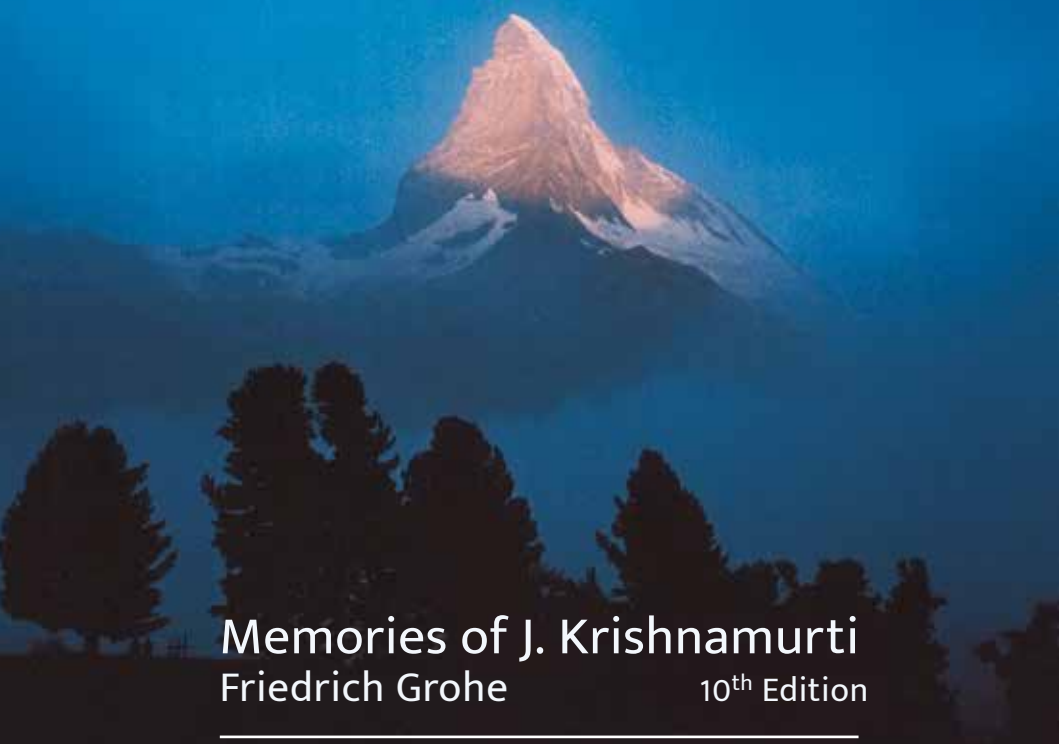


The Beauty of the Mountain

高山之美



Memories of J. Krishnamurti
Friedrich Grohe

10th Edition

J·克里希那穆提回忆录
Friedrich Grohe 著
第十版

Cover: The famous Matterhorn, one of the many mountains I climbed, viewed from Riffelalp, above Zermatt, Switzerland

封面照片: 著名的马特洪峰 (Matterhorn), 我攀登过的高山之一, 于瑞士 Zermatt 小镇之上的 Riffelalp 取景

Comments regarding previous editions:

历版书评:

There emerges from it an engaging and intimate portrait of Krishnaji which will be very helpful and interesting to those who did not have the privilege of knowing him. And for those who did, it gives little cameos that serve to remind one of the human characteristics of the extraordinary man who gave us those invaluable teachings.

书中呈现了一幅对克里希那吉 (译注: 对克的敬称) 引人入胜而又亲密无间的描绘, 对于那些无缘结识他的人来说, 本书将会是颇有助益、生动有趣的。而对于那些认识他的人来说, 本书则汇集了众多短小精悍的精彩片段, 重现了这位非凡人物身上点滴的人性光辉, 以及他留给世人的那些珍贵无价的教诲。

*Stuart Holroyd, author of Krishnamurti –
The Man, the Mystery and the Message*

Stuart Holroyd, 《克里希那穆提——其人、其奥秘、其讯息》
(Krishnamurti – The Man, the Mystery and the Message) 一书的作者

I liked your memoir immensely and feel you really conveyed something of the intimate and loving feeling for life and for the art of living that made up being with K.

我非常喜爱你的回忆录, 觉得你着实传达出了: 和克相处时, 他身上展现出的那份对于生命、对于生活这门艺术的深挚热爱。

*Dr. David Shainberg, whose discussions with
Krishnamurti and David Bohm are available on DVD
and in the book The Transformation of Man*

David Shainberg 博士, 他与克里希那穆提和
David Bohm 的数次讨论收录在 DVD 以及《人类的转变》
(The Transformation of Man) 一书中

I was much taken with your beautiful photography – so sensitively and meditatively composed. I, too, found Krishnamurti, as you put it, “actually a very shy person.” Perhaps there is an operational link between that trait and freedom from self-bondage.

我被你美丽的摄影作品深深吸引——它们的视角是如此敏锐，构图也有着冥想般的意境。如你所说，我也发现克里希那穆提是“一个实际上非常害羞的人”。也许这项特质与摆脱自我束缚之间存在着某种有机联系。

*Dr. Allan W. Anderson, whose dialogues
with Krishnamurti are available
on DVD and in the book
A Wholly Different Way of Living*

Allan W. Anderson 博士，
他与克里希那穆提的数次对谈收录在 DVD
以及《一种截然不同的生活方式》
(A Wholly Different Way of Living) 一书中

This is really a very special book, that collects so many different aspects of K, both personal and philosophical, so unobtrusively - like a wonderful walk through changing landscapes. It is a subtle feat to go so deep while seeming to float on the surface of things.

这是一本非常特别的书，它采集了有关克的方方面面，包括个人的和哲学的；书中尤为低调地描述，让人仿佛漫步在不断变化的风景之中。这是一项微妙的壮举，它看似轻描淡写，其实讲得深入浅出，淋漓尽致。

Gini Alhadeff, journalist and author in New York

Gini Alhadeff, 纽约记者兼作家

I think your memoir conveys the human side of K better than anything else I have read ... The sense of humour, the spontaneity, the practical and observant sides of his character ... and his gift for friendship and affection, all come through to make him less of the daunting impersonal “Speaker” and more of a flesh and blood man. I love the anecdotes about K’s relationships with animals and birds – his great and singular love of them – which I find especially affecting. I am

glad you included the two statements about the Schools, which are so clear and inspiring.

我读到的其他作品所无法企及的一点是,我认为你的回忆录展现出了克常人的一面.....他性格中那份幽默感,那份自发性,那份务实而又敏锐的观察力.....还有他友好仁爱的天性,统统涌现了出来,使他不那么像一个令人望而却步、不带个人色彩的“讲话者”了,而更像是一个有血有肉的人。我特别喜爱书中克与动物和小鸟之间关系的轶事——克对它们那份独特的热爱——我觉得那尤为感人。我很高兴你在书中加入了有关克氏学校的两份声明,它们非常清晰,颇具启发性。

*Harry Eyres, journalist with the
Financial Times in London*

Harry Eyres, 《伦敦金融时报》记者

... when I lived with him I noted keenly that his intellect was like a tool which he would use intensively and then put aside in the midst of normal daily life; and that his normal presence was like that of an extremely alert child, responsive, full of wonder and affection. For this reason I think a book like yours is extremely important, since it stands as a witness to K's extraordinary humanity, which few people were privileged to see, and which indeed exemplifies what he talked about. It always seemed unfortunate to me that his public persona was so austere.

.....在与克共同生活期间,我尤其注意到,他的思考就像是一个工具,他会在日常生活中集中使用它,然后将其搁置一边;而平时他就像是一个极度警觉的孩子,反应灵敏,充满了好奇心和友爱。出于这个原因,我认为你这样的一本书就显得极为重要了,因为它见证了克超凡脱俗的人性的一面,很少有人能有幸见到这一点,而这恰恰是他所讲述内容的直接体现。他的公众形象显得如此严厉,这一点我一直感到惋惜。

*Bill Quinn, who lived in Ojai and knew K
from the 1940s onwards*

Bill Quinn, 居住在欧亥,自1940年代起即与克相识

During his lifetime Krishnamurti would often ask people who worked with him, "How will you convey the perfume of the teachings when K has gone?" ... One of the values of *The Beauty of the Mountain* is its simple conveyance of that

perfume or flavour. It is an unpretentious account ... by turns touching and humorous, and the author manages, despite his deep appreciation of Krishnamurti's rare qualities, to avoid the excesses of hero-worship or cult creation.

克里希那穆提生前经常问和他一起工作的人：“等克不在了，你们要如何传达教诲的芬芳？”《高山之美》的价值之一就在于它简洁地传递出了那股芬芳或是香气。书中的讲述朴实无华.....不但感人而且诙谐幽默；作者避免了过度的英雄崇拜和偶像树立，尽管他极为欣赏克里希那穆提那罕有的人格魅力。

*Mary Cadogan, Trustee of
Krishnamurti Foundation Trust Ltd*

Mary Cadogan, 克里希那穆提信托基金会理事

I appreciate the interesting and simple clear descriptions, in which you convey some touching and more personal aspects of Krishnamurti's life: his humour, his timidity with strangers, his willingness to wash the dishes, his enjoyment of sports, his intense interest that encompassed every aspect of life – the speed and mechanism of an airport shuttle as well as the immensity of the mountains – and most of all his constant declaration that he was “nobody”. And of course you convey that he actually lived the Teachings. ... In fact his life is not as remote and inaccessible to the lay person as one would imagine. Your memoirs shine a little light on a part of Krishnamurti that I did not know before.

我很欣赏那些生动有趣和简洁清晰的描述，你从中传达了克里希那穆提在生活中感人又颇具个人特色的一面：他的幽默，他见到陌生人时的羞赧，他乐于洗盘子，他爱好体育运动，他浓厚的兴趣涵盖了生活的方方面面——从机场巴士的速度和机械原理，到群山的广袤——尤其值得一提的是，他一直声称自己是“不重要的”。当然你也说明了他确实践行着教诲。.....实际上他的生活并不像人们想象得那样遥不可及。你的回忆录让我了解到我以前所不知道的克里希那穆提的另一面。

*Mary-Ann Ridgway, former Brockwood student
and former head of Inwoods Small School at Brockwood*

Mary-Ann Ridgway, 前布洛克伍德学生，前任布洛克伍德
Inwoods 小学校校长

Your book, besides its exquisite photographs, gives the reader some wonderful glimpses into a side of Krishnamurti that we do not know merely from reading his books, or watching video-recordings of his talks. Those of us who only knew him primarily that way (I only heard him speak once in the Oak Grove) are enriched by biographies and memoirs such as yours. I especially like K's qualities of naturalness, passion, and humor, which come through so vividly in your account. Having said that, for me the strongest feature is that your book, while clearly full of warmth, admiration, and genuine love, is not marred by sentimentality and hero-worship. Too often, material written by those close to a great person reveals a fascination with the teacher, rather than with their teachings. They reveal being drawn to the flame, rather than to that which the flame illuminates. By contrast, your writing and photography point us to ourselves and the world, and each anecdote has K's teachings intrinsically embedded within it. This successfully undercuts the book's capacity to contribute to the development of a cult of personality (such an easy pitfall), and opens up the reader (via the personal, because that is essential) to that which transcends any person or personality.

你的书,除了精美的照片外,也让读者有幸领略到克里希那穆提不为人所熟知的一面,而仅仅通过阅读他的书籍或观看他讲话的录像是无法了解到这些的。许多以那些方式接触到他的人(我本人只在橡树林 Oak Grove 听过他的一次讲话)便能借助诸如你写的这本回忆录和其他传记作品来丰富视角。我特别欣赏你对克性格中的天然、热情和幽默这些品质的描述,写得如此生动逼真。此外在我看来,你的书最难能可贵的一点是,虽然字里行间中洋溢着一股暖流、钦佩之情和真挚的爱,但却没有过分渲染或者英雄崇拜的痕迹。很多时候,那些与伟人关系密切的人所写的文字往往表现出对老师的迷恋,而不是对其教诲的孜孜以求。如此表明他们都被火焰所吸引,而不是火焰所照亮的东西。相比之下,你的讲述和摄影作品则将我们指向了我们自身以及这个世界,而每一段轶事本身都蕴含着克的教诲。如此一来,不仅使本书免于落入个人崇拜这一陷阱,而且通过对他本人的描述(因为那是至关重要的)让读者有机会触及到那超越个人或个人品质的境界。

*Dr. Hillary Rodrigues, professor of Religious Studies
at the University of Lethbridge in Canada
and author of the book Krishnamurti's Insight*

Hillary Rodrigues 博士, 加拿大 Lethbridge 大学宗教研究教授,
《克里希那穆提的洞见》(Krishnamurti's Insight) 一书的作者

Reading *The Beauty of the Mountain* gives me a strong feeling of the warmth and affection of Krishnamurti with all the urgency of change needed in the way one is living. ... Thank you once again for bringing out the book, one of the most elegant gifts to introduce Krishnamurti and kindle enquiry in readers.

阅读《高山之美》，让我深深地感受到克里希那穆提身上传递的那份热诚与友爱，以及人类的生活方式需要有所变革的紧迫感。……再次感谢你撰写了这样一本书，它是介绍克里希那穆提和点燃读者进一步探究的最优雅的馈赠之一。

Murali N. Sambasankaran
Krishnamurti Study Centre, Valley School, Bangalore

Murali N. Sambasankaran, 克里希那穆提学习中心,
位于印度班加罗尔的“山谷学校”(Valley School)

The Beauty of the Mountain

高山之美

Memories of J. Krishnamurti

J. 克里希那穆提回忆录

Friedrich Grohe

Friedrich Grohe 著

Including the following quotations from Krishnamurti:

‘Shall I talk about your teachings?’

‘Brockwood Today and in the Future’

‘The Intent of the Schools’

‘The setting sun had transformed everything’

‘Relationship with nature’

‘Indifference and understanding’

‘An idea put together by thought’

‘Education for the very young’

‘An extraordinary space in the mind’

‘It is our earth, not yours or mine’

‘The Core of K’s Teaching’

‘The Study Centres’

‘*Krishnamurti’s Notebook* – A Book Review’

‘The conditioning of man’

本书包含以下克里希那穆提的经典语录：

- “我能谈论您的教导吗？”
- “布洛克伍德 (Brockwood) 的今天和未来”
- “克氏学校的宗旨”
- “西下的夕阳改变了万物”
- “人与自然的关系”
- “泰然处之与理解”
- “思想所制造的概念”
- “孩提时代的教育”
- “心中非凡的空间”
- “地球不是你的或我的，它是我们大家的”
- “克氏教诲的核心”
- “克氏学习中心”
- “为《克里希那穆提笔记》所作的书评”
- “人类的局限”

©1991 and 2022 Friedrich Grohe
Tenth Edition

© 1991 & 2022 Friedrich Grohe

第十版

Photographs by Friedrich Grohe unless stated otherwise

除非另有说明, 书中的照片均为 Friedrich Grohe 所拍摄

www.fgrohephotos.com · www.friedrichgrohe.com · fgrohe1@gmail.com

Design: BRANDT MEDIADesign · Euskirchen · Germany

All Krishnamurti extracts are © Krishnamurti Foundation Trust Ltd, except for those from *On Living and Dying*, which are © Krishnamurti Foundation Trust Ltd and Krishnamurti Foundation of America.

除《生与死》(On Living and Dying) 的部分摘录版权为 © 克里希那穆提信托基金会版权和克里希那穆提美国基金会共有外, 本书所摘录的克里希那穆提语录均为 © 克里希那穆提信托基金会版权所有。

ISBN 978-1-934989-85-2 (only from the print-version)

KRISHNAMURTI FOUNDATIONS

各克里希那穆提基金会

Krishnamurti Foundation Trust Ltd

克里希那穆提信托基金会 (英国)

Brockwood Park, Bramdean, Hampshire SO24 0LQ, England

Tel: [44] (0)1962 771 525

info@kfoundation.org · www.kfoundation.org

Krishnamurti Foundation of America

克里希那穆提美国基金会

P.O. Box 1560, Ojai, California 93024, USA

Tel: [1] (805) 646 2726

kfa@kfa.org · www.kfa.org

Krishnamurti Foundation India

克里希那穆提印度基金会

Vasanta Vihar, 124 Greenways Road, RA Puram, Chennai 600 028, India

Tel: [91] 44 2 493 7803

info@kfionline.org · www.kfionline.org

Fundación Krishnamurti Latinoamericana

克里希那穆提拉丁美洲基金会

Turó de la Penya 30, 08440 Cardedeu, Spain

fkla@fkla.org · www.fkla.org

Additional Websites

补充网址

www.jkrishnamurti.org · www.kinfonet.org

C ONTENTS

Acknowledgements	xiv
Dear Reader	xvi
K: 'Shall I talk about your teachings?'	xviii
Introduction	xxii
K: 'Brockwood Today and in the Future'	xxvi
First Meetings with Krishnamurti	1
Visit to Buchillon	23
Ojai	31
K: 'The Intent of the Schools'	36
Brockwood Park	49
K: 'The setting sun had transformed everything'	68
K: 'Relationship with nature'	70
Saanen, Schönried and Rougemont	88
Last Journeys to India	107
K: 'Indifference and understanding'	108
K: 'An idea put together by thought'	115
K: 'Education for the very young'	141
Return to Ojai	147
K: 'An extraordinary space in the mind'	153
Postscript	158
K: 'It is our earth, not yours or mine'	164
Appendix 1 – K: 'The Core of K's Teaching'	168
Appendix 2 – K: 'The Study Centres'	172
Appendix 3 – K: 'K's Notebook – A Book Review'	179
Index of names	190
Books written by Krishnamurti	191
Some other 'memories of Krishnamurti'	193
K: 'The conditioning of man'	197

目录

鸣谢	xiv
致读者	xvi
克:“我能谈论您的教导吗?”	xxii
引言	xxii
克:“布洛克伍德 (Brockwood) 的今天和未来”	xxvi
初遇克里希那穆提	1
拜访瑞士 Buchillon	23
欧亥 (Ojai)	31
克:“克氏学校的宗旨”	36
布洛克伍德公园 (Brockwood Park)	49
克:“西下的夕阳改变了万物”	68
克:“人与自然的关系”	70
瑞士 Saanen, Schönried 和 Rougemont	88
最后的印度之旅	107
克:“泰然处之与理解”	108
克:“思想所制造的概念”	115
克:“孩提时代的教育”	141
回到欧亥	147
克:“心中非凡的空间”	153
后记	158
克:“地球不是你的或我的, 它是我们大家的”	164
附录 1 – 克:“克氏教诲的核心”	168
附录 2 – 克:“克氏学习中心”	172
附录 3 – 克:“为《克里希那穆提笔记》所作的书评”	179
人名索引	190
J. 克里希那穆提所著的书籍	191
其他的克里希那穆提回忆录	193
克:“人类的局限”	197

ACKNOWLEDGEMENTS

鸣谢

I would like to thank Krishnamurti Foundation Trust Ltd and Krishnamurti Foundation of America for permission to publish material by and about Krishnamurti.

我要感谢克里希那穆提信托基金会和克里希那穆提美国基金会, 经由他们的允许, 我才得以出版克里希那穆提本人的部分资料和关于他的一些故事。

An earlier version of the chapter Last Journeys to India was written as a contribution to Mary Lutyens's book *The Open Door*. It also appeared in Evelyn Blau's *Krishnamurti: 100 Years*.

“最后的印度之旅”这一章节的早期版本是为 Mary Lutyens 的《敞开的大门》(*The Open Door*) 一书所写的。它也出现在了 Evelyn Blau 的《克里希那穆提画传》(*Krishnamurti: 100 Years*) 一书中。

Many friends helped in numerous ways with this labour of love and I thank them all. I am particularly grateful to the following for their input and assistance. Michael Krohnen, who translated most of the original German manuscript into English and who, because of his long acquaintance with Krishnamurti, was very helpful in working out ideas for the book. The late Mary Cadogan and the late Mary Lutyens. Nick Short, who edited the first edition; Claudia Herr, who edited subsequent editions; and Jürgen Brandt, who liaised with the designer and printers over successive editions.

撰写本书是我由衷热爱的事, 期间很多朋友以各种方式向我提供了帮助, 在此我要感谢他们所有人。我还要特别感谢以下这些朋友的付出与帮助。感谢 Michael Krohnen, 他将大部分的原版德语手稿翻译成了英文, 并且由于他和克里希那穆提相识许久, 故而为本书提供了很多有益的想法。感谢已故的 Mary Cadogan 和已故的 Mary Lutyens。感谢 Nick Short, 他编辑了本书的第一版; 感谢 Claudia Herr, 她编辑了本书的后续版本; 还要感谢 Jürgen Brandt, 他为本书的各个版本相继联系了装帧设计师和印刷商。

A note on the Chinese-language translation: Zhou Hao and Sue kindly took on the initial translation work, which was later revised and updated by Lujing Sydenham, incorporating the new English editions.

中文译本是由周豪和 Sue 倾力完成初稿翻译, 然后再由 Lujing Sydenham 完成翻译审校和内容更新, 当前译本涵盖了英文原著的最新版本。特此致以我最真诚的感谢!

致读者

This book came about because Krishnamurti asked the people who were working with him, the trustees for example, if we could convey the perfume of what it was like to be around him. At the same time, he didn't want us to be occupied with his personality but rather to use our energy to find out about ourselves. There are also comments and quotations by Krishnamurti included here that are not generally found elsewhere, in particular 'Brockwood Today and in the Future' and 'The Intent of the Schools', two statements that made me want to support this radical kind of education. They may be interesting and perhaps helpful for readers, and to collect them in a book was another incentive for me to write.

本书之所以能够面世, 是因为克里希那穆提曾经问过那些与他共事的人, 比如他问基金会的理事们, 能否传达出生活在他周围是一种怎样的芬芳。与此同时, 他并不希望我们一直关注于他的人格魅力, 而是让我们动用自身的能量来探究我们自己。本书还包含了一些通常在别处难得一见的克的评论和语录, 特别是“布洛克伍德的今天和未来”和“克氏学校的宗旨”, 正是这两篇声明促使我想要支持这种颇具颠覆性的教育。这些篇章对读者而言或许会是有趣和有所裨益的, 而希望将它们整合到一本书中, 也是我写书的另一个动力。

A friend once asked me what had touched me most about the teachings. After some reflection I realized it was something Krishnamurti had said during a public talk and also in one of the discussions with David Bohm¹ included in *The Ending of Time*. It was: *Love has no cause*. When



*View of the Rübli,
Videmanette, in
Rougemont, Switzerland*

Rübli 顶峰风光,
Videmanette 山群, 拍摄于
瑞士 Rougemont

people now ask me what Krishnamurti was like as a person, my first reply is that he was full of love and affection. It is clear to me that he lived what he was talking about. He was incredibly attentive and considerate and of course radically insightful. But I'm wary of reducing it, which is why I am including here virtually everything I remember – so one can get a general impression without (hopefully) my circumscribing it.

一位朋友曾经问我, 克的教诲中最触动我的是什么。我仔细想了一下, 发现那是克在一次公开讲话中说过的一句话, 这句话也出现在克与 David Bohm¹ 的一次讨论中, 并收录在《超越时

1 David Bohm was one of the most significant theoretical physicists of the 20th century. He was strongly interested in philosophy and neuropsychology, and had many recorded dialogues with Krishnamurti. In 1968 he became a founding trustee of Krishnamurti Foundation Trust Ltd (KFT) and Brockwood Park School in England. He died in 1992.

1 David Bohm 是 20 世纪最重要的理论物理学家之一。他对哲学和神经心理学有着浓厚的兴趣, 并与克里希那穆提进行了多次对话, 经由录制保存。1968 年, 他成为克里希那穆提信托基金会 (KFT) 以及英国布洛克伍德公园学校 (Brockwood Park School) 的创始理事。他于 1992 年去世。

空》(The Ending of Time)一书中。那就是:爱是没有原因的。现在当人们问我,克里希那穆提是怎样的一个人,我首先会说他充满了爱与关怀。有一点对我来说是毋庸置疑的,他在践行着自己的教诲。他有着令人难以置信的注意力,十分体谅周围的人,当然了,还有着惊人的洞察力。在本书中我尽可能小心地避免缺漏,为此我几乎涵盖了自己记得的所有事情,由此读者便可以获得一个总体的印象,同时不会被我的描述所局限,至少我希望如此。

The following excerpt from the book *Questions and Answers* led to the title *The Beauty of the Mountain*. It begins with a question that I could see myself asking Krishnamurti.

以下的摘录来自于《问与答》(Questions and Answers)一书,正是这段对话引出了本书的标题《高山之美》(The Beauty of the Mountain)。这段对话是从一个问题开始的,我能想见自己也会问克里希那穆提同样的问题。

Shall I talk about your teachings?

我能谈论您的教导吗?

