description of Brockwood Park School and its intent as put together with Krishnamurti's help and published in 1981.*

### **Brockwood Park 1969-1980**

Brockwood Park has been in existence for ten years, and extraordinary things have happened in that time. Since the large estate was first purchased with a lovely Georgian house, a residential cloisters of 31 individual rooms has been built, a fine Assembly room added and a school brought into being starting with two students in 1969 and growing to sixty students in 1980, with a dedicated and fully qualified residential staff.

We are frequently being asked 'What has been accomplished?' 'What methods do you use?', 'What are the results?', 'How are you different from other schools?', 'How do you deal with specific problems?', 'What happens to the students when they leave the shelter of Brockwood Park?' These are valid questions that can be very easily asked but which cannot be easily answered in terms of results, except superficially and academically. The school has its fair share of good 'O' and 'A' level results, a good percentage of students going on to university and so on. But this is not what primarily interests us.

We are interested in the possibilities of bringing into being a whole human being in the fullest sense of that description, and we can only say that there is something going on at Brockwood which is not measurable in ordinary terms, and this is evident to most people who stay here for any length of time. We feel that every student who has been here has come into contact with something that has been of profound and immense significance in their lives. This is not to speak mystically or hopefully, but to speak factually and honestly.

The reason for this is clear: it is that the main direction of Brockwood, as set out in the school Statement sent to all prospective students and their parents, is to explore in our daily living the implications of the immense work of Krishnamurti. Though his work covers the whole range of human experience, the main theme is to enquire whether it is possible for us to be free of our conditioning – the conditioning which each one of us carries from a long distant past and which includes the race memories, tradition, demands of

society, of the family and one's own personal acquisitions and aspirations. Students and staff come here more or less unconscious of these conditioning influences which so mar and warp our lives: but as we investigate our eyes open wider and our hearts are more sensitively aware of the need for inward freedom, as well as physical stability.

This is what we are exploring at Brockwood, finding out as we live each day whether this freedom is possible and whether it can be discovered each day. In exploration one starts from the known and feels out into the unknown. And what is the known? Here it is a group of people, students and staff, from widely varying backgrounds, from twenty different countries with different customs and experiences – yet having in common the basic human problems, conflicts and confusions. But they also have, and this is crucial when they arrive at Brockwood, the expressed intention of taking part in this exploration. This exploration is to discover whether it is possible to live together in relationship happily, intelligently and in freedom.

Explorations that man has so far known – whether physical as in earlier times by discoverers of the so-called 'new world' or whether spiritual, as with religious mystics – involve hardships, sacrifices, dangers, so it is not surprising that in this particular

exploration there are some who set out with firm intentions but find what they encounter too much for their not-strong-enough commitment, and who fall away. But there are some who though not clear, sustain and nourish the energy to go on probing. There is really only one gigantic obstacle to this exploration – the self. This self is made of the very conditioning we are examining, and we understand enough to know that to be free of conditioning is to be free of the self. That terrifies. For it would seem that without the self we are nothing, and it is this nothingness that is the real unknown.

How then is one to proceed with the work that has been undertaken in the school? First it is essential to have in the community one or two or a few who, if not themselves free from egotism, nevertheless see clearly the trap of selfcenteredness. By their degree of perception and abiding interest, they may throw a shaft of light to others – which quickens them to learn of the vital significance of relationship and of working together, of being of one mind.

But there is more to it than this. Out of the group, by the fact of living together in the spirit of enquiry, there comes something quite different, something new, a growing awareness of the wholeness of life which gives meaning to the common endeavour. This does not happen all at once; each school year

starts with at least one third of the school being newcomers. So each new year the process of being together in this exploration of the self starts over again, and it is usually only towards the end of the third term of the year that the school begins to feel somewhat at one.

