



FRIEDRICH'S NEWSLETTER

SOME NEWS FROM THE 'K-WORLD'
NO. 10 · SPRING 1996

Table of Contents

Newsletter

Dear Friends

India My Love	3
How the AG Trust Came About	8
Haus Sonne & My Relationship With It	9

Letters Received

A Letter from Holland	13
A Letter from Sri Lanka	14
Corrections	15

Krishnamurti

Two Letters by K	16
Brockwood Today and in the Future	17
K: Which Way Will the Brain Move?	18

Reports About Gatherings

The 1996 Trip to Australia & NZ	19
The KFA Dialogues at Ojai	21
The First Hawaiian Island Gathering	22
Saanen Gathering July 1996	24

Various News

Obituary	25
A New Publishing House	25
Russian Report	26
Recital for Brockwood Park	28
A Special Sabbatical Year	29

The First Step

Editor's Note	33
Authority of the Known	33
Growing with K	34
Self-Questioning	38

The Education Section

The Mountain Factor	40
Learning and Freedom	41
A Village School in India	44
Thinking Without Thinkers	46
The Clearwater School	50
The London Course	51

Dear Friends,

Friedrich's Newsletter started as a letter to friends and is still a letter to friends, although it has changed considerably since its humble beginnings. There are now about 1400 people who receive the Newsletter.

Some people expressed the point of view that the part of the title cover "from the K-world"

Cover:

Sunset at Adyar beach, Madras, December 1995

sounds too enclosed. We have pondered over this trying to think of another title – "News from and for people interested in"... what? Should we put "K's approach to life", "the whole of life", or "News of people, places, Krishnamurti and life"? We think that for the time being "the K-world" is still the best solution, but we ask our readers to offer suggestions.

The 10th issue of the Newsletter comes out in a new format and includes **The Education Section** which was a separately printed supplement before. This issue is also the start for the previously announced new section called **The First Step**, which

begins with three articles. The editor of this section, who is independent of the usual publishing team, desires to remain anonymous.

While this Newsletter is going into print I will be on my way to the Grand Canyon after having stayed at Ojai in California during the month of April. Raman and Rabindra will accompany me on this journey. Krishnaji himself told me I should go there and stay at the old hotel 'El Tovar' where he once stayed. In a beautiful statement which was republished in the KFA Newsletter, Vol 8, No 2, 1994, he describes the extraordinary atmosphere of an ancient temple and equates it with the vastness of the Grand Canyon:

"Have you ever been in an ancient temple where there has been for thousands of years worship and adoration; where there still lingers the sacred atmosphere; where people talk in bated breath; where a sound rudely awakens the dreamer; where everything is at peace, even man; where imagination conjures up strange and fantastic pictures; where, with the intense gaze, shapes, grotesque and divine, begin to form themselves; where all things are forgotten, even your petty worries and troubles; where you can be happy, even in spite of yourself; where you are not always the center of your own creation; where you are a part of your neighbor; where you begin to laugh, inwardly, at yourself; where you have an intense desire to be really friendly with everybody; where pure happiness brings forth divinity, and where, now, you begin to close your eyes in deep adoration?"

If it has not been, up to now, your privilege and pleasure to have been to such a temple, then go to the Grand Canyon, in Arizona. If you have the eyes you will see the creator and the creation."

J. Krishnamurti, 1923

I will stay for two weeks at Brockwood Park during May and in June will be back in Rougemont or may even decide to visit Yewfield in the Lake District.

The **Saanen Gatherings** start on the 14th of July and continue until the 3rd of August. As well as

the week for the young people, this year Gisèle has also planned a week for parents and children. I have decided to go to this week with three of my six grandchildren (two are too young and the sixth is not yet born).

Friedrich Grobe, March 1996

■ India My Love

What do I love about India? Is it the country? Not possible. Is it the countryside? Yes. Is it the people? Yes. Is it the trees, the flowers, the animals? Yes, it is the whole of life as it manifests in India.

Of course, India reminds me also of Krishna-murti. In 1985 he had invited me to travel with him to India. When we stayed in Delhi, I went for a short visit to the area in Uttar Kashi where it was planned to have a retreat centre near the, then as yet unbuilt, Bhagirathi Valley School. When I got back to Delhi, Krishnaji asked me what I felt about India. I told him that the countryside was like paradise and the cities were like hell. He agreed. It is still like that, but the cities have become bigger and much worse. "The traffic is growing daily", our regular taxi driver Narsimulu, from Rishi Valley, told me on this year's trip.

India, to me, is also the suffering of the common man. This year in Madras I saw a man stirring a big pot with hot liquid tar for repairing the roads, turning his face away so that he could breathe some air. His face reminded me of Jesus Christ as he is portrayed in old paintings, suffering on the cross.

For me, India is also the noise and pollution of the traffic, especially in the cities like Bangalore and Madras where buses and trucks blow black clouds of diesel exhaust into the air. It's the blaring noise of film music being played at top volume from temples, a terrible cacophony only surpassed by the loudspeakers in the village during festivals, when the music starts at 5 am till late at night.

Coming for the tenth time to India this 1995-1996 winter after a three year interruption, it almost felt like coming home again. I felt revitalised, although it is not so easy to start the visit in tropical Madras after coming from the cold winter in Europe. It reminded me of coming with K from the airport after flying from Rajghat to Madras in December 1985. We were driving through the city and feeling at ease when he suddenly said "It's like coming home". During that same trip, one day at Vasanta Vihar I was sitting cross-legged in the hall downstairs, wearing Indian clothes, and Krishnaji came along and took me for an Indian. When he realised it was me, he showed great amazement.

To be prepared for India, on the flight from Frankfurt to Madras, I started to read the recently published book *Fire in the Mind*, dialogues with Krishnamurti and Pupul Jayakar. Immediately I was caught up in the intensity of the dialogues. I came upon a part which answered a question I had raised in previous newsletters: Why continue to read and listen to K? On page 62 of Pupulji's book, during a dialogue held in Rishi Valley on the 15th of December 1978, Krishnamurti says, "*If somebody were to ask me, 'Why does Mr Rao or Mr Williams come to listen to you every year', I will reply, 'I don't know'; but if I were Mr Rao, Mr Williams or Mr Smith I would come and listen every year and if possible every day because a flower is different every day. Beauty is different every day.*"

The same day that I arrived at Rishi Valley, we went for a walk on the road down to the mouth of the valley. Along it there was an alley of flowering spatodia trees. In 1985-1986, I had walked with Krishnamurti for his last time on this same road soon after the trees had been planted. At that time, they looked like bare trunks, but when Krishnaji went near and looked very closely, he discovered a little button on the trunk. The next day there was already a little leaf peeping out which made him very enthusiastic. So I told him: "In ten years' time we will walk under a shady alley of trees". I didn't

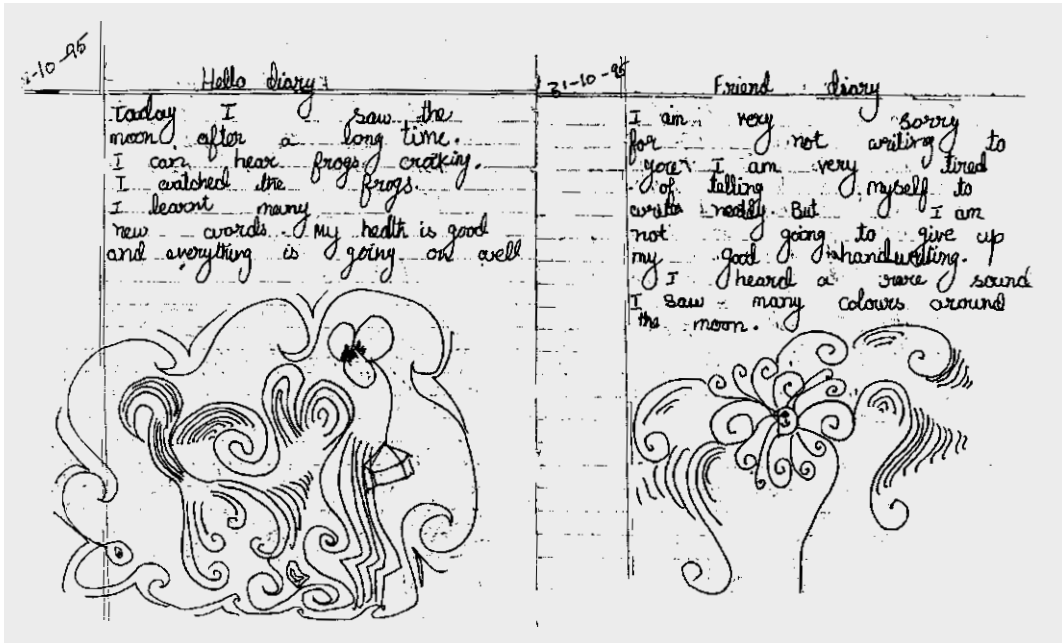
know then that it would be spatodias which would now be flowering with their marvellous orange-coloured blooms.

At the end of the road, at the mouth of the valley, there is now a herb garden. It was only a field some years ago. Now there are trees, bushes, flowers and about 300 different kinds of medicinal herbs that are used for ayurvedic medicines. (Ayur = life, Veda = science.)

The Schools and The Study Centres

After not having been to the Krishnamurti schools in India for three years, I was very much impressed with them. Each school produces a newsletter now. *The School* at Madras has created a study room and library. *The Valley School* near Bangalore has many new buildings such as the interesting open dining room looking from far away like a temple. At The Valley School everything is very well kept, with flowering bushes and trees all over the place. New things are constantly being planted and around a pond most of the land is kept completely wild and natural, bringing a great variety of natural flowers, grass and herbs. Rishi Valley, which has the biggest area of land, does a lot for land care and this care extends to the surrounding hills, the rural school program, the school for rural education and the satellite schools.

Every place has a study centre with accommodation ranging from one room at The School in Madras, (there is also a room for showing videos and meeting visiting parents of students) to several bungalows at The Valley School, Rishi Valley and Rajghat. In addition, there is a study centre in Madras at Vasanta Vihar with several cottages and a guest house. What makes a Krishnamurti study centre is not so much the number of rooms, however, but the quality of the people there who take care of and interact with the guests.



This is a copy of a diary entry of one of the Ladakhi children. Writing their daily entry is one way for them to reflect on their observations and to learn English. It is wonderful to see how they decorate their entries with their own drawings.

The most important thing about all the schools is that now they all bring Krishnamurti and the teachings in various forms to the students. In Bangalore, I heard the most impressive radio interviews with students of 15 and 16 years giving an introduction to Krishnamurti and his teachings in an improvised discussion.

The Ladakhi Children

For several years during his lifetime, Krishnamurti had tried to find some interesting people and students in the Himalayas because of the special qualities the mountain people have. About two years ago, Rajesh Dalal and his wife Saraswati met four children, two living with their parents in Ladakh and two living in a Buddhist monastery in Bangalore, and they decided to try to give them a very careful, affectionate education. I think the result is amazing. These four children are very affectionate and happy

Three of the Ladakhi children after their presentation on what they had learned about the animal kingdom



children. They have visited the schools, and the teachers and students who have met them share my enthusiasm. When I saw them, I had the idea that they should become the future teachers of the Krishnamurti schools. It would be the best education anyone could have for this purpose.

Rajesh and Saraswati are a little reluctant to give wide publicity to the children because they are worried that they might get too much of the wrong kind of attention and be spoilt and distracted. I share this view, but I'm glad they are letting us publish an extract from the children's diary.

The children and I quickly became friends. We had our evening meals together because they had an early timetable, which I preferred. The meals began with a prayer giving thanks for the food, followed by some chanting. The seven-year-old mentioned that Buddha feeds the Buddhists and Christ feeds the Christians. Another asked who feeds those who are neither Buddhists nor Christians, which caused some confusion. This seemed like a good starting point for a conversation, but they quickly went off onto another subject.

The children called me Meme and then Memele, which means 'Grandfather' in Ladakhi. The added 'le' is like the 'ji' in Hindi, a form of honorific. I told them that 'Grandfather' in French is 'Pepe' and 'Grandmother' is 'Meme'. After this, they called me 'Pepele'.

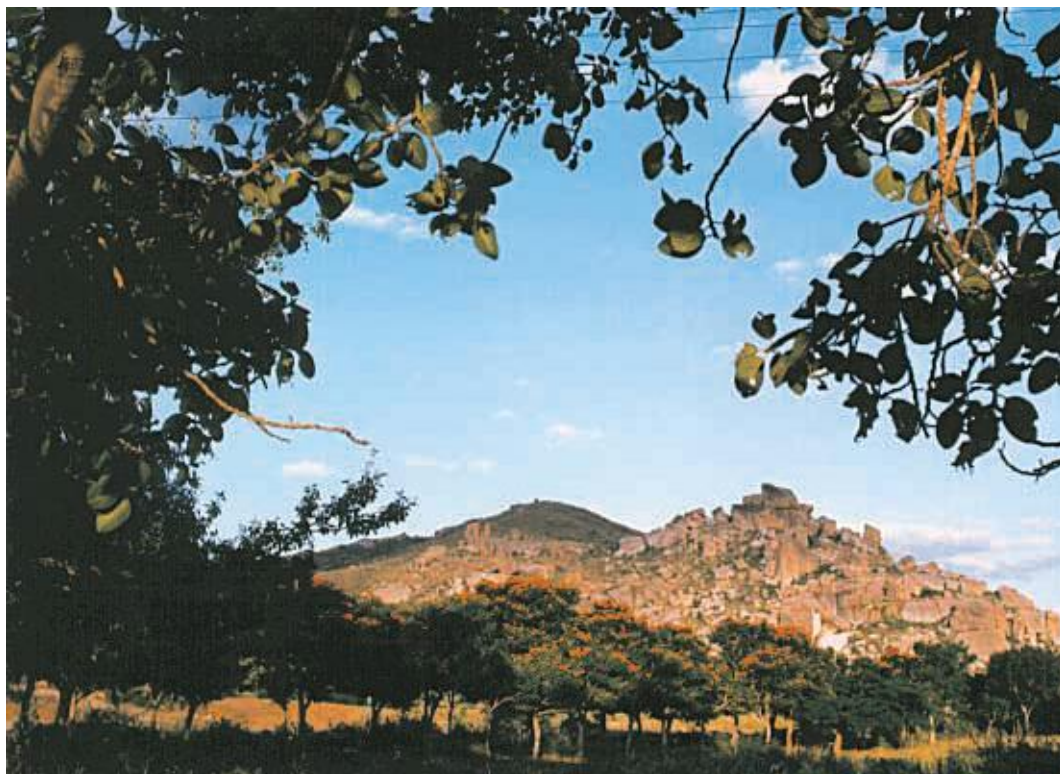
One day we all went to the beach at Adyar. They wondered if I was too old to run, so I promised that once I was accustomed to the Madras heat I would run with them. They reminded me several times of my promise. We had arranged to go to the beach on the last day of my visit but unfortunately they were too busy with a drama performance, so I had to run on my own. Gilbert ran with me, and I asked some witnesses to tell the children that they had seen me running. (Gilbert is a multi-talented artist and educator. He paints miniatures, plays the guitar and sings. He has taught guitar at Brockwood Park.)

Meeting People

One of the fascinating things about the trip to India was the number of interesting people we met.

One reason for going to India is to meet old friends in the schools and the Foundation, the cooks and helpers and also the people who are there visiting. Some of these were:

- an Italian television official who will present the Krishnamurti schools on Swiss/Italian television in Tichino;
- a lady psychotherapist from the Lake District in England;
- an Indian lady who works for the World Bank in the United States after studying in Germany, who was bringing her daughter to the Valley School;
- Natasha, who was visiting her father Narayan (see his poem in the following article) with a friend who is doing his PhD in literature in England; she was a student at Brockwood Park and is now a journalist with The Observer in Britain;
- Aparna, a former Rishi Valley and Brockwood Park student, who is now studying at Oxford;
- a Swiss architect now living in Bangalore whose daughter is studying at Rishi valley; he knew the same Swiss mountain guides who had accompanied me on past mountain tours;
- four students from Oak Grove School in California with one of the School Directors, Mary-Lou Sorem, and Jeff Ottersbein, all of whom we met in Madras, at Rishi Valley and The Valley School;
- Suprabha, a dear old friend for years and former Brockwood Park student, who is now living and working in a botanical sanctuary in Kerala; I call her the 'Beauty from the Jungle'; she is one of the few ladies who have dared to stay alone in my mountain hut in Switzerland;
- Dr. Stephen Harding and Julia from Schumacher College in England, who are very knowledgeable in ecology; Stephen is a guitarist and composer; after visiting Pallamaneer, a promising but uninhabited land of rivers and waterfalls partly owned by the KFI, not far from Rishi Valley, they thought of living there;



Road leading to Rishi Valley School lined with Spatodia trees (as mentioned on page 4), Rishi Valley, December 1995

- the husband and wife who are the new doctors at Rishi Valley: they look after the Herb garden; we had a lot of interaction with them; Dr. Ajit Gite gave a lesson everyday on Ayurvedic Medicine to Rita, Layla, Devendra and Rabindra who were all very diligent students. Nalini, the doctor's wife, prepared ghee, the Indian butter, which can be made with Indian cows milk and can be kept forever – they were in the process of getting a white Indian cow. They gave me a lot of Ayurvedic powders which I'm hoping that by using I will be able to go many more times to Rishi Valley;
- and many long-time friends of the schools and Foundations who are too numerous to list.