QUESTION: I have understood the things we have talked over during these meetings, even if only intellectually. I feel they are true in a deep sense. Now when I go back to my country shall I talk about your teachings with friends? Or since I am still a fragmented human being will I only produce more confusion and mischief by talking about them?

问题:我已经理解了这几次会面中我们所讨论的内容,尽管那可能只是一种智力上的理解。我觉得从深层的意义上来讲,它们

是正确的。那么, 当我回到自己的国家时, 我能和朋友们谈论您的教导吗? 还是说, 由于我仍旧是一个支离破碎的人, 因此谈论这些只会带来更多的困惑和危害?

KRISHNAMURTI: All the religious preachings of the priests, the gurus, are promulgated by fragmented human beings. Though they say, “We are high up,” they are still fragmented human beings. And the questioner says: I have understood what you have said somewhat, partially, not completely; I am not a transformed human being. I understand, and I want to tell others what I have understood. I do not say I have understood the whole, I have understood a part. I know it is fragmented, I know it is not complete, I am not interpreting the teachings, I am just informing you what I have understood. Well, what is wrong with that? But if you say: “I have grasped the whole completely and I am telling you” then you become an authority, the interpreter; such a person is a danger, he corrupts other people. But if I have seen something which is true I am not deceived by it; it is true and in that there is a certain affection, love, compassion; I feel that very strongly – then naturally I cannot help but go out to others; it would be silly to say I will not. But I warn my friends, I say, “Look, be careful, do not put me on a pedestal.” The speaker is not on a pedestal. This pedestal, this platform, is only for convenience; it does not give him any authority whatsoever. But as the world is, human beings are tied to something or other – to a belief, to a person, to an idea, to an illusion, to a dogma – so they are corrupt; and the corrupt speak and we, being also somewhat corrupt, join the crowd.

克里希那穆提: 所有牧师和古鲁的宗教布道, 都是由支离破碎的人来宣传散播的。虽然他们说, “我们的境界很高”, 但他们仍旧是支离破碎的人。而这位提问者说: 我多多少少明白了你所说的东西, 但只是部分理解, 没有全部理解; 我并不是一个“转变了的人”。我明白了一些东西, 我想将这些东西告诉别人。我并没有说我理解了全部, 我只理解了一部分。我知道这

种理解是片面的,我知道它是不完整的,我并没有在诠释这些教导,我只是将我所理解的东西传达给你。这样的话,有什么不对吗?相反如果你说,“我已经完全理解了所有的东西,现在我要来告诉你了”,那么,你就成了一个权威,一个诠释者;这样的人是危险的,他会腐化其他人。然而,如果我看到了某些真实的东西,我并没有看错;它是真实的,这其中就有一定的关怀,有爱与慈悲;我非常强烈地感受到了它,于是很自然的,我会情不自禁地去找别人分享,傻瓜才会说“我不会去分享”。但是我会告诫我的朋友,我会说:“注意喔,你们要小心,不要将我抬上高台。”讲话者(译注:克有时会这样称呼自己)并没有坐在高台上。这个讲坛、这个讲台只是为了讲话方便而设置的,它并不能赋予讲话者任何的权威。但是就这个世界的现状来讲,人们总是依附于这样那样的东西:依附于某种信仰、某个人,依附于某种理念、幻想和教条,于是他们便腐化了;那些腐化的人发表讲话,而我们,这些同样有点腐化的人便加入了他们的队伍。

Seeing the beauty of these hills, the river, the extraordinary tranquility of a fresh morning, the shape of the mountains, the valleys, the shadows, how everything is in proportion, seeing all that, will you not write to your friend, saying, “Come over here, look at this”? You are not concerned about yourself but only about the beauty of the mountain.

你看到了这些山丘与河流的美丽,清晨那非凡动人的宁静,以及山峦、山谷和阴影的轮廓,这一切处于如此完美的和谐之中;当你看到这些,你难道不会写信给你的朋友说,“快到这里来,看看这一切吧”?此时,你关心的不再是你自己,而只有那高山之美。

Questions and Answers, pp. 63–64
3rd question & answer meeting, Saanen, July 1980
© 1982 Krishnamurti Foundation Trust Ltd

选自《问与答》(Questions and Answers), 页码: 63–64
1980年7月, 萨能第三次公开问答会
© 1982 克里希那穆提信托基金会

In these recollections I would like to share with my friends, and whoever else may be interested, *the beauty of the mountain*.

回顾往事, 我想要做的, 就是和我的朋友们以及所有可能对此感兴趣的人, 分享那高山之美。

Friedrich Grohe,
Rougemont, Switzerland

Friedrich Grohe (作者)
写于瑞士 Rougemont

INTRODUCTION

引言

Over a period of more than seventy years Krishnamurti (K) gave thousands of public talks and discussions in many countries, but he never spoke a word too many. He was a genius of observation and of first-hand investigation into human consciousness. His speech was precise and clear and his appearance slim and well cared for. He was rather reserved, or, as he sometimes remarked, somewhat shy. Yet he would give his whole attention to whoever addressed him, taking an interest in all aspects and details. His love of life meant that anyone could approach him.

在超过七十年的时间里, 克里希那穆提 (克) 在多个国家进行了数千场的公开讲话和讨论, 但他从来不说多余的话。他具有观察的天赋, 能够直接探究人类的意识。克的讲话精准而清晰, 他外形纤细修长, 并且得到了悉心打理。他是一个相当含蓄的人, 或者就像他有时所说的那样, 他有点点害羞。然而, 他会全神贯注于每一个和他谈话的人, 对所谈到的方方面面和细节都饶有兴趣。他对生命的热爱使得任何人都可以接近他。

From 1983, when I first made K's acquaintance, I was in regular contact with him, accompanying him on many of his walks and travelling with him on his last journey to India; we would meet at Brockwood Park in England, Saanen in Switzerland, and Ojai in California. At Brockwood he arranged for me to have a room in the west wing, that part of the school complex where, since Brockwood's founding in 1969, he himself lived for three to four months each year.

我于 1983 年初次结识克, 自那以后, 我与他经常接触, 我曾多次和他一起散步, 并且陪他进行了他最后一次的印度之旅; 在英国, 我们会在布洛克伍德公园 (Brockwood Park) 会面; 在瑞士, 我们会在萨能 (Saanen) 碰面; 在加利福尼亚, 我们则在欧亥 (Ojai) 碰头。他在布洛克伍德为我安排了西翼的一个房间, 西翼是学校综合楼的一部分, 自布洛克伍德 1969 年建校以来, 克每年都会在那里居住三到四个月。

K had been working during the first half of the 1980s to establish an adult study centre at Brockwood. He made a statement in 1983 titled 'Brockwood Today and in the Future', about the significance of Brockwood and the role of KFT in caring for it. In 1984 Mary Cadogan² gave me a copy of the statement. In my eyes Brockwood was, and still is, a central part of K's legacy, and so, being further moved by what he had said, I offered to help with the study centre's funding. This allowed KFT to proceed with the project. K later told me, *Never give your capital away*; to which I replied, "Some has gone, but there is enough left to live on."

1980 年代上半叶, 克一直致力于在布洛克伍德建立一个成人学习中心。他在 1983 年发表了一份声明, 名为“布洛克伍德的今天和未来”, 讲述了布洛克伍德存在的意义, 以及克里希那穆

2 Mary Cadogan had been working for the BBC when, in 1958, she began her long association with K. She authored several books and in 2009 received an Honorary Doctor of Letters from Lancaster University, in part for her work with K. She was a KFT trustee from the beginning and until her death in 2014 at the age of 86.

2 Mary Cadogan 一直为英国广播公司 BBC 工作, 自 1958 年起, 她与克建立了长久的友谊和联系。她撰写过好几本书, 并于 2009 年获得英国 Lancaster 大学的荣誉文学博士学位, 部分是为了表彰她为克所做的工作。她自克里希那穆提信托基金会 (KFT) 创立之初即为理事, 直至 2014 年逝世, 享年 86 岁。



Trees in bloom, with the water tower behind them, at Brockwood Park

花朵盛放的树，树的背后是水塔，拍摄于布洛克伍德公园

提信托基金会 (KFT) 在照看布洛克伍德的过程中所扮演的角色。1984 年, Mary Cadogan² 给了我一份这个声明的副本。在我看来, 布洛克伍德学校曾经是, 并且今天仍旧是克留给后人宝贵财富的核心部分; 因此, 在被克的话语更深地打动之后, 我提出要捐助这个学习中心。我的捐助让 KFT 得以将这个项目进行下去。克之后告诉我说: “永远不要把你的钱白白送出去。”对此我回答道: “一部分已经送走了, 但剩下的足够可以继续生活。”

K was involved in choosing the site, the architect and some of the materials to be used. Of greatest importance, he made several statements about the intention of the place, what should happen there and its atmosphere. Among other things, he said: *You must plan fifty years ahead.* One of the most remarkable statements on this subject appears as Appendix 2 on pg. 172.

克参与了学习中心的选址、建筑设计, 以及一些建筑材料的选择。最为重要的是, 他发表了几份声明, 讲述了这个地方的宗旨, 这里应有的活动和应有的氛围。此外, 他是这样说的: 你们的计划必须要超前五十年。有关这个主题, 他最精彩的陈述之一就在本书 172 页的附录 2 中。

Around twenty architects submitted sketches and other work for the project, and six were felt to be outstanding. Eventually Keith Critchlow was chosen, a professor of sacred architecture and sacred geometry at the Royal College of Art in London. He gave a talk at Brockwood, which both K and I attended. I felt it was quite abstract and mentioned to K that I hadn't understood much of it. He admitted the same but added that he felt Critchlow was trying to find the root of architecture.

大约有二十位建筑师递交了建筑草图和关于这个项目的其他图纸, 我们觉得其中有六位建筑师都做得很出色。最终,

Keith Critchlow 的设计被选中, 他是伦敦皇家艺术学院宗教建筑学和神圣几何学的教授。他在布洛克伍德发表了一次演讲, 克和我都参加了。我觉得他演讲的内容非常抽象, 于是对克说, 我不太理解这位教授的话。克承认他自己也不太明白, 但他补充了一点, 他觉得 Critchlow 正在尝试寻找建筑学的源头。

Construction began a few months after K's death and was completed at the end of 1987. K hadn't much liked the term 'adult study centre', expecting a better name could be found. In the end, it was left as simply 'study centre' (officially, The Krishnamurti Centre, Brockwood Park; more casually, the Centre).

建筑正式动工是在克去世几个月之后, 并于 1987 年底完工。克并不十分满意“成人学习中心”这个叫法, 他希望能够找到一个更合适的名字。最终, 它被简单地命名为“学习中心”(官方的称呼是布洛克伍德公园的“克里希那穆提中心”, 更为随意的叫法则是“中心”)。

In some ways, 'Brockwood Today and in the Future' applies to all of the Foundations in caring for the activities in their trust.

在某种程度上, “布洛克伍德的今天和未来”这份声明适用于所有的克氏基金会, 可以照此来兼顾受托从事的各项活动。

Brockwood Today and in the Future

布洛克伍德的今天和未来

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 stock 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 twenty-two 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.

布洛克伍德学校成立有十四年了。它刚开办的时候,遇到了很多困难,缺乏资金等等,而我们都为之贡献了力量,将它建设成了今天的规模。每年我们都在这里聚会,开展研讨会等各类活动,并且进行录音和录像。现在,我们已经到了一个节骨眼上,我们不仅要重新评估我们正在做的事情,同时也要让布洛克伍德变得远远不止是一所学校而已。它是整个欧洲代表克氏教诲的唯一中心,而这些教诲本质上是具有宗教精神的。虽然在过去的二十二年里,我们每年也会在萨能(瑞士)见面,在那里待上一个月或更长的时间,但布洛克伍德是克投入了更多时间和精力地方。学校目前享有很高的声誉,而 Dorothy Simmons 夫人(学校第一任校长)在背后倾注了她巨大的精力与热情。尽管财政上和心理上都遇到过重重困难,但我们都贡献了一份力量,帮助建立起了这所学校。

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.

如今,布洛克伍德必须远远超出“只是一所学校”的局限。它必须成为那些对教诲深感兴趣的人所聚集的中心,一个他们可以在此停留和学习的地方。古时候有“ashrama”,意思是静修所,人们来到“ashrama”,聚集起他们的能量,去凝思与探索生命所包含的更深层的宗教意义。然而,这一类场所到了现代以后,通常都会有某个领袖、古鲁、院长或者元老,负责指挥、诠释和管辖。布洛克伍德绝不能有这样的领袖或古鲁,因为教诲本身即是真理的表达,认真的人们必须自己去发现真理。个人崇拜在这里没有任何立足之地。我们必须强调这一点。

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.

然而很不幸的是,我们的大脑是如此严重地被文化、传统和教育所局限和约束,以致于我们的能量被禁锢了。我们陷入了舒适和惯性的窠臼,因此我们在心理上变得软弱无力。为了对抗心理上的这种软弱无力,我们将自己的精力花费在追求物质和自我中心的活动上。布洛克伍德绝不能屈从于这种陈腐的传统。布洛克伍德是一个学习的地方,学习提问的艺术、探索的艺术。这个地方必须对智慧的觉醒孜孜以求,而这种智慧是伴随着慈悲与爱而来的。

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 the 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.

这里绝不能变成一个孤立排外的社区。通常来说,“社区”就意味着某个分离的、属于某教派的、封闭的地方,为了追求一些理想主义和乌托邦的东西。在这个充满了困惑、冲突和毁灭的世界上,布洛克伍德必须成为一个正直、完全诚实和智慧觉醒的地方。而这一切并不取决于任何个人或任何团体,而是取决于那里的人所具有的觉察、关注和爱。这一切都取决于那些生活在布洛克伍德的人,以及克里希那穆提基金会的理事。他们的职责就是去实现这一切。

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.

所以每一个人都必须贡献出一份力量。这不仅适用于布洛克伍德,也适用于其他的所有克里希那穆提基金会。在我看来,我们也许会忽略这些,转而埋头于各种劳神费力的工作中,陷入

各种特定的纪律中,乃至我们既没有时间也没有闲暇来深入地关注这些教诲。但没有了这种关注,基金会也就完全失去了意义。我们可以滔滔不绝地去谈论这些教诲是什么,去加以解释、诠释、比较和评价,但这样做是非常肤浅而且毫无意义的,因为我们并没有真正地去践行它们。

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 countryside. It must always be kept that way, for beauty is integrity, goodness and truth.

商讨决定布洛克伍德未来的呈现形式,这将一直是基金会理事们的责任。但布洛克伍德必须永远是一个正直之花绽放的地方。布洛克伍德是一个美丽的地方,有很多古老的参天大树,四周环绕着田野、草地、树林和宁静的乡村。我们必须要让它一直保持这个样子,因为美就是正直、良善和真理。

J. Krishnamurti

© 1983 Krishnamurti Foundation Trust Ltd

J·克里希那穆提

© 1983 克里希那穆提信托基金会

FIRST MEETINGS WITH KRISHNAMURTI

初遇克里希那穆提

It was in 1980 that I first read a book by K: *The Impossible Question*, which I couldn't put down. It was like a revelation. I realized only later that his books can't be read as novels can. And it was the strangest thing: while he appeared to be saying the opposite of what I'd learned and experienced, he also seemed – in simple, clear and overwhelming language – to be saying what I'd always vaguely felt. He suggested in the book that we ask 'impossible questions' and the impossible question that he was asking was: *Can sorrow end?*

1980 年, 我第一次读到克的书, 书的名字是《不可能的问题》(The Impossible Question), 我对这本书爱不释手。它就像是一个心灵的启示。后来我才意识到他的书不能被当作小说来读。而最奇怪的就是: 虽然他所说的好像和我学到的以及经验到的东西是截然相反的, 但他似乎也在以简单、清晰和无可辩驳的语言, 说出了我内心一直以来隐约有所感受的东西。他在那本书中建议我们去问一些“不可能的问题”, 而他所问的那个不可能的问题就是: 悲伤能够终结吗?

One of his most important statements, from his 1929 speech in Ommen, Holland, dissolving the Order of the Star in the East, is:

1929 年他在荷兰欧门 (Ommen) 解散东方世界明星社的演讲中 (译注: 克当时是该组织的首领), 有最重要的一句声明:

I maintain that truth is a pathless land ...

... I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies.

我坚持, 真理是无路之国.....

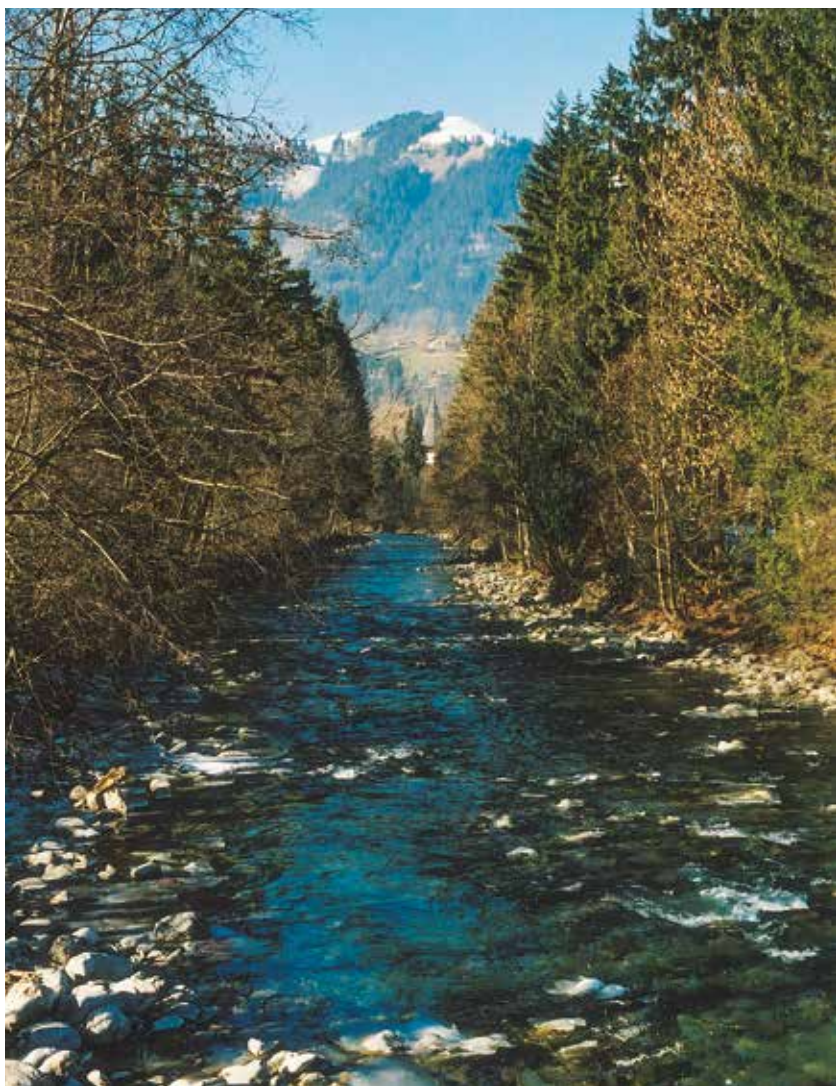
.....我只关心一件最根本的事情: 让人类得到自由。我渴望的是让人类从所有的牢笼、所有的恐惧中解脱出来, 而不是创建宗教和新的教派, 也不是创立新的理论和哲学。

This is the only statement of his that I can recall him referring to specifically. Normally he didn't refer back, nor did he quote other people.

这是我记忆中唯一的克特别提到过的陈述。通常他不会再说自己说过的话, 也从不引用他人的话语。

Soon afterwards, someone told me that, each year, K gave a series of public talks in Saanen, Switzerland. Being quite content with studying his books, I had no desire to attend them. I also lost interest in, or perhaps simply understood the right place of, philosophy, psychology, literature, religion – and art, which had once captivated me – because I suddenly felt 'this is it!' The importance of understanding oneself was now so obvious that other people's books struck me as superfluous.

不久之后, 有人告诉我, 克每年都会在瑞士萨能 (Saanen) 举行一系列公开讲话。由于研习克的书籍已经让我非常满足, 所以我并没有去参加的意愿。而对于哲学、心理学、文学、宗教和曾经一度让我痴迷的艺术, 我也都失去了兴趣, 或者说我只是清楚了它们应有的位置, 这一切都是因为我突然感觉到: “就是它了!” 自我了解的重要性此时对我来说是如此的显而易见, 以至于其他人写的书在我看来都是多余的。



The view towards Saanen, with Rodomont in the background, from the bridge over the Saane that many people would have crossed while walking to the public talks

从 Saane 河的桥上看到萨能, 背景是 Rodomont 山峰, 许多人会在步行参加公开讲话时穿过这座桥

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

那是我人生发生重大转折的时期。除了另一些事情外,我还打算退休,结束我的商业生涯。在这之前,我并没有太多时间去面对人生中那些最根本的问题;而现在,克一下子让我明白了关注核心问题的重要性,比如死亡和爱,快乐和痛苦,自由,欲望,还有恐惧。而我越是去探究这些教诲,它们就变得越发让我着迷。

I attended the public talks at Saanen for the first time in 1981, usually walking there along the high road from my apartment in the neighbouring village of Rougemont. At an hour and a half, it takes longer than the river walk, and I would arrive just in time. Others would queue all night in order to have first choice at the seating once the giant tent was opened. The preferred seating was typically the floor space directly in front of the platform where K would speak, where every square meter was highly valued. In California and India, it was generally a bit more relaxed. I was happy to listen to K while sitting on the steps just inside the side entrance to the tent, which would always be full to capacity with around 3,000 people. There, I didn't have to sit amidst the crowd and, enjoying a fresh breeze, could be protected from the heat inside and outside the tent.

1981年我第一次参加了克在瑞士萨能的系列公开讲话。我的住所位于邻近的村庄 Rougemont,通常我都会从那里出发,沿着大路步行,一个半小时以后,我会准时到达——沿着河边走会更快一点。而另一些人则会整夜排队,为的是在那个巨型帐篷

开放时,能够优先选到一个好位置。通常人们优先选择的都是正对着克讲台前的那一块地面,那里可谓是寸土寸金。而在加利福尼亚和印度,现场的情形往往会稍微宽松一些。当时我心满意足地坐在帐篷侧门入口处的台阶上,聆听克的讲话。帐篷里总是会挤满大约三千人,而我坐的那个位置可以让我不用挤在人群当中,还可以享受到清新的微风,从而免受帐篷内外的高温之苦。

Afterwards it was possible to buy books by K translated into various languages, and I was glad to fill my rucksack with them. Having done so, however, and with that first summer being so hot, on my hike back to Rougemont I would stop to cool off in the cold waters of the Grieschbach/Fenils River.

讲话过后,人们可以购买已翻译成各种语言的克氏书籍,我也会兴高采烈地买一堆书,塞满我的帆布背包。之后,我便徒步返回 Rougemont,然而那第一个夏天是如此的炎热,以至于我中途会在 Grieschbach/Fenils 河边稍作停留,用冰凉的河水让自己凉快一下。

It was overpowering to listen to K. He emanated so much energy that I felt I simply couldn't sit directly in front of him. He spoke simply and clearly, with few gestures and no rhetoric. While listening, I would forget about food and drink and the heat. Afterwards I would feel light and inspired. Later I heard K asking people what happens to them after having been to the talks. They couldn't reply, so K spoke for them: *You become more sensitive*. I still find it difficult to understand how this statement of K's can be accurate: *The vast majority is not interested in what we are talking about*. And yet, it is true.

听克讲话时,我感受到一种“排山倒海”的气势。克浑身散发出如此巨大的能量,以至于我觉得自己根本无法直接坐在他面前。他的话语简单清晰,没有太多手势,也没什么修辞。聆听他

时, 我会忘记吃喝与炎热。听完之后, 我会感到很轻松, 深受启发。后来, 我听到克问那些参加了一系列讲话的人们: 他们身上发生了些什么。人们往往无法作答, 于是克会替他们说: “你们变得更为敏感了。” 如今我依然感到难以理解, 为什么克当时会说, “绝大多数人对我们谈论的内容并不感兴趣”。然而, 事实确实如此。

During one talk, I noticed an excited young man walking between the rows of people. He came along the long side of the tent where I was and proceeded to kick over a number of electric fans. As he came nearer, he gestured for me to move out of his way and I ducked, expecting a kick, although nothing of the sort came. Muttering curses, he continued walking towards K, on the way disdainfully flicking up a lady's necklace from which hung a portrait of the guru Rajneesh, also known as Osho. Proceeding to the platform, he grabbed the microphone from in front of K and started, in German, addressing K and the crowd. "The followers of Rajneesh should get out, they are not wanted here." Turning directly to K, he asked, "Am I not right, Mr. Krishnamurti? Don't you think so too?" The man appeared extremely agitated, even dangerous. Some of the people in the front row had jumped to their feet and one huge man, who resembled a wrestler, seemed to be on the point of throwing himself upon him. An atmosphere of violence flared up and an uproar followed. But just then K intervened, saying: *Don't touch him!* Apparently the intruder liked that, repeating, "Don't touch him, don't touch him." K nodded at him; the man finally calmed down, mumbled a few more words, and left the tent. K went on talking as if nothing had happened.