But in the process of this exploration into ourselves, particularly in the early terms of the school year, problems are revealed. These problems are similar year after year – the confusion of freedom with license and slackness; the strength of habit in the matter of food, smoking, drugs, sex, pleasure and authority. Each problem as it arises has to be met with great care and real affection, and the staff have an immense responsibility for they not only have to be aware that the student is caught in a trap, but they also have to see that they themselves are in a similar trap, and all the while be mindful that we are not a precious, isolated school community, but part of the world as a whole with a responsibility and a concern towards the whole.

In dealing with specific problems such as alcohol, drugs and sex, we have to meet each situation as it arises and, as a school community, work at it to resolve it. This is done by weekly staff meetings, weekly meetings of the whole school, by smaller, daily meetings of staff and students together (rotating groups which eventually include everyone in the school) and by ‘tutorials’ in which each staff member has particular care and concern for one or two students. At these meetings there is no problem which has not been gone into deeply and discussed at length. From time to time there may be a situation which seems unable to be met by the community as a whole, but, by as many of us as possible staying with the facts, an action eventually emerges. In addition to the discussion meetings there is a daily coming together of the whole school, first thing in the morning, where we do not proceed through discussion but through the sense of being together quietly in this endeavour to live with intelligence and affection. During these precious fifteen minutes thought is watched – and perhaps falls silent.

*J. Krishnamurti*  
*Copyright KFT*



*View of Rubli from Chemin de la Corniche, on the way from Saanen to Rougemont, with old cherry tree in the foreground.*

*The following extract is taken from a published Brockwood Park Talk given by Krishnamurti in 1981.*

*Question:* Do your schools, here or elsewhere, give the students an understanding of the total human problem, the immensity of human life and its possibilities?

*Krishnamurti:* First of all, the speaker helped to establish schools in various countries. In India there are five schools and there are going to be other schools and there is one school here at Brockwood, and one in California, at

Ojai. They are not the speaker's schools. They are schools that the speaker and others have helped to bring about. I know Krishnamurti's name is used, but it's not his personal school. All the different schools in different parts of the world have been built or come together with hundreds of people working together. You understand? It's not just one person. That would be terrible. You couldn't do it. There are schools in India that have

existed for over 60 years, which the speaker helped to bring about with the help of others, one in the north near Benares and the other in the south near Madras, and so on.

Educators are human, they have their own personal problems, their own difficulties, and the students come to these various schools already conditioned by their parents, by their neighbors, by other children. And the teachers are also conditioned, unfortunately. And you are asking for the total understanding of life, the immensity of human existence and its vast possibilities. First of all, do the parents want this? Generally the parents want their children to have some kind of degree, so that they can get good jobs, settle down in life, and marry, have children, carry on. Generally that's what the parents want, and the children feel a certain responsibility toward their parents, so they more or less conform, especially in the Asiatic world. Some parents don't care so long as they are relieved of their children. They hardly have any relationship with their children except in summer or winter holidays.

The responsibility of the educator becomes immense, to help children to understand the immensity of human

life, the vastness of existence – not only one's own personal existence, but existence: nature, the animals, the whole universe. That requires a capable mind, for inquiring into that, and also teaching a particular subject. You understand? Because as society now is, if you are a good engineer you get a good job. So students want a good job. They don't want to become saleswomen or salesmen, in a shop. So the whole concentration, if you can use that word, is to getting a good degree.

Do you understand the difficulties of all this? And if you understand them very clearly and deeply, will you join us? Now careful, you can't just join because you want to join. You have to do something. You have to cook, to garden. Ah, yes, good teacher, good parent, you want this. Don't leave it to us. The educator needs educating, as the parents need educating, and so do the students. It's a process of living, working, cooperating, feeling together, not battling with opinions, and this requires a great deal of energy. This school is not what it should be, but it will be, we are working for it. Help us.

*J. Krishnamurti*  
*Copyright KFT*

## ***German Krishnamurti Gathering in Koenigstein***

*Jurgen Brandt, April 1994*

The German Committee organizes two annual meetings, one in spring and one in autumn. The latter is a weeks meeting in the Black Forest at Haus Sonne involving discussions, video showings, meetings for committee work – the wonderful atmosphere of the guest and seminar house and the nature of the Black Forest with many possibilities for walks being the perfect backdrop to all this.