We will keep in touch, and I hope to see them all again.

Friedrich Grobe, February 1996

A Poem

While staying at Valley School we had many talks with Giddu Narayan, Krishnaji's nephew. With his educational background being in law and mathematics, he became a school teacher at K's insistence. He had taught in England and at Rishi Valley for twenty-five years and for ten years he was the principal of the Rishi Valley School. He participated in most of the dialogues with K, including the so-called Buddhist dialogues with the Buddhist monk Rahula Walpola which exist on videotape. For many years Narayan was a trustee of the KFI. Now at the age of 70 and in fragile health, he has retired from active life and leads a secluded, quiet life at the Valley School. On this visit he shared with us his selection of poems he wrote during the last decades. One of these poems is called "Death is Waiting":

Death is waiting
At the doorstep

In the midst of action
The music of silence

Deep impenetrable still
overflowing without movement

The balm of sorrowing
of labouring mind

Ache dark lonely
Yet moving and doing

In the glory of colour
light behind the clouds

Death is waiting
At the doorstep

Giddu Narayan, 1976

■ How the Educational Trust came about

The other day I came across the Minutes of the International Trustees' Meetings at Brockwood Park in 1984, which I was then attending for the first time as a new trustee of the Krishnamurti Foundation Trust. I was very impressed by all the people who spoke so well and who knew so much, but the only person I could really understand was Krishnamurti himself.

During one discussion, the question arose of what would happen when Krishnamurti was no longer here. What he then stated was exactly what I felt at the time and still feel today:

"Say, I have heard of K for a number of years, have read his stuff, and attended some of the gatherings. I have really moved away from the traditional way of life, traditional worship and all

that business, and I see for myself that what he says is true, sane and common sense. I am very absorbed by it, it is my life, and I want to talk about it. It isn't that I keep it to myself; I want to write about it and if I have the capacity, the gift to write, I will do it. Or if I am a teacher, I say, 'By Jove, this is a new way of looking', and I will work at it as a teacher. And I would want to collect a whole group of people who are going in that direction, not an organised group, or organised but not as a commune or community or some exclusive body. I will work at that. I will work my head off because, to me, that is my life. It is not that K tells me to do it, or that I must do it, it is because what he has said is so true and I am living it and I want to burst with it. That's all."

Before I met Krishnamurti, I had often wondered what one could do to help humanity. Merely to help on an individual basis seemed hopeless, just a drop in the ocean of human misery. Hearing Krishnamurti, I realised that he was pointing to a different solution altogether. It was unique and directed towards a change of the whole of human consciousness starting from oneself. 'You are the world. You can change the world by changing yourself.' And this applied to everyone.

Education seems important in this. It is necessary to have an education in which the teacher and the student are in a relationship in which they are learning to understand themselves. Schools offering such an education now exist in India, in England and in California. Projects over the years to start schools in Europe failed because there were not enough teachers or students or parents interested. Costs, too, seemed very high. When some of us wanted to start a school in Switzerland, Krishnamurti asked us not to use his name because he was too occupied already to be able to be involved in it, and he felt obliged to visit regularly any school that used his name.

Krishnamurti had been concerned over the years with the idea of adult study centres. His thoughts in this area are clear from his statement

'*Brockwood Today and in the Future*' (see reprint on page 17 in the Newsletter). Therefore, when I first started working with the Foundations, in addition to continuing to help the various schools financially, I supported the construction of the Krishnamurti Centre at Brockwood Park, and later helped the Centres in India and in California as well.

In the 1990s, I began to support projects other than those of the Foundations and found it necessary to set up an organisation to look after everything, including Friedrich's Newsletter which arose because I felt the necessity of informing people about the happenings in the K-world through an international newsletter. This organisation has now become, in part, a registered charitable trust based in England.

Through the **AG Educational Trust** and related sources we have supported or contributed to the following:

- international Krishnamurti gatherings in Saanen and Hawaii;
- the Ojai Institute;
- the Centre for Learning in Bangalore;
- a Botanical Sanctuary in Kerala;
- the Krishnamurti Committee in Russia;
- Haus Sonne in Germany, as an international meeting place;
- activities of the Fundacion Krishnamurti Latinoamericana in South America and Spain;
- the International Archives Exchange Program of the Krishnamurti Foundations;
- an educational project in London run by Paul Herder;
- the Tiradentes School in Brazil;
- within Krishnamurti Foundation India:
 - the Ladakhi Children project;
 - the Forum for New Education based at Vasanta Vihar in Madras;
 - the Young Adult Scholarships at Vasanta Vihar;
 - the Resident Scholars Program at Vasanta Vihar;
 - the Bhagirathi Valley School near Uttar Kashi;
 - the work of the Krishnamurti Foundation India Archives;

- the study centres in Bangalore, Rajghat, Rishi Valley and Madras;
- the International Teachers' Exchange Program of KFA and KFI;
- travel expenses for the international meetings of Foundation trustees;
- the centre in Geneva "Rencontre & Documentation Krishnamurti" run by Gisèle Balley;

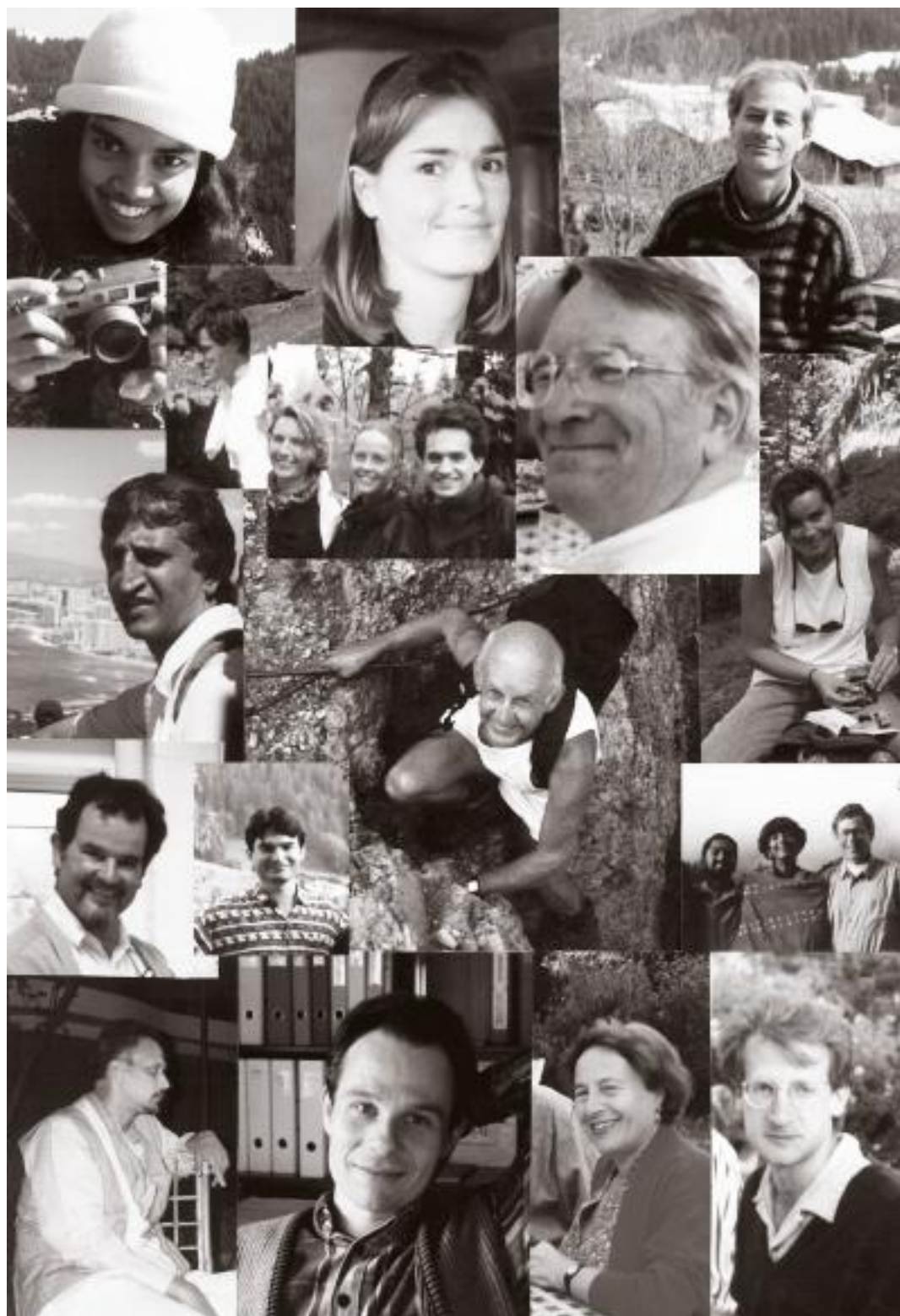
Another of our activities is to encourage communication among all those involved in Krishnamurti related activities, and to bring people together to exchange ideas and further their own self-exploration of it through discussion. One aspect of this has been the recent trip to the Far East, Australia, New Zealand and Hawaii by Vicky, Raman and Rabindra and their participation – with Nick and Bill Taylor in New Zealand, and with Mark Lee in Hawaii – in gatherings held in these places. This will be an ongoing aspect of our work.

Friedrich Grobe, March 1996

■ Haus Sonne and My Relationship With It

Haus Sonne has been mentioned several times in my previous Newsletters. It is a special place. It attracts serious people, many of whom are aware that 'something' has gone wrong with the way we live.

The house is surrounded by forests and is located at an altitude of a thousand meters in the southern Black Forest. Not only is the environment surrounding the house very quiet but there is also an inner quietness – a quality that was noticed by several visitors as they first stepped inside the building. Haus Sonne has vegetarian health food and is a non-smoking and alcohol-free guest house. The inevitable cups of tea and coffee are served, but on request only.



The guest house was started by Christian Leppert in 1983, with the strong support of Manfred Schneider who has been in charge of the German Committee for many years. The first intention was to make Haus Sonne a centre for people interested in Krishnamurti, but it is not possible to operate economically with such guests only.

In recent years we have been supporting Christian's and his partner Eva's idea of also making it an international meeting place for people from the K-schools and Foundations in Europe, India and America. This year a group of about twenty-five people from all over the world will meet in Haus Sonne, after the Saanen gatherings, and after a short tour of the Swiss Alps guided by Christian (who is also a qualified geographer).

Christian, who visited Saanen, Ojai, and Brockwood in the '70s, returned to Brockwood Park again this year to give a seminar on ecology. He will soon visit again. He was impressed by the quality of the students at Brockwood.

Unfortunately, guests have become rarer in the past two years, so Christian has had to become more active in his other job as a management consultant for business enterprises in publishing and multimedia. He gives seminars on topics such as management style, hierarchy, new ways of thinking, team organisation, and teaches interactive multimedia programming. Christian, who is also an expert in ecological matters, tries to put his findings into practise as much as possible. The house, therefore, has one of the biggest solar electricity installations in the region. Furthermore, Christian and Eva have stopped organizing air tours to Hawaii and the American Southwest, and they have renounced the use of their private car, using only their bicycles and public transport instead.

An interesting development is that Christian was able to introduce a new aspect into this work with some managers by raising the question of how to approach the problems of existence the 'K-way', if one may say it that way. When they start with the usual questions like 'How to get rid of fear', etc., Christian puts the counter-questions: 'Can one live without expectations, or ideals, or hope?' According to him, these people are fascinated and amazed by this new way of looking at things. At the end of one of the meetings, one manager thanked Christian for putting the questions he never dared look at



Since what one can do alone in practical terms is so limited, the many projects I am engaged in mean that I work closely together with many people. Here are some of them: 1 Hilikka Silva; 2 Cathy Horn, our secretary at Rougemont; 3 Nick Short; 4 Lorenzo Castellari; 5 Vicky Donnelly, Mary Ann Ridgway, Loic Lopez; 6 Ray McCoy; 7 Raman Patel; 8 Friedrich Grobe; 9 Quenby Dunlap; 10 Michael Krohnen; 11 Javier Gomez Rodrigues; 12 Gopalan Krishnamurti, Suprabha Seshan, Gary Primrose; 13 Rabindra Singh, 14 Jurgen Brandt; 15 Gisèle Balleys, 16 Paul Herder

himself. They decided to proceed with their investigation in further seminars.

Haus Sonne has an extensive K book and tape library. Quite often guests will start listening to a tape or reading a book out of their own interest. What is interesting in Haus Sonne is that guests don't come there, as people often seem to come to the Study Centres, with all kinds of images and ideas already in place.

Several times I have found myself in the challenging position of having to introduce K and his teachings to some of the guests. It is easier for me to do this in German because it is my 'father-tongue' (my father was German, and although my mother spoke Swiss-French I only practised it when I came to stay with my grand-parents in Switzerland, although it will soon have been 30 years since I came to live in the French-speaking part of the country). As these introductions are always a challenge, I learn a lot. The seriousness and the concern of those guests is very helpful. When I see their interest grow, I mention my booklet *The Beauty of the Mountain* which creates good discussion topics.

Once there was a white-haired elderly lady who was obviously very well educated. Her husband was a university professor. After becoming acquainted, she gave me a children's song book written and illustrated by herself. Initially, I had thought talking to her would be rather pointless as she seemed to have conclusions about everything. But after giving her *The Core of the Teachings*, my booklet and another K-book, she decided that out of all the spiritual movements she had seen or followed, this one was the most serious.

Another lady, a little younger, in her fifties maybe, almost shocked me as she was wearing big Christian crosses on her chest. But in talking she was very open and intelligent. After reading my booklet, she commented: 'Well written, one can see how you loved this man'. This was the biggest compliment I could get.

This little episode reminded me of K's statements in the 1977 discussions with the Trustees in Ojai. These discussions lasted four weeks during which K met the Trustees nearly every day. This is from a booklet that was published by the KFT on the occasion of an International Trustees' Meeting in Brockwood Park. It shows how K discussed in detail what he expected from the Foundation Trustees concerning the Study Centres and also as to holding the whole thing together.

The following part of the discussion is concerned with how the participating trustees would convey, after his death, what K had meant to them to a future visitor to the centre, whom K called 'the man from Seattle':

K: "... I (the man from Seattle) come to you and say, 'That man you are in love with, tell me about him'. Wouldn't you tell me? You'd be a little shy, but you'd tell me ... I want to know how he looked like, what he felt, what he said. You can't say, 'Sorry, its too personal', and brush me off..."

K: "No, no. Your love will do something to the man from Seattle, not your love for me."

I understand K to be using the word 'love' here in the same way as he described it in the 'Note-book' on page 34, 29. July 1961, when he explained 'maturity':

"It's absolutely necessary for maturity that there should be – 1. Complete simplicity which goes with humility, not in things or possessions but in the quality of being. 2. Passion with that intensity which is not merely physical. 3. Beauty; not only the sensitivity to outward reality but being sensitive to that beauty which is beyond and above thought and feeling. 4. Love; the totality of it, not the thing that knows jealousy, attachment, dependence; not that as divided into carnal and divine. The whole immensity of it. 5. And the mind that can pursue, that can penetrate without motive, without purpose, into its own immeasurable depths; that has no barrier, that is free to wander without time-space."

Friedrich Grobe, March 1996

Letters Received

Of the many letters we have received since our last issue we selected two to share with the readers of the Newsletter since we feel they are interesting also in general terms. The first letter was written in French by a Dutch lady who is 89 years of age and her inspirational letter finishes like this: "I send you this letter as people used to entrust a bottle to the sea: do with it whatever seems right to you, let others read it if they are interested use parts of it if that suits you, and you have my friendly greetings."