在一次讲话中, 我注意到有一个情绪激动的年轻人在一排排的听众间走动。当时我坐在帐篷较宽的那一侧, 他从那侧一路走过来, 踢翻了好几台电风扇。当他走到我身边时, 他示意我, 让我不要挡他的路, 于是我赶紧躲开, 我还以为他会给我一脚, 所幸他并没有这么做。他喃喃自语, 发出咒骂的声音, 继续

朝克走去;一路上,他轻蔑地挑起了一位女士身上戴着的一条项链,项链的一头挂着古鲁拉杰尼什 (Rajneesh, 又名奥修 Osho) 的肖像。他继续走到了讲台,一把夺过摆在克面前的话筒,然后用德语开始向克和听众们说道:“拉杰尼什的追随者应该滚出去,他们不应该出现在这里。”然后他转过身直接面对克,问:“克里希那穆提先生,我说的不对吗?你不也是这么想的吗?”这个人显得极度焦躁,甚至有点危险,一些坐在前排的听众都被吓得跳了起来,其中有一个身材魁梧的人,看上去像是一名摔跤手,已经准备好了要给这个家伙点颜色看看。空气中突然燃起了暴力,人群一阵骚动。就在那时,克出面了,他说道:“不要碰他!”很显然,这个闯入者喜欢克的这句话,他也跟着说:“不要碰他,不要碰他。”克向他点了点头,这个人最终平静了下来,嘟哝了几句,便离开了帐篷。然后克继续他的讲话,仿佛什么事都没有发生过。

Another time, after a talk in Saanen as K was walking along the road to the car that was waiting for him, a tall male jogger came up beside him, looking rather disturbed or as though he wanted to annoy K. K abruptly lifted his head, and I had the impression that K's gaze was striking the man. The man staggered back.

还有一次,萨能讲话结束后,克正沿着马路走向等他的车,这时,一个身材高大的慢跑男子来到了克身边,他表现得很不安,看来似乎想要惹恼克。这时克突然抬起了头,在我的印象中,当时克的眼神震慑住了那个男人。男人踉跄后退了。

It wasn't until 2011, when I handed a K book to an acquaintance from Gstaad who received the gift with scepticism, that I understood that residents in and around Saanen may have been influenced in their notion of Krishnamurti by the appearance of some of the attendees at the public talks. This acquaintance had been in her 20s when K gave his last talks at Saanen, in 1985, and all she remembered of the events were the large gatherings and some people in orange cloth-

ing – disciples sent by Rajneesh, who was claiming his message was the same as K's. Of course when K learned of Rajneesh's comparison he exclaimed: *It's exactly the contrary!* but my new friend wouldn't have known this. Instead, the orange clothing of a few, who had been going door to door distributing leaflets about Rajneesh, led her and probably others to suspect that a sect or cult was meeting in Saanen, an idea that would have horrified not only K but also most of those attending his talks.

2011 年, 我将一本克的书送给了一位来自 Gstaad (瑞土地名, 位于萨能附近) 的相识, 当时她是带着一些疑虑接受这份礼物的, 直到那时我才明白, 萨能及其周边的居民对克的想法也许受到了参与公开讲话的某些听众的打扮的影响。1985 年, 当克在萨能进行他最后的系列讲话时, 我这位朋友当时二十多岁, 而她唯一记得的就是当时聚集了一大群人, 其中一些人穿着橘色的长袍——这些人是古鲁拉杰尼什 (Rajneesh) 派来的弟子, 而拉杰尼什当时宣称他所带来的讯息和克是一样的。毫无疑问, 当克听说了拉杰尼什的这种对比时, 他抗议道: “事实恰恰相反!” 但是我这位新朋友当时并不知道这些。反而, 由于一些穿着橘色长袍的人一直在挨家挨户地分发拉杰尼什的宣传单, 这使得她——或许还有其他人——怀疑在萨能集会的是某个教派或者邪教, 如此的想法不仅会让克感到震惊, 也会让大多数的听众感到震惊。

K often spoke of the absurdity of having a guru. This didn't stop several gurus asking him to be their leader, however, which of course K refused. But later when a man came absolutely insisting, repeatedly, that K be his guru, K finally said: *Okay, I am your guru but you have to obey your guru.* After the man acquiesced, K went on: *I tell you you should never have a guru.* “But that's impossible,” said the man. To which K replied: *Then I am not your guru.* He once told me: *Si on faisait un peu de cirque, on pourrait gagner beaucoup d'argent. (If we made some circus, we could earn lots of money.)*



In Matilija Canyon, Ojai

Matilija 峡谷, 拍摄于欧亥 (美国)

克经常谈到拥有一位古鲁的荒谬。但这并不能阻止好几位古鲁前来请求克做他们的领袖,毫无疑问,克当然是拒绝了。但之后来了一个人,他一直坚持着,再三要求克做他的古鲁,最后克说了:“好吧,我是你的古鲁,但你必须要听从你的古鲁。”这个人默许之后,克继续道:“我告诉你,你永远不应该有古鲁。”“但这是不可能的。”这个人说道。克回答:“那我就不是你的古鲁了。”有一次克对我说:“Si on faisait un peu de cirque, on pourrait gagner beaucoup d'argent (法语:如果我们表演一些闹剧的话,我们可以赚很多钱)。”

There was another disruption, during one of the public talks at Ojai, when a young woman jumped onto the platform where K was sitting. He was startled but recovered immediately and told her that if she were willing to keep quiet he wouldn't mind her sitting next to him. She did indeed remain quiet, only occasionally rolling her head and grimacing. At the end of the talk, K bent towards her and said: *It is over.*

欧亥 (Ojai) 的一次公开讲话中也发生过中断,当时有位年轻的女士跳上了克坐的讲台。克吓了一跳,但马上就恢复了,他告诉那位女士,如果她愿意保持安静,他并不介意她坐在自己身旁。那位女士还真的一直保持安静,只是偶尔转转头,扮个鬼脸。讲话结束时,克转向她,对她说:“结束了。”

When I first attended the talks at Saanen, I didn't yet have contact with the Krishnamurti Foundations and Schools. I had read a statement in another book by K, *Education and the Significance of Life*, that said, in essence: If you are dissatisfied with the existing schools, why don't you start your own? This sounded perfectly reasonable and gave me the idea to start a school in Switzerland, where educators such as Piaget, Pestalozzi and Rousseau had been active. Thanks to the Krishnamurti Committee in Geneva informing me that a Brockwood teacher was about to return to her native Switzerland for the sum-

mer, I was able to contact Gisèle Balleys³. Soon afterwards she and I, together with several of her friends who were also interested in the project, began looking for a suitable building for a school. We found a very charming one at Chandolin, in the Valais. It was an old, well-preserved hotel, beautifully located with a distant view of the Matterhorn, and large enough to accommodate fifty to sixty students.

当我第一次参加克在萨能的讲话时,我尚未接触到克里希那穆提基金会和克氏学校。我在克的另一本书《教育与生活的意义》(Education and the Significance of Life)中读到过一段陈述,大意如下:如果你对现有的学校感到不满意,为什么不去开办一所你自己的学校呢?这听起来非常有道理,让我产生了一个想法——在瑞士开办一所学校,而瑞士正是皮亚杰(译注:Piaget 1896-1980 瑞士发展心理学家)、裴斯泰洛齐(Pestalozzi 1746-1827 瑞士教育家)和卢梭(Rousseau 1712-1778 日内瓦哲学家)这些教育家曾经活跃过的地方。多亏了日内瓦的克里希那穆提委员会,他们告知我说布洛克伍德的一位老师即将返回她的家乡瑞士过暑假,我才得以联系到 Gisèle Balleys³。不久之后,她和我,连同她的几个对此项目感兴趣的朋友,便开始为学校寻找一栋合适的建筑。我们在瓦莱州的一个山村 Chandolin 找到一处十分迷人的地点。那是一个古老且保存完好的旅馆,地理位置优越,可以远眺马特洪峰(Matterhorn),而且大到足以容纳五十至六十名学生。

3 Gisèle Balleys taught French for many years at Brockwood Park School. After K's death she began organizing gatherings in Saanen, which continue annually, now in Mürren, Switzerland. She has overseen the French activities of the Krishnamurti Committee in Switzerland and she has been a KFT trustee.

3 Gisèle Balleys 曾在布洛克伍德公园学校(Brockwood Park School)教授法语多年。克去世以后,她每年都会瑞士萨能(Saanen)组织有关克教诲的集会,目前集会在瑞士 Mürren 开展。她同时兼顾克里希那穆提委员会在瑞士法语区的活动,并且担任克里希那穆提信托基金会(KFT)理事。

During the 1983 Saanen talks, K heard about this project from Gisèle and asked to meet me. He said: *I want to know this man*. At least that is how I've been remembering it. However, in the summer of 2015 during the Mürren Gathering, Gisèle told me the following: After I had contacted her about starting a school in Switzerland, she came to see me in Buchillon. Upon her approach she saw me working in the little garden I'd created there, wearing a green gardening apron. Rather doubtful that this was a man who could finance a school, she later told K of her impression. And this is when he asked her: *Do you want me to talk to this gentleman?*

1983 年萨能系列讲话期间, 克从 Gisèle 那里听说了这个项目, 于是便要求见我一面。他说: “我想认识这个人。” 至少在我记忆中是这么发生的。然而, 到了 2015 年的夏天, 在瑞士 Mürren (地名) 举办的集会上, Gisèle 对我说了接下来的这个场景: 当年我与她联系了有关在瑞士开办学校的事宜之后, 她去 Buchillon (瑞土地名) 拜访我。当她走近时, 她看到我正在自创的小花园里做着园艺, 还身穿一条绿色的园艺围兜。当时她感到有些不可思议: 这难道就是要资助开办学校的人? 后来她把印象告诉了克。也就在那时, 克问她: “你想让我和这位先生谈谈吗?”

After the talks I rang Chalet Tannegg in nearby Gstaad, where he was staying, and it was agreed that we would meet there on August 1st. As I knew that K took particular care over his appearance, I went freshly shaved and well dressed. However, because the afternoons were quite hot, I had asked for a meeting in the morning, and when I arrived K was still in a simple tracksuit, for which he apologized. Even then I saw that he would enter a room quietly and gently, almost without notice.

公开讲话结束后, 我致电了木屋别墅 Tannegg, 它位于邻近的 Gstaad 小镇, 克当时就住在那里。我们约定好了 8 月 1 日在那里会面。因为我知道克特别注意自身的仪表, 所以那天我特意

刮了胡子, 穿着正装去了。不过, 考虑到夏日的午后会比较炎热, 所以我请求在早晨会面, 当我到达那里时, 克还穿着简单的运动服, 他为此表示了歉意。即便在那时, 我看到他会非常安静地轻轻走进一间房间, 几乎不会引起任何注意。

I had brought two big bouquets, one for Mary Zimbalist⁴ and one for K. Later I heard that he didn't like cut flowers, so the next year, when he was staying in Schönried, I sent an arrangement of living plants. These he appreciated.

我带去了两大束花, 一束是送给 Mary Zimbalist⁴ 的, 另一束是给克的。后来我听说克不喜欢鲜切花卉, 所以第二年, 当他住在 Schönried (瑞土地名) 时, 我安排寄送了一些盆景植物给他, 他很是喜欢。

K enjoyed speaking French and during this meeting and subsequent meetings we spoke French together. (We always addressed each other in the formal manner, using *vous*. He later told me that it took him a long time to *tutoyer*, to speak in familiar terms with someone, and I

4 Mary Zimbalist first heard of K in 1944 and began her association with him in 1965. For 21 years she was his personal secretary and travelling companion. She was a founding trustee of KFT and of Krishnamurti Foundation of America (KFA), established in California in 1969. She died in 2008 at the age of 93. Interviews with her are freely available at inthepresenceofk.org, and she wrote *In the Presence of Krishnamurti: Mary's Unfinished Book*.

4 Mary Zimbalist 在 1944 年第一次听克讲话, 并于 1965 年开始为克工作。接下来的 21 年时间, 她一直是克的私人秘书和旅行陪同。她是克里希那穆提信托基金会 (KFT) 的创始理事, 也是 1969 年在加利福尼亚成立的克里希那穆提美国基金会 (KFA) 的创始理事。她于 2008 年去世, 享年 93 岁。对她的采访可以在网站 inthepresenceofk.org 上免费获取, 她还撰写了《在克里希那穆提身边: Mary 未完成之书》(In the Presence of Krishnamurti: Mary's Unfinished Book)。

said that it was the same for me. In Mary Zimbalist's memoirs, she says it took K seven years to switch from calling her 'Mrs. Zimbalist' to 'Maria'. In his caring way, he asked me about my life. We laughed and talked about mountain climbing – I was an enthusiastic alpinist – and a variety of other things. Pointing to the panorama outside I said, "I have climbed all the peaks in sight." He in turn pointed at the forests and hills and said: *And I have been on all the paths.* When I remarked that the mountains were really far more beautiful from below than from above, he responded with a hearty Yes!

克喜欢说法语, 所以在这次以及接下来的会面中, 我们彼此都是用法语交谈的。(我们一直用“您”这种正式的方式来称呼对方。后来他告诉我说, 他得花很长时间才会改口用“你”这种熟悉的口吻和某人交谈, 而我告诉他说, 我也是一样。Mary Zimbalist 在她的回忆录中提到, 克花了七年时间才把对她的称呼从“Zimbalist夫人”改成了“Maria”。) 克关切地询问我的生活状况。我们笑着谈论了关于登山的事情——我是一个狂热的登山爱好者——还谈到其他各种事情。我指着窗外的全景说道: “我攀登了这里看得见的所有山峰。” 克接着也指向那些森林和山丘说: “我走过这里所有的山间小路。” 当我感慨到站在山下看群山远远要比在山顶上看美丽得多时, 克由衷地应答说: “是的!”

He asked me if I went up a mountain vertically or in a zigzag when ski-touring. He was impressed when I told him that I sometimes went up vertically. He mentioned that he would have liked skiing when he was younger but that he was not allowed to do it as it was considered too dangerous for him. He did, however, practice other kinds of sport. In his youth he played tennis, was an expert golfer, hiked, bicycled and swam. In his later life he would take brisk walks every day. And throughout his life he practiced yoga; in the last month of his life, his cook in India, Parameswaran, would be delighted each time he saw K doing his yoga exercises, as it confirmed he had regained some



Krishnamurti after a public talk at Brockwood Park, early 1980s

© Vibeke Hovgaard

布洛克伍德公园公开讲话结束后的克里希那穆提, 拍摄于 1980 年代初

© Vibeke Hovgaard

strength. I also mentioned that I'd often ridden a bicycle to my office at our factories. I'd hoped that some of the other employees might follow suit, but it never happened. K simply shook his head.

克问我, 上山滑雪时, 我是径直往上爬呢, 还是走“之”字形路线。当我告诉他有时候我垂直往上爬时, 他表示钦佩。他提到在他年轻的时候, 也喜欢滑雪, 但是他当时不被允许这么做, 因为考虑到滑雪对他来说太过危险了。然而, 他积极参与了其他各类运动。年轻的时候, 他打网球, 也是一名专业的高尔夫球手; 此外他还徒步旅行, 骑自行车和游泳。上了年岁后, 他每天

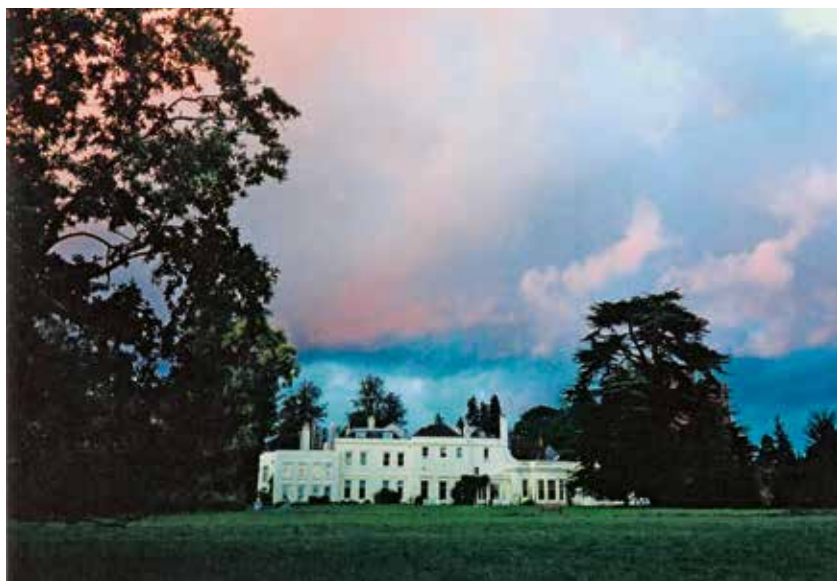
都会快步走。而且他一生都在练习瑜伽。在他生命的最后一个月里, 每当 Parameswaran (克在印度的厨师) 看到克练习瑜伽时, 都会很开心, 因为这证明克恢复了一些力气。我也提到我常常骑着自行车去我们工厂的办公室。我希望有其他员工看到后会主动效仿, 但从未有人这样做。克听了, 摇了摇头。

As a young man, K had visited Davos with some Dutch friends, and at Adelboden he lived in a mountain hut for some time. He told me he used to break the ice in the well every morning to have a wash, until he contracted bronchitis. He told me that in California he had once stayed in a hut all by himself. There had been a gramophone player there with a single record, Beethoven's Ninth Symphony. Every day he played it, until he knew every note by heart. He tended to be very receptive to music and was particularly fond of Bach, Beethoven, Mozart and other classical composers, as well as Sanskrit chanting and Indian classical music. I asked him once if he liked Chopin, thinking it might be too romantic, but he said he did. While K was staying in the hut in California, some people came and asked for the saint who was supposed to live there – he told them that the saint had just left. K had a great sense of humour, as I witnessed on many occasions.⁵

年轻的时候, 克曾经和几个荷兰朋友一起游览过瑞士小镇达沃斯 (Davos), 而到了 Adelboden (瑞士山村), 他在一个山间小屋住了一段时间。他告诉我, 那时他每天早上都会打破井里的坚冰, 提水洗漱, 直到后来感染了支气管炎。他告诉我说, 在加

5 For example, Appendix 3, on pg. 179, is a book review, both funny and profound, of Krishnamurti's *Notebook*. The review was written by K himself.

5 例如, 第 179 页的附录 3 是一篇为《克里希那穆提笔记》(Krishnamurti's *Notebook*) 所作的书评, 写得既诙谐又深刻。该书评是克自己写的。



Brockwood Park School

布洛克伍德公园学校

利福尼亚(美国),他曾经独自一人住在一个小屋里。小屋里有一台留声机和唯独一张贝多芬第九交响曲的唱片。每天他都会播放这张唱片,直到每个音符都已熟记在心。他对音乐有很好的接受性,尤其喜爱巴赫、贝多芬、莫扎特和其他古典音乐作曲家,他也喜欢梵文的唱诵和印度的古典音乐。我曾经问他是否喜欢肖邦,因为我想也许对克来说,肖邦过于浪漫了,但是克回答说肖邦他也喜欢。当克独自一人住在加利福尼亚的小屋时,一些人找到了那里,随即向克打听一位据说住在那里的圣人,克告诉他们这位圣人刚刚离开了。克非常幽默,我在许多场合都曾目睹过。⁵

When we talked about the school that some of us wanted to start in Switzerland, K was emphatic: *You know how difficult it is to start a*

school? And they always need money. "Well, I hope I'm not throwing my money out the window," I replied. K laughed heartily and added: *Before Brockwood, they had tried setting up a school in Switzerland, the Netherlands, France, Austria and Italy, but each time were unsuccessful.* Even since K's death, there have been attempts by others to start schools in Germany and other European countries; no new school has yet materialized. Some of those involved say it's because each person has his or her own idea about how things should be and, ultimately, the people cannot work together. Additionally, as time goes on such projects become more and more expensive. There have, however, been four successful new schools in India.

在谈到我们一些人想要在瑞士建立一所学校时, 克加重了语气: “你知道开办一所学校有多么困难吗? 那需要不断地投入资金。” “哎呀, 我希望我没白白把钱扔出窗户。” 我这么说道。克由衷地笑了, 他补充道: “在布洛克伍德之前, 他们曾试图在瑞士、荷兰、法国、奥地利和意大利建立一所这样的学校, 但无一例外的都失败了。” 甚至在克去世以后, 也有人几次尝试在德国和其他欧洲国家开办这样的学校, 但还没有一所新学校能最终落实。一些参与筹备工作的人说, 那是因为每个人对学校的理想模样都有各自的看法, 所以到了最后, 人们便无法协力工作了。此外, 随着时间的推移, 建学校的成本也变得越来越高了。不过, 印度是例外, 至今已经成功开办了四所新学校。

The question of how to accomplish something good through the right use of money had been occupying my mind for some time. It had become clear that social and ecological organizations are quite limited in their capacity to bring about fundamental change; political or economic measures are unlikely to prevent mankind's destruction of nature. The only possibility is a deep change in the human psyche, together with the right kind of education – the intention of the various K Schools. So when I asked K if he thought that money could do any good, his simple reply impressed me: *Someone once*

gave us some money, and with that money we bought Brockwood Park.

有段时间, 我的脑海中一直萦绕着这样一个问题: 如何正确地使用金钱来做一些有益的事情。我清楚地认识到, 社会组织和生态保护组织的力量是非常有限的, 它们无法带来根本上的改变; 政治上或经济上的措施也很难阻止人类对自然的破坏。唯有当人类的内心发生深刻的改变, 以及有了正确的教育时——这两点也正是所有克氏学校的宗旨所在——那时才会有希望。所以当我问克, 他是否认为金钱能带来任何好处时, 他简单的回答让我印象深刻: “有人曾经捐助了我们一笔钱, 而我们正是用这笔钱买下了布洛克伍德公园。”

Although K had warned me about the school project and had made it clear that, because he had enough on his plate with the existing Schools, ‘Krishnamurti’ couldn’t be used in any new school’s name, we continued with our plans.⁶ It was difficult to find teachers for the new project, and there were hardly any prospective students, but we visited Brockwood to show K what we had accomplished so far. During lunch I tried to show him some photographs of Chandolin, but he wasn’t interested in seeing them. Then he suddenly turned to Gisèle and asked her, while pointing at me: *He is the money. Would you build a school even without him?* Gisèle answered, “He isn’t only

6 Somewhat later I was amused to hear from Mark Lee that once, when K saw a new sign at Oak Grove School on which his name appeared rather prominently, he exclaimed: *The name [Krishnamurti] is too long and foreign. If I were a child, how could I tell my grandmother what school I went to?*

6 不久之后, 我从 Mark Lee 那儿听说了这样一件事, 觉得很有意思。有一次, 克看到橡树林学校 (Oak Grove School) 树立的一个新标牌, 而他的名字在上面尤为突显, 他惊呼道: “这个名字 (克里希那穆提) 太长也太陌生了。如果我还是个孩子, 我该怎么告诉我的祖母, 我上的是什么学校啊?”

the money.” And K replied: *I know. I know.* He then turned to me and asked: *Do you have the right teachers, the right students and the right parents?* The scales fell from my eyes. We had nothing of the sort and it made no sense to start a new school; there were already Schools of the Krishnamurti Foundations in England, India and the USA. These K visited regularly, investing in them a lot of time and energy. It was clear to me that it was far more important to help the existing Schools with their financial and other difficulties than to start a new one.

尽管克已经告诫过我开办学校有多么困难, 并且清楚地表示, 由于目前他名下的学校需要处理的事情已经够多了, 所以“克里希那穆提”这个名字不能再用于任何新学校的命名中了, 但我们仍然继续着我们的计划。⁶ 为这个新项目寻找老师是一件棘手的事, 而且也没有几个预备学生; 即便如此, 我们还是拜访了布洛克伍德, 想要向克展示到目前为止的项目进展。午餐期间, 我试着向克展示一些 Chandolin (瑞士地名) 的照片, 但他对此并不感兴趣。然后他突然转向 Gisèle, 一边指着我一边问她: “他就是钱。没有他的话, 你还会去建一所学校吗?” Gisèle 答道: “他不只是钱。” 克回答说: “我知道, 我知道。” 接着他转向我, 问: “你们有合适的老师, 合适的学生, 还有合适的父母吗?” 我恍然大悟。我们并没有这些东西, 所以开办一所新的学校并不合乎情理。在英国、印度和美国已经有克氏基金会的学校了, 而且克会定期走访这些学校, 投入了他大量的时间和精力。当时我就明白了: 去帮助现有的克氏学校解决财政和其他方面的困难, 远比开设一所新学校更为重要。

Besides giving public talks to thousands of people, K would speak regularly with the students, teachers and staff of the Schools and Foundations, both individually and in groups. He had an extraordinary ability to solve practical problems, taking great care with all the details. He knew exactly where the real cause of a problem lay. I told him once that he would have been an excellent manager, had he opted for a business career. He laughed.

