

# FRIEDRICH'S NEWSLETTER

SOME NEWS FROM THE 'K-WORLD'

NO 7 · SUMMER & AUTUMN 1994



*Old beech tree near Haus Sonne, Black Forest, October 1994*

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Dear Friends,

Again, what a year this was! But nonetheless, isn't it still fascinating to be alive? While I am writing this, there are still two months of the year, hopefully, to go and lots of things to be reported here.

If I was a reader of this Newsletter I would like to know who the chap is who publishes them. In fact, I had wished for a long time to have an informative communication about what was going on in the 'K-world'. As it seemed nobody else was going to do it, I decided to start it myself. That was in 1992 and this newsletter is now the 7th.

In the coming newsletters we will also give some details about some of our many friends worldwide who share our interest in the teachings.

In this issue I also reprint a letter I have sent to many friends regarding their first contact with K, but anybody else that I do not know personally is asked to give us his or her story too.

To begin this process, my own brief story, as written for Evelyne Blau's upcoming book "K – One Hundred Years", is included here (see page 33).

The main event of my 'outer' life this year has been my resignation as a Trustee of the KFT, anticipated almost a year before, which is covered by a statement to be found on page 9 of this publication.

Another big event will be the

moving of my office from Buchillon to Rougemont which will become my main address from January 1st, 1995 onwards. In Rougemont, I will be very near to Saanen and Gstaad where K gave talks for almost 25 years.

### **Travelling in Europe**

Travelling has been limited for me over the last 12 months. From July 1993 onwards, I took a sabbatical not only from my duties as a Trustee of Brockwood Park, but also from my annual journeys to India and Ojai. Instead, many of the people I would have met there were invited to the Saanen gatherings.

The only travelling I did was in Europe: London, Yewfield, Amsterdam, Deventer, Haus Sonne in Germany. I did, however, realise an old wish of mine which was to visit the places where K stayed in the 1920's in Europe: Castle Eerde in Holland, Ehrwald in Austria, Villars and Amphion in Switzerland.

All these places share big trees and a special atmosphere. Is it because of the trees? Or is it the 'goodness' that remains, which K talked about (see page 14).

When K came to my house in Buchillon in 1984, he told me about spending a holiday with his brother just



*View from Villa Lovenö Buchillon towards the French side of Lake Geneva. The “Hotel des Princes” in Amphion, where Kishnamurti spent one of his happiest holidays with his brother Nitya in 1920, can be seen as a white spot just to the left of the sailing boat on the right of the photo*

on the other side of Lake Geneva in *Amphion*. Now that I know where it is I can actually see it, on clear days, with bare eyes (see photo above page).

While staying at Amphion in 1920, continuing the steady correspondence that he maintained during those years with his friends, Krishnamurti wrote to *Lady Emily Lutyens* of his dissatisfaction with the organization around him: “Change it from top to bottom and knock the personal element into thick air. ... One day, as I am really at the bottom very keen on it all, I shall take it

up and do what I think is right and hang everybody who has got any personal element in it. Oh, mother, what rot it is. Don’t laugh. Damm!! Sacré nom d’une pipe, it means the same thing! We will change the world together with the help of Mme de M, Mar & Yo.!!!”.

He also wrote to *Mrs Besant*, whom he affectionately addressed as ‘mother’: “I just want to write for your birthday. There will be thousands of people who will be writing to you from all parts of the world and sending you their love or

devotion and I assure you mother, even though I may not be able to express my sentiments in a flowery language, I have got profound love and devotion for your personal self”.

In *Ehrwald*, in the Austrian-German Alps, I couldn't locate the hotel (or pension) Sonnenblick, where he stayed in 1923. I thought it must have been mistakenly recorded, and it was instead the Hotel Sonnenspitz, which was old enough to be the one I was looking for, being built in 1914 and located at the centre of the village opposite the church. In Mary Lutyens' biography the sound of bells is mentioned, which disturbed K when he was undergoing the Process.

So, having decided to stay in the hotel Sonnenspitz, I then found that it was closed. I walked around the hotel trying to imagine which room, with balcony, K may have had, and looked for the best view from which to take a picture. Then I walked to another hotel closeby, five minutes away, and near a nice old beech forest. On the way there I became conscious of a deep silence and calmness and I thought: “this is how a place where K stayed would feel.”

In the evening, I told the director of the hotel about my confusion over the hotels Sonnenblick and Sonnenspitz. He told me there had been a Hotel Sonnenblick that had been demolished almost 30 years ago. It had been located just one minute's walk away

behind his hotel on the edge of the Beech forest!

At 7 o'clock the next morning, the ringing of the bells from the nearby church must have woken everybody staying at the hotel.

In early summer, I went looking for the hotel Montesano, in Villars. K had stayed there in 1922, '27, '36 & '57. Villars is a charming place in the lower Alps of the Canton de Vaud, just before the famous mountains of the Canton Valais begin. It is a most beautiful place, wide open, with sunny slopes. The hotel Montesano is very nice, an old building from 1914 with balconies and terraces all around, but unfortunately it's closed now and almost disintegrating, with notices saying that it is to be transformed into appartments.

### **Saenen Gathering 1994**

Saenen is the only annual international Krishnamurti meeting in Europe and draws people from Scandinavia, Spain, Italy, France, Germany, Belgium, Holland, the Czech Republic, Russia, India, South America and Australia.

Gisele Balleys and ourselves worked even more closely together this year. She did a great job, as always, organising the actual gatherings in Saenen and life at the chalet 'Le Rosey' in Schönried and a second chalet in Gstaad (see page 10).



*View from Gifernspitz (2990 m) facing south to Valise Alps, together with Oldenhorn, highest mountain in the region of Gstaad; August 1994*

The great summer weather was favourable for walks in the mountains and outdoor meals in my chalet in Rougemont. This year it was our well known friend Raman Patel, a former Brockwood staffmember, who cooked for us. He told me about a typical remark of K's in Rishi Valley that I reproduce here:

*The first time I (Raman) visited Rishi Valley School, I was attending the dialogues Krishnaji held with the teachers and guests. On one occasion, Krishnaji raised a question which created a long silence from everyone. At this point Krishnaji looked around and remarked:*

*"Where are all the intellectual birds gone now?" Then he caught my eye and said, "Don't mind Raman and me, we are just the cooks."*

Raman had also cooked for K in Chalet Perevoue in Rougemont in 1985, the last year K talked in Saanen. On the last day of this year's gathering, there were forty people who came for lunch at Chalet Solitude.

After most of our friends had left, I realised a long held intention to climb the two highest mountains in the region again: Oldenhorn and Gifernspitz. Oldenhorn had a some fresh snow at

the top and this in the middle of August!

After that, I went for some more hikes in the grand surroundings of Zermatt, that area dominated by the beautiful and famous Matterhorn, then on to St. Antönien where my Sulzhütte is located in the quite different scenery of the Graubünden mountains, not so high or steep and less forested, but with its own distinct charm. It was still very warm at first but then it snowed for three days like in winter, as you can see from the picture of the Sulzhütte (page 34).