A Letter from Holland

First let me thank you for sending the Newsletter which I read attentively. As you are inviting your readers to make comments, here are mine in French, because my active knowledge of English does not allow me to express my thoughts with much precision.

1. According to some, your Newsletter would be 'too personal'? A letter is not a review, nor is it a circular; a letter is indeed personal, just as each painting (or each cook) has his own 'palette'. I think I sense here some perplexity among some K readers concerning the ego, the known, the mind, the memory as if these things were in themselves 'bad', even though K has always stressed the importance taken or usurped by the ego, the mind, etc. and the way they function. I live in a body, in an ego that I am at the same time. By wanting to escape from the ego, we strengthen it and wear ourselves out. (Some people might not distinguish between 'personal' and 'ego-centric'; to me 'personal' means not copied, not imitated, but natural, spontaneous.)

2. Photos are a different language from words. 'Personally', I like photos of landscape. There are some in your letters that seem to have captured the timeless instant of beauty, of happiness to be then passed on to the attentive eye. Perhaps my eyes owe something to the fact that I was practically born in a painter's studio!

3. A supplement dedicated to "The First Step" could offer some interesting prospects, but there

always are risks of 'dangerous waters'. I think, like Anderson if I am not mistaken, that the first step is a 'point of no-return' too, even though a weariness or laziness takes over at times.

4. You were struck to see the word indifference in a new light. One should be careful with etymology but in this case, in the warm and affectionate context, in-difference very clearly shows not a state of insensitivity but one of balance of mood, equanimity, a state in which the mind is not under the influence of events. I think I see here some close connection with pure observation.

5. You are not frightened of the death of the 'me'. I am 90 and honestly I don't know yet. I might find out when the challenging moment presents itself. A recent admission to hospital revealed a number of illusions about myself; times of crisis are unique occasions to learn about oneself. Each moment can be one of truth. I came out of it rejuvenated and refreshed.

6. K fascinates me more profoundly now than when I first met him 72 years ago. He invites us to verify for ourselves: "check it"; it is very effective. When what he says moves me deeply, I feel it in the same way that I feel beauty.

7. Thank you for showing passages from "Living and Dying". I was also captivated by the little piece "To Be Alone" for which I thank the author.

8. You travel and that establishes or draws closer the bonds of friendship, it is a kind of dialogue. I would like to go myself to see, but I find

fruitful exchanges with people who are truly interested in K's teachings, on a smaller scale it is true, in meetings at the Leerproject here in Holland.

9. I hold on to the question from Mary Cadogan's article: "Is there any breaking of the pattern in us?" and let it fill me pleasantly.

Seeing your small photo in the latest letter (I could imagine the humour of that situation), I recognised you from having met you years ago in Brockwood.

This is a long letter. I send you this letter as people used to entrust a bottle to the sea: do with it whatever seems right to you, let others read it if they are interested, use parts of it if that suits you, and you have my friendly greetings.

Zette

A Letter from Sri Lanka

Thank you indeed for your beautiful Newsletter no. 9 and the Supplement. I was introduced to the teachings of K about two years ago when a dear friend showed me to the K centre in Sri Lanka. Since then I have tried to walk along with K as much as possible.

The K centre in Sri Lanka was founded by Dr. E. W. Adikaram, a great educationalist, a profound thinker and a personal friend of K. It is presently housed in a small room at Anula Nursery Hall, Nugegoda, Sri Lanka. Audio/Video talks of K are held on Sundays for a small but representative gathering.

This Centre is a government approved charity and has purchased a plot of land 'with trees, birds and quietness' for a fully fledged K Centre and it is hoped that the finished product will answer the description of a Religious Centre as envisaged by K and referred to in your Newsletter.

My thanks go out to three dedicated men behind the present Centre as well as the proposed Centre, namely, W.H. Bodhidasa, W. K. Fonseka and Weerawardena, if not for whose self-less work this source of great benediction would be lost to us.

Your Newsletter no. 9 and the Supplement contain great insights into K's teachings. As the majority in Sri Lanka are Buddhists it was of immense interest to read the Report on the K Centennial Conference at Miami University, Ohio and particularly Dr. Indra Somani on K and the Buddha.

The four noble truths and the noble eightfold path have been interpreted over the last 2500 years in many diverse ways. If the core of what the Buddha taught is truly understood, the traditional interpretations, which are the result of thousands of years of propaganda and conditioning, become wholly unacceptable.

The Buddha had categorically stated that truth is one. Thus suffering, its cause, its extinction and the way have to be seen in unison. In the very seeing of Suffering is its Extinction. Similarly albeit the eight fold path has been described analysed and commented upon over the years, in relation to time and space, if the timeless quality of the Buddha's message is realised, then the charting out of a path in time becomes an antithesis of the Buddha's teachings. It is verily a pathless state one comes upon in a flash.

In point of fact most episodes in the Buddha's life illustrate how those who obtained insight did not follow any path but saw it in a flash on listening to the Buddha. Listening plays a vital role in the Buddha's teaching. There is no meditative path or practice laid down by the Buddha if one examines his early teachings. The latter-day commentators not weaned away from the pre-buddhist ascetic conditionings, developed his teachings into an *-ism* and set up various schools of meditation.



Climbing the Belchen on a sunny afternoon in winter, Black Forest, February 1996. This and the following winter pictures from the Black Forest were taken on walks from Haus Sonne.

It is to be also noted that the Buddha eschewed all dogma and invited those who listened to him to critically examine and analyse his teachings.

For as K once said: ‘Nobody really listened to the Buddha and that is why there is Buddhism.’

Sarath Lewke Bandara

Corrections

Alan Rowlands’ article ‘To Be Alone’ which was reprinted in the last newsletter received many positive comments from our readers, and this although several mistakes were introduced into the letter when we transferred it from the handwritten manuscript into typed form. Our apologies go first of all to Alan who had taken his usual care with

every word of his letter, and also to our readers. Some of the mistakes actually changed the meaning of the original or made no sense at all.

Page 13: ... hearing the birds chirp (instead of chatter) outside.

Page 16: “No brims (instead of brain) nor borders in my soul I see, my essence is Capacity.”

Page 16: Perhaps we can indeed “turn again and be as little children”, turn our attention (instead of intention) inward with the simple vision of a child.

Page 16: The house (instead of response) is very peaceful, especially at night, as it now is.

And finally Alan’s last name was misspelled at the end of his letter. Once more our apologies

Editor

Two Letters by K

In February 1996 two old letters signed by Krishnamurti were found in the office of the Brazilian K Committee in Rio de Janeiro. Both letters were written in Ojai, California. In his first letter from May 1945 to friends in Mexico, Krishnamurti explains what it means to come together and to discuss:

“With regard to the group activities I do not see any harm if they can come together naturally to discuss these ideas, without any formalism, without the competition of President and Secretary which generally goes with group activities. Surely it is possible for several groups to meet without all these unnecessary formalities, for what is important is not who is the President or the Secretary or the Treasurer, but being in relationship with different minds, each one can discover his own responses and attitudes, prejudices, and thoughts. After all, discussions should reveal, without the imposition of any authority, the state of one’s own conditioning, so that during discussions these conditionings are broken down. In other words, discussions, if they are to be worth while at all, would act as a mirror in which each one is discovering, through the tribulation of thought, what he is, how he is thinking-feeling. If such groups can naturally come into being I feel it will be an excellent thing and they can become the means of spreading these ideas. After all one cannot merely spread these ideas through literature but really through one’s own life...”

In another letter from August 1947 starting with ‘My dear Sendra’, Krishnamurti addresses also the issue of coming together and forming a group of like minded people:

“As I said at a meeting at Ojai, a group of those who are really interested, who are seeking self-knowledge and not the imposition of knowledge on others, self-knowledge or otherwise, would be beneficial. Such a meeting should be voluntary and not induced with any promises whether economic or spiritual. They meet out of an intention to understand and therefore may bring about a cooperative action which will naturally take different forms, depending on the individual. It seems to me, to make such a group really worthwhile, there should be an inner revolution which demands a complete dedication and not mere verbal assertion of belief or nonbelief. If there are such people then they will naturally come together to form a group or to do different kinds of work, but it seems to me to have a set pattern of action or a plan for a community is a hindrance for such people...”

J. Krishnamurti

Brockwood Today and in the Future

Brockwood perhaps remains close to our hearts. It has recently been and still is in transition. With the International Trustees' Meeting to be held there this May, we are taking the opportunity to reprint this statement written by K in 1983.

For fourteen years Brockwood has been a school. It began with many difficulties, lack of money and so on, and we all helped to build it up to its present condition. There have been gatherings every year, seminars and all the activities of audio and video recording. We have reached a point now not only to take stocks of what we are doing, but also to make Brockwood much more than a school. It is the only centre in Europe representing the teachings, which are essentially religious. Though we have met in Saanen for the last twentytwo years for a month or more, Brockwood is the place where K spends much more time and energy. The school has a very good reputation and Mrs. Dorothy Simmons has put her great energy, her passion, behind it. We have all helped to bring the school about in spite of great difficulties, both financial and psychological.

Now Brockwood must be much more than a school. It must be a centre for those who are deeply interested in the teachings, a place where they can stay and study. In the very old days an ashrama – which means retreat – was a place where people came to gather their energies, to dwell and to explore deeper religious aspects of life. Modern places of this kind generally have some sort of leader, guru, abbot or patriarch who guides, interprets and dominates. Brockwood must have no such leader or guru, for the teachings themselves are the expression of that truth which serious people must find for themselves. Personal cult has no place in this. We must emphasize this fact.

Most unfortunately our brains are so conditioned and limited by culture, tradition and education that our energies are imprisoned. We fall into comforting and accustomed grooves and so

become psychologically ineffective. To counter this we expend our energies in material concerns and self-centred activities. Brockwood must not yield to this well-worn tradition. Brockwood is a place for learning, for learning the art of questioning, the art of exploring. It is a place which must demand the awakening of that intelligence which comes with compassion and love.

It must not become an exclusive community. Generally, a community implies something separate, sectarian and enclosed for idealistic and utopian purposes. Brockwood must be a place of integrity, deep honesty and the awakening of intelligence in the midst of confusion, conflict and destruction that is taking place in the world. And this in no way depends on any person or group of people, but on the awareness, attention and affection of the people who are there. All this depends on the people who live at Brockwood and on the Trustees of the Krishnamurti Foundation. It is their responsibility to bring this about.

So each one must contribute. This applies not only to Brockwood but to all the other Krishnamurti Foundations. It seems to me that one may be losing sight of all this, becoming engrossed in various demanding activities, caught up in particular disciplines, so that one has neither time nor leisure to be deeply concerned with the teachings. If that concern does not exist, the Foundations have no significance at all. One can talk endlessly about what the teachings are, explain, interpret, compare and evaluate, but all this becomes very superficial and really meaningless if one is not actually living them.

It will continue to be the responsibility of the Trustees to decide what form Brockwood should take in the future, but always Brockwood must be a place where integrity can flower. Brockwood is a beautiful place with old magnificent trees surrounded by fields, meadows, groves and the quietness of the countryside. It must always be kept that way, for beauty is integrity, goodness and truth.

J. Krishnamurti 1983

Krishnamurti: Which Way Will the Brain Move?

This article is an excerpt from the soon to be published book 'The Kitchen Chronicles – 1001 Lunches With J. Krishnamurti' by Michael Krohnen (see also the article about the new publishing house on page 25).

It was in the late '70s and early '80s that Krishnamurti became fascinated by the computer, by the increasing importance it played in human affairs, and its role in the future development of the human mind. What particularly intrigued him was the computer's extraordinary capacity to out-think and out-perform its creator in most mechanical mental tasks. During his talks and discussions, and also at the lunch table, he often mentioned its positive impact on our lives without neglecting to see its negative aspect.

Toward the end of March 1981 an Indian friend of his who had provided him with a lot of information about the function and role of computers visited us for several days. On April 1, 1981, the Bohms returned to Ojai from a seminar they had attended in Los Angeles. During lunch that day, the conversation, primarily between the three of them, revolved around computers and artificial intelligence.

Krishnamurti was saying to Dr. Bohm, "Sir, there is a great similarity between the brain and the computer. Both are based on memory, are storehouses of knowledge and function according to programs. The computer can do anything the human brain can do. And it can do it a thousand times faster and more accurately."

His Indian friend added, "The Japanese are planning to create the fifth generation of computers which will replicate the processes of the human brain. The government is investing vast amounts of money in this project. There already are some prototypes which can learn from the data input they receive and modify their own programs.

And the geneticists are working together with the computer scientists, researching the use of the brain's hydrogen and carbon molecules, instead of silicon, in the making of computers."

Dr. Bohm was sceptical and stated in his measured, careful way, "I doubt that any such linkage of the organic and the machine will lead to anything."

Krishnamurti pursued his line of questioning, "Sir, if the computer takes over most mechanical tasks, what is left for the human brain? Maybe the computer won't be able to compose music like Mozart and Beethoven, or write poetry as Shakespeare and Keats did.

It will probably never be able to look at the stars and appreciate the beauty of nature and the universe. But most other work will be done by computers and robots, so what will happen to the human brain? Will it atrophy?"

I was puzzled, as were several other listeners around the lunch table. "What do you mean by that, sir?" I asked.

He carefully amplified on his musings, "There are really only two ways for the brain to move: one is toward the inside, into itself, into self-inquiry and so on. Which is what we are talking about. The other is toward the outside: more entertainment, diversion, amusement, stimulation, you know what's happening. So what is left for the brain to do? Almost all of its functions have been taken over by the computer, right? There is a tremendous increase in the leisure available to the human being. And unless the brain finds a totally different approach, it will atrophy like a muscle that is not being exercised any more. It will simply wither away, shrivel up. It's happening now, sir!"

Not everybody at the table seemed willing to accept this kind of prediction and quite a few objections were raised. Krishnamurti usually enjoyed being challenged and continued with calm certainty against a tide of scepticism, "The

computer is not limited by borders, nationalities and governments, as we are. It's beyond all those, and it can out-think us. It will probably invent its own god which we will worship. I must tell you a good joke about this:

"A man enters a room full of computers and the scientist there tells him to ask any question he may have. So the man asks, 'Is there a god?' The scientist enters the question, and the computers

start to flash and buzz. After a while the answer comes, 'Now there is'."

As we were laughing, Krishnamurti looked at us with something like pity and sceptical amusement and said, "Yes sir, face it." Turning toward David Bohm and his Indian friend, he asked them, "It's getting late. Shall we continue this conversation this afternoon?"

Michael Krohnen

Reports About Gatherings

This section includes reports of gatherings in Australia, New Zealand, Ojai and Hawaii as well as an announcement for the Saanen Gathering in Switzerland in July next.

■ The 1996 Trip to Australia & New Zealand

In mid January this year a small group of people arrived in Sydney at the beginning of a trip which would take them on to Queensland and then throughout New Zealand with the view of meeting and talking to other people in those places who were interested in the teachings. Initially the number consisted of Raman, Rabindra, Vicky Donnelly and the writer, who was native to the area being a New Zealander who had lived in Sydney and still had family there.

For the two weeks or so that we were in Australia we were much indebted to Donald Ingram-Smith who arranged meetings for us in advance and did much more besides, often in the face of difficulties engendered by changing numbers and dates of arrival.

January, of course, is the major summer holiday month in Australia and for that reason our contacts were limited. Nonetheless, we had a pleasant and explorative meeting with Donald and a number of

others from in and around Sydney who were organisers of Krishnamurti discussion and video viewing groups. To begin with there was a certain amount of confusion as to what we were all doing there, but by the end I felt that there had been some interesting and surprisingly deep discussions given our limited time together. For us as much as them there was uncertainty about our role and purpose, but even by the end of this first meeting there was a mutual feeling that such contact and talk was useful to all of us in that the differences in cultural contexts can provide fascinating cameos of the diversity of human experience, as well as the deeper uniformity of it. And, of course, there was the opportunity to compare experiences regarding our attempts to bring the teachings to wider notice. Through all the talk ran the common thread of Krishnamurti's insights into the human condition and our common interest in them.

This initial conclusion about the purposefulness of our travelling and discussing such common issues with other people was constantly reinforced as we progressed, which, together with the sheer pleasure of meeting and talking with such delightful

people, made the whole exercise worthwhile, at least for me.