除了向数以千计的人们作公开讲话以外,克还定期与这些学校的学生、老师和员工,以及各基金会的成员们谈话,既有个别的谈话,也有小组的会谈。克尤其擅长解决各类实际问题,他能悉心照料到所有的细节。他确切地知道一个问题的真正原因所在。我曾经告诉他,如果他选择从商,肯定会是一名出色的经理。他笑了。

This exchange occurred after I had got to know him a little better. But already during our first encounters he showed himself to be a flexible, open-minded person with a great sense of humour, a man of modesty and genuine kindness. I was very much interested in how a person with such overwhelming insight into life lived his daily life, what kind of person he was. Didn't he have worries and longings? Wasn't he ever angry, anxious or aggressive? One couldn't imagine how a human being without ego – as he was – could live in this world. Mary Zimbalist once said to me that K led a very simple life. From what I knew of him, this struck me as accurate.

以上这个交谈是我在对他更为熟悉一些之后发生的。但早在我们初次会面期间,克就已经展现出了他灵活与思想开明的一面,他极富幽默感,不但谦逊,而且真诚友善。我非常感兴趣地想要了解:这样一个对生命有着如此强大的洞察力的人,是如何过他的日常生活的?他是怎样的一个人?他难道就没有烦恼和渴望吗?他难道就从没有生气过,焦虑过,或者咄咄逼人过吗?难以想象,一个像克这样没有自我的人是如何生活在这个世界上的。Mary Zimbalist 曾经告诉我,克过着一种非常简单的生活。就我对克的了解而言,这句话说得一点没错。

Mary Lutyens⁷ in her biographies of K approached the larger question of *who* K was. While K often emphasized that *who* he was is unimportant – what is far more important is *who you are* – he also spoke powerfully about this question.⁸

Mary Lutyens⁷ 在她的克氏传记中探讨过“克是谁”这一更大的问题。而克经常强调他是谁并不重要,更重要的是“你是谁”,他对这个问题也进行过强有力的论述。⁸

7 Mary Lutyens was a young child when she first met K soon after his arrival in England. Her mother, Lady Emily Lutyens (wife of the architect Sir Edwin Lutyens) was very close to K for many years. K asked Mary to write his biography, which led to *The Years of Awakening*, *The Years of Fulfilment*, *The Open Door* and *The Life and Death of Krishnamurti*. After reading the first edition of *The Beauty of the Mountain*, she commented that K felt alive in it. She died in 1999 at the age of 90.

7 Mary Lutyens 第一次见到克是在克初次抵达英国后不久,当时她还是孩子。她的母亲 Emily Lutyens 夫人(建筑师 Edwin Lutyens 爵士的妻子)多年以来与克一直非常亲近。克请 Mary 撰写他的传记,于是《觉醒的年代》《圆满的年代》《敞开的大门》和《克里希那穆提的生与死》这一系列传记得以问世。Mary 读完了《高山之美》(*The Beauty of the Mountain*) 第一版后,她评论道:书中克被描绘得十分逼真。她于1999年去世,享年 90 岁。

8 For more on the matter, see *Krishnamurti's Notebook*, *Krishnamurti's Journal*, Mary Lutyens's biographies and the other books listed on pp. 194–196.

8 更多相关资料,请参阅《克里希那穆提笔记》(*Krishnamurti's Notebook*)、《心灵日记》(*Krishnamurti's Journal*)、Mary Lutyens 的克氏传记系列以及本书第 194–196 页所列出的其他书籍。

VISIT TO BUCHILLON

拜访瑞士Buchillon

In August 1984, on his way from Saanen to Geneva Airport, K visited me in Buchillon, the village beside Lake Geneva where I was living. We met at the beautiful courtyard of nearby Château d'Allaman, with its magnificent trees. K got into my car, while Mary Zimbalist and Dr. Parchure⁹, who were accompanying him, followed in their car. During the drive to Buchillon, we came through a forest that had been the site of a Roman necropolis. At some point, I had the sensation that there was no one sitting beside me. While I felt I might be disturbing him, I also wanted to check on him and so asked whether he was familiar with the area. He answered immediately, but I had the feeling that he'd returned from a remote place in order to do so.

1984年8月,从萨能去日内瓦机场的路上,克拜访了当时住在 Buchillon 的我, Buchillon 是日内瓦湖畔的一个村庄。我们在附近的 Allaman 城堡 (Château d'Allaman) 的庭院里碰头,那是

9 Dr. T. K. Parchure accompanied K on his travels in India from 1973 onwards in order to look after K's health. In the later years he also attended to K in Europe and the USA, and was present at K's death at Ojai in 1986. One of my early efforts to help the Foundations was to support Dr. Parchure in building up an aspect of the archives in Ojai. He died in 2021 at the age of 91.

9 T. K. Parchure 医生从 1973 年起陪同克在印度旅行,以照顾克的健康。在后来的几年中,他同样也在欧洲和美国负责照顾克的身体。1986 年克在欧亥 (Ojai) 去世时,他当时也在场。我早期赞助克氏基金会的项目之一是支持 Parchure 医生在欧亥建立部分档案馆。他于 2021 年去世,享年 91 岁。

一个美丽的庭院，环绕着雄伟的参天大树。克坐上了我的车，陪同他一起前来的 Mary Zimbalist 和 Dr. Parchure⁹ 则坐他们的车，一路跟在后面。在驶向 Buchillon 的途中，我们路过了一片森林，那里曾经是罗马大墓地的遗址。一时间，我有一种感觉：仿佛没有人坐在我身旁。虽然我意识到这么做也许会打扰到克，但我也想知道他是否安好，于是便询问他对这个区域的熟悉程度。他立即作出了回答，但是我有这样的感觉：为了答复我，他是从一个“遥远的地方”回来的。

Several people told me later that they had had similar experiences with K. Whenever he declared later *I am nobody*, I was reminded of this incident. Dr. Parchure told me that K was at home in two dimensions: our daily existence and a different dimension altogether.

后来有几个人告诉我，他们和克在一起时也有过类似的经历。之后，每当克声明“他谁也不是 (*I am nobody*)”，我都会回想起这件事。Parchure 医生告诉我，克自如于两个不同的维度：我们日常生活的维度和一个截然不同的维度。

On many occasions K remarked that he had hardly any memory of the past, and that not carrying the burden of it gave him tremendous energy. At Rishi Valley in India we once met an old man who insisted that he had known K for many years. K did not remember him and afterwards said to me: *Tout le monde connaît le singe, mais le singe ne connaît personne.* (*Everyone knows the monkey, but the monkey doesn't know anyone.*)

克曾经多次表示：他对过去几乎没有任何记忆，而没有携带过去的重负，这给了他巨大的能量。在印度的 Rishi Valley (克氏学校所在地)，我们曾经遇到过一位老人，他坚称自己已经认识克好多年了。但克却不记得他，后来克对我说：“*Tout le monde connaît le singe, mais le singe ne connaît personne* (法语：每个人都认识那只猴子，但那只猴子却不认识任何人)。”



Lake Geneva, at Buchillon, Switzerland. Once, after I had returned from a visit to Buchillon, K asked me: How was it? When I started to reply, "The lake was ...," he completed the sentence quicker than I could think: ... comme un miroir (... like a mirror).

日内瓦湖，拍摄于瑞士 Buchillon。有一次，当我结束了 Buchillon 之旅归来时，克问我：“那里怎么样？”我刚回答说：“那湖面……”克就抢在我想好之前补全了我的话：“……comme un miroir (法语：……就像镜子一般)。”

After arriving at Buchillon we went down to the lake. K stopped on the path under the trees, listened and said just one word: *Silence*. I felt he was referring not just to external silence. There was a broken branch on the path that he carefully put to one side. He had a look at the irrigation system and immediately discerned how it functioned. He recognized the monkey puzzle tree (*Araucaria araucana*) in front of the house, though it's quite exotic, and pointed out to Mary the particularly beautiful dark violet-blue petunias blooming on the balcony, which I had been tending. By the lakeside he told me how, in 1920, he and his brother had spent a holiday across the lake at

Amphion, between Thonon and Evian: the Hôtel des Princes had been uncomfortable, with too little hot water to warm themselves after a cold swim in the lake. He assumed this was the cause of his brother's tuberculosis, which led to his early death at Ojai in 1925.

抵达 Buchillon 后, 我们便向湖边走去。克在路上的一片树林旁停了下来, 他聆听着, 只说了一个字“静”。我觉得他指的不仅仅是外在的寂静。路上横着一根折断的树枝, 他小心翼翼地吧树枝移到路的一边。他看了一下农田的灌溉系统, 立刻就看出了它是如何运作的。我居住的房子门前有一棵智利南洋杉, 俗称猴谜树 (学名: *Araucaria araucana*), 虽然它的样子奇特又颇具异国情调, 但克一眼就认出了它。克还向 Mary 指了指阳台上盛开着的特别美丽的暗紫蓝色矮牵牛花, 它们是我一直照料着的。在湖边的时候, 克向我讲述了他和他弟弟是如何度过 1920 年假期的。当时他们在湖对岸的 Amphion, 位于 Thonon 和 Evian 两地之间 (皆为法国地名)。他们下榻的王子酒店 (Hôtel des Princes) 一直让人不太舒服, 因为在冰凉的湖水中游泳之后, 那里用来暖身的热水太少了。克认为这是他弟弟染上肺结核的原因, 而肺结核最终导致了他弟弟于 1925 年在欧亥英年早逝。

A year later, on his way to Saanen, K stopped for lunch at Buchillon. As he entered the dining room, he exclaimed *Huh!* and for a moment covered his eyes with one hand. There were at that time a number of strongly coloured paintings on the wall, some of them of half-naked women; during the meal he carefully regarded the one hanging in front of him. Whenever K looked at something, he did so intensely and for a long time. He told me how, before the war, in Paris, he was shown Picasso's painting *Guernica*. After looking at it for quite a while, he had asked: *What is this all about?* Goya was an artist whom K appreciated, perhaps among other reasons because of Goya's claim to have been still learning at an old age, but he felt that modern artists only increased the general confusion and division by expressing chaos,

aggressiveness and fragmentation. When I subsequently returned to Brockwood, Dorothy Simmons¹⁰ reported that K had spoken enthusiastically about his visit to the house at Buchillon.

一年以后, 在去萨能的路上, 克在 Buchillon 稍作停留, 用午餐。正当他步入餐厅时, 他惊呼一声: “啊!” 然后一时间用一只手盖住了自己的双眼。当时餐厅的墙上挂着一些色彩浓艳的绘画, 其中有一些是半裸的女性。在用餐的时候, 克仔细端详了挂在他面前的那幅画。每当克观察某样东西时, 他都会看得非常认真, 而且会观察很久。他告诉我, 战争之前, 在巴黎, 有人给他看了毕加索的画作《格尔尼卡》。他看了半晌后, 问道: “这都画了些什么呀?” 戈雅 (译注: Goya 1746-1828 西班牙画家) 是克欣赏的一位艺术家, 欣赏他的原因之一或许是: 戈雅声称自己年迈了仍在学习; 但是克觉得现代艺术家所表达的那些混乱、侵略性和分裂感只会助长人类普遍性的困惑与割裂。当我随后回到布洛克伍德, Dorothy Simmons¹⁰ 向我提到说, 克热情洋溢地谈论了他参观 Buchillon 的房子。

While at Brockwood I was invited to attend the meetings of K with the staff and students. Almost everyone would look terribly serious

10 Dorothy Simmons was a recognized sculptress and educator before helping to set up Brockwood Park School in 1969, along with her husband, Montague. She was the School's first principal and a trustee until her death in 1989. She was and still is highly regarded by many former students and staff members, and K once told me that they could establish Brockwood because of the liberal school system in England and because they had found the right person to head it.

10 Dorothy Simmons 曾是一位公认的雕塑家和教育家, 1969 年她和她的丈夫 Montague 一起帮助创立了布洛克伍德公园学校 (Brockwood Park School)。她是学校的第一任校长, 同时担当理事, 直至 1989 年去世。她至今仍然受到许多前教职员和学生们的高度评价。克曾告诉我, 他们能够建立起布洛克伍德, 一方面是由于英国自由开明的学校体系, 再者是他们找到了合适的人来领导它。

when K entered the room. He would then sit in front of the assembly and, to begin with, gaze at each person one by one. As I felt so happy to be invited, I gave him a big smile when he looked at me. Radiantly, he smiled back, in a way no one had ever done towards me before. The people in front turned around to see what was going on!

在布洛克伍德, 我受邀参加了克与教职员和学生们的会议。当克走进房间时, 几乎每个人都神情严肃。克随即会坐到人群前, 一开始, 他会逐一注视每一个人。因为我非常高兴被邀请参加会议, 所以当克看到我的时候, 我给了他一个大大的微笑。而他也回以灿烂的微笑, 以前从来没有人那样地对我笑过。前排的人纷纷转过身来, 想看看究竟发生了什么!

An exchange during one of these discussions (on 16 October 1983) I remember well, because there was so much laughter. One of the boys claimed he understood what was being said about intelligence but, nevertheless, didn't feel he was becoming more intelligent. Frustrated, he asked another student what intelligence meant to her. She evaded the question, pointing to K and simply saying she believes what he says, which made people laugh. K went on: *Let's take another thing, perhaps that will explain it.* The girl interjected, "But if he can't see that one, is he going to see? If he can't see that as intelligence, what can he see?" K laughingly told the boy: *She is insulting you!* He said it in such a generous way that everyone was very much amused.

这些讨论会之中, 有一场 (1983 年 10 月 16 日) 里面的对话让我记忆犹新, 因为那次大家都笑得太欢了。众多男孩中的一个声称他已经理解了克所讲的智慧, 然而尽管如此, 他并没有觉得自己变得更有智慧了。沮丧之余, 他问了另一位女学生: 对她而言什么是智慧。女学生回避了这个问题, 指着克说道, 她相信克所说的一切, 这引来了一大片笑声。克继续道: “让我们换个角度, 或许就可以解释清楚了。” 那个女孩插话进来: “但要是他不能明白那一点, 他还能明白什么呢? 如果他没能看出那就是



From Buchillon, Switzerland, a view over Lake Geneva towards Amphion

远眺日内瓦湖对岸的法国 Amphion, 拍摄于瑞士Buchillon



The Hôtel des Princes in Amphion, France, today; where K stayed in 1920

今日法国Amphion的王子酒店, 1920 年克曾经在这里住过

智慧的话,他还能看到什么呢?”克笑着对那个男孩说:“她好像在侮辱你嘛!”克说这话时是如此的大方自然,在场的每一个人都完全被逗乐了。

Suprabha Seshan¹¹, a long-time friend, recalls that when she was a student at Brockwood K once asked her: *Why do you want to go to university? What about this land here, isn't it all here?* On another occasion, he said to her: *Throw it all away, question everything, challenge the speaker, ask deeply What is the root of your conditioning, how were you brought up, what happened to you when you were very young, how did your parents and teachers raise you?* When she later told him that she was going to university, he asked: *Do you think you will be more intelligent after that?*

Suprabha Seshan¹¹是我相识已久的朋友,她回忆起当她还是布洛克伍德的在校学生时,克有一次问她:“为什么你想要上大学?你觉得这片土地怎么样,这里不是有你想要的一切吗?”还有一次,克对她说:“扔掉所有的包袱,质疑一切,挑战讲话者(指克自己),深入地探询这些问题——你自身局限的根源在哪里?你是如何被抚养长大的?你很小的时候,发生过什么事?你的父母和老师是如何培养教育你的?”当她后来告诉克说她将要去上大学时,克问道:“你认为读完大学以后你会变得更有智慧吗?”

11 Suprabha Seshan is an 'ecosystem gardener', ecologist, educator and writer, who for many years has helped to run the internationally renowned Gurukula Botanical Sanctuary in Kerala, India, winning the Whitley Prize in 2006. She was a Rishi Valley, Valley School and Brockwood student.

11 Suprabha Seshan 是一名“生态系统园丁”、生态学家、教育家和作家,多年来她在印度喀拉拉邦帮助经营享誉国际的“Gurukula 植物保护区”,并于2006年获得Whitley环保奖。她曾经是印度Rishi Valley学校、印度“山谷学校”(Valley School)和布洛克伍德公园学校的学生。

In May 1984 I went to Ojai for the public talks. It's sometimes claimed that 'Ojai' (pronounced O-high) means 'nest', and indeed there is a great sense of peace pervading the whole valley. Arriving from Ventura one feels it, particularly at dusk or during one of the magnificent moonlit nights that occur there. The name 'Ojai' actually comes from the Chumash word meaning 'moon'.

1984 年 5 月, 我前往欧亥参加克的公开讲话。据说“欧亥”(Ojai, 英语读作 O-high) 的意思是“鸟巢”, 而整个山谷也的确弥漫着一种无比宁静祥和的气氛。当你从 Ventura (美国加州城市) 来到这里时, 你会感受到这点, 尤其是在黄昏时分或者某个皎洁月光照耀下的夜晚, 这种感受会更为强烈。“欧亥”这个名字事实上来自于丘马什人 (美洲原住民) 的词语, 它的意思是“月亮”。

Returning regularly, K spent a great part of his life at Ojai, and it was there in 1925 that death claimed his brother, and in 1986 K himself.

克定期会回到欧亥, 在那里他度过了人生中很大一部分的时光。他的弟弟于 1925 年在欧亥去世, 而他本人也于 1986 年在那里与世长辞。

Wherever K made his home, he would invite to lunch friends and other interesting people with whom he wanted to converse.¹² This was the custom at Saanen, Madras (now Chennai), Rishi Valley, Rajghat at Varanasi on the Ganges, and Ojai. At Brockwood there

were fewer guests, because he lunched in the dining room with students and staff. Michael Krohnen¹³, who had been taught to cook by Alan Hooker¹⁴, was the chef at Ojai. In addition to preparing meals, it was Michael's informal duty during lunches to keep K up to date with the news of the world. Michael was naturally well suited to the task; also, he had a strong voice and K had become slightly deaf in his last years. On one occasion, K laughingly told me: *First the teeth, then the ears, then the eyes, and then down to earth*. Another time, during a public talk, he quoted an Italian proverb: *Everybody has to die; perhaps me, too*.

12 As Asit Chandmal, a nephew of Pupul Jayakar (see footnote 32 on pg.98) who knew K from childhood, wrote at the beginning of his book *One Thousand Suns*, K once said to him: *I wish you could travel with me, and meet the variety of people I see. Doctors, writers, scientists, artists, so-called religious men, philosophers, wives and mothers and husbands, clerks, bureaucrats and their bosses*. Asit died in 2019.

12 正如 Asit Chandmal —— Pupul Jayakar (见脚注 32, 第 98 页)的侄子, 从小就认识克——在他撰写的《一千个太阳》(One Thousand Suns) 一书的开头这样写道, 克曾经对他说: “我希望你能和我一起旅行, 认识一下我所见到的各式各样的人。他们中有医生、作家、科学家、艺术家、所谓的宗教人士、哲学家, 还有妻子、母亲和丈夫, 职员、官僚和他们的老板。”Asit 于 2019 年去世。

13 Michael Krohnen, originally from Germany, worked as chef at Oak Grove School and in various capacities for KFA. He was K's cook in Ojai for many years and is the author of *The Kitchen Chronicles: 1001 Lunches with J. Krishnamurti*. He now runs the Krishnamurti Library at Pine Cottage, K's Ojai residence.

13 Michael Krohnen 来自德国, 曾是橡树林学校 (Oak Grove School) 的主厨, 并在克里希那穆提美国基金会担任过多项职务。多年来, 他是克在欧亥的厨师, 也是《厨房编年史: 和 J. 克里希那穆提的 1001 顿午餐》(The Kitchen Chronicles: 1001 Lunches with J. Krishnamurti) 一书的作者。目前他负责经营克里希那穆提图书馆, 该图书馆位于松舍 (Pine Cottage), 克生前在欧亥的住所。

无论克把“家”安在哪里,他都会邀请朋友和一些他想要与之交谈的有趣的人,来与他共进午餐。¹²这已经成了一种惯例,不管是在萨能、Madras (现称: Chennai 金奈)、Rishi Valley (印度克氏学校所在地)、恒河边 Varanasi 古城的 Rajghat (克氏学校所在地) 还是在欧亥,都是一样。在布洛克伍德,客人要少一些,因为克会在餐厅里与学生和教职员们一起午餐。Michael Krohnen¹³ 当时是欧亥的主厨,师承 Alan Hooker¹⁴。除了准备饭菜之外,他日常的职责还包括在午餐期间向克讲述全世界最新的时事新闻。Michael 自然地非常胜任这项工作,他的嗓音也十分洪亮,而克在生命的最后几年里,耳朵变得稍微有些聋了。有一次,克笑着对我说:“牙先出了问题,然后是耳朵,再是眼睛,最后就入土了。”还有一次公开讲话中,他引用了一句意大利的谚语:“人终将一死,或许我也不例外。”

At Ojai, when arriving for lunch, he would go to the kitchen first – peeping into the pots and exchanging a few words with Michael – and then enter the dining room from there. Michael and I once calculated how many times K had stepped through that kitchen door, and reckoned it must have been close to a thousand while Michael was chef.

在欧亥,准备用午餐时,克会先去一下厨房,偷偷瞄一眼锅里烹饪的菜肴,然后和 Michael 交流几句,接着便会从厨房走进餐

14 Alan Hooker was the founding owner of the famous Ranch House Restaurant in Ojai. His association with K began in 1949 and he was a trustee of KFA until 1989. On K's suggestion, he wrote what is said to be the first vegetarian cookbook in the US; it became a best-seller and is still in print. He died in 1993 at the age of 90. His wife, Helen Hooker, died several years later.

14 Alan Hooker 是欧亥著名的“Ranch House 餐厅”的创始人。他于 1949 年与克相识,曾是克里希那穆提美国基金会理事,直至 1989 年。在克的建议下,他撰写了据说是美国的第一本素食食谱,该书一度畅销,至今仍在印刷发行。他于 1993 年去世,享年 90 岁。几年后,他的妻子 Helen Hooker 去世。

厅。Michael 和我曾经计算过克有多少次跨过厨房的门，算下来，在 Michael 当主厨期间，估计得有近一千次了。

Michael invited me to join him when receiving K in the kitchen, and K and I, too, would exchange a few words. One day, burdened with marriage difficulties, I decided to ask K for help, but not out loud. I was simply thinking, "Please help!" On this occasion, however, K completely ignored me. I thought perhaps he didn't get my message but I also wondered if his indifference might be intentional. And of course now when I think back, I realize that whenever I tried to put myself in the foreground he ignored me; he became almost neutral, almost absent; one couldn't reach him. It was a good lesson not to ask for help.

在厨房接待克时，Michael 也会叫上我，所以克和我也会交流几句。有一天，我被一些婚姻问题所困扰，决定向克求助，但我并没有说出声来。只是在心里默念：“请帮帮我吧！”然而这一次，克完全忽略了我。我想也许是他没接收到我的求助信号，但我也琢磨着或许他的冷淡是有意为之的。当然了，现在回想起来，我意识到每当我试图把自己放到一个突显的位置上，他都会把我忽略掉；他会变得几乎中立，仿佛不在那里，让人无法触及。这件事给我上了很好的一课，让我懂得了：不要去寻求帮助。

Though there were sometimes as many as twenty guests for lunch, K was actually rather shy. Once, when a great number had come, I heard him enquiring: *Who are all those people?* He would approach the crowd unseen, modestly stepping out from behind a screen and inviting the guests with *Madame est servie*.

虽然有时候会有多达二十位客人共进午餐，但克实际上还是相当害羞的。一次，有一大群人来了，我听到克问：“这些人都是谁啊？”他会悄悄地、略带羞怯地从屏风后面出来迎接大家，然

后用一句法语 “Madame est servie (午餐准备好了)” 邀请客人们享用餐食。

Lunch at Ojai was a self-service buffet, and after the meal everyone would take his or her dishes to the kitchen for cleaning. K would serve himself last and, afterwards, carry to the kitchen not only his dishes but often also some of the pots, sometimes the biggest ones.