The meeting in spring is in a more central location for a weekend . This time it took place during the last weekend in April at an educational centre in the wooded hills of the Taunus, close to Frankfurt. Starting with supper on Friday night and ending with lunch on Sunday it attracted more than 40 people who paid very reasonable DM 150 for two nights and six meals in this simple but spacious place. Another 15 people came as day guests and about a dozen people for the first time. Marvellous spring whether accompanied the gathering.

After supper on Friday Manfred Schneider opened the meeting with almost 60 people in a large circle. Then we started to collect questions which people wanted to explore in more depth the next day. This proved to be a very good beginning, with many

interesting questions and some good discussions coming up immediately. It was not easy to find an appropriate point to stop and many people continued talking till after midnight. The next morning we formed four groups of 10 to 15 people to discuss one or several related questions which had come up the night before.

I would like to sketch some of the questions and the tentative answers which arose:

❑ *If I put aside (as much as I can) my knowledge and experiences* be they cultural, professional, personal, psychological, religious (incl. K), who am I, what would happen? Could that be explored? What would we discover? Would we be speechless, paralyzed?

❑ *What is our response to the challenge of todays world?* What can we do about the ills of this world? I think that after a discussion which covered many aspects, most people came to the point that the understanding of oneself is the most crucial thing.

❑ *What is the nature of compromise?* Is compromise always tainted with insincerity? After some discussion which did not really penetrate the question one person made a good point by asking if we would call an action or decision a compromise when we did

our very best to respond to a given situation, considering ALL the elements as far as we thought they were relevant. It seems we could call it the right action at that time. To say it is a compromise or a bad decision or something else would not be of much value. It would presuppose that we measure the response against a different set of criteria than we did at the time of the action.

□ *What is the art of speaking with each other, of meeting one another?* Is it possible during this meeting for everyone to put his/her opinions and individual experiences on the table, so to speak, – and leave them there, not being for or against any of them? It became very evident during the conversation that whatever was said was another “opinion”. Two participants shared their experiences of being with people the final days of their life, and how this time of letting go was one of the witnesses’ most profound experiences. When the group dissolved there was a clear sense that a deep letting go, a dying was at the heart of speaking with each other.

□ *How can we change?* What is the nature of transformation? One of the more perceptive comments during this discussion was the remark that change does not happen in the future. The turning point is now, is the present. In the same way the unknown is not in the future. The unknown is the present, now. And it was at that very instance that the people stopped – and, for a

while, they seemed to be right there in that unfolding moment.

□ *Can we end violence?* Do we plant the seed of violence already by pursuing an end? A lively discussion followed but it seemed that the attitude toward violence was superficial: violence was without question bad, it was mainly outside of oneself and it seemed to be clearly distinct from force, power or energy. But then someone gave a lively description of a three week canoeing trip down the river Loire in France: the tremendous power of the rushing water, how the river washes away whole islands only to form them anew somewhere downstream, floods pulling and tearing at bushes and trees and even unrooting them, and the gentleness and stillness of the river when it flows in a wide bed. After three weeks with the river he had a new understanding of himself, of his own energy and violence. Certainly, this description came at the right moment and brought a new awareness of the depth and mystery of power and violence. It stopped the more intellectual discourse for a while and made one look into oneself to see more clearly what all of this is and how it is part or not part of the human condition.

There was a lot of unscheduled time during the weekend so that people could go for walks, have individual and more personal conversations, watch a video or just rest. At a final meeting on



Sunday morning people gave reports on the Krishnamurti school in Uttar Kashi in India, the Krishnamurti work in Russia, a kindergarten and a very tentative school project in Germany, as well as information on Brockwood Park School and Ojai.