While in Sydney we also spent a day being very kindly entertained by an old friend, Greta Wright, at her lovely house overlooking the harbour near Manly, at which time we were also able to meet her grandson David and their friend Geetha, both of whom were ex-Brockwood students and known to Raman accordingly. This was the first time that the subject of education came up, in this case because Geetha has a strong interest in being involved in such a venture if one could be started in Sydney. This, as ever, is difficult to do because of the relatively small number of potential participants, vast distances involved, and, in Geetha's case, the demands of young motherhood. But the need and the desire are certainly there, as we found later in NZ.

From Sydney we flew to Queensland's Gold Coast to spend some time with Geoff and Shirley Miller and their friends and assistants, Kate and Charley, on their tropical rainforest sanctuary at Kuranda. An arrangement with the Theosophical Society has meant the creation of guest-quarters on the property in which we were able to stay. The early morning birdsong was as varied and unique as any I have heard – the kookaburra, with its distinctive mocking 'laugh' giving a singular flavour to it all. Geoff and Shirley maintain an impressive and very comprehensive library of Krishnamurti books and tapes, and perform the role of Australian distributors for such material. Apart from personally having to deal with some unsuspected negative conditioning about one's intimate relationship with leaches, the time spent at Kuranda was a delight.

At the beginning of February we flew to Auckland, New Zealand, in which country we were to spend the better part of the rest of the month. At that point we were joined by Derek Hook and Bill Taylor, a fellow kiwi. This part of the itinerary had been centred around two public weekend gatherings organised by the Krishnamurti Association of NZ, one in each of the North and South Islands. Between times, there was time to relax and enjoy the special and varied beauty and the peace of this

largely empty land (three million people in a country approximately the size of Great Britain). For the period up to and including the first gathering at Taupo, Bill took charge and expertly shepherded our guests to two of the more visually spectacular parts of the North Island, Bethels Beach, west of Auckland, and Whakatane in the Bay of Plenty.

The Taupo gathering, like its successor at Raincliff in the South Island, was conducted informally, in that there was no organised agenda apart from general meetings to begin and end our time there. Bill has kindly provided a report on this gathering which follows on from this, so I will content myself by saying that there appeared to be an intense level of discussion occurring constantly on a wide range of topics, including the newly created school in Christchurch, and a real enthusiasm for taking advantage of this opportunity to get together with like minded people.

The two weeks between this and the second gathering at Raincliff saw our group reduced by the departure of Rabindra to help organise the impending Hawaii gathering, and Bill to return to his family and staff duties at Brockwood. Those remaining were able to wend their way slowly south through the magnificent, diverse scenery of the South Island: Nelson, and Golden Bay's parks and beaches; the Southern Alps, and West Coast's rainforests, and finally to Queenstown and 'the Lakes' before finishing up at Raincliff.

This gathering was smaller but otherwise similar to the first, being organised on an equally informal basis and engendering just as much intensity in the personal dialogues as at Taupo. The school was again an immediate issue, particularly for me, perhaps, as I have a strong interest in what might be very loosely called 'Krishnamurti education' and the special difficulties of creating it. Readers of earlier newsletters may recall articles on the efforts being made to start this school. Well, the Clearwater Learning Centre (now the Clearwater School) has become a reality, having kicked off with five primary school-aged students and two teachers in a characterful old house in a leafy Christchurch

suburb, within 50 yards of the River Avon. It has the inevitable initial funding problems but it has, too, the initiative, care and wider concern of its founders to make it survive and prosper. It also has a small but effective band of sympathisers and helpers to sustain it, and the (necessarily) informal support of the Krishnamurti Assoc. of NZ. We wish it well. Those interested may refer to the educational section of this newsletter where the school's statement of purpose is to be found.

This gathering marked the effective end of the group's time together. Something of an experiment, the trip had proved worthwhile I believe, for the reasons given earlier. The people we spoke to seemed as pleased to have had an opportunity to talk with friends as we had been. The interest in the teachings in both countries seems vibrant, and the kind of contact we experienced hopefully assists in sustaining that interest.

Nick Short, March 1996

The Volcanoes Remain Active

From the hilltop where the gathering occurred one looked out over the chilly and expansive waters of Lake Taupo, in the central North Island of New Zealand. This is a plateau renown for its volcanic and thermal activity; Lake Taupo itself was formed following the single most violent eruption the world has known in the last 5,000 years. It seemed the ideal spot to be contemplating the nature of consciousness, its inscrutable depths, its unpredictability, its potential for explosive change.

This gathering as with the seven that have preceded it in New Zealand since 1989, was intended to provide participants with the opportunity to meet others who are interested in Krishnamurti's teachings and to engage in serious enquiry. Up until now the gatherings have occurred in different parts of the country, thus ensuring that a wide range of people have been able to attend, this was the first occasion on which a gathering was returning to a

venue, in this case a popular and spiritual centre called Tauhara.

For three days in early February, over 40 participants from all over New Zealand and abroad met. Limited time meant that participants took every opportunity to explore questions, clarify points and, naturally, greet old friends. Special times were allotted for meetings on education as there was much interest in developments at Brockwood and the establishment of a small school in New Zealand, called Clearwater (see The Educational Section of this newsletter).

In addition to all this trustees of the New Zealand Krishnamurti Association found time to meet, discussing business matters and sharing ideas for new initiatives. The Association, which is a registered charity in New Zealand, prints around a thousand copies of a quarterly newsletter, sells books and runs a video lending library, in addition to organising gatherings.

For me, personally, attending the Taupo gathering was both enjoyable and disturbing. It was a delight to reconnect with the people and the land after an almost three year absence from New Zealand and it was a reminder of the universality of our human dilemma and concerns. We grappled with questions old and new, while the waters of that vast lake lay before us, silent, implacable, mysterious.

Bill Taylor, April 1996

■ The KFA Dialogues at Ojai

From February 16–19, 1996 the Krishnamurti Foundation of America held the eighteenth biannual dialogue meeting at the Oak Grove School at Ojai, California. The theme of the dialogue was 'Conflict'.

The event started on Friday evening at the high school library with a reception buffet and the

showing of a K video. About eighty people from all over the United States and also a few from overseas gathered to inquire into conflict and the significance of their everyday lives, using K's teachings as an inspiration and a mirror. The fact that two thirds of the participants took part in the dialogue for the first time gave an indication that K's work continues to attract new people from all walks of life. Interestingly, several participants learned of the event over the Internet.

The following Saturday, Sunday and Monday, for the actual dialogue meetings, people were arranged in seven different groups, each with a facilitator and about ten to twelve participants. These groups met for two-hour morning and two-hour afternoon sessions (except Monday when there was only the morning meeting). Other daily activities included common meals at the Oak Grove School Main House, featuring excellent vegetarian food, videotape showings relevant to the theme of conflict, and nature walks in the surrounding hills of the Ojai Valley. On the final day, Monday, the wrap-up session revealed that the dialogues had been – in spite of the volatile subject – an event of togetherness, learning and a genuine sense of friendship and affection.

Apart from the annual KFA Gathering on May 4 and 5, the next dialogue meeting at Ojai will be October 11–14, 1996. The theme will be 'Fear – To the Root'. The cost is US-\$ 175 which includes textbook, meals etc. but not accommodation (student rates are available).

For information/reservation please contact:

Krishnamurti Foundation of America
P.O. Box 1560, Ojai
CA 93024-1560 USA
Tel. (805) 646-2726
Fax. (805) 646-5674

Michael Krohn, March 1996

■ The First Hawaiian Island Gathering

The organizers of the first Krishnamurti Gathering on the Hawaiian Islands could not have selected a better place to explore "Sensitivity to Nature" than the Big Island's east coast. The only sounds were those of brilliantly colored birds, the wind in the coconut palms, and the distant thunder of the ocean. What was immediately apparent was that the group of six organizers had been meeting together for several years as a dialogue group without any formality. They did not think of themselves as other than a group of friends who were mutually exploring together the lives they were living. What they all shared was living on the land, self-sustaining activities that kept them on a sparsely populated island close to nature, and a simple, albeit sometimes hard existence. They often audiotaped their dialogues and then played them back to hear the quality of their self-revealing exchanges. Therefore, the thirty participants who came from across America, Switzerland, and Hawaii in mid-March, 1996 were sharing with a small group of people who had already done their homework; the Gathering was a natural and informal extension of their already very serious lives.

Sea Mountain Resort at Punaluu on the Big Island of Hawaii is a tropical paradise. Located over an hour by car from either of the two major town centers, Hilo and Kona, the area is rich in natural beauty. To catch the sunrise out of the Pacific Ocean each morning, you need only walk a few minutes to one of Hawaii's famous black sand beaches. After sunrise, you can safely swim with giant green turtles. Everywhere are the ancient black lava flows that for centuries have created more land mass each day from ceaseless volcanoes on the island. Accommodations for participants were in the Sean Mountain resort and the dialogues, videotapes, and excellent vegetarian meals were in the adjacent Aspen Institute. The daily schedule was open and fluid with videotape showings and dialogues on some days, and talks and question and answer



Fishing boat at Adyar beach, Madras, December 1995

sessions on others. All afternoons were free but for the adventurous, as all 30 participants seemed to be, there were excursions, hikes, swimming, and walks. Walks through the soon to be abandoned sugar cane fields, valleys of tree ferns, delicate orchids, and macadamia nut and Kona coffee plantations were spectacular.

In the first dialogue the participants looked at all aspects of psychological death and ventured through the labyrinth of thought as it created definitions, names, and other identifiers to capture the difficult to describe dimensions of awareness. Subsequent dialogues ranged over many topics that arose from the videotapes. A unique feature of this gathering was the small dialogue group of local Hawaiian residents who dialogued, while the videotape captured the interaction of the small group. Their purpose was again to watch the tape

later and hear exactly what they had said, to see the way they behaved for themselves and for their own on-going interaction. For some of us who have been steeped in dialogue for years, this mechanical mirror was innovative. A mirror that does not distort is far better than retrospection.

For further information and to be on their mailing list for annual Gatherings on Hawaii, write to:

John Farquharson or Rabindra Singh
Big Island Krishnamurti Circle
P.O. Box 659, Haalehu
Hawaii, 96772, USA
or call (808) 929-8608
or (808) 334-3348

Mark Lee, April 1996

■ Saanen Gathering 1996

From 14th July to 3rd August 1996 there will again be a meeting of people who are interested in exploring the work of Krishnamurti. People can join the gathering whenever they want for however long.

During the first week (14-20 July) the main theme will be **'On Right Relationship: Living in a Technological Society'**. Dr. P. Krishna from the Rajghat Educational Centre has offered his special participation for this week.

The second week's subject (21-27 July) is entitled **'Self-Knowledge and Regeneration'** and will be headed by Froede Steen, who is presently completing his PhD in Education, and Javier Gomez Rodriguez, an ex-Brockwood teacher.

'Exploration into the Sacred in Everyday Life' will be the last week's subject (28 July-3 August). Mary Cadogan, author and trustee of the KFT in England, will be the main facilitator for this week.

The organised programme includes Saturday, Sunday, Monday, Wednesday and Thursday mornings and is structured as follows:

- 9.45: video or talk or reading followed by discussion; ending at around 12.30
- 3 pm: study of the theme of the day/week
- 5 pm: body work

On Tuesdays and Fridays people can organise hikes in the beautiful surroundings. For those who are interested there is also the possibility to set up further video showings or discussion groups.

Place: The new primary school in Saanen, Switzerland

Parallel to the three weeks main programme there will be a special week for young people and another week for parents and children.

Programme for Young People (July 27-August 4)

For the third successive year a special programme is offered for people under or around thirty. The main theme is **'Why is the Mind Looking for Security?'** Interaction with the main programme is possible. Participants will be accommodated in the large chalet 'Roberti Rosey' in Gstaad near Saanen. Please bring a sleeping bag, good hiking shoes, comfortable clothing and whatever you would like to share with the others during this week (poems, music etc).

The **price** for the programme is Swiss Francs 270.- including accommodation, breakfast and dinner.

Programme for Parents & Children (13-20 July)

This week is intended for parents and people interested in education to inquire into the parent-child relationship. From 9.00 to 12.30 and from 16.00 to 17.30 (except on Tuesday and Friday) children will be taken care of to allow parents to meet and discuss, or partake in the activities of the main programme. The children should be between four and twelve years old.

Price: Swiss Francs 300.- for adults, 200.- for children.

Place: chalet Ostermundigen in Vispiele, Gstaad, near Saanen.

Information and Reservations for all programmes:

Gisele Balleys
7 A chemin Floraire
CH-1225 Chene Bourg, Geneve
Tel: + +41-22-349 65 74

Various News

Obituary

Albion Patterson died in February, 1996, at the age of 91. As a young man in the early thirties he had an intimate personal friendship with K. He spent his professional life in South America where he was one of the most important agents of US policy, through the Agency for International Development. He controlled vast sums for investment in economic development, and influenced the national life of several countries. During those years he planned upon retiring to give himself completely to K's work. He became one of the first trustees of KFA and helped create the Oak Grove School. A man of great energy and generosity, bringing K to a wide audience was his chief concern. For more than a dozen years he funded and worked on the huge project of indexing K's published works, and creating the topically arranged Collection of thousands of his most significant passages. He initiated the anthologies of passages on such subjects as Death, What Is and Meditation. He foresaw and argued the need for putting the body of K's work on a single indexed computer disk. His brilliance, passion and knowledge of men and affairs made him a valued mentor to many within the Foundations, and to other friends of K.

A new Publishing Company

In California, in 1995, R. E. Mark Lee founded Edwin House Publishing Inc. as an independent publisher. The first EHP titles to be released by summer 1996 will be, *California Herb Cookery: The Ranch House Restaurant Cookbook* by Alan Hooker, and *The Kitchen Chronicles – 1001 Lunches With J. Krishnamurti* by Michael Krohnen. EHP is not a cookbook publishing company

contrary to what is implied with these first two titles. Rather, it will publish works of interest to those familiar with Krishnamurti's teachings.

Authors Hooker and Krohnen both had long-term associations with Krishnamurti. The latter has written a revealing and lively record of the every day life of Krishnamurti, in Ojai, California over a ten year period when he cooked at Arya Vihara, Krishnamurti's home in America. His memoir is a treasure of first person accounts of lunch-with-Krishnamurti mealtime conversation and his splendid sense of humor, illustrated by an abundance of often irreverent jokes and anecdotes, his affectionate friendships with those around him, and the considerable impact he had on the author as a student of the teachings.

Alan Hooker founded a highly successful garden restaurant literally next door to the Oak Grove where Krishnamurti spoke from 1922 to 1985 in Ojai. This 275 recipe cookbook is the result of a lifetime devoted to good cuisine and the joys of cooking with herbs and spices. An earlier Hooker vegetarian cookbook sold a quarter of a million copies. The 63 duotone drawings in this new book and the four color art cover were created by 103 year old friend of Alan and Helen Hooker, Miss Beatrice Wood – a recent recipient of the Esteemed Living Artist of 1994 by the Archives of American Art, Smithsonian Institution.

Manuscripts will be considered. Write to:

Edwin House Publishing
1014-D Creekside Way
Ojai, California 93023
Tel: 805-646-6647
Fax 805-646-8693

Mark Lee, April 1996

■ Russian Report

“When someone like me uses the word consciousness – perhaps wrongly – it means the totality of life. You see, for me consciousness means not only my life, your life, and X’s life, but the life of the animal and that of the tree; it encompasses the whole; it encompasses the totality of all that.”

From ‘Fire in the Mind’, J. Krishnamurti

It was through an article in the German Newsletter about the summer school in Russia in 1994 that the writer and his wife first heard about Vladimir and the Krishnamurti Association of Russia (KAR). Our desire to go there was spontaneous. We had felt for some time that contact and exchange between the West and the East European countries would be vital, and there was a vague feeling of the responsibility of being someone living in a privileged part of the world regarding material wealth and freedom of information and speech. When we met Vladimir in Haus Sonne during a German committee meeting in October 1994, it was clear to us that we wanted to help as much as we could. Since that time we have been in regular contact with Vladimir and visited him and his group in Krasnaya Polyana in the Caucasus in summer 1995. There we experienced first hand the immense problems which overshadow the simple necessities of daily living as well as the work of KAR, which is mainly to organize gatherings and publications, not to mention the difficulties in developing a different way of life.