欧亥的午餐是自助式的, 在用完餐后, 每个人都会拿着自己的餐碟去厨房清洗。克往往是最后一个取餐的, 不仅如此, 吃完以后他不光会带着他的餐碟去厨房, 也常常会带上一些盆罐, 有时甚至是那些最大的盆罐。

During one of these lunches, K mentioned a statement about Oak Grove School that he had written in 1975 and later revised with the school staff; he wished it to be distributed during the public talks. The Foundation lacked a good copier, however, and it looked as though it would be difficult to print the statement in time. In response, I made a donation to the Foundation of a high-quality photocopier, and ‘The Intent of Oak Grove School’ – later called ‘The Intent of the Schools’, since it applies to all of them – was distributed.

有一次午餐的时候, 克提到了一份关于橡树林学校 (Oak Grove School) 的声明, 这份声明是他于 1975 年写的, 后来和学校的教职员工一起做了修订。他希望在公开讲话期间把这份声明分发给听众。但是基金会缺少一台好的复印机, 要想及时打印出这些声明似乎有点困难。为此, 我向基金会捐赠了一台高品质的复印机, 最终这份声明得以分发给听众。其标题原为 “橡树林学校的宗旨”, 考虑到它适用于所有的克氏学校, 后来便改为 “克氏学校的宗旨”。

The Intent of the Schools

克氏学校的宗旨

It is becoming more and more important in a world that is destructive and degenerating that there should be a place, an oasis, where one can learn a way of living that is whole, sane and intelligent. Education in the modern world has been concerned with the cultivation, not of intelligence, but of intellect, of memory and its skills. In this process little occurs beyond passing information from the teacher to the taught, the leader to the follower, bringing about a superficial and mechanical way of life. In this there is little human relationship.

在一个充满破坏性和不断堕落的世界里, 有一件事变得愈发重要, 那就是我们应该有一个地方, 一片绿洲, 人们可以在那里学习一种完整、健全和智慧的生活方式。当今世界的教育并不关心培养智慧, 它关心的是培养智力、记忆力以及随之而来的各项技能。这种教育只不过是老师向学生、领袖向追随者灌输一些信息罢了, 它造就了一种肤浅而又机械的生活方式。在这当中, 几乎不存在人与人之间的关系。

Surely a school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary, but a school includes much more than that. It is a place where both the teacher and the taught explore not only the outer world, the world of knowledge, but also their own thinking, their behavior. From this they begin to discover their own conditioning and how it distorts their thinking. This conditioning is the self to which such tremendous and cruel importance is given. Freedom from conditioning and its misery begins with this awareness. It is only in such freedom that true learning can take place. In this school it is the responsibility of the teacher to sustain with the student a careful exploration into the implications of conditioning and thus end it.



The Pepper Tree in front of Pine Cottage, K's home in Ojai. A few years ago the tree fell, but new shoots have grown out of the huge trunk that remained and it is once again vigorous and beautiful.

松舍(克在欧亥的住所)前的胡椒树。几年前,胡椒树倒了,但新梢已从残留下来的巨大树干上长了出来,胡椒树再次变得生机勃勃、美丽动人。

学校无疑是一个我们了解生活的整体与完整性的地方。优秀的学业是必不可少的,但学校远不止于此。它是一个老师和学生都可以进行探索的地方,不仅探索外在的世界、知识的世界,同样也探索他们自己的思想和行为。由此他们就会开始发现自身的局限性,以及局限性是如何扭曲他们的思考的。这个局限性就是“自我”,它被赋予了如此巨大而且惨痛的重要性。而摆脱局限及其痛苦,并获得自由,就始于这种觉察。只有在这份自由中,才会有真正的学习发生。在这所学校里,老师的责任就是和学生一起对局限的各种内涵认真地探究一番,从而终结它。

A school is a place where one learns the importance of knowledge and its limitations. It is a place where one learns to observe the world not from any particular point of view or conclusion. One learns to look at the whole of man's endeavor, his search for beauty, his search for truth and for a way of living without conflict. Conflict is the very essence of violence. So far education has not been concerned with this, but in this school our intent is to understand actuality and its action without any preconceived ideals, theories or belief which bring about a contradictory attitude toward existence.

学校是一个我们了解知识的重要性的和它的局限性的地方。在这里,我们将学习如何不从某个特定的观点或结论出发去观察这个世界。我们学习去观察人类所有的尝试,人类对美的追求,对真理的追求,对一种没有冲突的生活方式的追求。冲突就是暴力的本质。到目前为止,教育一直都没有关心过这些;然而在这所学校里,我们意在了解实际现状及其相应的行动,不带有任何预设的理想、理论或信仰,因为正是这些东西带来了一种与存在相矛盾的态度。

The school is concerned with freedom and order. Freedom is not the expression of one's own desire, choice or self-interest. That inevitably leads to disorder. Freedom of choice is not freedom, though it may appear so; nor is order conformity or imitation. Order can only come with the insight that to choose is itself the denial of freedom.

这所学校关心的是自由与秩序。自由并不是个人的欲望、选择或利益的表达。这些东西将不可避免地导致混乱。能够自由地选择并不是自由,虽然它看上去像是自由;秩序也不是遵从或者模仿。只有当你洞察到选择本身就是对自由的否定时,秩序才会到来。

In school one learns the importance of relationship which is not based on attachment and possession. It is here one can learn about

the movement of thought, love and death, for all this is our life. From the ancient of times, man has sought something beyond the materialistic world, something immeasurable, something sacred. It is the intent of this school to inquire into this possibility.

在学校里我们将了解到: 那种不基于依赖和占有的关系是多么重要。正是在这里, 我们可以了解思想的活动, 了解爱与死亡, 因为这一切就是我们的生活。自古以来, 人类都在寻找某种超越物质世界的、不可度量的、神圣的东西。这所学校的宗旨就是去探询发现这种可能性。

This whole movement of inquiry into knowledge, into oneself, into the possibility of something beyond knowledge, brings about naturally a psychological revolution, and from this comes inevitably a totally different order in human relationship, which is society. The intelligent understanding of all this can bring about a profound change in the consciousness of mankind.

而这种对知识、对自我、对超越知识的可能性进行探究的过程, 自然会带来一场心理上的革命, 而经由这场心理革命, 就必然会在人类的关系中, 也就是在社会中产生一种截然不同的秩序。智慧地领悟上述这一切, 能使人类的意识得到深刻的转变。

J. Krishnamurti

© 1981 Krishnamurti Foundation Trust Ltd

J·克里希那穆提

© 1981 克里希那穆提信托基金会

During this period, as in other years, K held several dialogues at Oak Grove School and at Pine Cottage – his home in Ojai from 1922 until his death – with teachers, trustees and occasionally parents. During one of these discussions, at Pine Cottage, he asked David Moody¹⁵: Do

you trust Mr. Grohe? David replied, “I don’t know him.” K responded: You see! You see! Ivan Berkovics¹⁶ has reminded me that K then leaned towards me and said: *It’s not personal*. K was always stressing that real trust is not dependent on the knowledge one has of another person. Mary Cadogan once told me that K had said to her: *You can trust Mr. Grohe*. Similarly, I don’t believe that my attitude regarding the teachings would be any different if I had never met K personally.

像往年一样, 这段时间克分别在橡树林学校和松舍 (Pine Cottage)——克的住所, 自 1922 年直至他逝世——与老师、基金会理事、偶尔还有家长进行了多次对话。在松舍的一次讨论中, 他问 David Moody¹⁵: “你信任 Grohe 先生 (本书作者) 吗?”

15 David Moody was Oak Grove School’s first teacher. He was later its educational director, then director of the school. He co-authored *Mapping Biology Knowledge* and authored *The Unconditioned Mind – J. Krishnamurti and the Oak Grove* (see pg. 138); *An Uncommon Collaboration: David Bohm and J. Krishnamurti*; and *Krishnamurti in America: New Perspectives on the Man and his Message*.

15 David Moody 是橡树林学校 (Oak Grove School) 的第一位老师。他后来成为该校的教育主任, 再是学校的总负责人。他与别人合著了《绘制生物学知识》(*Mapping Biology Knowledge*); 也是《不受制约的心灵——J. 克里希那穆提与橡树林学校》(参见第 138 页)《罕见的合作: David Bohm 与 J. 克里希那穆提》和《克里希那穆提在美国: 其人、其讯息之新视角》的作者。

16 Ivan Berkovics taught at Wolf Lake School (a K School in Victoria, B.C., Canada, that ran for a few years in the late 1970s/early 1980s and is now the Swanwick Centre) and at Oak Grove School in Ojai; he also worked for KFA. He runs Lindley House, a guest house beside the Krishnamurti Retreat.

16 Ivan Berkovics 曾任教于 Wolf Lake 学校 (一所位于加拿大不列颠哥伦比亚省维多利亚市的克氏学校, 在 1970 年代末/ 1980 年代初开办了几年; 目前那里是 Swanwick 中心) 以及欧亥的橡树林学校; 他也曾为克里希那穆提美国基金会 (KFA) 工作。目前他经营着 Lindley House, 一家邻近克里希那穆提静修中心的旅馆。

David 回答说：“我并不了解他。”克回应道：“你瞧！你瞧！”Ivan Berkovics¹⁶ 帮我回想起了那个场景，克当时靠向我说：“这不是针对你个人的。”克一直强调真正的信任并不基于我们对另一个人的熟悉程度。Mary Cadogan 向我提到过，克曾对她说：“你可以信任 Grohe 先生。”与此相仿，我并不认为我对教悔的态度会有任何的不同，即便我从未与克见过面。

I realize while writing this that my feeling for K was one of complete trust, and it remains so – and this is also why I have wanted to support the work. I think K understood this. He once asked me: *Why are you giving us all this money?* I didn't know what to reply, so he replied for me, lifting up his arms: *Ça vient tout seul! (It comes on its own!)* It's also what he said, according to friends, on an occasion when he happened to see me: *He wants to help.*

在写这段话时，我意识到：我对克的感觉就是一种完全的信任，即使到现在依然如此，这也是为什么我想要支持这项工作的原因。我想克明白这一点。有一次他问我：“你为什么要捐助我们这么多钱？”我一时不知如何回答，于是他替我回答了，他抬起双臂道：“*Ça vient tout seul* (法语：钱是自个儿跑来的)！”还有一次，当克碰巧看见我时，有朋友们回忆当时克是这么说的：“他想要帮助我们。”

By spring of the following year, 1985, I had purchased a house in Ojai. I'd first looked at the so-called Radix Institute, above the Oak Grove at the top of Besant Road (where the Ojai Retreat now is). I told K about this and mentioned that the atmosphere wasn't good, to which he responded: *Let's be there for a while.* I ended up buying another house, on Country Club Drive. While it was being refurbished, I stayed for almost two weeks at Arya Vihara, where the lunches were held. This is where Annie Besant¹⁷ and also Aldous Huxley¹⁸ had stayed, and where K's brother Nitya had died. It is a large but simple and very well kept house surrounded by flowers, flowering shrubs and

splendid great trees, with a wonderful atmosphere. Having served for many years after K's death as the Krishnamurti Library, it is now the Krishnamurti Retreat. The Krishnamurti Library & Visitor Center is next door at Pine Cottage.

次年春天, 即 1985 年, 我在欧亥购置了一所房子。我先是参观了所谓的“Radix 学会”(译注: 个人身心成长学会), 它位于橡树林的上方, 在 Besant 路的顶端 (现在那里是欧亥静修所)。我向克提到了这件事, 也说了那里的气氛不太好, 克对此回应道: “我们先去那儿待上一会儿。”后来, 我在乡村俱乐部大道买了另一所房子。房子装修期间, 我在 Arya Vihara 住了将近两个星期, 当时大家在那里用午餐。Annie Besant¹⁷ 和 Aldous Huxley¹⁸ 也曾经在那里住过, 克的弟弟 Nitya 是在那里去世的。Arya

17 Annie Besant (1847–1933) was President of the Theosophical Society from 1907 to 1933. She adopted K and his brother Nityananda in 1909. A famous and outstanding public speaker, she was active in the early women's movements and also in the movement for Indian independence. She remained closely associated with K until her death and was always greatly respected by him.

17 Annie Besant (1847–1933) 自 1907 年至 1933 年担任通神学会主席。她于 1909 年收养了克和他的弟弟 Nityananda。她曾是一位举世瞩目的演说家, 积极参与了早期妇女运动和印度独立运动。她与克一直保持着紧密的联系直至她逝世, 克对她总是万分敬重。

18 Aldous Huxley, the well-known author – *Brave New World*, *Island*, *Eyeless in Gaza*, *Crome Yellow*, among others – met K in California in 1938. He encouraged K in his writing and wrote the Introduction to K's *The First and Last Freedom*. They remained close friends until Huxley's death in 1963.

18 Aldous Huxley (阿道司·赫胥黎) 著名作家, 他的创作有《美丽新世界》《岛屿》《加沙盲人》《铬黄》等等。他于 1938 年在加利福尼亚遇见克。他曾鼓励克写作, 并为克的书《最初和最终的自由》(*The First and Last Freedom*) 写了序言。他们一直是亲密的朋友, 直至赫胥黎 1963 年去世。

Vihara 是一座宽大、构造简单并且保存完好的房子, 四周环绕着鲜花、开花的灌木和雄伟的大树, 气氛相当怡人。在克去世后的好多年里, 它一直被用作克里希那穆提图书馆。现在它是“克里希那穆提静修中心”, 而“克里希那穆提图书馆暨访客中心”则搬到了隔壁的松舍 (Pine Cottage)。

When K came to visit the house on Country Club Drive, he admired the trees the most. He was no longer in the best of health but still very active. At one point, when we happened to be standing outside, I mentioned a feeling, experienced by several people, that there was a ghost in the house, especially in the guest room and also around the fireplace in the living room. I asked K if he could do anything about it. He requested that we wait outside. On one of the following days he asked me in a modest and friendly way: *Did you feel something?* At first I didn't know what he meant, but then realized, "Ah, you mean the ghost. Oh, yes, it's wonderful – such peace, such tremendous quiet. But I wonder if this is just imagination." K grabbed my arm with his usual intensity and said: *So do I.*

当克前来参观位于乡村俱乐部大道的房子时, 他对那里的树赞叹不已。他已经不再处于最佳的健康状态了, 但依然很活跃。一时刻, 我们恰巧站在屋外, 我向他提到了一些人曾有过的感觉: 房子里有个幽灵, 特别是在客房和客厅壁炉的周围。我问克, 他对此有没有解决办法。克让我们在门外等候。在接下来的日子里, 有一天, 他谦逊而友好地问我: “你感觉到了什么吗?” 一开始, 我并没有明白他的意思, 但马上就醒悟过来: “啊, 你是指那个幽灵。噢, 是的, 一切都变好了, 如此安宁, 如此寂静。但我想知道那是否只是一种想象。”克像往常那样用力抓了抓我的手臂说道: “我也一样。”

The house had a separate small apartment. One day K asked if we could house Bill Quinn¹⁹ there, a friend of the Foundation. When we agreed, K jumped happily into the air.

这所房子还有一个单独的小寓所。一天, 克问我们是否可以让 Bill Quinn¹⁹, 基金会的一位朋友, 在那里暂住。我们同意了, 克欣喜雀跃, 高兴得跳了起来。

K liked to visit the Lilliefelts²⁰ at their house on Grand Avenue. During one visit, he spoke of his body, saying that it should have been dead long ago. Pointing to the sky, he claimed: *They did something up there.*

克喜欢去 Grand Avenue 大街拜访 Lilliefelt 夫妇²⁰ 一家。有一次拜访中, 他谈到了自己的身体, 说这个身体本来早就已经不在人世了。他指着天空, 说道: “是他们在天上做了些手脚。”

19 In the 1940s Bill Quinn spent a year at Arya Vihara, tending the grounds. K was at Pine Cottage during that time and they often worked together in the garden and looking after the cow, chickens and bees. Bill was later one of the founders of the Esalen Institute at Big Sur, California, and he worked on the first Krishnamurti Index of subjects that became KFT's three-volume Index of all of the audio- and videotapes. He lived the last years of his life at my house in Ojai, and died in 1998.

19 Bill Quinn 于 1940 年代在 Arya Vihara 度过了一年时光, 负责照看那里的土地。那段时间克住在松舍 (Pine Cottage), 所以他们经常一起在花园干活, 照顾一头牛、鸡群和蜂巢。Bill 后来成为加州大苏尔地区 Esalen 学院的创始人之一。他还参与整理了第一部克里希那穆提主题索引, 该索引后来成为 KFT 的三卷索引, 涵盖了所有的音频和视频资料。他在我位于欧亥的家中度过了生命的最后几年, 于 1998 年去世。

20 Erna and Theo Lilliefelt had known K since the early 1950s and were founding trustees of KFA. Erna played a crucial role in the recovery of assets for KFA from Rajagopal, a long-time organizer of K's talks and publications whose daughter, Radha Sloss, went on to write a defamatory book on K. Theo died in 1998 and Erna in 2002; both were over 90.

20 Erna Lilliefelt 和 Theo Lilliefelt 夫妇于 1950 年代初结识克, 他们是克里希那穆提美国基金会 (KFA) 的创始理事。Erna 在从 Rajagopal 那里追回 KFA 的多项资产上发挥了至关重要的作用; Rajagopal 曾长期安排克的公开讲话及出版事宜, 其女儿 Radha Sloss 继而写了一本诽谤克的书。Theo 于 1998 年去世, Erna 于 2002 年去世; 他们享年 90 多岁。

One time I was at Pine Cottage with K, Mary, the Lilliefelts and Mark Lee²¹, a day after K had been to Los Angeles with Mary. He said: *We were so tired that we went to bed at 9 o'clock.* There followed a silence during which the unspoken question must have become clear to K, because he then added, to much laughter: *But not together.*

有一次, 我和克、Mary (译注: Mary Zimbalist)、Lilliefelt 夫妇, 还有 Mark Lee²¹ 一起在松舍 (Pine Cottage), 前一天克与 Mary 刚刚去过洛杉矶。克说: “我们太累了, 所以九点就上床睡觉了。” 然后大家一片安静, 一时间, 想必克弄清了大家想问又没问的话, 因为他马上补充道: “但不是一起睡。” 这引来了哄堂大笑。

Another time K told me that in his younger years he'd gone to a party in Hollywood. At some point a lady invited him to dance. In his jovial and slightly embarrassed way, he said that she was so big he couldn't get his arm around her.

还有一次, 克告诉我, 他年轻的时候去好莱坞参加过一个派对。当时有一位女士邀请他跳舞。克带着愉快又略显尴尬的表情说道, 她的身材太大了, 他根本没法用手臂搂住她的腰。

At one of the lunch meetings with K at Arya Vihara, some of us, including Radha Burnier²², were discussing pollution, the waste of

21 Mark Lee was head of the junior school at Rishi Valley and later the first director of Oak Grove School. He is a retired Executive Director of KFA and continues to be a trustee. He is the author of *Knocking at the Open Door: My Years with J. Krishnamurti* and *World Teacher: The Life and Teachings of J. Krishnamurti*.

21 Mark Lee 曾是印度 Rishi Valley 学校小学部的负责人, 后来成为橡树林学校 (Oak Grove School) 的第一任总负责人。他目前是 KFA 的退休执行董事, 并继续担任理事。他撰写了《叩响敞开的大门: 我与克里希那穆提在一起的岁月》和《世界导师: J. 克里希那穆提的生平与教诲》这两本书。

paper represented by Sunday newspapers that are as big as books, and the horror of slaughterhouses. After listening attentively to what we were talking about, K said: *Yes, this is all terrible. But it's secondary.* With great emphasis he added: *Why does man kill man?!*

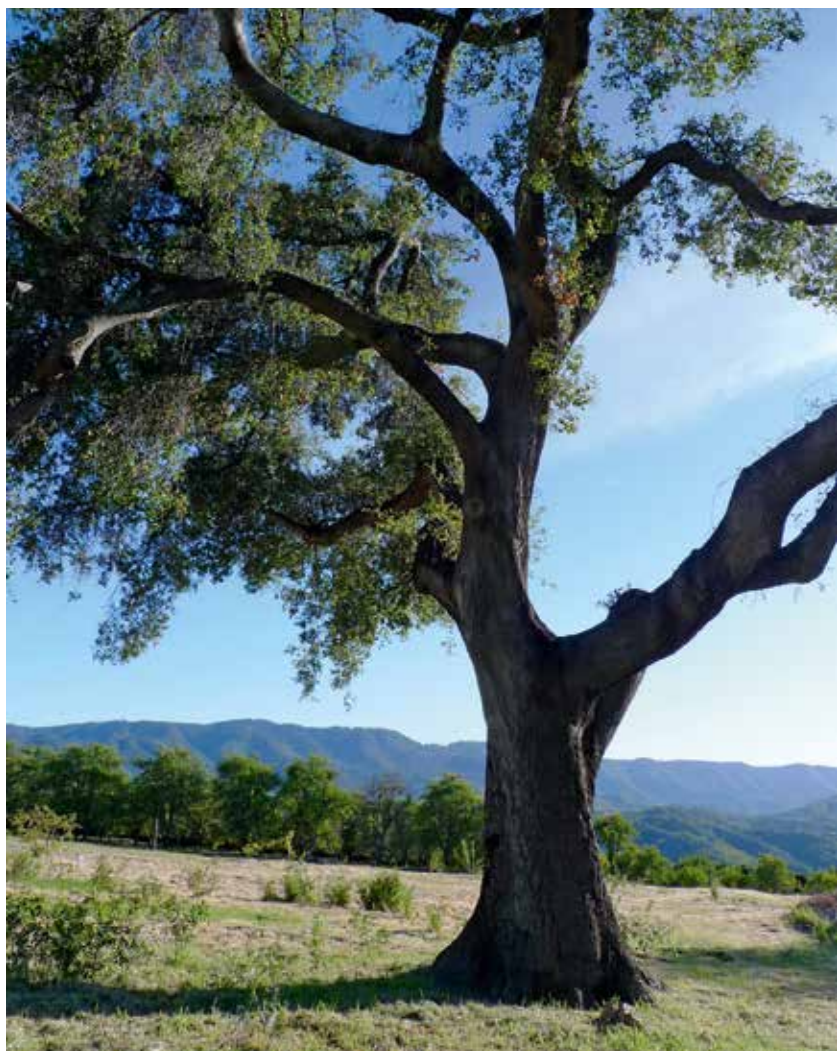
在 Arya Vihara, 克参与的一次午餐讨论会上, 我们中有一些人, 包括 Radha Burnier²², 正在讨论污染的问题, 我们谈到了以《星期日报》为代表的一些报纸, 现在厚得像书一样, 非常浪费纸张, 也谈到了屠宰场的恐怖。仔细听完我们的讨论以后, 克说: “没错, 这一切都很糟糕。但它们是次要的。” 他以非常强烈的语气补充道: “为什么人类要自相残杀?!”

At another lunch, I told K that I had allowed a psychiatrist friend from Lausanne to use my house at Buchillon for a conference with other psychiatrists. He examined the programme with great care, as he did everything brought to his attention. His comment: *Nothing but words. Nothing about their own lives.* Similarly, he would sometimes remark about modern-day philosophy that most of it amounted to just *more talk about talk, and more words about words and books written about books written by someone else.*

另有一次午餐聚会, 我告诉克, 我让一位来自洛桑 (瑞士城市) 的精神病医师朋友, 借用我在 Buchillon 的房子, 与其他精神

22 Radha Burnier met K when she was very young, and they remained warm friends until the end of K's life. She was President of the Theosophical Society from 1980 until her death, at age 90, in 2013. She was also a trustee of Krishnamurti Foundation India (KFI), which was established in 1970.

22 Radha Burnier 在她很小的时候就认识克, 他们一直是十分亲近的朋友, 直到克生命的尽头。她自 1980 年起担任通神学会的主席, 直至 2013 年去世, 享年 90 岁。同时, 她也曾是克里希那穆提印度基金会 (KFI) 理事, 该基金会成立于 1970 年。



*The oak tree near the Krishnamurti Retreat (Arya Vihara) in Ojai, California, under which K wrote *Education and the Significance of Life* in the early 1950s*

加州欧亥“克里希那穆提静修中心”(Arya Vihara)旁的橡树。1950年代初,克正是在这棵树下写了《教育与生活的意义》(Education and the Significance of Life)一书。

病学家们在那里召开一场会议。克非常仔细地查看了会议大纲,正如他对待每一件摆到他面前的事物那样认真。他评论道:“无非只是文字而已,完全没有涉及到他们自己的生活。”同样地,克有时候也会评论一下现代哲学,说大部分现代哲学其实只是“用更多的空谈去解释空谈,用更多的文字去解释文字,写更多的书去解释其他人写的书”。

It was with laughter that K told the story of his encounter with the multi-millionaire in Washington, D.C. (It was 1985 and K was giving two days of talks at the Kennedy Center.) Immediately upon sitting down, the man declared, “I believe in Jesus Christ.” K responded by asking: *Why do you believe?* and involved him in a discussion on the reasons behind looking for security in a belief. The man’s face became harder and harder, like the brick wall behind him.