### **Visit to Holland**

For a long time I have had the wish to visit *Castle Eerde* in Holland. This was the place of the famous Ommen camps during 1923 to 1931, when K was still a member of the Theosophical Society (until 1929).

The Dutch Committee was happy to arrange the visit at Castle Eerde and at the beginning of October Jurgen, Nick and myself travelled to Amsterdam. Hans van der Kroft, who had commented on my first Newsletters (not more than leaflets then) in a constructive and encouraging way, had been our contact person and he organized everything beautifully. Hans recently joined the board of Trustees of the School and Foundation at Brockwood Park.

On our way to Ommen we stopped

for several hours in the mid-sized town of Deventer, one and a half hours by train from Amsterdam, where the Dutch Committee has its Information Centre. It is located above a public library in the centre of town and consists of a spacious room for meetings, discussions and video showings; there is also a tea kitchen, a library and a small and interesting archive. The centre is open to the public once a week and video showings are organized every fortnight except during summer vacations. Here we met with Joyce Bos van Perrink, Hans Vincent, Hans van der Kroft, and Tildy von Egmont-Volkersmar. Tildy remembers the Ommen Camps very well, since her father, Mr. Volkersmar, had been the manager of the camps in the twenties and she had accompanied him to the camps as a child.

After lunch all of us went on the one hour long journey to Castle Eerde, this being the first visit for all of us except Tildy. The skies in Holland can be spectacular – one view offered banks of dark clouds heavy with showers of rain and hail, at the same time as clear blue sky with clouds in brilliant white. First we passed through flat farmland and finally reached the impressive woodlands with stands of big old beech trees surrounding Castle Eerde. From the main road we suddenly saw this elegant castle and moat and turned into the tree-lined avenue leading to it. It seems

that every place K was connected with has a special atmosphere.

The castle is now home to an international, residential school with about one hundred students. The director of the school cordially welcomed our group together with Mrs. Oudshoorn, daughter of Baron Philip von Pallandt who had donated the castle together with its 5000 acres of land to Krishnamurti in the twenties. Tildy and Mrs. Oudshoorn embraced each other. They had lived together as children in Castle Eerde. After a cup of tea in the beautiful drawing room, Mrs. Oudshoorn led us through the house and around the picturesque campus telling us about the history of the place. Her father had been a devotee of K and the honeymoon with his wife had consisted of following K for several months to his various talks, as far as India and the United States. As in many cases the extraordinary enthusiasm of one of the parents created resistance from the partner as well as the children.

When K dissolved the Order of the Star in 1929 the castle went back into the hands of the family. But it was not long before the Second World War meant that German military forced the evacuation of the property. At first it became a school for German children who had to leave their bombed cities,

then it was used for Russian prisoners of war, while the site of the former Ommen camp about a mile away was used as a munitions factory. After the war the castle was used for the internment of Dutch collaborators. Castle Eerde nevertheless survived this time of upheaval undestroyed and inclusive of its original furniture, which was removed with the help of neighbouring farmers when the castle had to be evacuated in 24 hours before the German occupation of it.

It was very interesting to talk with the director and Mrs. Oudshoorn about the school, which shares some features with Brockwood Park. We will stay in contact, and there was an interest expressed in the Curriculum Proposal written by Louisa Simons and Paul Herder last year.

We enjoyed our stay in the old centre of Amsterdam, it being my first visit there. The canals with their bridges which cut through the town centre in big half circles, the narrow and beautifully kept old houses, the many trees and the multitudes of bicycles left a very positive impression. I felt less aggression here than in many other big cities. It was nice to meet Harmen Dijkman, a friend and former staff member at Brockwood, who works in Holland as a management consultant. He and his wife Cobie, also



*Looking from a plateau across the southern part of the Black Forest towards the Alps; October 1994*

a former Brockwood staffmember, are expecting their second child.

### **German Committee Meeting at Haus Sonne**

In October the German Krishnamurti Committee had a one week meeting in "Haus Sonne". The meeting included video shows and discussions and was open to anyone interested in K. There were around 20 people of whom almost half came to this meeting for the first time. Most of them were in their thirties. The rapport among the people present was excellent and we had some fruitful and revealing discussions.

Whenever I go to Haus Sonne I get the feeling that I would like to spend the rest of my life there. I might do this when I am older, but this time I stayed for two weeks only. I wondered to what extent the good atmosphere was dependent on the participants and Manfred Schneider's ability to lead the meeting in such an unobtrusive way. Of course the atmosphere was also largely formed by the two people who live here and run the guest and seminar house, Christian and Eva. Christian had been to the Saanen gatherings since the early seventies. Since then he has become an expert in solar technologies among many other things, and has helped with



installations in some of the Indian schools.

Vladimir Riapolov from the Krishnamurti Association of Russia was also there. He came with such big jars of homemade jams and honey from the Caucasus that I wondered how he was able to transport them. Anyhow, he returned home with a much bigger load. The German Committee organized to provide him with a used mini bus which he drove back to Russia filled with donated second hand computer, fax, video and urgently needed electrical and plumbing material to

finish the study centre in Krasnaya Polyana near Sochi. Vladimir was not only impressed by their generous and spontaneous help, but also by the sincerity of the participants in their dealings with the central issues of life .

The beautiful autumn atmosphere of the Black Forest and the many hikes made through it were the background to this meeting. Next time we hope to make it more international with at least one friend from India and the United States.

*Friedrich Grohe*

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### **Satemenmt concerning my resignation as a Trustee of Brockwood Park**

This is intended as a brief explanation addressed to the many people who have expressed concern or interest in the reasons for my resignation as a Trustee/Governor of the School and Foundation at Brockwood Park.

I was appointed a Trustee of both Trusts by Krishnamurti in 1984.

After K's death in 1986 I spent a large part of my year travelling and staying at the three Foundations and their Schools, both to maintain contact with everyone and to help keep them in contact with each other, an oft expressed concern of K's before he died. Pursuant to that plan, I used to spend three to four months of each year at Brockwood, staying in my flat at the Krishnamurti Adult Study Centre (this had been given to me by K, for my unrestricted use during my lifetime, when I undertook to donate the majority of the funds for the construction of the Centre).

Some four years ago I became aware of increasing tensions among the staff at Brockwood, which centred around the management style of the Principal, and which eventually resulted in the departure of many of them. My own concerns,

which included financial planning as well as staff management, also increased over this period. As my views differed significantly from the majority of my fellow Trustees on the need for and the necessary pace of change required, I resigned in July this year. Another Trustee resigned at the same time for what I understand to be broadly similar reasons. Since I believed that we needed new and particularly younger Trustees at Brockwood anyway, and as I had turned 65 this year, it had been in my mind to resign regardless of this issue. What, if any, future involvement I will have with Brockwood Park remains an open question, but for now at least it is certainly the end of a chapter.

Another chapter has been rapidly opening, however, since I have over the last two years been concentrating my efforts a great deal more on other operations inspired or informed by K's teachings, and in particular those efforts of dedicated people with minimum resources who are attempting to expand the kind of inquiry and awareness that K spoke of into new fields. These projects, most of which appear in this newsletter or the educational supplement, are mostly beyond the scope of the official Foundations and therefore receive no assistance from them. This new focus may have been catalysed by my frustrations at Brockwood Park, but I am increasingly satisfied of its value.