How it began

Krishnamurti in Russia would not be thinkable without Vladimir Riapolov, a man in his early forties. His interest in eastern philosophies brought him automatically into opposition to the old communist system, and only through public self-criticism could he escape prison or compulsory psychiatric treatment. In order to realize at least

some of this approach he studied physiotherapy, which included the study of yoga. Still before Perestroika he opened a yoga school in Sochi and came across the writings of K, which he helped to translate and to publish underground. In 1990 during his first visit outside Russia he made contact with Brockwood Park and with their support the Krishnamurti Association of Russia was founded as one of the first charitable organizations in Russia. The sweeping changes which came with Perestroika – freedom of speech, and virtually free air travel if one paid in dollars – allowed him to organize K gatherings and video showings all over the country, from Moscow to Siberia. The gatherings usually took place at Universities and there was no shortage of curious and interested audiences.

The study centre and the situation today

The yoga school was in a beautiful building in Sochi right on the promenade. The group around Vladimir had the idea of extending it into a Krishnamurti centre and to support it financially by running a vegetarian restaurant. But growing violence and the appearance of organized crime, with speculators twice setting fire to the building to try and to force the school to leave, finally made it necessary to look for a safer place. They found this place near the village of Krasnaya Polyana, seventy kilometres from Sochi in a beautiful valley of the Caucasus. No member of the group was an expert in building but prices were still very low and it seemed possible to undertake the construction of a new study centre and head office. The difficulties were immense and improvisation was the rule of the day. When the rubel was de-regulated and the dollar became the nominal currency, prices increased by the month. Without considerable help from outside the project would have failed. Fortunately there were enough donations to complete the building to a stage where it is inhabitable for most of the year. But it will take another year of work and more donations to make the house fully functioning. It will then provide guest rooms for



The study centre in Krasnaya Polyana, Caucasus. This picture was taken by Hilikka during her visit in January 1995

up to twenty people, a gym, a beautiful yoga and meditation room, a library and a living and dining room.

The location is spectacular. The valley is surrounded by mountains up to 3000 m high, densely covered with forests of walnut and edible chestnut. The climate is comparable to northern Italy. In the summer, grapes and figs grow here and the winters, although mild, bring snow of three to six feet from January to March. The area is part of a huge protected reserve with almost untouched rivers and lakes, and the wildlife includes bears and wolves. Vladimir, who is an outdoor enthusiast, is planning trekking expeditions in the area. There is the very realistic prospect that this study centre will become an attractive place for meeting,

recreation and retreat, especially for people from Western Europe. There is already a weekly non-stop flight from Frankfurt to Sochi which only takes three hours.

The core group of KAR consists at present of four adults: Vladimir and his partner Svetlana, who is also a physiotherapist and worked at Brockwood for two years, Natascha, a former theatre directress, who runs the KAR office, and Ira, once manager of a big Intourist restaurant in Sochi. A couple of volunteers usually live with them and help with the work.

The activities of KAR are much more restricted now. The completion of the centre still needs a lot of the group's energy. The cost of travelling has

reached western standards and makes an exchange among the various K groups very difficult. The group in Siberia can only be visited once every two years now compared to twice a year previously. The publication business has become much harder since book prices stay far behind the rate of inflation. The Moscow publisher of the last two K books, for example, could not afford the fare for his daughter to join the summer school organized by KAR last year. A distribution network is practically non-existent. Books are sold in market stands like most things in today's Russia.

What can we do?

It seems to be of utmost importance that the people in Eastern Europe receive support in their struggle to develop new ways of living. The vast changes in Russia can only be compared with the situation after the war: the cold war has been lost, the old authoritarian order has collapsed, economic difficulties create fear and a loss of self-esteem, violence and crime fill the vacuum. Many people want quick and simple answers and a strong leader, while a liberal, democratic society remains just a vague idea without much relevance to most. The

danger of a new nationalistic oriented dictatorship is serious.

To help people to develop a new awareness and understanding of life and the world cannot be achieved only by making Krishnamurti's books and video tapes available, it also requires personal contact. We in the West have to be prepared to visit people in Russia and – having made friends – in turn to invite them to our places. The personal level is the basis for fostering changes. In addition to that, one can perhaps organize lectures and discussions in educational and other institutions.

Financial support from outside will be necessary at least for this and next year in order to pay for the completion of the study centre. Fully operable, it should attract enough visitors who are able to pay in hard currency. This could cover most of the running costs and any surplus could be used to pay for further work of KAR.

It will therefore also be our responsibility to see that what we consider important will get a chance to take root in Russia. If we truly feel that we are part of the big stream of life, then we will also have a sense of how and where we can help according to our means and capabilities.

Bernd Hollstein, April 1996

■ Recital for Brockwood Park School

The internationally recognized pianist Andrew Wilde will play works of Bach, Mozart, Schumann and Chopin at St. John's, Smith Square in London on Monday 3rd June 1996 at 7.30 pm. Our newsletter will reach our readers most probably after the event, but we feel that this distinctive way of bringing the School to the attention of the wider public, as well as helping it financially, deserves mentioning. The well designed leaflet for this concert describes the School as follows: "Brockwood Park School (a

charitable trust) is a unique educational centre founded in 1969 by J. Krishnamurti in beautiful grounds in the countryside of Hampshire, England. Brockwood is an international residential secondary school for girls and boys aged 14 to 20. It provides an academic education up to university entrance. As well as the usual academic subjects, there are courses that explore our relationship with nature, technology and the environment. More importantly, in the light of Krishnamurti's views on education, the School is concerned with the possibility of awakening in the student an understanding of life as a whole."

■ A Special Sabbatical Year

Dr. P. Krishna went on sabbatical for a year from last July. As it turned out it became a year of travel with Krishna participating in many conferences and gatherings around the world. We urged him to write a report for the Newsletter. It reflects how intertwined the world has become and how diverse is the interest in Krishnamurti.

I had promised to send you a report about my sabbatical year which started on the 24th of July 1995. It has enabled me to travel to several parts of the world and discuss K's teachings (or the questions raised by him) with friends, young students, highly educated scientists and other academics, simple house-holders and people of every description. After all, the teachings are meant for all people, and not for any special or privileged group, because basically we are all the same, however much we may like to feel different by labeling ourselves as Indians, Americans, Russians...or Hindus, Christians, Muslims...or scientists, artists, housewives, cooks...etc. The labels are our creations and they are not important. I feel very grateful to KFI for enabling me to do what I am doing, free of the hassles of administration.

The year began with my participation in the **Saanen Gathering** during the last weeks from the 26th of July to the 5th of August. This is perhaps the only truly international annual gathering of persons seriously interested in K's teachings. The participation has been growing each year, as also has the depth of the inquiry. We all owe a debt of gratitude to Gisele for organizing these so well and with the right atmosphere. The week I attended was devoted to religious inquiry into K's famous statement, "You are the World".

In September I went to Seoul in **South Korea** to participate in an *International Conference on the Unity of Sciences* (ICUS) from August, 21 st to 26th. I was invited by Prof. Ravi Ravindra to present a paper in a session entitled, "*Nature, Science and the Sacred*", of which he was the Chairman. I spoke on "*Science and Religion – Two aspects of a single reality*" describing these as two complementary quests for truth – one about the external world around us and the other about the inner world of

our consciousness. Other speakers included Prof. E.G. Sudershan, an eminent theoretical physicist, who was a Trustee of the KFI for many years and participated in several dialogues with Krishnaji. He spoke on "*Witnessing Awareness: Nature of Creativity*". Prof. Ravi Ravindra spoke about "*Science and the Sacred*". There was also a paper on David Bohm's approach to physics, entitled, "*Towards a Science of the Heart*". There were papers by brain scientists from Belgium and Russia. It gave me an opportunity to present Krishnaji's thoughts before an international academic community.

This was my first visit to Korea and I was very struck by the 'progress' that country has made. It almost felt like one was in Europe and not in Asia! The Korean people, like the Japanese, are very hard-working and disciplined. Their standards of living are comparable with those of England and Italy. The cities are clean, the traffic orderly and the people well-behaved. I did not come across a single act of misbehavior- no pushing, shouting, fighting, drunkenness or rudeness anywhere – despite the high density of population. I was very impressed, though one is aware that underneath this outer appearance there must be the usual human problems of corruption, intrigue, domination and aggression, which were not personally encountered.

From Seoul I went to Ojai California, at the invitation of Ulrich Brugger, and spent two months (Sept. & Oct. '95) at the **Ojai Institute** as a Scholar in Residence. We organized dialogues around K's teachings twice a week and public lectures on the weekends. The attendance varied from 15 to 40 and the atmosphere was very cordial and the inquiry serious and intense. I feel that the Ojai Institute fills a real need for a Krishnamurti Study Centre in Ojai. The accommodations are good and inexpensive (by

US standards), the atmosphere warm and friendly, and there is a quality of silence and beauty in the environment which is conducive for a religious mind. It is an excellent place for a retreat – the kind Krishnaji advocated people should take from time to time. Like all new enterprises of this kind, the Institute has its teething troubles, especially financial ones, but the community around Ojai is very supportive and I feel the Institute deserves the support of all of us – both financially and in kind.

From there I went to Albuquerque in the state of **New Mexico**, to participate in an educational conference organized by the members of “*The Global Alliance for Transforming Education*” (or GATE) whose Executive Director, Dr. Philip Snow Gang is a Montessorian, keenly interested in K’s approach to education. I spoke about the Educational philosophy of Krishnamurti Schools about which most of the 40 heads of different schools that participated had never heard before. The conference was held in a beautiful conference centre near the Native Indian town of Santa Fe. The earth there is red and the houses have a totally different architecture and construction from what one sees anywhere else in the US. The terrain of the countryside is quite unique too. There is a large population of native Indians there, who are trying to adjust to modern society without losing touch with their ancient culture – a very difficult enterprise! It is a very different world from what we normally know in the US.

The principles around which GATE has been organized are almost the same as those of K schools. Their international membership and efforts to transform education are both growing, along with the awareness for the need to do so. I feel that all K schools should collaborate with and help this movement. It is quite strong here in Sweden, too, and Dr. Gang is coming here at the end of March to conduct a GATE seminar in Stockholm, in which I shall also be participating.

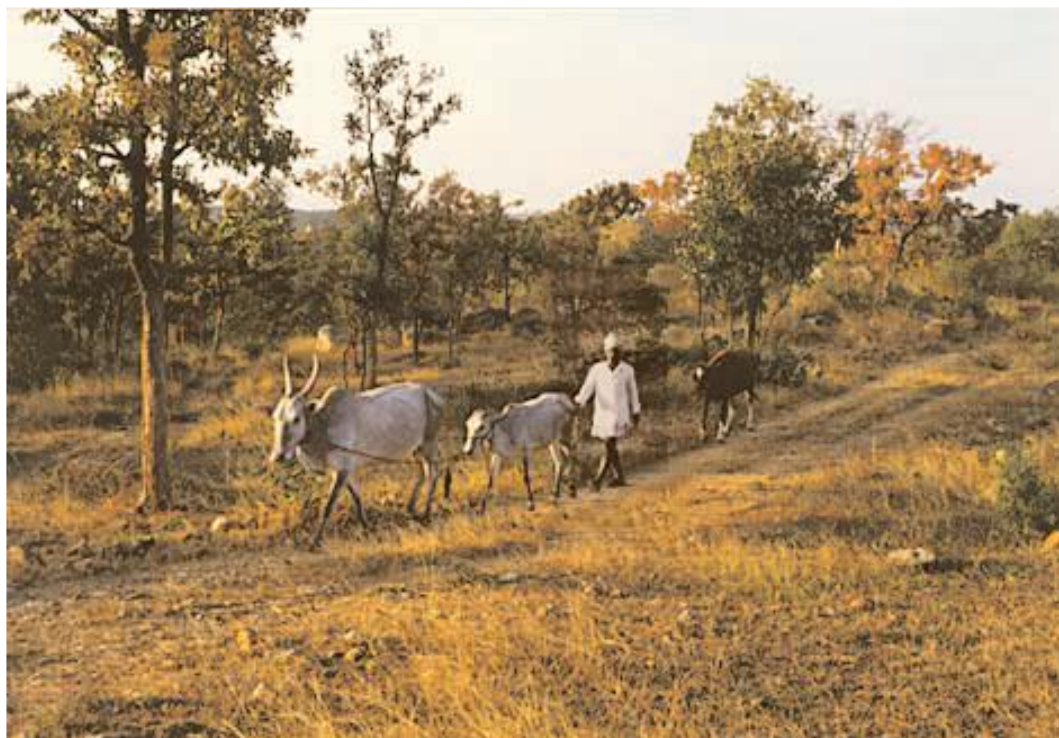
From Albuquerque I returned to **Rajghat** to take part in the Centenary Gathering held there from November the 16th to the 19th. About 225

delegates had come from all over India and abroad, including 15 persons from Thailand. With the rainy season ending and the winter just setting in, it was a very beautiful period at Rajghat. The staff and students of Vasanta College presented a special open-air drama in the amphitheatre, depicting the life of the Buddha. The dialogues were initiated by Pupilji, Prof. Rimpoché, Rajesh Dalal and Satish Inamdar on different days and there was an interesting panel discussion on Education between the Principals of all the K-schools in India. There were chanting and silence sessions in the morning and classical music in the evenings. The dialogues varied in intensity in the different groups but the atmosphere was one of serious inquiry shared in friendship and freedom.

From Rajghat I went to the **University of Guadalajara** in Mexico for the Third International Conference on “*New Paradigms in Science*” organized by Prof. Ramon Gallegos Nava, who is deeply interested in K’s teachings and gives a very wide interpretation to ‘Science’ so as to include social scientists, educationalists, environmentalists and psychologists. The speakers included David Peat (who collaborated earlier with David Bohm), Prof. Alan Anderson, Ramon, Dr. Philip Gang, Dr. Edward Clark and other university professors and academics. There were nearly 400 participants from all over Mexico and I was astonished to see the high level of interest in K’s teachings among the academicians in Mexico. It was an excellent conference with simultaneous translation from English to Spanish, and visa versa, through earphones distributed to all participants. K videos were shown almost every day and were watched with keen interest and great respect.

Social conditions in Mexico are in turmoil with a lot of poverty, corruption and violence. There is also a financial crisis facing the country and one noticed a lot of similarity with the situation in India. Even the emotional make-up of the mind and the food they eat is similar!

From Mexico I returned to **Adyar, Madras**, to take part in ‘*The School of Wisdom*’ organized by



Farmer bringing home his cattle at sunset near Valley School, Bangalore, December 1995

the Theosophical Society as a special event to commemorate the Centenary of K's birth. The subject was "*Understanding Life: J. Krishnamurti's approach*". The school ran on from October 3rd to December 15th, 1995, with a different speaker conducting lectures and dialogues each week on a different aspect of K's teachings. Speakers who had participated in earlier weeks included Ms. Ahalya Chari, Dr. Sunanda Patwardhan, Dr. Satish Inamdar, Prof. Krishnanath, Mrs. Radha Burnier, Mr. Redro Oliveara, Shri Susendra Narayan and others. The week in which I participated (7th-15th of December) was devoted to inquiring into '*The Religious Mind*'. The mornings were devoted to lectures and dialogues and a video of K was shown in the afternoons. About 30 persons attended all sessions regularly and there were additional visitors in the morning lectures. It was quite an international group and the atmosphere was similar to that at any serious K- gathering. The campus of the Theosophical Society at Madras is something out of

this world, with the (unfortunately polluted) Adyar river on one side, the roaring sea on the other and the great Banyan tree in the centre.

From Madras I went home to spend a quiet month at Rajghat. At the end of January I went to see the new **Sahyadri School** started by the KFI near Pune (Poona) in Western India, in September 1995. What a breath-takingly beautiful location it has! The school is situated on a hill surrounded by dams on the river Bhima on two sides, with hills of the Sahyadri range all around in the distance. The location is remote – about 50 miles from Pune city – and a whole new road had to be built to have access to the hill. Hats off to the ingenuity and perseverance of Pamaji and Sunanda Patwardhan that, despite their age and indifferent health, they collected the necessary donations and gathered a team that could realize this distant dream of Shri Achyut Patwardhan after his passing away. A fully residential school with 100 students and 15

teachers has started functioning with Mrs. Uma Kalyanraman (ex-Rishi Valley teacher) as Headmistress and Mrs. Rebecca Thomas as the Educational Advisor. I spoke with the staff and students and some parents and felt a wave of enthusiasm which is bound to spread. One more great responsibility for all of us!