I carried the image of the river around with me afterwards and thought that – although first of all a metaphor – the river might have a deeper relevance to our lives, that the

natural world might be closer to the human condition than we modern people, influenced by city life and technology, might think. I newly wondered about the meaning of K's statements where he says "If you have lost touch with nature, than you will inevitably lose relationship with one another" (Letters to the Schools, Vol. 1), and "If you establish a relationship with it (the tree) then you have relationship with mankind" (Krishnamurti to Himself).

*Jurgen Brandt*

## ***Meeting Krishnamurti***

*This article was written by **Ulrich Brugger** and is extrated with his permission from a larger piece appearing recently in "Enfin", a new educational journal written in French and German and published in Switzerland. The article was originally written in German and has been translated into English.*

### **Krishnamurti as "Philosopher" and Educator**

When I studied pedagogy at the university of Geneva many years ago, I discovered by chance a book by J. Krishnamurti entitled "Education and the Significance of Life". This book fascinated me tremendously because for the first time I encountered the meaning of education explained from the background of a holistic understanding of life. In it Krishnamurti states that we have to understand the

meaning of life as a whole, if we want to reach the right understanding of education. "The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole."<sup>2</sup> These and similar statements made me listen. Up to that point in my studies I had mainly concerned myself with developmental psychology, statistics, teaching techniques and methods as

well as the history of education, but never with the actual, existential profound questions of life.

Since I had heard that Krishnamurti would give talks in Saanen (Bernese Oberland, Switzerland) during the summer, I decided to go there to get to know more about the person and educator. Initially, however, I was highly skeptical.

Upon arrival at Saanen I inquired where the talks were being held. "It is past the railway station across the bridge and then left along the creek" I was told by some locals. On my way to the tent, I only saw a small sign saying "Talks" – no other explanations, no name, nothing else. By 6 pm I arrived at the tent and found the place deserted. I read on an information board that the talks were taking place in the morning. Looking around I discovered an elderly simply-dressed lady sitting on a bench. I greeted her and asked if she had been attending the talks. Her eyes beamed: "This man is speaking the truth and only the truth. That was all she said. I was deeply moved.

The following morning I was waiting together with approximately three thousand others for Krishnamurti's arrival. He punctually entered the tent and stepped up onto the small podium. There was only a wooden chair and a microphone on it, no flowers, photos or any music. It could

not have been more austere. People later told me that that was how he wanted it.

Without notes, very calm and alert, he talked about the critical state of the world, about the fundamental questions and the every-day problems of life. He talked about fear, conflict, passion, relationship, sorrow, thinking and feeling, right living, death, leisure and learning, nature, destruction, war, education, ideals, truth etc. He talked about our responsibility to bring about an inner change, a new education and a new culture. I had a feeling of great freedom and clarity. He demanded that his listeners critically inquire into everything he was saying. He did not want any disciples, followers, or interpreters. He warned about gurus, sects, and any form of spiritual authority. Truth could only be found in freedom. Truth was beyond eastern or western thought, it was a "pathless land". The listeners should become "disciples of truth", and not "disciples of Krishnamurti".

### **Krishnamurti as a Human Being**

I only had a few opportunities to meet Krishnamurti on a personal level. Each time I was deeply impressed by his clarity, and his deep sensitivity. He appeared very natural and simple.

There was something beyond description in him.

Once I was invited, together with some younger people, for a talk at his vacation house in Gstaad. After our conversation I asked him a question which had bothered me for some time. But he refused to answer my question, although I was sure that he could have done so. In turn he asked me question after question. This made me see the problem from a different angle, but it did not help very much. I wanted an answer to “my” question. I explained the problem once more to him, repeating my question. He became very still and

he did not answer my question. Suddenly I had the feeling that psychologically he was no longer present. I looked at him and had the impression that I was looking into a clear and empty mirror. This forced me to come into contact with my problem at an even deeper, more personal level. My attitude changed. I became humble and started to listen to the problem. But no answer was forthcoming. After some time I thought I should say goodbye. We shook hands and I went to the door. But I kept just standing there since my problem was not solved and I did not know anybody else who could have