*Friedrich Grohe*

## ***Saanen Gathering 1994***

*Gisele Balleys – the chief organizer of the Saanen Gathering in Switzerland since 1986 – wrote the following article. The Saanen Gathering in 1995 will take place from **July 16 till August 5** incorporating the 'Young People's Week' from **July 28 to August 6**.*

### **Gathering in Saanen: Exploration around the work of Krishnamurti.**

In 1986, some people who had not been informed of K's death came to Saanen to listen to him. Some videos were therefore set up for them in a room

at the back of Hotel Saaner Hof. This is how the present gatherings started.

The following year, the large and beautiful school at Saanen was rented. The showing of videos seemed right in this building which is dedicated to "learning".

Another school opened its doors for



*Some of the participants of the 'Young People's Week' in Saanen, 1994*

us the year after: Chalet Rosey, in Schönried. This chalet is a private institute in which we could accommodate people who came from afar and who were proposing to participate in the tasks of the chalet (cooking and cleaning). This enabled us to keep the costs low and also gave an opportunity for people to observe their capacity for taking responsibility and for working together. For some people it was a great challenge to cook for so many people. Most of the time there was fun in the kitchen and the possibility of 'discovering' others through activities, and not just through verbal exchanges. Washing dishes has always been done

with care, and quickly. It is said to be a test in a community!

Sometimes the expressed verbal attitude clashes with our daily living. Living together in a spirit of learning for a short time gives us the possibility of revealing hidden assumptions, opinions and any prevailing incoherence in ourselves. Some people also discovered that they were afraid of living with others, and yet found that there is beauty in it.

This year the need for guests' participation in the tasks of the chalet was reduced thanks to some Brockwood students who helped us

greatly and yet still enabled us to retain this feeling of participation and shared responsibility.

The running of the chalet and the gathering has been possible only thanks to the devoted and often anonymous work of a team of people – some of them former Brockwood staff and students – who year after year come and give their full energy and heart to the gathering.

Over the years and according to necessity, the gathering has expanded and taken different forms, though its aims remain the same:

- to explore the teachings of Krishna-murti
- to be in touch with nature, its beauty and silence
- to offer a possibility to meet other people of like mind, to question each other and to test our understanding of the teachings.

As far as the second point is concerned; lakes and rivers, mountains, the play of light, a storm and even snow were our companions during the lovely walks which we took together.

When so many of us are walking the hills and mountains together, I think of the real pilgrimage and devotion which should be restored; the pilgrimage to beauty, to silence, to the joy of looking at the beauty of nature.

Many times during those daily walks, a striking sentence or two of K's

would bubble up, like: *"What is the responsibility of a human being in relationship? Because life is relationship, relationship is the foundation of existence. Relationship is absolutely necessary otherwise you cannot exist."*

Sometimes the content of such a statement is immediately shared, sometimes it remains silently in our hearts like a song while we look at a waterfall or some dramatic rocks or soft meadows.

In addition to the walks we offered some bodywork to awaken our sensitivity towards the body.

The watching of K's videos which, for me, is the core of the gathering, allows us to move more deeply in our understanding. It is this that holds the gathering together. The videos are carefully selected to nourish the inquiry which is taking place in people's minds.

One of the people who came to Saanen some years ago wrote: "During the last years I have not lost my interest in K's teachings, but it is not the same immature enthusiastic approach as before. Having had serious talks with people here, experiences, reflections, my attitude has shifted."

This shift of attitude can be observed not only in oneself and in other people, but also in the spirit of this year's gathering. There was diligence, together with dynamism.

Many people now feel more responsible for understanding K's statements. There is a greater maturity.

Throughout the years at Saanen, different discussion groups have been proposed: large ones, small ones, with leaders, without leaders, inside, outside, in the form of talks from one person, panel discussions and so on.

It is in this area that our frustration very often arises: we stick to our point of view – do not listen – judge – take all the space – want to impose our point of view – form images – take our own contributions for universal truth.

“We are the world“ said Krishnamurti, and we can see it clearly when our meeting becomes like a United Nation’s session! In spite of that, the intention to learn is always there. “Some speakers have had the courage to expose themselves in talks and verbal explorations and it is highly interesting to see how the teaching has touched them in different ways“, said one of the participants.

This year, during the last week, a chalet for about 25 young people ran concurrently with the main program. The structure was loose: walks, rock climbing, some artistic activities, and body work occurred, together with an inquiry into:

*“What should we do with our lives?”*

During the week the subject was torn to pieces. The ‘should’ was banished, but a sense of responsibility emerged, together with the vitality of living here and now, and transformed the question into:

*“What do we do with our lives?  
Who am I? The future is now”.*

There were many interactions with the main program while the young people were busy establishing relationships with each other and creating their week. They succeeded. So forward to next year for a meeting from **July 28th to August 6th, 1995.**

The strength of Saanen is that it is short and intense. We do not have a long-term heavy structure to sustain. Its vulnerability is that it could stop at any time if outside circumstances, like renting of places, become too difficult. It’s jewel is the hunger that people bring to understand themselves and to nourish their appetite to learn.

For me, the Saanen gathering should not be seen in separate parts like discussion, or video, or meeting people; but as one whole happening. I also feel that the gathering is complementary to the deep inquiry which is proposed in all of Krishnamurti’s schools and centres.

I would like to end by returning to Krishnamurti:

*“It is not a revolution within oneself as an individual that we are talking about – a matter of saving your own particular little soul – but a revolution within oneself as a human being, totally related to all other human beings”*

(from Collected Works, Saanen, July 18th 1965.)

*Gisele Balley's*

*Mark Lee, secretary of the Krishnamurti Foundation of America, visited the Saanen Gathering for the first time. He wrote:*

“I am back in Ojai after a marvellous two weeks in Saanenland. I feel the gathering was a success for no other reason than it accomplished what Krishnamurti asked of us so often; namely, to meet regularly as friends and study the teachings.

I was in Saanen first 29 years ago and on this trip I made it a point to revisit the places where I first encountered the man and his teachings. The passion that I felt then remains to this day, perhaps even more intensely than when I was so naive and idealistic. Now, the teachings are alive and real to a far greater extent in my life and in some others of my generation.”

*Mark Lee*

## ***Krishnamurti***

*This excerpt was compiled from a Question & Answer Meeting given by K in Brockwood Park, 30th August 1984.*

### **On Goodness**

*Questioner:* You spoke about goodness, but I am still not quite clear about whether the quality of goodness or evil is an outside agency or forces existing in the world or only a projection of our thinking.

*Krishnamurti:* The questioner, as we understand it, wants to know if goodness and evil are something outside, nothing to do with ourselves; putting ourselves aside, do goodness and evil exist outside, in the air, as it were? Is that totally independent of human beings? This is what the questioner is asking, if we understand it rightly.