On the 1st of February my wife and I came to the **University of Karlstad in Sweden**, about 200 miles North-West of Stockholm. I am associated with the Teacher Training College of the university there. Some staff and students of this college have been visiting Rajghat and Varanasi for a few weeks each year, for the last five years or so. Several teachers from Rajghat have also been here as part of a regular exchange program. I speak to different groups of teacher-trainees here about the educational philosophy of K-schools and spend the rest of my time studying and doing what I have long wanted to do without any of the worries and pre-occupations of administration. This sabbatical has been a great joy for me. Even the cold winter here (-20°c to 0°c) is a new and enjoyable experience for us! There is snow everywhere and all the lakes and rivers are frozen. The days are now rapidly getting longer and spring is in the air.

Almost no one has heard about K here and it gives me an opportunity to introduce his teachings, at least in the academic circles. I am going to lecture at universities in the North of Sweden later this month. Sweden has a very distinctive culture of its own, highly socialistic but democratic. No one here is poor and no one is stinking rich. People are simple and humble, they put on almost no make-up and are visibly less aggressive. Cities are clean and orderly with very little crime. There are not

many foreigners here and we are treated with special cordiality, like guests. People pay almost half their salary in tax but the state looks after most of their needs – health, security, education, old age – remarkably well. The disadvantages of socialism are also visible – a highly centralized and bureaucratic administration, the consequent lack of initiative and enthusiasm among the workers and a slower pace of life. They do not realize fully what they have and are trying to Americanize. The grass always looks greener on the other side! They have not experienced the problems of capitalist society yet so they still see it as glamorous.

The deeper question, of course, is whether man is destined to choose only between the evils of socialism and those of capitalism, or can he go beyond both to something that we have not been able to create yet (humanism?). The kind of welfare state that Sweden has is consistent with K's teachings, where all citizens are free and nearly equal; but without self-knowledge all this is fragile and it can disappear over night!

In all these talks, discussions, dialogues, one question that K asked seriously still haunts me – the question, “**Who will listen?**” Everyone that hears of K's teachings likes it, thinks it is a marvelous idea, pays compliments to him but then goes on with his or her life the same way. It just becomes another nice thing on the side to admire. Everyone is busy doing his own thing – law, business, administration, cooking, whatever – and life has set a pattern in which it revolves. So, who will listen? Of course that question is not different from the question, “Am I listening and observing or only verbalizing these ideas?” Each one of us has to be acutely aware of this in oneself!

P. Krishna, March 1996

The First Step

Editor's Note

Beginning with this issue, First Step is being launched as a new section of this publication. Edited separately from the rest of this Newsletter, First Step will attempt to seriously address the implications of considering (living) the challenging questions raised by Krishnamurti. We ask that those interested in this kind of communication submit articles to the editors for consideration.

Articles may be personal or non-personal but should refer to what is common (self) rather than uncommon ("my" self). Since the point of these articles is not to glorify or promote the writer, we plan to publish them anonymously. This policy of anonymity is meant to encourage honesty and not to create mystery. Reader's comments on articles can be directed to Editor, First Step and identified by their title. All comments on articles will be passed to their respective authors who could

reply, if they wish, thereby beginning an ongoing dialogue.

Through these articles, we hope to stimulate inquiry into fundamental questions which becomes possible only if they are written in the spirit of a dialogue with oneself and not as an authoritative interpretation of the teachings of Krishnamurti or of life in general. Can the action of writing an article be itself both the first step and the last step, rather than a means to an end? This may be impossible but much will be revealed by the attempt, particularly whether one's understanding is intellectual and therefore idealistic or actual and therefore practical.

Our feeling is that, if used properly, First Step can become an excellent vehicle for interactive study of the teachings of Krishnamurti provided we don't forget that these teachings can finally be verified only by the study of oneself.

Editor

■ Authority of the Known

Do we read K looking for answers, or do we take him at his word and do what is required? By declining a position of authority, Krishnamurti left the door open for us to explore beyond our assumptions of what he meant, requiring us to undergo the very transformation that brings about a mind in a state of poise. In order to explore, the mind must be free of deference to authority, because being free of authority it is also free of fear. A mind that is restrained by fear will not proceed beyond what is known to be safe. Haplessly, such a mind is susceptible to the reassurance provided by faith or belief, which only

further its dependency and enhances the sense of insecurity that drove it to seek certainty in the first place.

The first step away therefore is, of necessity, the one step away from the authority of the known. Only when the knower comes to an end is the mind free to see beyond its own interpretations. It is the step that leaves behind what is known, enabling the mind to become aware of its presence as part of creation. Recollection is always present as an act of will. In stepping out one realizes the new; recollection follows in an effort to install the new within the context of what was known. Identification occurs, and the sense of novelty disappears as the

mind pans the realm of significance required to interpret the event. In this peculiar fashion, the new is always one step ahead of one, since the sense of the new subsides with recollection. Whereas awareness uncovers the new, thought identifies the known in the new, giving rise to a limited point of view.

Subservience to authority creates a mind that is incapable of facing fear. So a subservient mind cannot explore beyond what is familiar, what is known. Such a mind does not see that its point of view is limited, and can never be free of the constraints accumulated in the past. It is not out of modesty that Krishnamurti declined a position of authority, but the understanding of its structural relevance in enabling those who were interested to undergo the psychological transformation that he spoke of as possible.

One can either follow the teachings or understand them. Understanding requires the mind to penetrate beyond its assumptions of what the teachings are about, in order to come to terms with the limited nature of one's perception. The mind is then free to countenance the fact that conceptually duality is inevitable, but psychologically the act of perceiving is one in that it gives rise, simultaneously, to the perceiver and the perceived. When this insight occurs, psychologically the mind experiences freedom, being then in a state of 'regard' that participates in present reality, rather than reacting against it. Such a mind is unmoved by the duality of existence and is capable of responding creatively, which is rewarding in itself.

■ Growing with K

I remember an inner struggle within myself as a young man, just out of college, full of knowledge and full of images of older people, professors, doctors and other professional people all of whom seemed to be well-adjusted in society and all of

whom gave a certain encouragement that if I applied myself diligently I could be just like them one day. After spending four years at university (because I could think of nothing better to do), I earned an undergraduate degree – a combined Honors in Psychology and Mathematics. I was at a crossroads in life; a time, apparently, to make decisions about my future. Advice came from different directions – friends, family, teachers. My unusual combination of subjects had got the attention of some of the professors who encouraged me to apply to post-graduate school, especially as my grades were high. Upon graduation, I was informed that I had earned the highest overall average grade in the university, higher than any other student in any department of the university. Soon after, I received letters from various universities asking me to please apply to their graduate departments (they wanted my brain) to the consternation of some of my friends who, having already applied to these places, had as yet not even received a response to their applications.

But, unfortunately or fortunately, through a friend who worked in a bookstore, I had just discovered Krishnamurti. As I read more and more, I became more and more captivated by a sense of consistency that existed in the Krishnamurti material. Even though my immature mind could not then (and probably still does not) fully grasp the implications of how I was being affected by contact with what Krishnamurti, for want of a better term, referred to as the Teachings, I knew that I was being permanently affected in a way that made it difficult for me to continue with traditional education. So, I chose not to continue a life in the world of academia. Some months later the head of the department of a university discovered me at the insurance company where I had taken a job. He found me because his insurance salesman happened to be the father of a friend of mine and somehow my name came up in conversation. This professor, who several years later committed suicide, wrote to me asking me to consider graduate work at his university. By then I was fed

up with my job and it's promise of a 'bright' future had lost its meaning. In my co-workers and superiors were distasteful expressions of the effect of such a future on one's mind and heart..

So I went back to graduate school. For six months I endured it. No one at that time in the philosophical, theological or psychological academic circles had any interest in Krishnamurti. By tutoring undergraduates on the subject of 'statistical applications to psychological measurement' I was able to earn enough money to leave the university and not have to work for one year. During this time that I had bought for myself, this time of leisure and mental space, I devoted my energy to the study of K's teachings.

It was Krishnamurti's message that was finally giving some understanding of a deep feeling of discontent that I felt I had always lived with but which I did not think that one could do anything about. The resignation which had kept me safely conforming to the pattern of society had been shattered by the words of a man that gave me a glimpse of the possibility of freedom. But freedom as a possibility rather than an actuality eventually became the source of inner conflict. Life in freedom lay in contradiction to the actuality of a mediocre life in a corrupt society, which was the only actuality I knew.

My experience of life was very similar to this description given by K:

When I went to Europe for the first time, I lived among people who were wealthy and well-educated, who held positions of social authority; but whatever their dignities or distinctions, they could not satisfy me. I was in revolt also against Theosophists with all their jargon, their theories, their meetings, and their explanations of life. When I went to a meeting, the lectures repeated the same ideas which did not satisfy me or make me happy. I went to fewer and fewer meetings. I saw less and less of the people who merely repeated the ideas of Theosophy. I questioned everything because I wanted to find out for myself.

I walked about the streets, watched the faces of people who perhaps watched me with even greater interest. I went to theaters, I saw how people amused themselves trying to forget their unhappiness, thinking that they were drugging their hearts and minds with superficial excitement. (Life in Freedom, 1928. From Evelynne Blau's book.)

Unlike K who, even as a very young man, had the capacity to see the truth in the false, I was unable to 'find out for myself' and instead, looked to his words to see if they could shed light on the confusion in and around. I wished I could find someone who had found K before me, someone older who had been studying it for some years. Someone who could give me the benefit of his understanding. I think that then I wanted to meet someone who is more like the person I am now. If I had met such a person then, I feel that I would be much more ahead now in my personal study of what K referred to not as *his* teachings but as *the* teachings.

But I never met such a person, at least not to my knowledge. It is possible that we did meet but for some reason we did not recognize each other. I thought of trying to meet K directly but through my small contact with the Foundations from organizing video showings in the city where I lived, I had got the impression that Foundation staff did everything they could to keep him inaccessible. Perhaps he was too old to personally befriend any more confused people than the ones he seemed to be surrounded by. Seeing him talk a few times in public, observing the mad rush of people who afterwards tried to get at him, made it clear that he could not be both the world teacher and the personal friend I would have liked.

Twenty some years have passed. In those years I have tried to live, at least inwardly, as unmediocre a life as possible, limited by those ever-present though tolerable compromises one must make to earn a living in our silly, man-made society. Although I don't bother to waste my time with

regrets about the past, I know I would live differently if I could live those twenty years again and this brings me to why I am writing this at all.

It is because, if by chance I were to meet a younger person or, for that matter, anyone new to Krishnamurti who, because he (or she) likes the way I live or is receptive to the way I think or see things and who cares to put a question or two for our mutual exploration, I feel a natural urge to respond to that person by sharing with him the understanding of the teachings that I have come to after my years of exploration. While this response is effortless, I don't seek others to share this with because I know I don't need to do so. Please understand that while I would gladly encourage relationship with such a person, I do so out of my own passion for human freedom and not out of a misunderstood desire for personal gratification or continued self-aggrandizement, which to me is utterly meaningless.

The relationship I am describing is one of friendship and affection, qualities I have noticed as being distinctly absent in the so-called dialogue and inquiry groups which are fast becoming the recognized forum for communication in K circles. In those groups, I often observe that friendship and affection have been replaced with tolerance and suspicion. Without denying the usefulness of such groups, I am suggesting a different kind of interaction be considered.

I have not forgotten my early struggle to understand K's use of words. Because so much of what he points at is not part of commonplace human perception, words simply don't exist in the language to easily express his views. K takes simple words like leisure, indifference, commitment, intelligence, learning, sensitivity, etc and by actively redefining them to create whole, new meanings, he expresses the essence and process of the teachings. For example, take the word 'leisure'.

From Letters to Schools, leisure as learning by observation:

So we come to the question – what is leisure? Leisure, as it is understood, is a respite from the pressure of livelihood. The pressure of earning a living or any pressure imposed on us we generally consider an absence of leisure, but there is a much greater pressure in us, conscious or unconscious, which is desire ...

It is only when you have leisure that you can learn ... Leisure implies a mind which is not occupied. It is only then that there is a state of learning.

We are so occupied with our livelihood that it takes all the energy of the mechanism of thought, so that we are exhausted at the end of the day and need to be stimulated. We recover from this exhaustion through entertainment – religious or otherwise. This is the life of human beings. Human beings have created a society which demands all their time, all their energies, all their life. There is no leisure to learn and so their life becomes mechanical, almost meaningless. So we must be very clear in the understanding of the word leisure – a time, a period, when the mind is not occupied with anything whatsoever. It is the time of observation. It is only the unoccupied mind which can observe. A free observation is the movement of learning. This frees the mind from being mechanical ...

So can the teacher, the educator, help the student to understand this whole business of earning a livelihood with all its pressure? ... the learning that helps you to acquire a job with all its fears and anxieties and the looking on tomorrow with dread? Because he himself has understood the nature of leisure and pure observation, so that earning a livelihood does not become a torture, a great travail throughout life, can the teacher help the student to have a non-mechanistic mind? It is the absolute responsibility of the teacher to cultivate the flowering of goodness in leisure. For this reason the schools exist. It is the responsibility of the teacher to create a new generation to change the social structure from its total preoccupation with earning a livelihood. Then teaching becomes a holy act. (Volume 1, 1978.)



View from the Belchen toward Feldberg, Black Forest, March 1996

From a conversation with Profs Bohm and Wilkins, leisure as being only for the rich:

But as the vast majority of people are concerned with immediacy, how are you going to show them anything? You can't. Therefore is it only reserved for the well-to-do who have leisure, who have certain opportunities to be alone, to look at themselves, talk about it? That seems so terribly unfair. But that is a fact. So will the leisure class, or people who have leisure, will they understand their relationship? Or they use that leisure to amuse themselves, to entertain themselves. (1982, video)

From a public talk, leisure as alertness:

So there is very little leisure. I think leisure is very important – that period when you have nothing to do, that time when there is no thought, no occupation, when your mind is not asleep, but

very alert. I would like, if I may, this evening to enquire into that quality of mind which has leisure and has not committed itself to anything, which can see, act and yet be uncontaminated. I would like, if I may, to go into that – but not how to acquire it. (Varanasi, 1962, Talk 6)

From a public talk, leisure as school:

The word 'school' means leisure – that leisure is going to help you to learn. You follow? A school that has no leisure, offers to the student a mechanical movement, repetitive movement which is what is happening now. Our education is mechanical. It has no leisure. I don't know if you see this. (Saanen, 1975, Talk 3)

So, before I can get the gist of what he wants to communicate, I first have to understand his new or contextual meanings of words and then learn, in

myself, how to hear with a kind of *generosity of listening*. I have to learn how to take the whole of the teachings, allowing one part to influence another, allowing the teachings from one time-period in K's 70 years of speaking to affect what I understood from another period. This is not a process of comparison to decide which book is better or who are the superior conversationalists among the people K spoke with but rather a process of comparison to elucidate a more "holistic" or integrated understanding. So if someone asks why I continue to read and study, I answer that unless I can take on the fullness of K - the change in his speaking style over the years, the energy that he put into his 70 years of speaking to clarify his communication, the special meanings he gave to words - and unless I respond to his output of energy with energy of my own, responding to his passion for freedom with equal passion of my own, then what use is studying at all? Without this positive response to both the teacher and the teachings, the study of self that K emphasizes has no vitality and cannot be maintained.

Yet all of this interesting and curious process of study takes precious time and is not in itself more

than building a foundation. So if, by some lucky combination of chemistry between my nature and that of someone else's, I can impart something that saves another a few years, then I feel I must do it, not out of duty, responsibility, ethics, sympathy, guilt, nor any of the second-hand reasons it is possible to conjure up, but simply out of affection for a fellow-traveller on the journey.

What I have written here, I gave to a friend to read for comments. He said he understood what my earlier questions were but asked : What are your questions now?

I thought about this, looked into my mind but could not pull out any questions. This doesn't mean that I have none, but my friend's question made me realize that I depend on the observation of daily life to create questions in me, that a mind full of questions is not a questioning mind and that questioning, observing, listening all have the same meaning, representing a kind of quiet poise of a mind unburdened by a pile of conclusions.

Now, I ask myself: Is this seen or merely understood?

■ Working on a Project: Self-Questioning

I thought that others may find the following questions interesting. They are part of my private study of the teachings. I create and go through these questions with regard to the projects I am working on. It is an ongoing voyage of discovery which, I think, applies to both those who create and those who participate in these projects. These are questions to ponder, discuss, not to quickly answer and cheat oneself into a happy misunderstanding. They apply to any project, whether an information centre, a gathering, a dialogue group, a study centre, a school or anything else.