*Tree with hoar-frosted branches on Chemin de la Corniche, 'Le Bodemos', near Rougemont November 1993.*

helped me. I looked back and there was Krishnamurti, looking at me very calmly. I returned his gaze. At that point I had no expectation. Then I saw, as if through his eyes, a “world”, a dimension of life opening up which I could only describe as eternity, unlimited stillness and beauty. I remained in deep silence. He then came toward me and provided me with the key to my problem. Although it was not the answer to “my” question, the problem was solved forever. I thanked him and left. From this point on I knew that this man talked and

acted out of a completely actual, deep truth.

In Saanen I also heard for the first time about the Schools founded by Krishnamurti. Later on I visited these schools and participated in conversations which Krishnamurti regularly had with teachers and students. During two winter semesters I worked at the school in Rishi Valley in India and, therefore, got to know the schools from the “inside”. This was the most important and deeply affecting experience of my time as a teacher.

*Ulrich Brugger*

## ***America***

*After years of planning the project in Ojai for post-school education, started and still guided by Ulrich Brugger, is about to become a physical reality. The following are extracts from The Institute's latest Newsletter and Program.*

### **The Institute for Higher Education, Research and Dialogue**

Dear Friends:

*Good News.* After four years of endeavor, the Institute for Higher Education, Research and Dialogue now has a place to call “home.” On December 30, 1993, the purchase of the property at 160 Besant Road was finalized, and the Institute has a place to begin its activities.

*The Land and Property.* There is a quality of naturalness and vitality here. There are many energetic places in Ojai and here too one finds a special atmosphere. The property consists of five acres of land on the summit of a hill overlooking the Ojai Valley. There are views of mountains and the westward horizon. The property

includes five buildings. The largest, the main house, is the central building of the property and contains five bedrooms, a kitchen, and a large central meeting hall. There are also four cottages, each with one or two bedrooms, and a living room/classroom space. The grounds are well wooded ... The property is bordered by an orange grove to the west and by the Oak Grove to the north. Altogether, it is a delightful place to walk, to learn, and to sit and watch the mountains, the sunset, or the stars ...

### **The Purpose of the Institute**

The purpose of the Institute is to offer university level programs for those who wish to pursue not only excellence in academics but excellence of spirit and an inquiry into life and the world of which they are a part. It will be a place for the development of a whole human being, where students and teachers learn and act together to bring about the right sort of education to meet life as a whole. Such investigation encompasses the discovery of a vocation and the acquiring of the skills necessary for it, but more than this, learning to question and comprehend one's conditioning and go beyond it.

The following study, research and cultural programs are the three components of the Institute's organization:

*Study Programs.* The Institute offers an innovative and individualized university-level education with an emphasis on consciousness studies.

*Research.* It conducts and supports research into fundamental issues of human consciousness and world problems, and on topics related to the life and work of J. Krishnamurti.

*Cultural Events.* Periodically, it organizes seminars, conferences, dialogues with invited guests, artistic performances and other events for the community at large ...

#### *Study Programs (October 1994 - June 1995)*

In 1994-1995 the Institute offers three university-level programs:

1. An education major.
2. An individualized study program.
3. A non-residential degree program.

... Students of all three above study programs take part in the Institute's Consciousness Studies and General Studies:

### *Consciousness Studies*

The Consciousness Studies are the core studies of the Institute, where the students of all three programs meet. Those studies are related to a deep investigation of the human mind, relationships, and society as a whole.

The Institute will regularly invite guests (scholars in residence) who will give lectures and conduct dialogues on major issues of consciousness and society.

In addition, various self-directed and small group studies can be undertaken by students. Possible areas of study might be science and observation, foundations of culture, the nature of consciousness and its transmutation, ecology and human behavior, holistic health and our way of living, etc. Students are invited to actively participate in the formulation of studies.