There have been wars – sorry to

talk about wars – for thousands upon thousands of years. There has been killing of human beings by the million and that killing has created immense sorrow. Is that sorrow outside, separated from us? We have our own sorrow, our own pain, our own anxiety, our own sense of goodness and badness or, if you like to use the word, ‘evil’. Apart from that, do evil and goodness exist? Exist, you understand? What do you think? As the questioner asks, is it our projection, our prejudice, our sense of the good and the bad; or is there evil as something separate altogether from human endeavour, human existence? This is a very

serious question, it is not just a flippant question.

People have talked about goodness for years. I believe Aristotle talked about it and before him Plato. Before them there were the ancient Hindus. And before them there was somebody else talking about it, inquiring, just as we are doing now about the evil that man has created, the goodness that man has pursued, the ideals and the conformity and something that exists outside of us. There have been people in the world such as the terrorists, the “imperialists”, the great conquerors from Ghengis Khan to Napoleon, who wanted power, power. The Catholic Church has hoped to unify all Europe by dogma, rituals, belief, torture, wars. And that feeling still exists, doesn't it? Or do you object to that?

And there have been a great many who pursued goodness. People didn't know them, because they were not famous; they were people who said, ‘I will live a good life’. Not the good life of the modern world of good food and good drink and all the rest of it, but the good life of austerity. Austerity is not

just putting on a loincloth or having one robe, it is something entirely different. People have pursued the building of that goodness and that must exist even though those people have died and gone.

Haven't you ever found an atmosphere when you entered a strange house? One can feel if there have been quarrels, violence, if there has been perpetual conflict in that house. One can feel it. So it is outside, right? Do you object to that? So goodness and that which is called evil or bad exist in the world apart from our own contribution to them. And one can become highly sensitive to all that and put an end to our own conflicts, divisions, end our holding on to opinions, and saying, ‘My opinion is a fact’, you know, the regular process of holding on to something and battling for it.

All this requires very careful observation, perception of oneself, perception of one's own activities, behaviour. One contributes either to goodness or to that which is called bad.

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## **The Unburdened Mind**

*The following is an extract from a talk given by K in New Delhi, India, November 1969. In this extract which is taken from the book ‘Meeting Life’ K talks about conditioning in quite an original way. It sheds new light on the classical question: ‘to be or not to be’. It also makes passing reference to the issue of celibacy which has been referred to in the last few issues of this newsletter.*

... So the question is whether it is at all possible to throw away immediately all conditioning. That means, as the crisis is extraordinary, you must have a new mind, a new heart, a new quality in the mind, a new freshness, an innocence. And that word 'innocency' means an inability to be hurt. It is not a symbol, it is not an idea; it is actually to find out if your mind is capable of not being hurt by any event, by any psychological strain, pressure, influence, so that it is completely free. If there is any form of resistance, then it is not innocence. It must be a mind that is capable of looking at this crisis as though for the first time, with a fresh mind, a young mind, yet not a mind that is in revolt. Students are in revolt against the pattern, the established order, but the revolt does not answer the human problem, which is much vaster than the revolt of the student.

Can the mind, which is heavily conditioned, break through, so that it has great depth, a quality which is not the result of training, propaganda, of acquired knowledge? And can the heart, which is burdened with sorrow, which is heavy with all the problems of life – the conflicts, the confusion, the misery, the ambition, the competition – can that heart know what it means to love? Love that has no jealousy, no envy, that is not dictated to by the intellect, love that is not merely pleasure. Can the mind be free to observe, to see? Can

the mind reason logically, sanely, objectively, and not be a slave to opinions, to conclusions? Can the mind be unafraid? Can the heart know what it means to love? – not according to social morality, for social morality is immorality. You are all very moral according to society, but you are really very immoral people. Don't smile. That is a fact. You can be ambitious, greedy, envious, acquisitive, full of hate, anger, and that is considered perfectly moral. But if you are sexual, that is considered something abnormal, and you keep it to yourself. And you have patterns of actions and ideas – what things you should do, how a sannyasi should behave, that he must not marry, that he must lead a life of celibacy; this is all sheer nonsense.

Now how are you to confront this issue? What should you do? First of all, you have to realize that you are all slaves to words. The words, 'to be' have conditioned your mind. Your whole conditioning is based on that verb 'to be': I was, I am, I will be. The 'I was' conditions and shapes the 'I am', which controls the future. All your religions are based on that. All your conceptual progress is based on that term 'to be'. The moment you use the word, not only verbally but with significance, you inevitably assert being as 'I am' – 'I am God', 'I am the everlasting', 'I am a Hindu or a Muslim'. The moment you live within that idea or within that



feeling of being or becoming or having been, you are a slave to that word.

The crisis is in the present. The crisis is never in the future, nor in the past: it is in the present, in the living, actual present of the mind, which is conditioned by that term ‘be’ and is incapable of meeting the problem. The moment you are caught in that word and the meaning of that word, you have time. And you think time will solve the problem. Are you following all this, not verbally, but in your heart, in your

mind, in your being? – because it is a matter of tremendous meaning and value and importance. Because the moment you are free of that word and of the significance of what is behind that word – the past, of having been – which conditions the present and shapes the future, then your response to the present is immediate.

If you really understand this, there is an extraordinary revolution in your outlook. This is really meditation, to be free of that movement of time ...

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*“Yewfield” – the home of Derek Hook, Gary Primrose, and Christina West – not only offering Bed & Breakfast accommodation, but also being a meeting place for many friends from all over the world who are interested in K’s teachings.*

## ***Care for the Land***

*Gary Primrose worked 15 years in the gardens and grounds of Brockwood Park, most of that time in nominal charge. He and Christina West are now working with Derek Hook at Yewfield, and will be contributing something for a subsequent newsletter on the land there and their plans for it.*

At the end of the booklet “The Beauty of the Mountain”, it says that Krishnamurti was asked what we ought to do after his death, to which he answered: *Care for the land and keep the teachings pure*. I shall not speculate in this article on what is implied in to *keep the teachings pure*, although it would be a fascinating topic for future debate in a forum such as this newsletter. I would however like to explore what *care for the land* might mean in a very general sense using two themes central to the teachings. These are observation – to see what is, and integration – to not make false separations. Both themes or disciplines are equally central to caring for the land.

It is always prudent to define one’s terms before launching into such a topic and the phrase *care for the land* is as open to interpretations as is to *keep the teachings pure*. I think this phrase has great depth and connects with a lifelong question or dilemma of mine, namely “what is a proper relationship between human culture and nature, i.e. how far is such a relationship practical given that humanity must exploit

nature to live?” There is an interesting distinction between the words *care of* and *care for*, in the Oxford dictionary, the first is “to take charge of or control of” whereas *care for* is “to feel regard, deference, affection, concern for”. Krishnamurti used his words carefully and I would like to think that the distinction he made between *care of* and *care for* was deliberate and not casual.