1. *Is it to end one's loneliness for people of like mind or out of a craving for affection or respect from people of like mind?*
2. *Is it part of a hidden need for power or control over something important?*
3. *Is it an attempt to gain some kind of psychological security?*
4. *Is it part of a search for a purpose that brings meaning to life?*
5. *Would you continue with planning if your source of funding became unavailable?*
6. *Are you deepening your awareness of self, your understanding of thought, as you proceed with planning the project?*



Evening sky from Chalet Solitude, Rougemont, March 1996

7. *Is a project a building, a plot of land, a place, however beautiful, or is it you? What takes priority?*
8. *Is the urgency of change that K talks about a gradual thing that comes at the end of projects or activities or is the future now? Are the means identical to the end?*
9. *Are you feeling compelled to do something noble with your life?*
10. *If this project was suddenly taken away, would you start another?*
11. *What is your overriding reason for involving yourself in this project?*
12. *Is your inspiration coming from an attachment to the man, K, because he wanted study centres and schools and perhaps other things or from an attachment to the teachings?*
13. *What affects society, the project or the human beings who built it or both or neither?*
14. *Is it to give birth to a new self?*
15. *Is it just another activity, an escape to take you further away from understanding yourself?*

By coming to an understanding of these questions, their nuances and implications, their wrongness or rightness in the way they are put, much will be revealed, will be pointed at for observation.

The true answers are part of self-understanding and not in self-deceptive responses to these questions. I test myself but I am careful to neither kill my inspiration nor strengthen it. I play with it.

The Education Section

This Education Section begins with an article from someone who teaches in the State sector in Great Britain at infant level. She is an experienced teacher who is certainly successful in terms of “results” within her particular area. Yet she has a view of the teaching process which would hardly be called ‘mainstream’, at least here in Britain. It is also of interest to us by coming from someone who is ‘outside’ that group of ‘Krishnamurti educators’ who are our normal contributors. Given that fact, the views expressed make an interesting comparison with those in the following article by Kabir Jaithirta.

■ The Mountain Factor

At the top of a Swiss mountain one summer, a young mother held her baby against her breast as it surveyed the magnificence of the surrounding peaks. The baby, awed and transfixed by the sight, and possibly also by the silence, pointed to one particularly spectacular peak and let out a spontaneous and repetitive cry of acknowledgement. My gaze travelled to the view the baby apprehended and then to the baby, and for a few timeless moments I felt myself touched by something precious and profound. I fancied I saw what the baby saw, felt what the baby felt, and lost myself in a place words could never touch. The spell was finally broken by the mother’s natural urge to educate: “mountain”, she exclaimed. “Mountain”!

The ‘mountain factor’ occurs in all families and schools countless times during the educational/rearing process, and sadly, more often than not. It is difficult for the parent and teacher to shed their perceived societal roles and acknowledge that a space exists outside of this realm, where adult and child participate together in learning about life. This other space is alive, deep and in a certain way, even magical. It is also the only space in which the child’s needs can be fulfilled on any meaningful organic level. For myself, as a teacher of eleven years standing, accessing this other dimension to the learning process, and observing obstacles in myself that prevent this access, has become the single most important challenge of teaching.

The mountain factor occurs, of course, because of the ‘human factor’ and it occurs at a tragic cost to both parties. The parent/teacher who is unable to step out of his perceived role misses out on a deeper knowledge and understanding of the child’s complex nature and is thus barred from the lessons the child unconsciously offers through his/her innocent exploration of both himself and the world. As for the child, he stumbles through the maturation process bruised by other people’s expectations and ends up with a self-image that is at worst the world’s view of him, and at best a reactive negation of this. In either of these two scenarios the child’s own individual seed has not been nourished, and therefore his true identity and potential will not flower.

The degree to which I have crystallised my role as teacher/parent correspondingly affects the degree to which the child is free or imprisoned. It can be tremendously limiting to teach or parent from an ideal of what we want to achieve and then adopt a method to that end. We will certainly get results if we teach or parent in this way, but we will not touch that creative space alluded to earlier, where adult and child learn together. This was one of my earliest and toughest lessons as an adult in the classroom.

My first years of teaching coincided with a heavy involvement in a philosophy that encouraged me to tread the path of self perfection. In my smug, self-satisfied naivety I imposed on the children in my care the same disciplines, values and beliefs that I

imposed on myself. I was quite oblivious of the power trip I was on, having convinced myself that I was doing everyone concerned a great service. The results in terms of academic achievement and manners were good, and some of the children even grew to love the discipline, but those six year olds were never allowed to be what they naturally were and I feel great sadness now when I think about that.

Thankfully, these hair-shirt days only lasted a couple of years and were gradually replaced by a more embracing and welcoming view of both myself and the world. It was fascinating for me to see that, as parents and teachers, we can only give to children what WE are. As I change, so inevitably does my teaching, and so it seems to me that any serious examination of what education or parenting 'ought' to be must start from an examination of what we ourselves actually are.

For some time now I have been taking six year olds through an intensive early intervention reading program on a one to one basis. There is something quite special and unique about teaching in this way. An intimacy quickly develops that can be to the child's advantage or disadvantage, depending on how much quality space and mutual learning occurs. For myself as a teacher, the one vital and constant question is this: can I see how I see the child in my care as that seeing is taking place, and thus put the brakes on my own tendency to form an image of him. In other words, can I be with the child without concretising ANYTHING in his behaviour? If I can, then the two of us can learn together in the spontaneous space referred to earlier. If, however, I can only address my image of what the child 'is', whether that image was formed cumulatively or just a second ago, then I limit both of us. It is not easy. Even with one child it is not easy, because our minds are predisposed to label and fix transient characteristics in both ourselves and others. Added to this, I carry the baggage of conventional morality society dumped on me during my own childhood and this, too, must go if adult and child are to learn together.

To teach/parent without ideals, without pre-determined role playing and without crystallising images can never become a goal, however, for as such it would be merely another idea and a further obstacle. If we truly want education and parenting to be something more than a movie of our own myopic making then we must become watchmen: watchmen equally over ourselves and the children we care for. If we take the job seriously then we see with startling and unnerving clarity that every word we speak and don't speak, every intonation and facial expression sends a message to the child about how we perceive him and thus limits or frees us both.

E. Stoddart

■ Learning and Freedom

The following piece by Kabir Jaithirtha of the Centre for Learning in Bangalore, is part of an introductory package given to participants of the educational conference at Risbi Valley last November. This article has been slightly abridged by the removal of its general introduction which sets out the disordered state of the world in which we are attempting to 'educate'.

What are the roots of this disorder? What is it that separates man from man into nationalities, religions, ideologies and divisive groups of every kind? Surely it is our identification with particular beliefs, patterns of behaviour, the following of one authority against another and so on. We have, from childhood, been brought up to adhere to certain beliefs, conform to certain patterns and that becomes our conditioning. Though constantly modified and added on to by the various experiences and incidents in our life, the functioning from pattern, a background of ideas and conclusions, never ceases. Inevitably this becomes the source of conflict between individuals and groups. Indeed the grouping that takes place around ideas merely deepens the conflict. We seek to resolve it by seeking alternative patterns but do not see that functioning

from pattern in itself may be the problem. But surely, one would object, patterns are necessary to function in daily life, to acquire skills, do a job, accumulate knowledge. Indeed they are, but the question is, whether patterns are necessary, psychologically, at all. It is indeed easy to see that many patterns, psychologically, are very destructive to the individual and to other people around. We hope to replace these by more positive patterns. But the very functioning from pattern, psychologically, creates an identity, a centre, a self, which then needs to be nourished, sustained and protected from other selves. It is this functioning from pattern or conditioning that is most destructive to human relationship. We begin to see ourselves and others through ideas, images and conclusions, constantly sustaining division even while seeking integration. This division may be the most important factor of disorder in mankind, turning all his achievements into ashes. We see the results of this division in every aspect of society. Hence all our efforts social, political, and environmental may not strike at the root of the problem.

Can there be an education which is concerned with the dissolving of conditioning? Much of our education has attempted to substitute patterns seen as undesirable with others. This has been the concern of value education into which great effort has been put by serious educators. We hope to make our students into thinking, responsible and sensitive individuals. Yet, as we have suggested earlier, freedom from conditioning may be necessary for this to happen in a truly radical way. Certainly, the acquiring of knowledge and skills are essential to function and survive in society. But skills without clarity and compassion, as Krishnamurti has said, can only be destructive. So, can the serious educator see the necessity of the ending of conditioning within himself and in the student? Naturally if this exploration is not going on within oneself, one will inevitably communicate to the student at the verbal level of ideas and conclusions, which become the seed of further conditioning. Dissolving of conditioning may be the true movement of learning where the mind is constantly

freeing itself of psychological patterns even while acquiring the skills and knowledge necessary for daily functioning.

Krishnamurti makes a distinction between learning, and the acquiring of skills and knowledge. It is important to understand clearly his perception of what learning is in order to understand all his other insights in education. He suggests that the act of learning is the freeing of the brain from patterns of behaviour and frameworks of assumption which limit its capacity to look at something with a mind that is fresh. This movement of learning is not the same as the gathering of knowledge. It is not merely the acquiring of a different framework as a result of which one begins to see things differently, but the very act of learning is the freeing of the mind to look afresh. Hence Krishnamurti says that learning is non accumulative. It is not the acquiring of a new skill or a different opinion or the modified continuity of the old. It is also not the outcome of a technique or a system, which itself becomes the pattern within the limits of which the brain has to function. As teachers we appreciate the difference between rote learning, that is, the acquiring of knowledge through memorisation, and the ability to think, analyse, and apply the knowledge to different situations. We are also aware of the phrase 'paradigm shift' where an old framework is discarded in favour of an entirely new framework, for example, from Newtonian Physics to the Relativistic approach or from the Socialistic pattern to the Free Market economy. Krishnamurti is suggesting an even deeper and more radical difference between the act of learning and the activity of thinking however subtle, complex, and skilled. As suggested earlier, in the act of learning the mind is freeing itself of all patterns, conclusions, opinions, emptying itself of its past and thus renewing its ability to look at something fresh, unfettered by conclusions.

What are the instruments of such a learning? Perhaps the answer is deceptively simple; looking, listening and observing choicelessly what is going on outside of oneself and within. As Krishnamurti

points out, we never really look at or listen to something completely. Firstly, the action is diluted by the constant movement of the psychological world in which each of us lives and is preoccupied with. Secondly, even when we are jolted into looking at something, how quickly our reactions rush in to act as a barrier to the complete looking. If, for example, while reading this article one is constantly agreeing, disagreeing, reacting with opinions and ideas, is one listening at all? We have all seen a child walking with an adult. The child has the space, the curiosity, the energy to look at everything around him and interact with everything, the smells, the colours, the shapes, and the sounds in this marvellously rich and diverse world of ours. The adult is intent on the goal, the aim, and the purpose of the outing. But 'what is to be done' only makes sense in the context of, and when there is contact with, 'what is'. Hence the aliveness, the awakening of the senses is of supreme importance in the act of learning. They are central to it because, being in contact with 'what is' the brain is freeing itself of the past. Without this constantly renewed act of relating, which is the action of looking, listening, observing without conclusions, the mind inevitably gets conditioned by the knowledge that one acquires; knowledge being not only the functional knowledge but the hurts, hopes, fears, pleasures and so on.

What is the environment in which the mind can begin to free itself of conditioning? Implied in conditioning is conformity to the patterns and traditions of the environment in which one grows and to patterns and conclusions one acquires through one's own experiences. The patterns, whether my own or that of society, become the authority which I more or less unquestioningly accept or react to. Without perception of the whole process of pattern conformity-authority, reaction merely becomes another pattern. Fear and authority go together with it. Reward, punishment and fear become the means by which pattern asserts itself. Aren't all our schools based on these? Do not examinations, marks and grades become the means by which the child is unconsciously

made to conform to the pattern of society? Yet we cannot think of schools without examinations and marks. Is it because the teacher is not in contact with the student, observing, learning, challenging, and moving together with him?

Comparison is a pressure to conform and imitate. And conformity can never be the soil in which creativity and originality come into being. Comparison also brings about competition with its demand to be first and its fear of failure. Krishnamurti has emphasized that competition and comparison are destructive of the individual. Many of us appreciate that freedom from a competitive atmosphere is necessary to create an environment conducive to the acquiring of skills and knowledge. Conformity and competition are two expressions of the same pattern and reinforce each other. In an environment free of these factors the space is created to perceive and dissolve conditioning.

What then is excellence? We tend to see excellence in comparative terms, for example, as coming first, doing better than others or even competing against oneself, doing one's best, self satisfaction etc. In each of these movements there is comparison and authority, either external or that of one's own experiences. And comparison is divisive. Perhaps excellence is really the summation of all of one's energies, that is, the gathering of energy without division. In this gathering is implied no comparison or measurement, but this fullness of energy is naturally creative and excellent in action.

As educators we have been concerned with goodness, responsibility and right values. But, Krishnamurti asks, is goodness the following of a pattern however noble or hallowed by tradition? Can there be goodness when there is fear and authority? Is goodness an ideal to be achieved, or is it the living action of a mind freeing itself from all divisiveness? For Krishnamurti, the coming of goodness is not through the positive inculcation of values but negatively, through the dissolving of conditioning. Goodness which is the outcome of

values and tradition is imitative and is limited by them, but goodness which is the mind freeing itself from its patterns, shows itself in behaviour and relationship as right action.

Finally, what is intelligence? What is its relationship to knowledge and thought? Is intelligence the subtle and skilled use of thought in analysis and conceptualisation? Is intelligence personal or is it the movement of the unconditioned mind free of identification as 'yours' and 'mine'? These are some questions which Krishnamurti raises. Intelligence for him, is beyond thought and knowledge and cannot therefore be possessed as mine or yours. The conditioned mind, as we have said earlier, constantly identifies itself with ideas, images and experiences and projects the motion of a self, an individual who thinks, acts, and perceives. To this self, skills and capacities become possessions to be exploited and used to carve out a status, to gain power, exert authority, or be preoccupied by self expression. Krishnamurti would suggest the deepest intelligence is the perception of disorder and the ending of it. We have suggested that the conditioned mind cannot but create disorder in its action. Hence intelligence is the perception of the nature of the conditioned mind and its ending. Intelligence and the movement of learning, in the sense we have talked earlier, are therefore one and the same. This intelligence being impersonal, not identified with any pattern, can act and bring order to thought. We need only reflect that people with the highest of skills and intellect can act destructively, to see the necessity of a movement of intelligence that can bring order to thought. Man has tried again and again to seek order through ideals, values and traditions, only to have these become the source of division. Order cannot be a static quality grounded in an ideal or a pattern. An order which is 'out there' brings about the necessity to sustain it through effort and control. Krishnamurti points out that the mind free of conditioning is free of division and therefore its action is intrinsically in order.

While Krishnamurti's insights do not form a body of knowledge or ideals to be practiced, they

question and challenge our deeply held assumptions about learning, the place of knowledge in our life, the nature of order, freedom, discipline and other areas which necessarily form the very foundation of an educational programme. The beauty of these insights is that they are not to be followed and imitated, but are questions that an educator can explore in his life and in school, and make it a creative and original movement.

Kabir Jaithirtha, November 1995

■ A Village School in India

Devindra Singh is Rabindra's brother. They spent time together in India at the end of last year. Devindra kindly wrote this brief report on his impressions of the village school operated by Naga. At the same time Rabindra and others conducted a lengthy interview of Naga which was recorded. We hope to publish extracts from that interview in our next issue.

After having spoken to students from Brockwood, Oak Grove and the various K schools in India, I am left with the feeling that the exploration into right education as described by K is far from over. These young people, all of whom I found to be fairly intelligent, could have come from any number of the new alternative schools springing up all over (note: this is the writer's opinion).

Perhaps K's idea of the possibility of a new generation of human beings is too radical and can only be approximated. Perhaps not. Perhaps the freedom of the non-mechanistic mind that K alludes to will always elude me. And, perhaps not. One thing, though, is certain. I cannot unsee the things I've seen or unfeel the things I've felt. For me, there is no turning back, not even if I wanted to. My energy for continuing exploration into what is represented by the teachings of K remains undaunted by my past inability to fully grasp them.



This collage of the young children from a small rural school reflects my fascination with them. The freshness and innocence of their faces amazed me. All come from simple and poor families. The school was founded by Nagabusharam, a former student of Risbi Valley, in the remote village called Tetthu near Risbi Valley (F. Grobe).

Rightly or wrongly, education has come to play a large role in the Krishnamurti world. There are individuals attracted to the works of K through their personal interest in education, some of whom agree with K that the process of education and that of religion are intricately related. Such persons, both inside and outside the established K educational environments, may also be undaunted by past history, and, by virtue of their interest and passion, continue looking to uncover new ways to possibly break through the predicament they find themselves in with regard to education.