克笑着讲述了他与百万富翁在华盛顿特区相遇的故事。(那是 1985 年,克当时在肯尼迪中心作了为期两天的讲话。)富翁刚一坐下,立即开口道:“我信仰耶稣基督。”克回问道:“你为什么要有信仰?”随即带他一起探讨了在信仰中寻求安全感背后的真正原因。当时这个男人的脸变得越来越僵硬,就好比他身后的那堵砖墙。

In Washington, the superpower capital, K stated publicly: *Power is an ugly thing ... in any form.* In India he remarked to me that he did not like the atmosphere in Delhi, as it was a seat of power.

在华盛顿,这个超级大国的首都,克公开陈述道:“任何形式的权力都是丑陋的。”在印度,他对我说,他不喜欢德里(印度首都)的氛围,因为那里是权力的中心。

布洛克伍德公园

At the beginning of June 1984, K and Mary Zimbalist and I flew from Los Angeles to London, to go to Brockwood. Mark Lee, who was taking us to the airport, had to drive flat out when we realized we'd misread our departure time. It turned out, however, that our flight had been delayed.

1984 年 6 月初, 克、Mary Zimbalist 和我一起从洛杉矶飞往伦敦, 目的地布洛克伍德。Mark Lee 开车送我们去机场, 当时他不得不加足马力, 因为我们发现我们看错了起飞时间。然而结果却是, 我们的那班飞机恰巧晚点了。

Because of K's advanced age, and at the Foundations' insistence, he was travelling first class. I had tried to book first class too but, with no more seats available, was flying business. K had declared: *We shall do something about your ticket.* I didn't know what he meant, and had forgotten about it. When the time came, K and Mary checked in and then went on ahead, leaving me to check in. Once I had done so, and was following, one of the staff came running after me with a new ticket – for a seat in first class directly behind K, without my having to pay anything more.

由于克年事已高, 在基金会的一再坚持下, 他乘坐的是头等舱。我也试图去预订头等舱的机票, 但由于座位都已被订完, 所以只能坐商务舱。克当时信誓旦旦地说: “我们会为你的机票想办法的。” 我不知道他这么说是什么意思, 不久便忘了这件事。到了登机时间, 克和 Mary 办完了手续, 先去登机了, 留下

我一人继续办理登机。手续办完后,我正沿着指示前去登机,一位工作人员跑着追了上来,递给我一张新的机票——头等舱,座位就在克的正后方,无需我再支付任何费用。

On our arrival in London, one of K's bags failed to show up. I was impressed by how patiently he waited until there was no more luggage and the conveyor belt stopped; he reported the difficulty without making a fuss, and his bag was eventually tracked down and sent to him.

在我们抵达伦敦以后,克的一个行李包一直没有出现。让我印象深刻的是,他无比耐心地等待着,直到不再有行李出来,传送带停止运转;克并没有小题大做,他向机场报告了这个问题,最终机场找到了他的包并寄还给了他。

Another example of this warm indifference to waiting was when we were sitting in a car by the west wing at Brockwood, waiting to go to the airport together. We had to wait quite a long time for Mary Zimbalist, and one might expect that K would have been nervous at the prospect of such a long journey. But he sat and waited with complete composure and was even cheerful, though it was a long wait. Some time later Mary told me that K always left far too early for airports. One time I said to him, "The faster we can go, the less time we have." His only reply was: *More, more, more!*

另一个例子也能说明他对等待的泰然处之:当时我们坐在轿车里,车子停靠在布洛克伍德西翼的一侧,等人到齐以后准备一起去机场。我们不得不在那里等 Mary Zimbalist 很长一段时间,由此想到,克面对如此漫长的旅途,或许会显得紧张不安吧。但他坐在那里完全气定神闲,甚至还很高兴,尽管等待的时间特别长。不久之后, Mary 告诉我,克总是过早地动身前往机场。有一次我对他说:“我们的交通工具越快,我们拥有的时间就越少。”他只回答说:“总想更快、更多、更好!”

Since the late 1960s/early '70s, once Brockwood had been set up as a school, K had the following regular schedule for his travels: after the public talks at Ojai and sometimes US cities such as Los Angeles, San Francisco, New York, Washington, D.C., Los Alamos, he would go to Brockwood, around mid-May, where he was always full of energy and worked passionately with the students and especially with the staff on what to do at the School; at the end of June, just as the school year was ending, he would leave for the public talks at Saanen and return to Brockwood for the public talks there in September; he would go to India early in November, visiting all the Schools and giving public talks at Madras, Bombay (now Mumbai), and Rajghat; he would leave India in February to go to Ojai, stopping over at Brockwood for a few days. Then the cycle would begin again. In 1984, during his brief stopover at Brockwood, it was especially cold, with unusual ice and snow, and he still went for a walk, although he was blue with cold afterwards. I mentioned to him that most of the time he arrived at a place in springtime, so that he had an eternal spring.²³ He smiled at this.

自 1960 年代末、1970 年代初, 即布洛克伍德学校成立以后, 克旅行的日程表就变得非常有规律了: 首先是在欧亥的公开讲话, 有时也会去美国的另一些城市进行讲话, 比如洛杉矶、旧金山、纽约、华盛顿和洛斯阿拉莫斯 (Los Alamos); 在这之后, 五月中旬左右, 他会前往布洛克伍德, 在那里他总是精力充沛, 热情地与学生们、特别还有教职员工们一起商讨学校的各项事宜; 到了六月底, 学年临近结束时, 他会动身前往萨能进行公开

23 For example, Rishi Valley has spring in December, and in Saanen's high mountains spring comes in June.

23 例如, Rishi Valley 的春天在十二月; 萨能 (Saanen) 位于高山地带, 春天要到六月来临。

讲话, 并于九月返回布洛克伍德准备那里的公开讲话; 在十一月初, 他会去往印度, 拜访那里所有的克氏学校, 然后在 Madras Bombay (现称: Mumbai 孟买) 和 Rajghat (皆为地名) 进行公开讲话; 再于次年的二月离开印度, 前往欧亥, 中途会在布洛克伍德停留几天。接着重新开始这样一个循环。1984 年, 在布洛克伍德短暂停留期间, 天气特别寒冷, 遭遇了罕见的冰雪, 然而克依然外出散步, 回来以后, 他已经冻得脸色发青了。我跟他说, 他多半是在春天来到一个地方, 所以他永远在过着春天。²³ 对此他微微一笑。

As we flew over the California desert there was a magnificent sunset below. The mountains were glowing in all shades and colours, from the deepest purple to the most delicate pink. We could see the straight lines of roads and railroad tracks cutting through the desert. When we arrived in England, K enthusiastically called out: *Look at it, just look. All this green!*

当我们飞过加利福尼亚的沙漠地带, 从飞机上望下去可以看到雄伟壮丽的日落。各种影调和色彩的高山闪闪发亮, 从最深沉的紫色到最轻柔的粉红。我们可以看到笔直的公路和铁轨划过沙漠, 将之分割开来。当我们飞到英国上空时, 克热切地喊道: “瞧啊, 快看, 这满眼的绿色!”

At Brockwood I stayed in the west wing in a small room with a balcony. When K first showed me the room, he said: *Here you are at home*. The balcony was reached by climbing through the window. Having cleared away the dirt of generations, an expression K agreed with, and after wrapping myself in my coat and several blankets, I practiced my yoga exercises there in the mornings, even when it was still dark. K found the whole thing quite fascinating and took a good look at the balcony. Someone once took a photograph of my feet projecting above the balustrade while I was doing a headstand.

在布洛克伍德,我住在西翼一间带阳台的小房间。当克第一次带我参观房间时,他说:“这里就是你的家了。”要上阳台的话,需要爬过一道窗户。在清理掉那里“累世的积尘”后——克也认可这个说法——我用外套和几条毯子裹住自己,每天早上都会在阳台上练习瑜伽,有时甚至天没亮就开始了。克发现这整件事十分有趣,于是好好端详了那个阳台。有人曾经拍过一张照片,上面捕捉到了我做头手倒立时,双脚高举过阳台栏杆的一刻。

K practiced yoga throughout his life. He emphasized that it was good for the body but that it had nothing to do with spiritual enlightenment. He also said that yoga was quite different in earlier times, being only for the few.

克一生都在坚持练习瑜伽。他强调瑜伽对身体健康有利,但和灵性觉悟没有任何关系。他还提到,瑜伽在早期是完全不同的,那时瑜伽只适合少数人。

Sometimes, when K would show me yoga exercises, I wondered what his state of mind was while doing them. There was an atmosphere of intensity that is difficult to describe. It seemed as if his whole personality was absent, but at the same time one could feel an enormous presence.

有几次克向我展示了瑜伽练习,我很想知道练瑜伽时,他头脑的状态是怎样的。克练习瑜伽时,四周弥漫着一种难以描述的“强烈”氛围。让人觉得他身上所有的个性仿佛都消失了,但同时又能感受到一种不可思议的“存在”。

Punctually at 7 a.m. we would do the yoga exercises and also various breathing, eye, and neck and shoulder exercises, ending with jogging and jumping on the spot.²⁴ K was still doing all of this at the age of 89. He was so dynamic and young in his whole attitude, and

his energy was that of a young person, that I was not sensitive to his age. I suggested that we also do other yoga exercises in the evening, never thinking that he might get tired.

早晨七点, 我们会准时开始练习瑜伽, 还有各种呼吸练习, 以及眼睛、脖子和肩膀的运动, 最后我们会以原地慢跑和跳跃来结束。²⁴ 克在 89 岁高龄时, 依然做着所有这些运动。他的整个姿态是如此年轻, 充满活力, 就像年轻人一样精力充沛, 乃至我都忘了他的年纪。我还建议说我们晚上也应该做一些其他的瑜伽练习, 从未想到克也许会觉得疲惫。

The breathing exercises alone took about half an hour, and when K first told me that he would teach them to me, he added: *Then you can walk.* In fact, I was already accustomed to long hikes, as well as to mountain climbing and alpine ski-touring. During the last summer with K at Rougemont, I would set out early in the morning, partly to escape the heat of the day. When I returned for lunch, K would ask me: *Combien d'heures? (How many hours?)* I would answer three, four or five hours; he was always impressed and eventually concluded: *He wants to go on walking until the end of his days.*

仅仅做呼吸练习就需要大约半小时的时间, 当克第一次跟我说他要教我做呼吸练习时, 他补充说: “学会了它, 你就可以远足了。” 事实上, 我早已习惯了长距离的徒步、登山和高山滑雪运动。与克在瑞士 Rougemont 度过的最后一个夏天里, 我总是一大早就出发, 部分原因是为了避开白天的高温。当我回来吃午饭时, 克会问我: “Combien d'heures (法语: 走了几个小时)?” 我

24 His eyesight was so good that he never needed glasses. Later we wrote down all of the exercises so that I could do them on my own.

24 他的视力相当好, 从不需要戴眼镜。后来我们把所有的练习都写了下来, 这样我就能独自操练了。

会回答他三个、四个或者五个小时；他总是对此钦佩不已，最后克总结道：“他（指本书作者）想要一直走下去，直到生命的尽头。”

After our yoga exercises one morning, K pulled up the blinds in his room, thereby opening up a magnificent view of the pastures and distant hills. Pointing at this beauty, he said to me in Latin: *Benedictus est qui venit in nomine domini*. He asked me to translate, which I did as “Blessed is he who comes in the name of God.” When I pronounced the word ‘God’, he dismissed it with a gesture. K often pointed out that God, especially when given a human form, was an invention of the human mind.

一天早上，在我们做完瑜伽练习后，克拉开了他房间里的百叶窗，随即一幅优美动人的景色呈现在我们面前：那是一片片的牧场和远处的山峦。克指着这美景，用拉丁语对我说：“*Benedictus est qui venit in nomine domini*。”他让我翻译一下这句话，我把它译成：“奉上帝之名而来的人是有福的。”当我说出“上帝”这个词时，他用一个手势把它撇开。克常常指出，上帝——特别是当被赋予了人形——是人类头脑的一个发明。

Another morning, as I arrived for the yoga, K’s room was still in darkness and he was in bed. On my opening the door, he woke immediately and said: *Today I shall stay in bed the whole day*. I replied, “Good night,” and he laughed. He had been to London the day before and the city always exhausted him. Once after returning from London he met me on the stairs, and we both wondered why one went to such a place. He said it was a relief to get out of it again, which was exactly how I felt. But Mary Zimbalist’s memoirs make clear that during the 1970s K travelled to London frequently from Brockwood, more than once a week even. Such trips would have been calmer then: easy to find a parking place when going by car and less crowded when going by train. And, wherever he was, he enjoyed going to the cinema.

又一个早晨,当我去他那里练瑜伽时,克的房间还黑着,他躺在床上。我一开门,他立刻就醒了,说:“今天我要在床上躺上一整天。”我回答他:“晚安。”他大笑。克前一天去了伦敦,这座城市总是让他筋疲力尽。有一次克刚从伦敦回来,在楼梯上遇到我,我们都感到奇怪为什么要去那样的地方。克说,每次离开伦敦都是一种解脱,我的感受和他的完全一样。然而在 Mary Zimbalist 的回忆录中,她清楚地记录了在 1970 年代,克经常从布洛克伍德前往伦敦,有时一周甚至还不止一次。这样的旅途在那时可要平静多了:驾车前往的话,很容易就能找到停车位;而坐火车去,也不会那么拥挤。此外,无论克在哪里,他都喜欢去电影院看电影。

One of the things that amazed me about K was the natural joy he had in physical contact: holding hands, hugging, just a little touch with its healing power. For me, hugging was not a natural way of greeting someone or bidding farewell; I was more used to the French or Swiss way of kissing cheeks. I never saw K kissing: he hugged, and as I didn't know how to do this properly, we sometimes got entangled. I learned it eventually at Rajghat, witnessing the easy way that K greeted Michael Krohnen. Surprised to see him there, K threw his arms in the air and hugged so readily – and Michael was substantially taller and wider than K. As can be seen in the photo on the back cover, K and I were almost the same size, only his arms and feet were longer.

关于克,有一件事让我感到非同凡响,那是在和他进行身体接触时,克身上带有的那种自然的喜悦:牵手、拥抱,哪怕只是一个小小的触碰都能感受到它疗愈的力量。对我而言,拥抱并不是一种很自然的问候或告别的方式;我更习惯于法国人或瑞士人轻吻脸颊的方式。我从没见过克轻吻脸颊,但他拥抱。由于我当时还不懂得如何恰到好处地拥抱,有时候我们会缠在一块儿。最后到了 Rajghat (印度地名),我总算把它学会了,当时我目睹了克是如何以一种轻松的方式问候 Michael Krohnen 的。当克看到 Michael 也在那里时,他感到意外的惊喜,于是将



Spring at the Krishnamurti Centre at Brockwood Park, full of daffodils

春天, 布洛克伍德公园的克里希那穆提中心开满了黄水仙

双臂甩向空中, 无比欣然地拥抱了对方, 尽管 Michael 的个子要比克高出很多, 也要宽很多。从封底的照片可以看出, 克和我身型相仿, 只不过他的手臂和脚要长一些。

I remember my astonishment when, while showing me breathing exercises, K asked me to put my hand on his abdomen to feel the movement of his inhalations and exhalations. It felt as if his lungs would fill the whole of his abdomen, so deep and free was his breathing.

有一次, 当克向我演示呼吸练习时, 他让我把手掌放在他的腹部, 来感受一下他吸气和吐气时腹部的运动。我的感觉就好像他的肺填满了整个腹腔, 他的呼吸是如此之深, 如此自由畅快。我至今还记得我当时的惊讶。

At Brockwood K always insisted on rinsing his own dishes after meals and if anyone offered to help him, he'd reply: *It's my job*. He also insisted on cleaning his own shoes. On one occasion I saw him polishing the west wing banister with great enthusiasm. *In India they would never allow me to do that*. There he was obliged to let the servants wait on him. Nevertheless, for many years at Rishi Valley he had a very small room, which he said he didn't mind at all. *I simply looked out the window*, he joked. At Tannegg, the rented chalet in Gstaad where I first met him, he once told me that he and Mary Zimbalist didn't go into Gstaad any longer, because it had become *trop mondain* (too high-society or too fashionable).

在布洛克伍德, 每次吃完饭, 克总是坚持亲自冲洗自己的餐具, 如果有任何人提出要帮他, 他都会回答: “这是我分内的事。”他同样坚持清洁自己的鞋子。有一次, 我看到他正在兴致勃勃地擦拭西翼的楼梯扶手。“在印度, 他们绝不会允许我这么做。”他说道。在那里, 他不得不让仆人们服侍他。尽管如此, 多年来克在 Rishi Valley (印度克氏学校所在地) 居住的房间很小, 他说他一点儿也不介意。“我只是眺望窗外。”他开玩笑道。有一次在 Gstaad (瑞土地名) 租来的木屋式别墅 Tannegg——这也是我和克初次见面的地方, 克告诉我说, 他和 Mary Zimbalist 不再去 Gstaad 小镇上了, 因为那里已经变得 “trop mondain (法语: 上流社会的气氛太浓厚或者太时髦了)”。

Raman has told me that during a dialogue with teachers and guests at Rishi Valley, K asked a question that resulted in a long silence from everyone. Looking around, he finally said: *Where have all the intellec-*



The two pine trees remaining, with one ready to fall, of the several that K said we should not disturb while we walked at Brockwood Park (see pg. 67)

这两棵松树至今仍在, 但有一棵即将倒下了。它们就是当年我们在布洛克伍德公园散步时, 克说 “不要去打扰它们” 的几棵松树中的两棵 (见第 67 页)

tual birds gone now? He then caught Raman's eye and added: Don't mind Raman and me, we're just the cooks.

Raman 告诉我, 在 Rishi Valley (印度克氏学校所在地) 与老师和访客们的一次谈话中, 克问了一个问题, 这个问题让在场的每个人都陷入了久久的沉默。他环视了一下四周, 最后说: “那些聪明的知识分子鸟儿们都跑去哪里了?” 然后他和 Raman 对视了一下, 补充道: “不要看 Raman 和我, 我们俩只是厨子而已。”

He was fascinated with technical things. In his younger years he could repair cars and it's often reported that he dismantled a watch and put it together again. Knowing he liked such things, and that he used an electric shaver, I once gave him a new kind of Braun shaver, very small. He grabbed it and ran away with it excitedly. When, in Ojai, K sat in my new BMW to have a look at it, he asked: *What are all these buttons for?* I couldn't tell him – there were too many and I didn't know.

克对技术类的东西非常着迷。年轻的时候他能修理汽车, 而且经常有报道说他把一只手表拆开, 再把它组装起来。我知道他喜欢这些东西, 也知道他在使用电动剃须刀, 有一次我送了他一把非常小巧的新型博朗剃须刀。他一下子接过剃须刀, 兴高采烈地跑了。在欧亥, 当克坐进我新买的宝马车里, 他仔细地观察了车的内部, 然后问道: “这些按钮都有什么用处?” 我没法告诉他, 因为按钮太多了, 我自己也搞不清楚。

There were times when I ate with K, Mary and others in the small west wing kitchen at Brockwood. On one such occasion someone raised the topic of national characteristics and everyone contributed observations. When it came to the British, I said “fair play”. K was sitting beside me and pulled me aside a bit, saying: *But not with the Indians*. On another occasion, he accidentally knocked over a glass of water, after which he stated emphatically: *Dreaming!* Once at lunch in Ojai he happened to drop something. In response to my slightly astonished look, he explained: *This always happens before a talk*.

有几次, 我和克、Mary (译注: Mary Zimbalist) 还有其他人会在布洛克伍德西翼的小厨房里一起吃饭。其中一回, 有人引出了关于民族特点的话题, 然后每个人都贡献了自己的看法。当提到英国人时, 我说英国人的特点是“公平对待”。克当时就坐在我身边, 他稍稍把我拉到一旁, 说: “但他们对印度人可不是这样。” 还有一次, 他不小心把一杯水打翻了, 之后他用很重的语

气说道：“心不在焉！”另一次在欧亥用午餐时，他碰巧掉了一个东西。看到我略显惊讶的表情，他解释道：“在公开讲话前，经常会发生这样的事。”

He was a modest person, very gentle in his personal dealings and extremely courteous. Towards women he was most considerate, even chivalrous. I recall one lunch at Brockwood during which an elderly woman from Paris, who must have known K for quite some time, expressed how terribly afraid she was of dying. K said in French something like: *No, no – don't worry. Everything will be fine.* Much later I heard that she had died peacefully.

克是一个谦逊的人，在人际交往中，他表现得温文尔雅，并且非常有礼貌。他对女性尤为体贴，甚至有些骑士风度。我回想起在布洛克伍德的一次午餐上，来了一位巴黎的老妇人，她想必已经认识克有好一段时间了，她向克诉说她是多么地害怕死亡。克用法语说了类似这样的话：“不，不——别担心，一切都会好的。”过了许久，我听说这位老妇人安详地死了。

He occasionally expressed irritation with some men's attitude towards women: *How you look at women!* One day I was walking beside him and a very attractive woman came towards us. Bearing in mind his admonition, I didn't know what to do: should I look or not? And then I saw that K was looking at her very intensely.

他偶尔也会对一些男人对待女人的态度表示不满：你们是以什么样的眼光在看女人！有一天，我和克正在并肩散步，一位魅力非凡的女人朝我们走过来。我的脑海中响起了克的警告，于是我不知道该怎么办了：我应该看还是不看呢？这时我发现克正全神贯注地看着这位女性。

Once Dr. Shirali²⁵ walked by with his wife two meters behind him. K stopped them and said to her: *Now you walk in front and he walks behind.*

有一次, Shirali 博士²⁵ 从旁边走过, 他的妻子走在他身后有两米距离。克叫住了他们, 然后对 Shirali 博士的妻子说: “现在你走前面, 让他走后面。”

There were occasions when he would be impatient with someone, but he never wanted to hurt anyone's feelings or tell anyone directly what to do, though I felt that he did on occasion make an impersonal comment that nevertheless seemed meant for a particular person. There was a sense of love about him. One felt enormous energy around him. Probably this came from that feeling of love. He would point at the deeper causes of the problem at hand and urge the person to find for him- or herself the right action. One could learn something from every word he uttered.

有些时候, 克也会对某个人感到不耐烦, 但是他从来都无意伤害任何人的感情, 也从不直接告诉任何人该做什么; 即便我觉得他偶尔的确会作出一翻客观的评论, 而这些话似乎也像是针对某个人而言的。他的周围萦绕着爱的气息。在他身边可以感受到一股巨大的能量。这也许是来自那爱的感觉吧。他会指出

25 Shailesh Shirali, a long-time mathematics teacher at Rishi Valley School who was for several years also the principal there, is now a KFI trustee and the education director at Sahyadri School, a K School near Pune begun after K's death.

25 Shailesh Shirali 长期以来是 Rishi Valley 学校的一名数学老师, 也曾担任该校校长数年。目前他是克里希那穆提印度基金会 (KFI) 理事, 也是 Sahyadri 学校的教育主任, 该克氏学校位于印度浦那 (Pune) 附近, 是在克去世后成立的。

眼前问题的深层根源, 然后敦促那个人自己去找出正确的行动。克说的每一句话都可以让人学到一些东西。

In 1984 there were great difficulties at Brockwood concerning the direction of the School. One group within the staff was in conflict with another, leading to some people leaving. K devoted his whole energy to the problem. Several times he spoke to the entire staff. Once he even threatened to close the door to the west wing and never set foot in the School again. Naturally, he also spoke to the students, and he was shocked when they told him that the teachers and other staff members were spending very little time with them, preoccupied as they were with their own difficulties. He then spoke to the adults in an unusually strict way. We seemed to have run into each other outside the assembly hall immediately after the meeting, but he must have detected me in the crowd. He took my hand while we went for a short walk, and told me: *I have never talked like this before*. I was glad I wasn't a staff member. But Raman Patel²⁶, who was also in the meeting, has told me that he never felt any pressure from K, because what K had to say was never personal.

26 Raman Patel was a staff member at Brockwood for 17 years and continues his involvement there, currently as head of Krishnamurti Foundation Trust and the adult study Centre there. He works with the "Link" team (see pg. 160), including travelling throughout the world to foster contact among those who are interested in the teachings; in a consulting capacity, this complements the outreach work of the several Foundations. He helped to build up Stream Garden Retreat Centre in southern Thailand and other centres in other parts of the world.