To care for land requires at the outset that time be given to discover what is already there i.e. that one observes who or what occupies or passes through your patch of land, and what the relationships between the various plants, animals and human beings are. This is a complex task and it may take many years to get even a rudimentary sense of what is going on. Before we interfere in this community we must know what are the most diverse habitats, whether we have any rare or endangered species living there, what areas should be left alone, what areas need to be managed to increase species diversity, and what areas are fertile and should be cultivated for food

crops; also who lived here before us and how they have cared for the land? Are we aware of the implications of our management objectives or even of our deep seated attitudes or assumptions of what nature is about or for?

I had the privilege to work in the gardens at Brockwood Park in Hampshire, England, for 15 years. It was not until the last 5 years that I felt I was beginning to get a sense of that land. Either I was slow to learn or nature was shy to reveal her secrets, but a 15 year apprenticeship is not an unreasonable length of time to get started. Here at Yewfield, on 25 acres of infertile marginal hill land in the wet exposed hills of the English Lake District, my second apprenticeship is into its second year. Though I retain some horticultural skills from my experience at Brockwood Park, the climate, the soil, the ecology and the human impact on the land is entirely different up here. It will take many more years of diligent and persistent observation and recording to get a sense of this land – its rhythms, its relationships, its secrets.

We have destroyed so much of this planet through impatience and ignorance. In the light of what we now know we cannot rely on such excuses any longer. Wildlife conservation can not be entrusted only to segmented

reserves. To preserve biodiversity, upon which we depend and have a moral right to protect, more private landowners must be made aware of their responsibilities towards integrating conservation with their commercial requirements on their land. It must be by finding out what, beside yourself, lives there, and then having “concern” for it.

Along with observation as an essential tool for proper land care, I feel it is vital that subsequent management be governed by an integrated approach. We depend on our land, or someone else’s land, for our food. Are we “concerned” for the soil so that it has the capacity to raise healthy crops, not only this year but in years to come? Care for the land implies this. Not only must our present needs be met but cultivated land must be kept “in good heart” for future generations. We also depend on and value the preservation of outstanding landscapes – indeed many gardens are designed and managed largely for aesthetic appreciation, living works of art. But for me an integrated garden or larger landscape, where the aesthetic, the utilitarian and the wild are blended together, is a more enlightened example of good land use. It conveys a spirit of life, of co-operation with a place, as well as beauty and/or productivity. Such gardens are timeless examples of what is best in human culture.



*Typical scenery and atmosphere in the Lake District, Northern England*

It is true that to care for land in this spirit takes more time and is more demanding. A different kind of knowledge and skills are required that have more to do with the biological sciences than chemistry, which the high tech farming and gardening of today is

based on. It also requires more courage to care for land in this way as there are few examples of it in practice, and the profit margins are small. Nevertheless the rewards, I feel, are immeasurably greater – to the practitioner, to human culture, and to nature.

*Gary Primrose*

## ***Russia***

*This and the following report were written by Jürgen Brandt after his visit to the study centre of the Krishnamurti Association of Russia (KAR) in the Caucasus.*

### **Impressions of Southern Russia**

At the end of September 1994 I had the opportunity to visit Russia on an invitation from the Krishnamurti Association of Russia (KAR). I had been looking forward to this trip to see Vladimir and the people working with him as well as making a first contact with the country itself which had been closed off for most of this century. With a written invitation from KAR there was no problem to obtain a visa and initial worries regarding bureaucratic harassment in the country proved to be unfounded.

The Russian Federation, as Russia is now called, is still a huge country with a population of more than 140 million, and with Siberia it is double the size of the USA. The country is going through dramatic changes, politically, culturally and economically – changes visible even to the visitor. The breakdown of the old system and its economy means for most of the people that they are preoccupied with their physical survival, or pursue Western status-symbols if they have the money. The breakdown of Communism has also

revealed a spiritual vacuum and people are hungry for new “meaning”. Already American evangelists have bought all of the prime time on Sunday TV to disseminate their message. But there are many well educated people in Russia – the percentage of people with university degrees is similar to that in Western Europe – who do not look for new beliefs and simple answers, but are ready to inquire and question in order to find new meaning. This might explain why the video showings and discussions organized by KAR often attract several hundred participants.

Upon arrival it was the land which impressed most of all, the atmosphere and the warm light on this hot September afternoon reminded me of the Mediterranean or California. Vladimir and Irena welcomed me at Sochi airport and we drove straight to the Study Centre in Krasnaya Polyana, about 45 min from the coast in the Caucasus mountains. The winding road follows an untamed river and climbs steadily to an altitude of 700 m at Polyana. The hills around are

densely covered with endless deciduous forests with beech, oak, chestnuts which were displaying the first colours of autumn. The forests here seemed to be virtually untouched, no traces of logging activities were visible. I felt I was in a wild land. The Caucasus, an area almost as big as the European Alps, is sparsely populated: settlers came only at the turn of the century and there is valley after valley in the mountains without a single road or village. Polyana is near the edge of a huge biospheric wildlife reserve and the village is enclosed by mountains more than 2000 m high. It is an area of high rain and snowfall but with a warm summer climate. Streams, rivers and lakes are plentiful and the vegetation is green and lush. About one quarter of the plant species found there is endemic to this region.

The village itself (population approx 1000) is widely spread. The houses are partly wooden, surrounded by big gardens with stands of fruit trees, a charming untidiness everywhere, mostly unpaved roads, pigs, chicken and cows roaming around freely, old women in headscarfs walking to the two shops of the village – all of this fits the image of rural Russia. But there are also younger people clothed in western fashions, the village shop sells Mars bars and Coca Cola (while more essential foods are still scarce), there is the odd BMW among the heavy army

trucks now used for general transport. Polyana has been a tourist centre for officers of the Russian Army, and there are still some unaesthetic concrete blocks of buildings as reminders of that era. The tourists now are mainly people with money, and there is a big scheme to build several ski lifts to make use of the abundant snow from January to mid March.

The Study Centre is situated at the upper end of the village. The new building (see also following article) is not much more than a shell at present, but together with the old farm house it allows Vladimir, Svetlana, Irena, Nadya, Natascha and Edick to come together and live there when they are not working in the KAR office in Sochi or travelling to organize gatherings.

My typical day would start in joining the morning exercises led by Vladimir. From different sources and his own experiments he has put together exercises with the main purpose of awakening body and mind. He thinks that awareness has as much a physical component as a psychological one. The exercises were followed by a healthy breakfast outside in the garden with the whole group. Then there was time for reading, talking, watching a video. In the afternoon when it was hot one could walk down to the river and have a quick dip in the clear cold waters. Dinner was always excellent, prepared by Irena who is an expert at

Russian cuisine and until recently kitchen chef of one of the big Sochi hotels. Sometimes we ended the day by having a Russian sauna together.

Leaving the Caucasus after eight days I had gathered an abundance of impressions about this interesting country. I was taken by the wildness and

vastness of nature there, but most of all I was full of admiration for the spirit of this group of six people and initiative with which they have approached the unpredictable situation in Russia and introduced K's teachings over such a huge area. These people have done wonders with very little and certainly deserve all the support they can get.

### **The Krishnamurti Association of Russia**

The Krishnamurti Association of Russia (KAR) is an officially recognized charity since 1992, the second charity registered in Russia whose principal purpose is the promotion of a philosophy or teaching.