One such individual is V. Nagabusharam (Naga to his friends) with whom I spent some time on a recent trip to India. A former student of a K school,

Naga has started a small village school of his own on the three acre parcel of land he owns with his family in Thettu Village. I found his approach to schooling, if not novel, certainly different from the norm. Here is an experiment in integrating schooling and living.

The school operates in the midst of family life. There are about thirty children of whom five or six are residents, sleeping and eating with the family. The impression I had there was that of one large extended family. Though the small hut where the children study their academic subjects is some distance away from the main house, the children spend half-hour a day playing or doing chores as

they would in any family. I found it remarkable that they were happy to be there even when studying, either alone or together. They were self motivated. It was evident in their behavior that they shared that sense of freedom and security that young children require.

I found myself wondering if this is all one can do -create an atmosphere where there is much mental space and freedom -not limited to a class-

room- in which the natural enquiring spirit of children would be allowed to operate. Certainly it is easier to do physically in a small school -but that is merely building a foundation. Ultimately the spirit of any place will reflect what is going on in the hearts and minds of those running it. And only the individuals involved know what that is. The challenge of education, as with every other aspect of life, in the end comes right back to ourselves.

Devindra Singh, March 1996

■ **Thinking Without Thinkers: Reviewing Dialogue**

The first paragraph of this examination of dialogue reflects back to our first article and the importance of how we deal with children. Apart from that, although not overtly educational, it stands on its own.

It was not long after the first stirrings of reason in my childhood that I became aware of the pervasive irrationality in human thinking, feeling and action. It was reflected in all kinds of incoherent responses and specially in the general inability to hold a sensible conversation. As soon as differences of opinion emerged, there was bound to be conflict. Authority dominated the scene at almost every level, in the family and in society at large, so that questioning became a very hazardous venture. The religious and social sanctions were guaranteed by an impregnable hierarchy sanctified by tradition. This dogmatism created an overall social collusion to keep the whole thing going in spite of obvious inconsistencies and established errors. These had to be ignored and submerged in the general conspiracy of silence out of fear of retribution in this and the other worlds. Violence, physical and verbal, open or hidden, was an everyday reality. The whole phenomenon, which had been handed down generation after generation, endangered the social fabric, produced a state of incommunication and

led inevitably to a tragic view of life. Even a child of seven could see that something was rotten in the state of Denmark.

This state of affairs affected every sphere of one's life, whether at home, in church, in school or among one's friends. This drove each person even further into the darkling recesses of a private world, of an individuality opposed to the collective and hungering for all that lost affection. This general fragmentation was internalized and became an inward battle of reason and habit, of salvation and sin, of order and revolt, with its own repressive system and its oppressed. It didn't take much observation to see that it was a phenomenon affecting the whole of society, from the lowest echelons to the highest levels, and that it was not the peculiarity of a particular people, nation or race but of the whole of humanity. The expressions might vary, but the source and the results were identical. What in one place might follow the self-righteous dictates of extroverted pride, in other latitudes became the studied indifference of narcissistic tolerance. The solipsistic stance and the resulting alienation were the same. There invariably was the thinker, wrapped up in some cherished opinion or belief, in some identification, and unable to step out of its windowless bubble. So the question arose as to whether it would be possible to talk things over together without this background personality, to dialogue, to think without thinkers.

Many of us have been interested in dialogue as a consequence of this state of isolation and as a natural extension of our concern with communication. Lack of communication is tantamount to lack of relationship and in such a situation cooperation is very limited, when not altogether impossible. Communication means to make common, as in the transfer of information, but it can also be seen as making in common, thus emphasizing its more creative aspect. Transfer of information is relatively simple, but communication involves much more than this. A fact can be easily accepted by different people, but not so the meaning attached to it. So communication is not complete unless the meaning as well as the information is conveyed. We also sense that the sharing of data is rather a limited function of speech and that the latter has a more humanizing aspect. One can express emotions, share feelings and all kinds of perceptions which are facts in themselves, independently of external criteria of functionality. The word conveys a meaning that points to a reality (its significance) but which also indicates a purpose and therefore becomes an integral part of that very reality and inseparable from it. Understanding the dimensions of the word is really crucial if communication is to become communion, i.e. a real holding of meaning in common and the consequent sense of friendship.

The concern with communication was, as we all know, of central importance to both K and David Bohm. K spent most of his life speaking to audiences, small groups and individuals. The purpose of speaking was to bring people together in a common perception of the truth. He proposed that people talk things over together like two friends, and so on. He used various terms to indicate the type of communication he had in mind, resorting to the dictionary to clarify the etymological and current meanings of such terms as discussion, debate, dialectic, dialogue and deliberation. Discussion means to split or shake into two, which ends up signifying investigation through argument or debate. Debate comes from a word meaning to battle, so it is equivalent to argumentative dispute.

Dialectic means the art of conversation, but it became the technique of critically examining the truth of an opinion, eventually standing for the logical progression of thought by means of opposites to a synthesis and so on ad infinitum. Dialogue means conversation between two people or communication through words, specially in the form of question and answer. And deliberation comes from the Latin for scale, so it means to weigh in the mind, consider carefully, specially with view to a decision (a deliberate action is one done on purpose). So debate, discussion and dialectic indicate a kind of confrontation, a battle of positions, a disquisition about different opinions. Dialogue and deliberation suggest a more holistic approach to communication, one that does not require the defence of ideas or the winning of arguments but the participation in a common meaning.

For K the purpose of this type of communication, be it called discussion, dialogue or deliberation, was to expose ourselves to ourselves by talking over together our many vital human problems in an impersonal manner, in a spirit of friendship and serious concern, without opinions, judgements, conclusions or emotionalism to find out the truth. The point was not to come up with an answer but to explore the question so deeply that it yielded its own. He maintained that only facts are communicable and to perceive the truth of our problems we must consider them not as private but as universal and without authority, since it is a question of finding out rather than explaining away. Talking things over together involved the willingness to expose ourselves using words as mirrors and an ability to listen. He maintained that if the process of question and answer were sustained, it would lead to the ending of the thinkers/speakers and only the problem would remain which was vital if the latter was to yield its implicit answer. In fact, the suggestion was that the thinker is the basic cause of our problems. The vanishing of the thinker in communication is therefore of the greatest significance, altering the quality of thinking itself by transforming it into a

self-reflecting process, thus producing an inward transformation of far-reaching consequences.

The implementation of such communication or dialogue, as those who have tried it can testify, turns out to be difficult, so that more often than not it becomes discussion, debate or dialectic. This difficulty is due to a series of factors, such as lack of awareness of its dynamics and of the reactions which are affecting us in the process. Dialogue thus tends to become a clashing of views instead of an unimpeded flow of meaning, a mechanical interference instead of a creative movement. Bohm suggested (KFT Bulletin No.8, Autumn 1970) that what turns communication into a creative activity is the perception of similarity and difference between what is meant and what is understood by the participants. This same process takes place in artistic creation between what the artist intends and the final result, as well as in science between theory and the fact yielded in its testing. This perception is blocked because we are not sufficiently aware of our own contradictions. Ideas also give rise to feelings of pleasure or fear in us to which we are not sensitive and which interfere with the communication. So he suggested that to communicate one must be aware not only of the content of the communication but also of these inward responses. This self-awareness opens the way for something new to take place.

Dr. Bohm eventually developed the notion of dialogue into a proposal with a potential for changing consciousness. Dialogue became a way of exposing the hidden assumptions controlling our thinking-feeling and behaviour. The main focus was the unfolding of the pervasive incoherence of the thought process, in which is to be found the cause of the endless crises affecting mankind. For him thought was “a collection of concepts, memories and reflexes coloured by personal needs, fears and desires all of which are limited and distorted by the tendencies of our language, history and culture”. (Bohm, Factor & Garret, “Dialogue: A Proposal”, 1991) He indicated that thought is essentially collective and therefore can be addressed in a group

setting of sufficient dimensions to be representative of the overall society and its subcultures. The incoherence of thought is brought about by its lack of awareness of itself, its lack of proprioception. Thought does things and then fails to recognise them as of its own doing. The point is not to work towards any predetermined end but to create a space in which this proprioception can take place. The proposal thus involved no specific purpose, no controlling authority or leadership, no limitations on subject matter, and the suspension of thought-feelings. This latter recommendation could easily be confused with suppression but it means the expression of thought-feelings to the extent that allows them to be observed in oneself or to be reflected by others. As dialogue is sustained, it generates a shared content of consciousness which brings about a feeling of impersonal fellowship or koinonia, from which further exploration into deeper areas can take place.

At the heart of this consideration of dialogue lies the word. For K the word was not the thing. Words are mere signs and their significance depends on our perception of what they are pointing at. Identifying the word with the thing may cause us to lose sight of the thing. Then we can battle over words. The concern with facts as distinct from ideas is another way of expressing it. K saw words both as a mirror that could reveal the truth if properly listened to and as a kind of slavery, the very instrument of destructive conditioning responsible for our confusion and lack of intelligence and compassion. So words can play a decisive role in perpetuating conflict or bringing about understanding and freedom.

A critical factor in understanding the uses and dangers of the word is the perception that its content is the past. The word signifies knowledge, a previous experience, whether individual or collective, and this is its primary referent, not the thing it represents. This is what is implied in saying that the word is not the thing. In this inbuilt structure of the word lies its tremendous potential for confusion. This constitutes the intrinsic limi-



Participants at the Saanen gathering on a hike at Kübtungel on the way to Geltenhütte, Saanen 1995

tation of the word and the need for proprioception, for a self-awareness of thought. I may have the notion of a particular thing which proves useful in action, like how to make a phonecall. But I may also harbour a prejudice against somebody of another creed, nationality, race or ideology and that concept signifies an unbridgeable difference. The word creates its own reality, which is the past, and thus betrays and destroys the present, generating alienation and its untold misery and violence. This word is the burden of tradition, of time, the breaking up of the wholeness of life, which constitutes our basic individual and collective insanity. The total identification of the word with its past content is the nature of the thinker. An awareness of the intrinsic limitation of

the word means the unfolding of the thinker. Then the word can become transparent and serve as a mirror of that which is.

Dialogue, then, means to bring about this self-awareness of thought as the intrinsically limited movement of the past so there can be communication, a shared content of consciousness, a thinking without thinkers and its impersonal fellowship and creativity. Given the current state of universal fragmentation, dialogue holds the potential for a much needed change in the way of our alienating social consciousness and therefore for the creation of a new culture.

Javier Gomez Rodriguez

■ Two Project Reports

The following two articles are included because they are interesting in their own right, but they also refer to two projects which have been featured in past editions of this supplement.

The Clearwater School

Clearwater Learning Centre will start 31 January 1996 with two full-time educators, some parental input and, at the time of writing, five children. It will cater for children at both primary and post-primary levels and intends to maintain a very high educator-pupil ratio.

Our impetus in starting the centre is our deepfelt discontent with conventional education. We feel it fails to address the individual needs of children, as well as the fundamental problems of living – the immense problem of conflict at all levels, of increasing violence, of fear and of the devastation of the natural environment. With its unbalanced emphasis on gaining qualifications and its focus on personal ambition, worldly success and the competitive spirit, we feel it often plays a destructive part in children's development. Clearly, children need to develop a high level of competence in oral and written communication, mathematical calculation, scientific reasoning, technological skills and artistic expression.

However, it is just as important that children develop an understanding of themselves and of their relationships; we feel this is essential if children are to grow up sanely, leading constructive, creative lives. In brief, we are concerned with:

- Nurturing the child's capacity to learn by encouraging enquiry, observation and attention, both inwardly and outwardly, so that the child's mind is able to ask and explore fundamental questions
- Assisting children to direct their own lines of enquiry, to assess their own understanding and work, and to evolve a sense of responsibility

toward their own development and that of others

- Creating an atmosphere of care and affection, where every child receives the attention necessary to awaken their creativity, intelligence (not mere IQ), and unique capacities – and the space to discover their true vocation in life
- Removing barriers to learning such as fear of punishment, desire for reward and competitive pressure – everything possible will be done to create a learning environment which is free of all fear
- Freeing the child's mind, as far as possible, of the burden of being compared, either with another child, or with an artificial set of educational standards – academic comprehension will be monitored by direct observation, not by tests or gradings
- Emphasising understanding rather than the mere acceptance of imparted knowledge and the exercise of memory – curricula will be continually developed to respond to the individual needs and interests of each child
- Encouraging a truly global outlook, free from personal identification with the belief systems of a particular group
- Developing a close relationship with nature and a concern for the future of the natural environment
- Welcoming parental participation in dialogue, decision-making and day-to-day school activities

Both educators have prior teaching experience at a school with similar intentions overseas. Our development has been influenced by the educational work of the late J. Krishnamurti. This does not imply any affiliation with other organisations, or the adoption of a particular system of education. As Krishnamurti pointed out, such systems inevitably become barriers to a direct relationship between the teacher and the student.

Parents and those who share an interest in exploring this approach to education are invited to contact the educators – Clive Elwell and Suseela Kumaravel.

Clearwater Learning Centre
18 Morris Street, Avonside
Christchurch
New Zealand
Tel + 64-3-381 5075/Fax + 64-3-33 7 2317

Clive Elwell, February 1996

The London Course

The AG Educational Trust has launched its first course at the Ethical Society in London. The class is well attended and is being very well received. The primary aim is to expose the participants to Krishnamurti's approach to philosophical inquiry in a way that is relevant to their lives. The format is as follows; first the importance of asking fundamental questions is introduced. Secondly, students are encouraged to choose relevant questions and explore these in relation to their own world-views. Sustained exploration is helped by the presentation of a variety of provocative material aimed at bringing out our shared conditioning. Often this material is culled from different disciplines including philosophy, psychology, anthropology, sociology, and physics. Eventually some of the basic assumptions underlying the way we think about ourselves and the world emerge. During this process students begin to become more sensitive to their own conditioning and how it affects their lives.

As we all know, so much of teaching is creating the right atmosphere. This involves a certain seriousness as well as a sense of playfulness. However, it is important to establish a few class rules. The first and foremost is that as philosophers (i.e. individuals engaging in deep inquiry into fundamental questions) we are concerned with keeping a question open. That means saying something like; "That's just the way things are" must itself be open to question. A lot of time and effort is spent keeping the windows of inquiry from slamming shut. The demand for certainty is forever poised ready to restrict serious exploration.

This emphasis on openness also helps us to focus on the process of investigation which – it must be said – is very demanding for a teacher. For example, most students will detect if the teacher is strongly identified with what he or she is presenting. If this is the case students tend to either feel that they cannot actually question such material (the teacher being in this way an implicit authority) or they react against the protective emotions behind the presentation. This reaction might take the form of loss of interest due to the hypocrisy the teacher is displaying (identification is inconsistent with openness).

Philosophical inquiry demands the creation and maintenance of a learning community in the classroom. This means making explicit the inherent difficulties in inquiry, such as identification, and encouraging students to work together with the teacher in learning about this process. In other words; be open about it, raise awareness in this regard. As individuals share their views, however, divergent opinions inevitably emerge. Realistically people will defend positions. Yet is it possible to defend oneself intelligently? This is a crucial point. Failure to approach this question with students can result in the poisoning of the atmosphere.

The tendency for most people is to defend themselves incoherently. That is, to consider an opposing point of view as a threat (another aspect of identification). An alternative to this is what David Bohm referred to as always remaining open to evidence that our assumptions may be incorrect. Often this is not easy. However, such an approach is surely impossible if the teacher is not already in the process of "walking the talk", as the Native Americans say. In other words, actively exploring these insights in their own lives.

Offering educational courses to the general public is a constant reminder that many people seem to be looking for a philosophical focus that allows them to discover for themselves. The class continues...

Paul Herder, March 1996



*An old Eucalypt tree
in Ojai, California,
April 1996*

This newsletter was written in collaboration with Nick Short and Jurgen Brandt, compiled and edited by Jurgen and printed by TYPOAtelier Gerhard Brandt in Frankfurt. Photographs were taken by me unless stated otherwise. The Education Section of the newsletter was compiled and edited by Nick Short. The editor of The First Step requires to remain anonymous.

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:

Secretariate Friedrich Grohe
Chalet Solitude
CH-1838 Rougemont
Switzerland
Phone: (41)-29-4 94 46
Fax: (41)-29-4 87 62

This newsletter is printed on chlorine free paper.