26 Raman Patel 曾是布洛克伍德 (Brockwood) 的一名教职员工, 在那里工作已长达 17 年, 并继续参与其中, 目前他担任克里希那穆提信托基金会和成人学习中心的总负责人。他与 "Link" 团队 (见第 160 页) 合作, 包括旅行世界各地以促进对克教诲感兴趣的人群之间的互动; 提供咨询顾问以完善各克氏基金会的外展工作。他曾为泰国南部的溪流花园静修中心 (Stream Garden Retreat Centre) 的建设贡献过一份力量, 还有世界其他地区的中心。

1984年,布洛克伍德遭遇了很大的困难,人们在学校的发展方向上起了争执。学校教职员中一方和另一方之间产生了冲突,导致一些人的离去。克付出了自己全部的精力去解决这个问题。他向全体教职员发表了好几次讲话。有一次,他甚至扬言要关上西翼的大门(译注:克住在学校的西翼),永不再踏足学校半步。当然了,他也和学生们谈了话,当学生们告诉他说老师和其他教职员只关心自己的各种问题,很少把时间花在学生身上时,克感到很震惊。接着,他以异乎寻常的严厉口吻向学校的员工们发表了讲话。那次会议一结束,我们就在礼堂外面撞见了对方,但想必他早已在人群中看到了我。我们一起走了一小段路,当时克抓着我的手,对我说:“我从来没有像今天这样讲过话。”当时我很庆幸自己并不是学校的员工。Raman Patel²⁶也参加了这次会议,他告诉我说,他从未感觉到来自克的任何压力,因为克所说的话从来都不是针对个人的。

K once told me that a teacher at Rajghat claimed, “When you come here it’s like a thunderstorm, and we are glad when you leave.” This reminds me of K saying: *Nothing grows under the banyan tree*. It’s a south Indian proverb, and I’ve always felt he meant by it that we would see what insight and strength we were capable of only after he was gone.

克曾告诉我,在 Rajghat (印度克氏学校所在地) 有位老师说:“当你(指克)来到这里,我们就像迎来了一场雷电交加的暴风雨,所以你走的时候我们都很高兴。”这让我想起了克说过的一句话:“菩提树下,任何东西都无法生长。”这是南印度的一句谚语,而我一直觉得他这么说的意思是:只有当他不在的时候,我们才能看清自己究竟能有怎样的洞察和力量。

Many people who came to K’s public talks said that he would raise the very topic they were most interested in at the time. Since K often addressed thousands of people, one has to ask how such a thing was possible. Was the same problem on everyone’s mind? Was it common consciousness, which we all share? Does each problem contain every

other problem, like a hologram? Did we understand at all what he was talking about? Once, after one of the public talks at Brockwood, we were walking over the south lawn towards the west wing when a young man approached. Addressing K, he began trying to summarize the talk, presumably to lead into a question. K, having said nothing like what the young man was describing, gently explained it again, then added that they couldn't discuss it there and then and that the young man should come another time.

很多前来听克公开讲话的人都说, 克总是能够提出他们当时最感兴趣的话题。由于他常常是对着数千人发表讲话的, 我们不禁要问他是如何做到这一点的。是不是每一个人心中都有着同样的问题? 我们是不是分享着一个共同的意识? 是不是每个问题都包含着其他的问题, 就像是一张全息图? 我们究竟有没有明白克所说的东西? 有一次在布洛克伍德, 一场公开讲话结束后, 我们一行正穿过南边的草坪向西翼走去, 这时一个年轻人走了过来。他和克打完招呼, 便开始试图总结克刚才讲话的内容, 进而想引出一个问题。可是, 克并没有说过这位年轻人口中所描述的那些, 但他很有礼貌地重新解释了一遍, 然后补充说, 他们没法在那里做讨论, 这位年轻人可以下次再过来。

Mary Cadogan has told me that she once remarked to K, "You take away our crutches before we can walk." His reply was: *Yes, and then you will learn to fly.*

Mary Cadogan 告诉我, 有一次她对克说: "在我们还没学会走路前, 你就拿掉了我们的拐杖。" 克回答: "是的, 接着你们就要学会飞翔。"

And Mary Zimbalist once told me that when K wasn't satisfied with the written questions handed in for the public question and answer meetings, which followed the public talks, he would write some of them himself.

Mary Zimbalist 也曾告诉我, 在公开讲话结束后, 紧跟着有公开问答会, 如果克对听众递交上来的问题感到不满意的话, 他就会自己写一些问题。

From my room in the west wing I could sometimes hear what was going on in the small kitchen there. K was talking a lot with Scott Forbes²⁷, in the evenings, which he later described as *cooking* Scott for his job as principal.

从我西翼的房间, 有时可以听到那边小厨房里发生的事情。有数个夜晚, 克和 Scott Forbes²⁷ 在那里进行过一些长谈, 后来克描述说, 那是在把 Scott “料理” 到位以便他能胜任校长的工作。

In K's company, the perception of the natural beauty around Brockwood was more intense. On walks, he would talk very little. When crossing pastures, he insisted that one not use shortcuts. *Don't*

27 Scott Forbes joined Brockwood as a teacher in 1974 and went on to establish its video department. He headed the development of the Krishnamurti Centre at Brockwood, which he then helped to run with his wife, Kathy. He was principal of Brockwood Park School from 1985 to 1994 and continues to work in the field of holistic education. He edited Mary Zimbalist's memoirs and published his own book, *Krishnamurti: Preparing to Leave*.

27 Scott Forbes 于 1974 年加入布洛克伍德 (Brockwood) 担任教师一职, 随后他组建了学校的视频部门。他引领了位于布洛克伍德的克里希那穆提中心 (Krishnamurti Centre) 的建设, 并与他的妻子 Kathy 一起协助运营了该中心。自 1985 年至 1994 年, 他是布洛克伍德公园学校 (Brockwood Park School) 的校长, 之后继续工作于 “全人教育” 领域。他编辑了 Mary Zimbalist 撰写的有关克的回忆录, 并出版了他本人撰写的《克里希那穆提: 临行之前》(Krishnamurti: Preparing to Leave) 一书。

cut corners! he would say. Once, when walking across the pasture behind the Brockwood Grove, I was about to pass between a group of five tall pine trees. He caught me by the arm and said: *No, around them. We must not disturb them.* He maintained that the roots of trees have a sound that we no longer hear. On another such walk, returning along Morton's farmhouse, a storm began to brew. Soon there was thunder and lightning. I was worried, as we were in an exposed place, but he enjoyed the turmoil.

与克在一起时,一个人对布洛克伍德周围美景的感知会愈发强烈。散步时,克很少说话。穿越牧场时,他坚持不要走捷径,他会说:“不要抄近路!”有一次,在穿越布洛克伍德小树林(Grove)后面的牧场时,我正准备从五棵高大的松树群中间穿过去,克抓住了我的手臂,说:“不,绕过它们走。我们不要去打扰它们。”他一直认为,树木的根部会发出一种声音,只是我们不再能听到而已。还有一次散步,我们正沿着 Morton 的农舍返回,当时一场暴风雨开始酝酿。很快,闪电飞光,雷声轰鸣。我很担心,因为我们正好是在一片露天下,但克却很享受这种混乱。

He used to say that when all of your senses are awake, then you are intelligent; when not all are awake, then thought arises. Whenever I walked with him I had the impression that he wasn't looking all around; he seemed to be looking straight ahead and walking rather fast. He nevertheless appeared to be completely aware of everything, and he conveyed the feeling of that sensitivity to those who were with him.

克常常说,当你所有的感官都觉醒时,你就是智慧的;当你并不是所有的感官都觉醒时,思想就会升起。每当我与克走在一起时,在我的印象里,他并没有环顾着四周,他看起来好像是目视前方的,而且走得相当快。尽管如此,他似乎能完全觉察到周围的一切,并将这种敏锐的感觉传递给那些和他在一起的人。

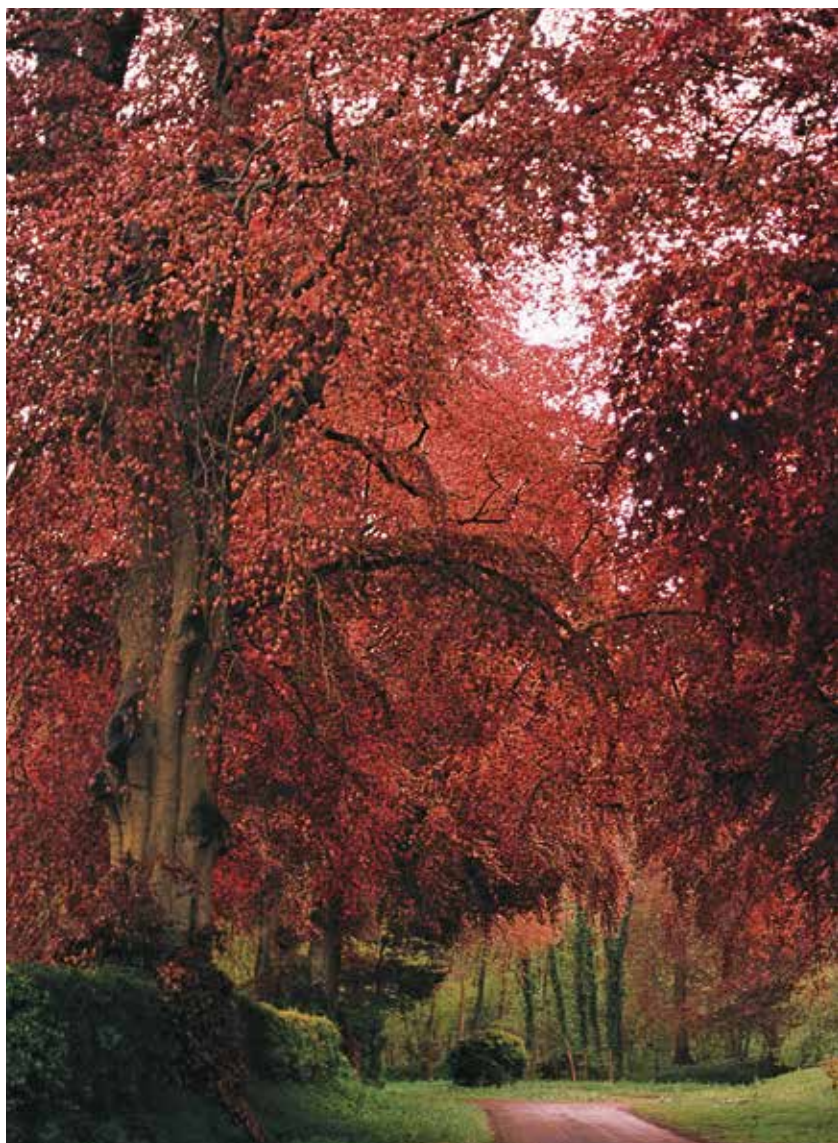
Once when walking up from the lake at Buchillon, I picked a thyme flower for him to smell. The smell made him jump. In May 1983 during his first public talk at Ojai that year, he said: *If you lose relationship with nature, you lose relationship with man.* For me, K's relationship with nature and beauty can be summed up in the following two quotations.

有一次在瑞士 Buchillon, 我们正从湖边出发沿着上坡走, 我摘了一朵百里香花给克闻。花的香味让克跳了起来。1983 年 5 月, 在那一年欧亥的首次公开讲话中, 克说: “如果你失去了和自然的联系, 你也就失去了和人类的联系。” 在我看来, 克与自然和美的关系可以用下面的两段引文来概述。

The setting sun had transformed everything

西下的夕阳改变了万物

Heaven was the earth and the earth heaven; the setting sun had transformed everything. The sky was blazing fire, bursting in every streak of cloud, in every stone, in every blade of grass, in every grain of sand. The sky was ablaze with green, purple, violet, indigo, with the fury of flame. Over that hill it was a vast sweep of purple and gold; over the southern hills a burning delicate green and fading blues; to the east there was a counter sunset as splendid in cardinal red and burnt ochre, magenta and fading violet. The counter sunset was exploding in splendour as in the west; a few clouds had gathered themselves around the setting sun and they were pure, smokeless fire which would never die. The vastness of this fire and its intensity penetrated everything and entered the earth. The earth was the heavens and the



Below Brockwood Park

布洛克伍德公园附近

heavens the earth. And everything was alive and bursting with colour and colour was god, not the god of man.

天空是大地, 大地即是天空; 西下的夕阳改变了万物。天空仿佛燃烧着火焰, 火光瞬间洒满了云层, 洒落在每一块石头、每一棵小草和每一粒沙子上。天空闪耀着绿色、紫色、紫罗兰色和靛蓝色的光芒, 如同熊熊烈火。越过那座山头, 是一片广阔的紫色和金色; 而南边的山峦上, 正燃烧着轻柔的绿色和那些渐渐淡去的各种蓝色; 向东边望去, 那是落日的对岸, 那里散发出壮丽的鲜红色和焦赭色, 品红色和渐渐褪去的紫罗兰色。落日的对岸就像西边的落日一样绚丽夺目。一些云朵早已聚集在落日的周围, 它们就如同那纯净无烟的火焰, 永不消亡。火焰的广袤与热烈穿透了万物, 洒向大地。大地是天空, 天空即是大地。万物都如此生机勃勃, 色彩斑斓。色彩是上帝, 但不是人类所创造的上帝。

Krishnamurti's Notebook

entry of 17 November 1961, Rishi Valley

© 1976 Krishnamurti Foundation Trust Ltd

选自《克里希那穆提笔记》(Krishnamurti's Notebook)

“1961年11月17日, Rishi Valley” 章节

© 1976 克里希那穆提信托基金会

Relationship with nature

人与自然的关系

If you establish a relationship with it [the tree], then you have a relationship with mankind. You are responsible then for that tree and for the trees of the world. But if you have no relationship with the living things on this earth, you may lose whatever relationship you have with

humanity, with human beings. We never look deeply into the quality of a tree; we never really touch it, feel its solidity, its rough bark, and hear the sound that is part of the tree. Not the sound of wind through the leaves, not the breeze of a morning that flutters the leaves, but its own sound, the sound of the trunk and the silent sound of the roots. You must be extraordinarily sensitive to hear the sound. This sound is not the noise of the world, not the noise of the chattering of the mind, not the vulgarity of human quarrels and human warfare but sound as part of the universe.

如果你与一颗树建立了关系, 那么你就和人类有了关系。你就会对那棵树负责, 并且对世界上所有的树负责。但如果你没有和这个地球上的生灵建立起关系, 那么你就会失去与人类, 与所有人的一切关系。我们从没有深入地观察过一棵树所蕴含的品质, 我们从未真正地触摸过它, 感受过它的坚实和它粗糙的树皮, 我们从未聆听过树的声音, 而那声音却是树的一部分。那种声音并不是风吹过树叶的声音, 也不是清晨的微风拂动叶子的声音, 而是树自己的声音: 树干的声音和树根的寂静之声。你必须非常敏感, 才能听到这种声音。这声音并不是尘世的喧嚣之声, 也不是头脑中的喋喋不休, 更不是人类野蛮粗俗的争吵与战争, 这声音是宇宙的一部分。

It is odd that we have so little relationship with nature, with the insects and the leaping frog and the owl that hoots among the hills calling for its mate. We never seem to have a feeling for all living things on the earth. If we could establish a deep, abiding relationship with nature, we would never kill an animal for our appetite, we would never harm, vivisect, a monkey, a dog, a guinea pig for our benefit. We would find other ways to heal our wounds, heal our bodies. But the healing of the mind is something totally different. That healing gradually takes place if you are with nature, with that orange on the tree, and the blade of grass that pushes through the cement, and the hills covered, hidden, by the clouds.

奇怪的是,我们与自然的关系如此之少,我们和昆虫,和蹦跳的青蛙,和那在山间呼朋唤友的猫头鹰之间并没有什么关系。对于这个地球上所有的生灵,我们似乎并没有什么感情。如果我们能够和自然建立起一种深刻、持久的关系,我们就永远不会去屠杀动物来满足自己的食欲,也永远不会为了人类的一己私利去伤害一只猴子、一条狗或一只豚鼠,不会对它们进行活体解剖。我们会找到其他方法来疗伤和治愈我们的身体。但心灵的治愈是截然不同的:当你和自然在一起,当你和树上的那只桔子在一起,当你和水泥地里钻出的一片草叶在一起,当你和那被云朵覆盖、若隐若现的山峦在一起,这种治愈便会逐渐发生。

This is not sentiment or romantic imagination but a reality of a relationship with everything that lives and moves on the earth. Man has killed millions of whales and is still killing them. All that we derive from their slaughter can be had through other means. But apparently man loves to kill things, the fleeting deer, the marvelous gazelle, and the great elephant. We love to kill each other. This killing of other human beings has never stopped throughout the history of man's life on this earth. If we could – and we must – establish a deep, long, abiding relationship with nature, with the actual trees, the bushes, the flowers, the grass and the fast-moving clouds, then we would never slaughter another human being for any reason whatsoever.

这并不是多愁善感或者浪漫主义的想象,而是与地球上所有鲜活生灵的关系的真实展现。人类已经屠杀了数百万头鲸鱼,而且还在继续这种屠杀。我们从屠杀鲸鱼中所获取的一切,其实都可以通过其他方式来获得。但很显然,人类热衷于杀戮,屠杀飞奔的小鹿,屠杀美妙的瞪羚,屠杀大象。我们也热衷于互相残杀。纵观地球上人类的历史,人类对同类的这种杀戮还从未停止过。而如果我们能够与自然,与现实中的树木、灌木丛、花朵、青草以及那快速飘移的云朵建立起一种深厚、持续和永



In the Grove at Brockwood Park, Hampshire, England

英国汉普郡布洛克伍德公园的小树林 (Grove)

久的关系——我们也必须这么做——那么我们绝不会以任何理由去屠杀另一个人。

Krishnamurti to Himself
entry of 25 February 1983, Ojai, California
© 1987 Krishnamurti Foundation Trust Ltd

选自《克里希那穆提独白》(Krishnamurti to Himself)
“1983 年 2 月 25 日, 加利福尼亚欧亥” 章节
© 1987 克里希那穆提信托基金会

Something that happened in India might also indicate his intimate relationship with living things. On the path from Rajghat to Sarnath, which the Buddha was said to have walked, there was a plantation of large mango trees that had stopped yielding fruit. Even though it was said the Buddha had rested under these trees, there was a plan to remove them. K recounted how one day he'd walked among the trees and said to them: *Listen, if you do not bear any fruit, they are going to cut you down.* Asit Chandmal, too, records this story, in his book *One Thousand Suns*, finishing with K then saying: *They bore fruit that year. I am not saying it had anything to do with me.*

在印度发生的一些事情或许同样展现出了克与大自然生命之间的亲密关系。从 Rajghat 去往 Sarnath (地名) 的路上——据说佛陀曾经走过这条路——有一片林地, 种满了高大的芒果树, 只可惜它们不再结果实了。即便传说中佛陀曾在这些树下休息过, 但还是有计划要将它们砍除。克讲述了有一天他在芒果树林中行走, 对它们说: “听着, 如果你们再不结出果实的话, 他们就会把你们砍倒。” Asit Chandmal 在他的《一千个太阳》(One Thousand Suns) 一书中也记录了这个故事, 故事的最后, 克说道: “那一年, 芒果树结出了果实。我并不是说这与我有何关系。”

Once on a walk at Rishi Valley we passed several spathodea trees that had just been planted. They looked like bare trunks but when K went near and looked very closely he discovered a tiny bud on one of them. The next day there was a little leaf peeping out, which caused him much delight.

有一次, 在 Rishi Valley (印度地名) 散步, 我们路过了几棵刚刚种下的火焰树。它们看起来都是光秃秃的树干, 但当克走近了仔细一看, 他发现其中的一根树干上有一颗新芽。第二天, 新芽上冒出了一片小小的新叶, 这让克欣喜不已。

K enjoyed gardening, and particularly during his earlier days at Ojai he did a lot of it. When I showed him my garden at Buchillon, which I had set up myself, he remarked: *It's good to feel the earth between one's fingers.*

克喜欢园艺, 特别是早年在欧亥, 他干了很多园艺活。在 Buchillon (瑞土地名) 我向他展示了我亲手建造的花园, 当时他说: “手指间沾满泥土是一种很棒的感觉。”

He once suggested that I visit the Grand Canyon and stay at the old hotel El Tovar, where he had stayed. I was finally able to do this in 1996. In 1923 K wrote: ... *go to the Grand Canyon, in Arizona. If you have the eyes you will see the creator and the creation.*

他曾经建议我去游览一下科罗拉多大峡谷, 并且推荐我住一家名叫 “El Tovar” 的老旅馆——从前他在那里住过。我在 1996 年终于有机会做了这件事。1923 年克这样写道: “.....去一下亚利桑那州的大峡谷吧。如果你有一双慧眼, 你将会看到造物主和他的杰作。”

Whenever I arrived at Brockwood from California, I'd feel tired for a time, due to the eight-hour time difference and the change in climate.

On occasion I'd have a nap beneath a larch tree that stood in a clearing in the Grove, the sunshine warming me pleasantly. I told K about this and he responded: *Oh, I couldn't sleep out there. Too many things to see.* And he rolled his large eyes from right to left, as he did when doing his eye exercises.

每当我从加利福尼亚来到布洛克伍德, 由于两地八个小时的时差和气候的变化, 我都会感到一阵子疲倦。有时我会在一颗落叶松树下小睡一会儿, 那颗落叶松矗立在小树林 (Grove) 的一片空地上, 阳光温暖着我, 十分惬意。我告诉了克这件事, 他说: “噢, 在那里我可睡不着。要看的东西太多了。” 然后他转动了他大大的眼睛, 从右边转到左边, 就像他在做眼部练习时那样。

During his last years, K continued to take walks at Brockwood, usually with a few friends. Dorothy Simmons would bring along her dog, and K enjoyed throwing sticks for him, something he could do with considerable energy even at the age of 89. Occasionally it was just K and me, and on one such walk there was a fence to be climbed. I was already on the other side, a little impatient, when the thought came, “He really needs quite some time to get over the fence.” As if he had read my mind he replied: *I hope at my age you will climb over the fence this well.* I then asked him if he was afraid, to which he gave a strong No.

在克生命的最后几年里, 他一如既往地布洛克伍德散步, 通常是和几个朋友一起。Dorothy Simmons 会在散步时带上她的狗, 而克很喜欢扔棍子逗狗玩, 即便他当时 89 岁了, 照样可以扔得特别带劲。偶尔有几次, 散步时只有克和我两个人, 其中一次, 我们需要翻越一道栅栏。当时我已经在另一边了, 心中有点不耐烦, 一个念头蹦了出来: “他真是需要蛮长时间才能爬过这道栅栏。” 克仿佛已经读懂了我的心思, 他说: “我希望你在我这个年纪也能这么利索地爬过栅栏。” 然后我问他爬栅栏时会不会有点害怕, 对此他非常肯定地回答: “不害怕。”

I have, I believe, experienced K's capacity to read thought, and other people have borne testimony to it themselves. Once, at Madras, K, several of his old friends and I were walking along Adyar Beach. On the way back I was behind K and happened silently to wonder what his friends might be thinking about his being so nice to this newcomer. Just then K turned round to me and said: *I don't think that way.*

我相信,我体验过克具备“读心术”的能力,而其他人也同样见证了这一点。有一次在 Madras (印度地名),克和他的几位老朋友还有我一起沿着 Adyar 海滩散步。在回去的路上,我走在克身后,正默默地想知道克如此优待我这个新来的人,他的几位朋友会作何感想呢。就在这时,克转过身来对我说:“我可不那么想。”

A friend of mine once claimed that K would 'drop' me as he had 'dropped' others. I mentioned this to someone else who then told K, and the second friend reported back that K had become rather sad, saying: *I never dropped anybody, but people dropped me.*

我的一个朋友曾经断言:克会像“抛弃”其他人一样地“抛弃”我。我把这件事告诉了另一个人,接着他又告诉了克。之后,他反馈给我说,克听了后显得相当难过,说道:“我从来没有抛弃过任何人,但人们抛弃了我。”

Another incident occurred in the dining room at Brockwood. A journalist had just asked me what I did for a living. The question irked me and I was on the point of answering him, rather provocatively, that I did nothing, when K, who was sitting next to me, nipped in before me and said: *They make taps.*

另一件事发生在布洛克伍德的餐厅。一位记者问我是靠什么谋生的。这个问题惹恼了我,我正要公然挑衅地回答他说

“我是个无业游民”时，坐在一旁的克抢在我之前说道：“他们是造水龙头的。”

In fact K had laughed during one of our first meetings in Gstaad when I told him that our company produced sanitary faucets. I'd been in my early 20s when, soon after the war, I started working in my father's factory. Manufacturing anything at that time was exceptionally difficult but most necessary, as Germany was all but destroyed and everything was needed. Needless to say, manufacturing products of export quality was a tremendous struggle. Yet within a few years our company had become the largest manufacturer in the world specializing in faucets. So when I told K what I had been doing, I must have sounded humorously proud – hence his laughter.