Vladimir Riapolov, the driving force of the Krishnamurti work in Russia, who worked as a therapist in medical gymnastics and massage and was interested from early on in eastern philosophies, reading his first Krishnamurti booklet almost twenty years ago. From that time until 1990 a few booklets published "underground" were all that was available of K in Russia. In 1991 Vladimir had the chance to leave Russia and go to Germany to participate in a Yoga seminar. He used this opportunity to make contact with the Krishnamurti Information Centre in Hamburg, at that time run by Ada Goes and

Marianne Parbs. They immediately saw the opportunity and arranged for Vladimir to visit Brockwood Park a few days later. This was the starting point of KAR.

With strong support and encouragement from Brockwood and hard work from the Russian team, a lot of ground breaking work has been achieved since 1991. Now there are six people who are employed full time by KAR and work at Krasnaya Polyana: the four women are Natascha, Nadja, Irena and Svetlana, the latter having lived at Brockwood for two years, and the two men are Edick and Vladimir, who has stayed at Brockwood for five months.

The work in Russia can be divided into three categories:

– *GATHERINGS* with video showings and discussions have been organized all over the country, usually in universities,



*The half finished Study Centre of KAR at Krasnaya Polyana in the Caucasus, Russia;  
photo by J. Brandt*

often with several hundred people present. A network was established which includes three subcommittees in Moscow, St. Petersburg and in Bratsk in Siberia. These groups organize video showings and meetings on their own, although everyone relies on contact and exchange with the other groups.

– *TRANSLATION* of books and videos into Russian is the other important part of the work. As of 1994 six books are now published in Russian and sold in the bigger cities. The book “Freedom from the Known” was printed in an edition of 100.000 copies of which

about half have been sold by now. But the distribution of books is still very difficult since Russia lacks an established system of bookshops. More than thirty videos are available in the Russian language, an absolute prerequisite for the many video showings all over the country.

– *STUDY CENTRE*: The organization of the gatherings, the translation work as well as the extensive communication (KAR compiled an address list of more than 3000 people) required an administrative headquarters, but more than that the group felt that there should be



a study centre which would be the focal point and basis for the many activities conducted by KAR.

In 1992 Vladimir was able to buy a farmhouse with a big garden for only ten thousand dollars. The little house with six rooms became the first study centre with library and video facilities, as well as living quarters for some of the group members. Soon after the purchase KAR began with the construction of the new study centre right next to the old house, a lot of the building was done with their own hands. As can be seen in the photo on the previous page there was only enough money to build the external facade. It is KAR's first priority to complete the building, first to protect it from weather, but most of all to make it liveable in a simple way, since the building will be the base for the following activities in 1995: the German Committee meeting in May, the Summer School from July to September, the Russian Committee meeting and a big Krishnamurti gathering in the summer. The centre will have to provide accommodation for visitors who come to study, for resident scholars who will stay there for several months, as well as for staff. It will also be the base for frequent video showings and discussions at weekends for people of the Sochi area. And finally the building will also house the administrative headquarters of KAR.

### *AN APPEAL:*

To finish the outside of the house, to install basic electrical and plumbing facilities, and to make it hospitable in the most simple way \$ 25,000 will be needed, of which \$18,000 have already been donated. This leaves \$7,000 which are necessary to complete this urgent work. If you think you could help financially, please support this project. Because of present bureaucratic difficulties in relaying funds directly to the KAR in Russia we at Friedrich Grohe's secretariat have agreed to act as an agent for collection of any funds which are offered as a result of this appeal. We undertake to forward all funds in full and will bear any costs involved ourselves (address see final page).

Beside the completion of the centre the priorities in 1995 are:

- to continue to organize gatherings and meetings, at least one big gathering each is planned in Sochi, Moscow, St. Petersburg and in Bratsk in Siberia. Regular contacts with the universities of the cities of Krasnodar and Rostov in Southern Russia will be established from Sochi.
- a Summer School will be organized from July to September 1995, (see report on page 26)
- a series of seminars in universities under the heading "Education for Educators" is to be arranged; their

purpose is to introduce the importance of inquiry and non-authority in the area of education and learning.

There are also plans to start a residential school along the educational principles of K's teachings. The local council is willing to grant the use of fifty acres of beautiful land near Krasnaya

Polyana to KAR, if KAR surveys the land and submits a building plan for a school. For this purpose \$15,000 is needed. We will publicise this project next spring, but anyone interested in helping or wishing to get more information at this point please write to Friedrich Grohe in Rougemont (address see final page).

*Jurgen Brandt*

### **Summer School in the Caucasus 1994**

*This article was contributed by Lorenzo Castellari, another former Brockwood Staff member, who now spreads his time between his home in Ticino, Switzerland, Centre for Learning in Bangalore, India, and Krasnaya Polyana in Russia.*

Vladimir and his colleagues of the KAR (Krishnamurti Association of Russia) organised a Summer School this year which took place in July for 3 weeks in the Caucasus.

The Summer School was intended to bring together young people from different countries in a beautiful natural environment and to offer an opportunity for communion and learning with each other and with nature.

The group consisted of the local team of the KAR, 7 Russian students, and 8 students from 6 other countries who were all present or former Brockwood students; with ages ranging from 15 to 22 years. The author participated

as a foreign staffmember and there were a few guests at different times.

Our base was the small centre that Vladimir and his colleagues are building mainly with their own hands in Krasnaya Polyana, a village in the Caucasian mountains of Southern Russia. Here there is range after range of mountains covered with pristine forest stretching for hundreds of kilometers. The place is a wildlife paradise. On several occasions we found fresh bear tracks on our trails, but only Vladimir met the bear face to face.

Recognizing as we all did that contact with nature is an important

part of one's life and an essential component in education, too often neglected in our part of the world, one of the objectives of the Summer School was to involve the participants in a lot of physical and outdoor activities. The land there offers splendid opportunities for that. We thus spent more than half of our days on excursions, treks and nature camps.

The rest of our time was spent in Krasnaya Polyana, where our day would start at 6am with a couple of hours of different forms of physical exercise, including some yoga. The students were asked to help a little every morning with the running of the place. For the rest of the day they could join freely into any of the different activities already going on in the Center or those specifically organized: Russian and English classes, beekeeping, medicinal herbs, construction work, gardening and the like.

Partly, the spirit of the enterprise was reflected by something Vladimir said to me when we first met in Brockwood Park a few years ago: "better than any religious book is to go into the woods, or camp near a waterfall in the mountains". By going from the city into the wild, one leaves behind an environment dominated by symbols, values and patterns conceived by limited human thought and actions, to find oneself exposed instead to the beauty, intelligence, and wonder of creation. This may provide a significant

challenge, on top of the sheer physical benefit of the outdoor activities themselves.

One of our concerns was that the Summer School should not turn into just a holiday camp, since being in nature and in a group can be easily used for simple entertainment. Towards establishing a learning atmosphere, we blended our physical activities with organised group talks, deliberate observation in nature, feedback meetings, moments of reflection and silence. While at the Center, we listened to two audiotapes of talks by K.