Krishnamurti's writings will play a central part in the Consciousness Studies. However, this does not preclude serious consideration of others's work, nor does it imply that these writings will be taken as authoritative.

### *General Studies*

A selection of various courses will be offered in some of the following areas: foreign languages, music, communication, pottery, theater, dance, creative writing, photography, drawing, psychology, philosophy, ecology, journalism, world events, economics, computer literacy and technology, film and video studies, video production, holistic health, physical education, or others.

## **Research**

The Institute provides a center for advanced study and research on topics related to the Institute's purposes. A wide variety of research activities can be supported, including research of a philosophical, historical, biographical, educational, psychological, or religious nature, among others.

The Institute also provides a place for scholars interested in research related to J. Krishnamurti. Many Professors and graduate students have conducted and are conducting scholarly research related to Krishnamurti ...

## **Application**

Students may apply now for any course offered by the Institute:

*The Institute for Higher Education, Research, and Dialogue  
160 Besant Road  
P. O. Box 238  
Ojai, CA 93024  
Phone/Fax 1-805-646-8283*

*“A human being is part of the whole that we call the universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest – a kind of optical illusion of his consciousness. This illusion is a prison for us, restricting us to our personal desires and to affection for only the few people nearest to us. Our task must be to free ourselves from this prison.”*

*Albert Einstein*

## **Calendar**

*This section of the Newsletter is devoted to informing those readers who may be interested in the dates of upcoming events in India, America and Europe .*

### **India 1994/95**

The following activities will be sponsored by the Krishnamurti Foundation of India:

- ☐ Last week of October, 1994  
KFI Teachers Conference at the School, Madras
- ☐ 18-26 January, 1995  
K Centenary Year program at Vasanta Vinar in Madras
  - 18-20 January, 1995 – Public Gathering at Madras with talks, videos, group meetings etc.

- 21 January, 1995 – Inauguration of Centenary Year by the Dalai Lama
- 23-24 January, 1995 – International Dialogue
- 25-26 January, 1995 – International Trustees Meetings

*There is an excellent and very informative brochure published by KFI, describing all their activities and places. The brochure is full of colour photographs and includes valuable informations of every place for the visitor. It can be ordered through me or KFI – 64/65 Greenways Rd – Madras 600 028 – India. Please enclose the equivalent of US \$ 5.00.*

### **America 1994**

There will be two events sponsored by the Krishnamurti Foundation of America between now and the end of the year:

- ❑ August 26 & 27, in San Rafael, California  
Dialogues on “WHAT IS SACRED? – God, Religion, Belief”
- ❑ October 7 till 10, in Ojai, California  
Dialogues on “THE SELF – Illusion or Necessity?”

This four day inquiry and retreat will take place at the Oak Grove School. Small groups of ten meet without rigid procedures in an open inquiry, facilitated by one or two experts in the process of dialogue. To deepen the process K’s talks and discussions on the self will be shown on videotape. In addition one or two individuals will be speaking on the nature of the self from religious, psychological, educational and developmental perspectives. – A full complement of vegetarian meals are included, as well as organized walks in the hills of the Ojai Valley. – Please register early (fee \$ 175.00). When you register, you will receive a list of accommodation in Ojai, information on the dialogue process and the book “Surely freedom from the self ... is the true function of man”, with excerpts from K’s talks and writings.

### **Europe 1994**

The annual summer gatherings organised by Gisele Balles in **Saanaen**, Switzerland are being held from 16th July to 6th August – a leaflet detailing the intended program is enclosed with this Newsletter.

The recently formed **Krishnamurti Association of Russia** is organising a summer camp and study program also for this and next summer (July/August) – a



brochure is enclosed with this Newsletter. Although our energies in summer are focused on the Saanen gatherings, we also support and recommend the Russian program to any one interested and suggest they contact Vladimir Riapolov at the address shown on the brochure. – Please note that this years summercamp is already full.