To help bring about some group spirit and participation, we left the program of our activities open to change and invited suggestions. We also made a point of addressing any issues concerning the School, even when somewhat personal, with the whole group, in order to encourage more open, direct and 'lighter' relationships.

Some care was given to strike a balance between structured and free time, physical or mental challenge, and rest. For instance, the participants might trek for several hours on a steep trail carrying a full pack in order to reach some remote camp site, or sit through a Krishnamurti tape or a language class, but also they had a lot of free time to explore the land in leisurely fashion, socialize, study or generate other activities.

In spite of our best intentions as organizers, at one point we felt as if we had become tourist guides. A feedback session called to address this concern revealed that the students were having a more significant experience than we had realised. In a three hour meeting held in a small shepherds' cabin high up in the mountains, while it was pouring with rain, everyone was asked to express their feelings. A young Russian student said that she was finding this: "surprising and unexpected, a welcoming educational camp, very different from any other youth camp I have attended before".

That the experience has had an impact on the students is shown also by the fact that immediately afterwards some of them made important decisions about their immediate futures: Two Russian students have joined Brockwood Park and several others are interested in doing the same; a few of the European students are planning to spend several months with Vladimir and his colleagues.

At the end of our time together we asked the students to write down their assessment of the Summer School for our benefit. Some practical criticisms and suggestions were made and some personal wishes expressed: for example, there was not enough coordination among the organizers,

the general and daily programs should be written down and submitted to the participants well ahead of time, not right before or on the same day; there didn't seem to be a very clear intention and structure; several Russian students would have appreciated more frequent and professional English classes; some would want more guidance in the morning exercises and some more nature activities. The general tone of the reports, though, was from pleased to enthusiastic, and most of the students expressed a wish to see a follow-up to this experience. What has been appreciated by everybody, and this may be the most important aspect, was the atmosphere of care and affection within the group, and the possibility of sharing one's intimate feelings with others.

We all felt that we had had a precious, meaningful time together, within the beauty of nature, surrounded by space, and with a strong feeling of respect in relationship with each other.

We are thinking of another, longer Summer School in 1995, and shall provide more detailed information about it if and when some definite program is finalized. Anybody who wishes to be kept informed can write to Lorenzo or Vladimir, using the address on the final page.

*Lorenzo Castellari*

## ***Various***

*This report was initially written by Manfred Schneider for the International Committee Meeting at Brockwood Park in August 1994:*

### **Report about the Work around Krishnamurti in Germany and Austria**

#### *1. Publishing and Translations*

In recent years the German committee has established very good contacts to some of the leading publishing houses in Germany like *Fischer* and *Koesel*. They cooperate with the German Committee regarding the quality of the translations and ensure that the meaning and spirit of the original writings are kept. Over the last few years 2 – 3 books have been published in German every year. The latest ones were: “You are the World” by *Fischer* as softcover, “Letters to the Schools No.2” by *Koesel* as hardcover.

The next titles will be: “The Flight of the Eagle” and “The Notebook” by *Fischer* as softcover, “A Wholly Different Way of Living” (K in discussion with Prof. Alan Anderson) by *Koesel*, and “The Impossible Question” by *Barth*.

#### *2. Meetings*

There are two major meetings every year in Germany. One is a weekend meeting from Friday evening to Sunday afternoon near Frankfurt which is attended by 40-50 persons. The other meeting is a smaller meeting in autumn for one week which is attended by around twenty people. The meeting takes place in Haus Sonne in the Black Forest. There are no meetings of this kind in Austria and some individuals from Austria come to the German meetings.

Regular video showings are taking place in six cities in Germany as well as in Vomp near Innsbruck in Austria. Most of these showings occur monthly and places like Munich have thirty and more participants at a time. The Committee has contacts with what was former East Germany, but no video showings have been organized there yet.

There are now 63 videos with German translation, among them the 18 videos with Alan Anderson and most recently the two dialogues with Pater Schallert.

### *3. Donations*

The Committee has raised donations which enabled us to send money to the Brockwood Scholarship Fund as well as supporting the Uttar Kashi School in the Himalayas, a school started some years ago by KFI. We have a special contact with this school through a German teacher who visits this place every year.

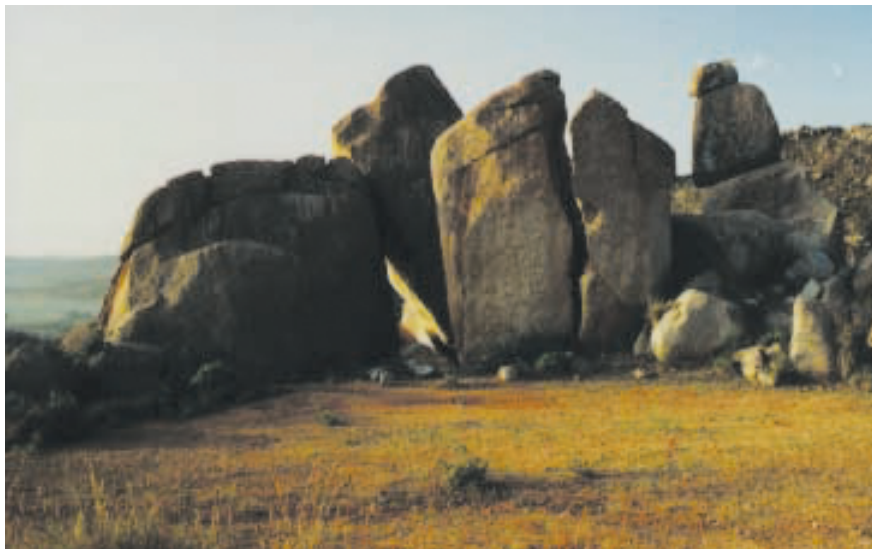
### *4. Newsletter*

We now have a German Newsletter being sent out to 750 addresses two to three times a year. Once a year we add a remittance form and that way we recover all the costs including the mailing expenditure. The newsletter announces new books, videos and meetings. It has an address list of the committee members and of people showing videos. It mainly contains extracts of Krishnamurti books for imminent publication. It also contains letters from readers and offers the opportunity for anyone to inform others about their K related activities and interests.

*Manfred Schneider, Saanen, August 6th, 1994*



In our last newsletter we inadvertently related the wrong name (Beatrice Wood) to the photograph on the right above. In fact, that photo is of Kathy Kiernan, who also knew K from his young days in Ojai. (There was an interesting recent interview conducted with her by Bill Qium which was, unfortunately, too long to include here.) The real Beatrice Wood is shown in the photo on the left above. We apologize to both ladies for our mistake and wish them both well in their remarkable old age.