*Winter view of  
Rubli through  
oak branches,  
from Saanen.  
January 1994.*

## Lives in the Shadow

*Since we published Bill Quinn's letter regarding Radha Sloss's book, many people have sent their comments. One of the letters, which touched me especially, was by Irmgard Muller, and with her permission this letter is reprinted here.*

*Many welcomed the statement by Bill Quinn and queried why the Foundations had not responded officially to this book.*

Dear Friedrich,

Having just finished reading the newsletter, especially K at Rishi Valley 1967, I wanted to write a postscript to my card. In regard to Radha Sloss's book which I read two years ago, what's all the fuss about? This I have asked myself for some time. For me the book held a wealth of information about everyday life. A group of extraordinary people who questioned everything, who were deeply touched by Krishnamurti, people like us; life at Aryar Vihara with its animals, chores, visitors and a much loved little girl, Radha. So many I have met through the years are mentioned in the book. I enjoyed the glimpse into the beginnings, here in Ojai. Uschi and I stayed at Aryar Vihara many years ago, the long black table was still in the dining room; where K and Nitya used to work, we were told. We felt such serenity there, inside and out.

Radha's allegations and disclosures of the intimate – true or not true or partially true – are certainly a wonderful opportunity for me to observe my own discomfort. The book does give us the chance to look at a lot in ourselves.

Perhaps K. became that Holy Grail to some, that perfect One on whom some of us need to project our own images of Religious life.

"So, sirs, the first thing is: not to condemn, and then you will know what love is."<sup>1</sup>

How beautiful; these words touch my soul, this I work to understand, to feel, to live – today – again and again; because when I understand I have so much energy, clarity, love. All.

Again, I thank you for sharing so much with us.

*Irmgard*

1 This quotation is from Krishnamurti – refer to the last newsletter.

*Catherine van der  
Stryf, Beatrice  
Wood, and  
Albion Patterson.  
Ojai, summer,  
1993.*

*Photo:  
Mark Lee*



*The following letter from Beatrice Wood, the renowned potter and a contemporary of Krishnamurti (I am informed that she is 101 years old), is part of a recent discussion and correspondence based on the meaning of “celibacy” in K’s life and his teachings. This issue has been one of the most contentious resulting from Rhada Sloss’ book. This letter is reprinted with her permission.*

Dear Mr. Ganjavi:

Krishnamurti has meant a great deal to me. He is the most profound thinker of our day. I met him when he first came to America. Many times in the old days, not only was I present at his talks, but visited at Arya Vihara. I have also had five interviews with him which have been most helpful.

Possibly, I do not understand him, but none of us know how another man

really thinks, so, I can say I don’t think you really understand him. But that is none of my business.

He may not have used the word “celibacy” but in those early years, certainly the idea of celibacy was discussed. We young people discussed celibacy a great deal, for he projected the image of pure life.

Therefore, the fact that he had an intimate relationship with Rosalind for many years, has disturbed many

because that was not the picture that he projected. Actually, our emotional involvements are not another person's concern. What matters is truth and

compassion; and it is a truth about Krishnamurti as many letters exist showing he had a human side like the rest of us.

Sincerely  
*Beatrice Wood*

*While all my correspondents have reacted positively to the publication of Bill's letter, I think that enough space has now been given to this matter, and, barring exceptional circumstances, this will be the last correspondence on Radha's book in these newsletters.*

### **Retreat Accomodation in Ojai**

We would like to repeat our notice from the last newsletter that the house at Rancho Retreat, 1060 Rancho Drive, Ojai, CA 93023, is available as

retreat accommodation for friends and people interested in K's teachings.

Phone/fax 1-805-646-8283

This newsletter was written in collaboration with Nick Short and Jurgen Brandt, and by TYPOAtelier Gerhard Brandt in Frankfurt. All photographs were taken by me. Whoever wants to reproduce extracts is welcome to do so, with the exception of reprinted letters and copyrighted articles. Anyone may obtain additional copies of this or previous newsletters free of charge by contacting me:

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