*Lion Rock at the entrance of Rishi Valley. These amazing rock formations are typical of the region. This photograph appears on the dust cover of the Rishi Valley Bird Book.*

### **The Rishi Valley Bird Book**

Have you seen the new book *Birds of Rishi Valley and Renewal of their Habitats*? It is a wonderful production of the Rishi Valley Education Centre of the Krishnamurti Foundation India, authored by S. Rangaswami and S. Sridhar, with paintings by Gerry Balcombe. Gerry's paintings of the birds and the remarkable photographs by Sridhar are marvellous to have by themselves, but the text is also priceless. Divided into four parts, the book first presents the history of the project which resulted in the return of so many species of birds to what had become

a dry, treeless valley. Inspired by Krishnamurti's observations on nature and his concern to conserve the land and its wildlife, the Centre undertook a great reforestation project to replace the shrubbery and trees which had been stripped from the surrounding hills over the years. Part Two of the book describes the four habitats that attract different species. Part Three goes into detail, including a glossary and checklist, of 170 bird species, and describes methods of classification, while Part Four briefly discusses the flora of the region. Radhika Herzberger, Professor Gowda, and

Theodore Baskaran also participated in the writing of the book, and Mr Hamid contributed photographs of habitat renewal work. People living in Europe (including Britain!) can order the book from Friedrich Grohe's secretariat in Rougemont. The book can also be ordered from: Rishi Valley Education Centre, Rishi Valley , Chittoor District A. P. – 517352 – India.

The many quotations from Krishnamurti throughout the book commenting on the importance of man's relationship with nature remind us that it was he long ago who remarked that if the hills were made green the birds would come back, and it was Mr Naidu who listened and carefully directed the work of many years that has made the site so beautiful.

*Ray McCoy*

### ***Meeting Krishnamurti***

*This is the letter I have sent to many friends asking them to contribute their story regarding their first contact with K.*

Dear friend,

Krishnamurti is an historical figure and it is important that everyone who knew him should write accounts of their meetings and impressions before the opportunity is lost forever.

As you may know, Evelyne Blau of Krishnamurti Foundation of America is preparing a book, "K – One Hundred Years", from the statements of many people who have been affected by K. She has more material than she can use and it would be unfortunate to lose the comments of any of those who met K, often under surprising circumstances.

To try to preserve as much of this material as possible, I would like to collect it for the archives of the various Foundations. I would ensure that all the accounts are carefully compiled into a book or booklet for the archives. If appropriate, we might publish some accounts in my newsletter, or in another book, with the permission of the authors, of course.

If you wish to contribute a personal memoir, anecdote or impression about K, please send it to me at Rougemont.

*Friedrich Grohe*



*This is my own brief story as written for Evelyn Blau's upcoming book "K – One Hundred Years". Most of the following material is extracted from my booklet "The Beauty of the Mountain".*

**Friedrich Grohe – Retired German Business Man,  
now living in Switzerland**

It was in 1980 that I first read a book by Krishnamurti, *The Impossible Question*. Even though I found that Krishnamurti cannot be read like a novel, I could not put it down. He appeared to be saying the opposite of what one had learned and experienced. One seemed to have vaguely felt before what he expressed there in clear, simple and overwhelming language.

Although I knew in 1981 that Krishnamurti used to give a series of public talks each year at Saanen, Switzerland, I had no desire to attend them as I was quite content just studying his books. In fact, I lost interest in philosophy, psychology, literature, art, and the like, which had once captivated me, because I suddenly felt: "This is it!" Other people's books simply became superfluous.

This was a time of great change for me. Besides other things, I was about to retire from business life. Previously, I had not had much time to face essential questions, but now, all at once, K made it clear to me how important it was to concern oneself with central issues like death and love, pleasure and pain, freedom, desire and fear. The more I explored the teachings, the more fascinating they became.

I attended the Talks at Saanen for the first time in 1983. Sitting on the steps which led into the giant tent where about 2,000 people had gathered, I would listen to K. Here, under the awning, I was protected from the heat and could still enjoy a fresh breeze. As I usually walked all the way from Rougemont, which takes about one and a half hours, and would arrive just before the Talks started, I could use the side entrance and did not have to sit amidst the crowd. Right in front of the podium from where Krishnamurti spoke, people were squatting and pushing against each other; every square inch of sitting space was highly valued. At Saanen and Brockwood, people would queue all night long in front of the tent to be the first in when it was opened. In the United States and India, it was usually a bit more relaxed.

This first summer was so hot that on my hike back to Rougemont I bathed in the Fenilbach River which would normally have been too ice-cold to have done so. In the tent, it was possible to buy books by K translated into various languages, and I had been glad to fill my rucksack with them.

It was overpowering to listen to him. He emanated so much energy that I felt



*Sulzhütte, in  
Eastern  
Switzerland ,  
2100 m; first  
impression of  
winter in  
September 1994*

I simply could not sit directly across from him. He spoke simply and clearly, with few gestures and no rhetoric. While listening to him, I would forget about food and drink and would not even take note of the heat.

My personal contact with him developed very quickly. To meet the man personally had such an impact that from then on I went to all the talks

in Brockwood, India, Ojai, and Washington till the last talks in Madras in December/January 1986, just before his death.

This necessitated intensive traveling, more than half of the year I was out of Switzerland. My contact with family and friends decreased considerably. Those were the outer changes.

Essentially my life had already started changing. It seems that it was time to meet a man like Krishnamurti. My full time business life I had already left behind.

My consuming mountain climbing activities had been considerably cut back since a close friend and mountain guide had died in a climbing accident. My longtime passion of collecting paintings had already lost its appeal. When K visited my house at Lake Geneva, as he stepped inside he covered his eyes for a second with an exclamation of startled surprise. He seemed to be struck by the powerful ambience of all the paintings. This was just the final step. I also had already stopped eating meat, but here as in many other areas K accelerated a development which was already on the way. When he said during a gathering 'We eat dead animals', something became absolutely clear to me and I stopped eating meat once and for all. But perhaps the most impactful statement I recall him making in one of his talks was: "Love has no cause." These words were like a revelation to me.

Another striking aspect of being in his company was that my perception of the beauty of nature was more intense. On some occasions, I would accompany him on his regular afternoon walks. Usually some close friends would go with him on such walks, but he would talk very little on these outings.

He maintained that the roots of trees had a sound, but we don't hear it any more. Once, when walking across the Brockwood meadows behind the Grove, I was about to pass between a group of five tall pine trees. He caught me by the arm and said: "No, Around them! We must not disturb them."

An event which took place in India also showed this intimate relationship he had with living things. There was a plantation of big mango trees at Rajghat which did not yield any fruit. Therefore, it was planned to cut them down. K recounted with a twinkle in his eye how one day he walked among the trees and said to them: Listen, if you do not bear any fruit, they are going to cut you down. They bore fruit the next year.

K called me his 'brother', his 'ange gardien'. In 1984 in Schönried he embraced me and suggested I should live with him. I knew what he meant by that. He had asked several people before to live with him very closely so that he could work with them, saying that then they would change. But I was not ready for this total change. I could not imagine then letting go of everything. Would I be ready to do it now ten years later? I don't know.

At the end of his life K said that nobody had understood what he had to say. With reference to one of the jokes he used to tell, 'Everyone has to die – perhaps even myself' I could say: "Nobody has understood him, perhaps not even myself".

*Friedrich Grohe*



*Nonnenmatt-Weiher in the Black Forest, two hours walk from Haus Sonne, October 1994*

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