事实上，我们在瑞士 Gstaad 首次会面期间，当我告诉克我们公司生产卫浴水龙头时，他笑了。战争结束后不久，二十出头的我开始在我父亲的工厂里工作。我们生产所有在当时来说制造难度颇高却又急需的物品，由于战后的德国已是满目疮痍，任何物资都非常紧缺。所以毋庸置疑，要生产出那些具有出口品质的产品是一项巨大的挑战。然而在几年内，我们公司就成为了世界上最大的水龙头专业制造商。所以当我告诉克我一直在做的事情时，我肯定显得尤为自豪——他禁不住笑了。

I also mentioned to him how difficult it had been to get the staff to cooperate with each other, and how much I had desired to have friendly relations with my colleagues in management. K replied: *Do you know how difficult it is to get people to cooperate?* Soon I was to discover that even within the Foundations people at that time found it difficult to work together.

另外，我也谈到了想让员工们相互合作是多么困难，以及我多么渴望与管理部門的同事建立友好关系。克回答说：“你知道

要让人们彼此合作有多难吗？”很快我就发现，即便是在克的基金会内部，当时的人们也很难协同工作。

Another time, at Rishi Valley, a professor (of Indian ancestry) from a South African university was sitting at our table. K was asking pointed questions concerning the situation in that country, trying in a variety of ways to get him to say what his personal feeling about it was, but our guest would answer only in generalities. Finally K, referring suddenly to me, said: *Mr. Grohe couldn't stand it in South Africa.* I was astonished. Admittedly, I had told him that I had worked there. I hadn't mentioned, however, that a year into my work I couldn't stand it any longer and returned to Europe, even though my parents were going to have a beautiful house in South Africa and were planning to live there for at least a few years. My father, fearing the Russians after the war, had relocated the family there from Germany. On one occasion I talked to K about the Germans' fear of the Russians. He said they had been right to be worried.

还有一次，在 Rishi Valley (印度克氏学校所在地)，有位来自南非一所大学的教授 (印度裔) 与我们围坐在餐桌前。克就南非这个国家的现状提出了尖锐的问题，试了多种方式想让这位教授谈谈他个人对此的感受，但我们这位客人都只是笼统地回答。最后，克突然提到了我，说道：“Grohe 先生无法忍受南非这个国家。”我感到很吃惊。的确，我告诉过克我曾在南非工作过。然而，我并没有和他提到过之后发生的事：在南非工作了一年以后，我再也无法忍受那里，虽然当时我的父母正打算在南非购置一栋漂亮的房子，并且计划至少在那里住上几年，但我还是回到了欧洲。战争结束后，由于我父亲害怕苏联人，便将全家人从德国迁移到了南非。有一次，我和克谈到了德国人对苏联人的恐惧。他说，德国人的担忧是有道理的。

I once mentioned to K that I had had great problems with my father. He said: *Yes, you had problems* (with the emphasis on the “had”). Near

the beginning of my time at Brockwood, he asked me: *What does your family think about the things you are doing here?* I hesitated, because I still had some hope, but he firmly interjected: *They're all against. It's always the same thing.* With time, I realized how right he was. Surprisingly, perhaps, my father, shortly before he died, did seem to see some sense in the little of K that he read, but added, "Oh, but that's difficult." Having asked many staff members and visitors to the Schools and Study Centres how they had come upon the teachings, it has become clear to me that unless the first contact, usually through a book, is felt by the person to be a revelation, he or she won't continue with it.

我曾经向克提到我和我父亲有过很大的矛盾。他说：“是的，你们有过矛盾（他特别强调了‘有过’）。”在我刚来布洛克伍德的那段时间，克问我：“你的家人是怎么看待你在这里做的这些事情的？”我有些犹豫，因为我对家人的支持仍旧抱有一丝希望，但克很肯定地插话说：“他们都反对，事情往往都是如此。”随着时间的推移，我意识到克的话实在太对了。出乎意料的是，就在我父亲去世前不久，虽然他只读了一点点克的书，但似乎确实领会了其中的涵义，不过他还是补充了一句：“噢，但这很难。”我曾询问过克氏学校和学习中心的众多教职员工和访客们，问他们是如何邂逅克的教导的；渐渐地我明白了一点，那就是除非一个人初次接触克的教导时——通常是通过一本书——就觉得那是一种启示，否则他（她）是不会继续探索下去的。

I once helped to organize an interview of K by a publisher from Czechoslovakia, Jadry Prokorny. Prokorny asked K what he would have done had he been living under a dictatorship. K answered that he would have been able to speak *only to friends, like you two*. In conversations and public talks K repeatedly pointed to the repression and brutality of dictatorships. He took an interest in everything, world politics included. He liked to watch political and news programmes on television and, even on his deathbed, enquired: *What's going on in the world?*

有一回,我帮忙安排了来自捷克斯洛伐克的出版商 Jadry Prokorny 对克的采访。Prokorny 问克,要是他生活在独裁政权下,他会做些什么。克回答说他就只能和朋友——比如你们两人(译注:Prokorny 和 Grohe)——讲讲话了。不论是日常谈话还是公开讲话,克一再指出独裁政权的压迫与残酷。他对一切事物都感兴趣,也包括世界政治。他喜欢看电视上的政治和新闻节目,即便在临终前,他还问道:“世界上发生了些什么?”

But he did not like to talk about war. One day K, Mary Zimbalist and I were driving from Brockwood to nearby Winchester. On the way we passed a huge, wide hollow among the fields, which Mary indicated was the place where Eisenhower had addressed the Allied troops before the invasion of Normandy.²⁸ K somewhat impatiently brushed aside the remark, saying: *The war has been over for a long time*. He was well aware of what had happened during World War II and often pointed out that the cruelty of that and other wars continued into the present. He once told me that when the British bombed Hamburg, they first targeted the centre so that the inhabitants would try to escape to the outskirts. Then they bombed the outskirts. He emphasized that nationalism is a common cause of division and conflict in the world. Often he said about himself: *I am not Indian*.

然而他不喜欢谈论战争。有一天,克、Mary Zimbalist 和我正驾车从布洛克伍德前往附近的温切斯特市(Winchester)。在路上,我们经过田野间的一个巨大的下凹空地, Mary 提到说这是艾森豪威尔(译注: Eisenhower 美国陆军上将)在诺曼底登陆之前向盟军发表讲话的地方。²⁸ 克有些不耐烦地撇开这一点,说:

28 The site is now famous also as a rock-concert venue.

28 该地点目前也是著名的摇滚音乐会场。

“战争已经结束很久了。”他非常清楚第二次世界大战中所发生的事情，且常常指出那场战争和其他所有战争的残酷至今仍在延续着。他强调国家主义是造成世界分裂和冲突的普遍原因。谈到他本人，他经常说：“我不是印度人。”

K once told us about an event that occurred in the 1930s. He was in Rome and visiting St. Peter's Square when the Pope was carried by in a sedan chair. The Pope stopped, leaned out and asked K, "Are you an Indian?" K replied: *I am supposed to be from India.* And the Pope said to him, "I like your face," after which he leaned back and continued on his way.

克给我们讲了一件发生在 1930 年代的事情。当时他正在罗马游览圣彼得广场，这时一行人抬着教皇的轿子经过那里。教皇示意停下来，探出身子问克：“你是印度人吗？”克回答他：“我算是来自印度的吧。”教皇又说道：“我喜欢你的脸。”说罢便向后一靠，继续上路。

Although K sometimes mentioned that he had been brought up by English aristocracy, he would occasionally make reference to the *stuffy English society*. At one point he noticed my cuff links and told me that he and his brother had had cuff links and tie pins. They would leave them at home before going for a walk and once, at Ojai, they returned to find them gone – stolen. They were very happy they had disappeared.

虽然克有时会提到他是由英国贵族抚养长大的，但偶尔他也会谈起“英国社会的古板保守”。有一次，他注意到我戴的袖扣，于是告诉我说，他和他的弟弟也曾用过袖扣和领带别针。但他们在出门散步之前都会把这些东西留在家里。而有一次在欧亥散步回来，他们发现这些东西都不见了——被偷了。两人都为它们的不翼而飞感到十分高兴。

Nevertheless, regarding Annie Besant – who was from England and whom he had loved like a mother – he said she had done more for India than Mahatma Gandhi. Using the example of Gandhi, he stated that any kind of forcing others to do what one wanted – even by the presumably peaceful means of fasting – was violent. Fasting for political reasons was violence.

尽管如此, 在谈到 Annie Besant 时——她是来自英国的, 克像爱母亲那样地爱戴她——克说她对印度做的贡献比圣雄甘地要多。以甘地为例, 他说道: 任何强迫他人做自己想做的事——即便是通过所谓“和平”的绝食手段——都是暴力的。出于政治原因而绝食是一种暴力行为。

K was a tremendously serious person but he also enjoyed a good laugh and took particular delight in telling good jokes. We shared many such moments. Here are three of the many jokes that he would sometimes recount:

克是一个相当严肃的人, 但也时常开怀大笑, 他特别喜欢讲述精彩的笑话, 并且乐在其中。我们分享了许多那样的时刻。以下是他讲过的诸多笑话中的三个:

Three sages in the Himalayas are sitting in silence, meditating. Ten years go by, and the first one says, "What a wonderful morning." Another ten years go by, and the second one says, "It might rain." Another ten years go by, and the third one says, "When will the two of you ever stop chattering!"

三位圣人在喜马拉雅山上静坐冥想。十年过去了, 第一位圣人说: “多么美好的早晨啊。” 又过了十年, 第二位圣人说: “天要下雨了。” 然后又过了十年, 第三位圣人开口了: “你们俩什么时候才会停止喋喋不休啊!”

Saint Peter shows God what's happening on Earth. The first thing they see is a group of people labouring from morning till night. God is amazed and asks, "What is the matter with those people down there?" Saint Peter replies, "Didn't you say they had to earn their bread by the sweat of their brow?" God answers, "But I was only joking." Next they see robed cardinals and bishops at lavish tables piled with food and wine. And when God asks who those people are, Saint Peter tells Him, "They, my Lord, are the people who understood you were only joking."

圣彼得向上帝展示地球上正在发生的事情。他们看到的第一幕是一群人在从早到晚辛勤地劳作。上帝感到很惊讶,问:“下面的这群人是怎么回事?”圣彼得回答说:“您不是说过,他们必须靠汗水来挣面包吗?”上帝回答说:“但我只是开了个玩笑而已。”在接下来的一幕中,他们看到了身穿长袍的红衣主教和主教们正坐在堆满了美酒佳肴的豪华餐桌前。这时上帝问这些人又是谁,圣彼得告诉他说:“主啊,他们就是那些知道您只是在开玩笑的人。”

A man is hanging from a cliff, shouting "Help! Help!", when a voice from above advises, "Have faith! Let go!" The man calls out, "Is nobody else up there?"

一名男子吊挂在悬崖边,大喊:“救命!救命!”这时一个声音从上方传来:“带着信仰!放手吧!”男人喊道:“上面就没有其他人了吗?”

At some point at Brockwood, K read the Old Testament. When I asked him how he liked it, he answered: *I do like it. Not the tall tales [he used the French word blagues] they tell you, but the language, the style.* He also enjoyed reading detective stories as a pastime and appreciated a well-constructed plot.

记得有一回在布洛克伍德, 克读了《旧约全书》。当我问他觉得这本书怎么样时, 他回答: “我很喜欢它。但我喜欢的不是书中讲的那些荒诞不经的故事 (这里克用了一个法语单词 *blagues*: 吹牛、胡扯), 而是它的语言和行文风格。” 他同样喜欢阅读侦探小说作为消遣, 尤其欣赏那些构思巧妙的情节。

K once asked: *When two egotists get married, what do you get?* After a brief, expectant silence from those present, he answered: *Just two egotists.* And during a question and answer meeting at Brockwood in 1984, he remarked about marriage: *When one has the time, the money and the energy, one can start the whole circus again.*

有一次, 克问道: “两个以自我为中心的人结婚后, 会得到什么?” 在场的人沉默了一会儿, 大家都在期待着答案, 克说: “还是两个以自我为中心的人。” 1984 年, 在布洛克伍德的一场问答会上, 他也谈到了婚姻, 他说: “当一个人有了时间、金钱和精力的时候, 他便可以重新开始这场闹剧 (指婚姻)。”

I felt he was referring to me, and felt strangely touched, because I was in the process of getting married a second time, in spite of K having told me *Good* when I mentioned at our first meeting in Gstaad that I was divorced. I knew he was fond of my fiancée and expected he would approve, but he just raised his arms and declared: *One marries, just like that.* On another occasion he said: *He marries the most beautiful woman, and has hell on earth.* He called Magda, my new wife, Madame A. G. At Brockwood he had suggested that I change my name to A. G. When I asked him what it meant, he explained *Ange Gardien* (*Guardian Angel*).

我觉得克所指的是我, 这下对我的触动可非同一般, 因为当时我正在筹备第二次结婚的事宜, 尽管在 Gstaad 和克初次见面的时候, 我提到过我离婚了, 那时克对我说: “这很好。” 我知道克对我的新未婚妻印象不错, 所以期待着他会赞同这次婚姻, 但

他只是抬了抬手臂, 说道: “一个人结婚, 就这么草率。” 还有一次, 克说: “他娶了最美的女人, 却活在人间地狱。” 克称呼我的新任妻子 Magda 为 A.G. 夫人。在布洛克伍德, 他曾建议我把名字改成 A.G.。当我问他 A.G. 是什么意思时, 他解释说 A.G. 就是 Ange Gardien (法语: 守护天使)。

I suppose that K and I got along rather well because I didn't want or expect anything from him. I didn't even know what to ask him, and in any case all of us could listen to what he had to say during innumerable public talks, dialogues and interviews. It is a huge body of work, and one can study it all one's life and still discover something new each day. This is partly because K would explore even often-repeated questions freshly each time, always approaching them from a different angle; and also because at each moment we can observe for ourselves human consciousness in action.

在我看来, 克和我相处得很好, 那是因为我从不期望从他那里得到任何东西。我甚至不知道该问他些什么, 更何况我们每个人都可以在众多的公开讲话、对话和采访中听到他所说的话。其内容之丰富, 一个人即便终生研习它, 每天都还会发现新的东西。这部分原因是, 克每次都会全新地探索那些即使是反复被提出的问题, 并且总是换一个角度来接近它们; 再者是, 由于我们每时每刻都可以亲自观察人类意识的活动。

I remember when K and I once walked side by side in the corridor to the dining room. He took my hand and said with the intensity which he so frequently displayed: *I don't know why I like you so much. This has never happened to me before. It has nothing to do with the money – je m'en fiche (– I don't care at all).* On one occasion he told me: *We are brothers.* Several years later I asked Sunanda Patwardhan²⁹, an old friend of K's and a trustee of KFI, what he might have meant. She replied that K simply fell in love with people.

记得有一次, 我和克并肩走在通往餐厅的走廊里, 克握着我的手, 带着他常有的那种热情说道: “我不知道为什么我会这么喜欢你。这在我身上还从未发生过。它和钱没有任何关系——je m'en fiche (法语: 我根本不在乎钱)。” 还有一次, 克对我说: “我们是兄弟。” 若干年以后, 我问了Sunanda Patwardhan²⁹——她是克的一位老朋友, 也是克里希那穆提印度基金会的理事——克说这话会是什么意思。她回答说, 克对身边的人有着深挚的感情。

On 4 August 1928, at the Ommen Star Camp, K said to his audience: *I am in love, not with you, but with that which is behind you; not with your faces and your clothes, but with that which is life.*

1928年8月4日, 在荷兰欧门的明星社露营会上, 克对他的听众说: “我深深地爱着, 不是爱你们, 而是爱那个隐藏在你们背后的事物; 不是爱你们的脸庞和衣着, 而是爱上了生命本身。”

²⁹ See footnote 39 on pg. 114.

²⁹ 详见第114页, 脚注 39。

SAANEN, SCHÖNRIED AND ROUGEMONT

瑞士 SAANEN, SCHÖNRIED 和 ROUGEMONT

During the 1984 Saanen talks K couldn't stay at Chalet Tannegg, as it was being sold, so a chalet was rented for him at nearby Schönried. He showed us a number of pictures that hung in his bedroom there, of old ocean liners, on one of which he had sailed. He watched a few of the sprint competitions that were part of the Olympic Games that summer, shown on television, and called out to Mary Zimbalist: *Maria, look how they run! Look how they run!*

1984年, 萨能 (Saanen) 讲话期间, 克没能住在木屋别墅 Tannegg, 由于它正被挂牌出售, 于是在邻近的山村 Schönried 为他租了另一栋木屋式别墅。克给我们看了当时挂在他卧室里的几张老式远洋邮轮的照片, 其中一艘是他曾经乘过的。他还在电视上观看了那年夏天奥运会的几场短跑比赛, 在看比赛时他向 Mary Zimbalist 喊道: “Maria, 快看他们是怎么跑的! 看看他们是怎么跑的!”

At one point he wondered why they hadn't gone to Spiez for a boat ride on Lake Thun the past few years. He corrected my German pronunciation, SHPEETS, to SHPEE-ets as the Swiss say it. Then he answered his own question: *Too much work to do*. Mary Zimbalist added, “We are getting too old.”

他曾一度奇怪为什么在过去几年里, 他们一行人没有去过 Spiez 小镇的 Thun 湖泊乘船游览一番。关于 Spiez 这个地名,



View towards Videmanette, in Rougemont

Videmanette 山峰, 拍摄于瑞士 Rougemont

他纠正了我的德式发音,我读的是“施皮茨”(SHPEETS),但瑞士人通常都把它读作“施皮埃茨”(SHPEE-ets)。然后他回答了自己的问题:“要做的工作太多了。”Mary Zimbalist 补充说:“我们还上了年纪。”

Twice, my old school friend Edgar Hämmerle, from Austria, and I were invited for lunch at K's chalet. Edgar had been living as a kind of sociable hermit in a wooden cabin without electricity, telephone or running water, taking care of various animals, including a big eagle owl. When K met Edgar for the first time he immediately asked him whether he was some kind of farmer, and they went on to have a lively conversation about animals and the like.

Edgar Hämmerle 是我的老校友,他来自奥地利,我和他曾两次被邀请去克的住所共进午餐。Edgar 就好像一位平易近人的隐士,他一直以来都生活在没有电、没有电话、也没有自来水的木屋里,还照看着各种动物,包括一只大雕鸮(译注:最大的猫头鹰物种之一)。当克第一次见到 Edgar 时,他立即就问 Edgar 是不是在农场干活的,接着他们兴致勃勃地聊起了关于动物等等的话题。

It was well known that K had a special relationship with animals. One day for lunch we went to the Klösterli Restaurant, near Gsteig, where especially good salads from their organic garden were served. The owner of the restaurant was very fond of dogs. While we were sitting at the table, his dog came and lay under K's chair. The owner was amazed and said he had never before seen his dog lie down under a guest's chair.

众所周知,克与动物有着某种特殊的关系。有一天,我们一起去 Gsteig (瑞土地名)附近的 Klösterli 餐馆用午餐,这家餐馆的沙拉特别棒,沙拉原料都来自于他们自家的有机菜园。餐馆的主人尤其喜爱狗。当我们围坐在餐桌旁,他的狗跑了过来,躺

在了克的椅子下。主人很是惊讶,说他以前从未见过他的狗躺在客人的椅子下。

K enjoyed talking about his experiences with animals, but more than any other he loved telling the story of the tiger. In India some friends took him in a car to see a tiger in the wild. Eventually a tiger appeared and approached the car. K moved to stroke the animal but his companion quickly pulled his arm back. K was convinced that nothing detrimental would have happened to him. He was simply unafraid.³⁰

克喜欢讲他与动物们相处的轶事,但其中他最喜欢讲的,还是那只老虎的故事。在印度,有几个朋友用车载着他去野外看老虎。终于,一只老虎现身了,它靠近了汽车。克伸出手臂,去抚摸那只老虎,但他的同伴迅速把他的手臂拉了回来。克确信当时他不会受到任何伤害。他只是一点都不害怕。³⁰

Another story, which happened at Rajghat, concerns a monkey. One day as K was doing yoga exercises in his room, a large wild monkey jumped onto the window sill, stretching out his hand towards K. K grasped it, and so they sat there for a while, K and the monkey, holding hands.³¹

30 You can read more about this in the October 2, 1973 entry in *Krishnamurti's Journal*.

30 更多相关内容,请参阅《心灵日记》(Krishnamurti's Journal)中1973年10月2日这一章节。

31 K described this scene in the book *The Only Revolution*; it also appears in the *Penguin Second Krishnamurti Reader*, pp. 42–43.

31 《唯一的革命》(The Only Revolution)一书中,克描述了该场景;它也出现在企鹅图书出版的《克里希那穆提读者》(Penguin Second Krishnamurti Reader)其中第42–43页。

另一个故事发生在印度 Rajghat, 和一只猴子有关。有一天, 克正在房间里练瑜伽, 这时一只大野猴跳到了窗台上, 它向克伸出了手。克握住了它的手, 就这样克和猴子手牵着手在那里坐上了一会儿。³¹

Once during lunch at Ojai, K told the story of how he had gone for a long walk there. On his way home he heard a barking dog. He pointed out that one could tell by the bark whether a dog was dangerous. This one evidently was. As there was no other way to get home, he had to pass by the house where the dog was. As he approached, the dog ran up to him and started circling him. Suddenly he grabbed K's arm between his jaws, whereupon K admonished him: *You go home!* And that, indeed, is what the dog did. He then explained how to handle vicious dogs according to what a French army officer had told him: hold a stick horizontally for the dog to dig his teeth into, then kick him in the belly. K did not appear to need this kind of defense, however, and he did not recommend it to us.

有一次在欧亥吃午饭时, 克讲述了他当地远途散步的故事。在回家的路上, 他听到了一阵狗的狂吠。克说人可以根据狗的叫声来判断狗是否危险。而当时这条狗显然就很凶险。但由于没有别的路可以回家, 他不得经过那条狗把守着的房子。他走近时, 那条狗冲了上来, 开始围着他转。猛然间, 狗一口咬住了克的胳膊, 克立即责备道: “你快回家去!” 那条狗竟然乖乖地照办了。然后克介绍了一位法国军官曾教授他该如何对付恶犬的方法: 水平握住一根棍子, 让狗紧紧地咬住它, 然后猛踢狗的肚子。但克似乎并不需要这种防卫方式, 他也不推荐我们使用。

And a final story about animals: at one point while at Brockwood, in my room in the west wing, I suddenly woke up, turned on the light and found bats crowding the ceiling. I opened the window further,

turned off the light, and the next morning they were gone. But I always had the feeling that they had been attracted to the west wing because of K.

最后一个关于动物的故事：有一次在布洛克伍德，我突然从睡梦中醒来，当时我在西翼的房间里，我打开灯，发现天花板上挤满了蝙蝠。于是我把窗户开得更些，关上灯，到了第二天早上，蝙蝠都已经飞走了。但我总有一种感觉：它们是因为克才被吸引到西翼来的。

My friend Edgar was very fond of drinking a bit of wine. When he saw none at my house, he was quite disappointed, and naturally he did not expect that there would be any at Schönried when we went there for lunch. So he was pleasantly surprised to find a splendid bottle of red wine on the table. K immediately told him: *You can drink the whole bottle.* K, as a matter of course, did not have any.

我的朋友 Edgar 非常喜欢喝点儿葡萄酒。当看到我家里没有酒时，他倍感失望，所以在我们一起前往 Schönried 用午餐时，他当然也没指望那里会有葡萄酒。后来他发现桌上摆了一瓶上等的红葡萄酒，顿时喜出望外。克立即对他说：“这瓶酒就归你了。”而克照例是滴酒未沾。

But the conversation was very animated on both their parts. Knowing that Edgar and I had attended the same school at Davos, K asked him if I had gone to school mainly to learn or to ski. Edgar supposed that it was mainly to ski, and K made a facial expression as if to say he had expected as much.

午餐时，他们俩谈得兴致高昂。克知道 Edgar 和我在瑞士小镇达沃斯 (Davos) 上的是同一所学校，便问 Edgar，我去读那所学校主要是为了学习，还是滑雪。Edgar 认为我主要是为了滑雪。接着克做了一个表情，好像在说他早料到了这一点。

At one point K mentioned to Edgar that some people in India came to his public talks even though they didn't understand English, because they wanted to be close to a saint. Edgar then stated that K was not a saint, and K replied: *Yes, but they think so.*

克还向 Edgar 提到说, 在印度一些人即使不懂英语也来听他的公开讲话, 因为他们想要接近一位圣人。Edgar 接着表示克并不是圣人, 对此克回答道: “没错, 但他们认为我是。”

The second time we had lunch together, Edgar had planned to return home from Schönried by train. We were having an animated conversation when I asked, with some misgiving, when the train was due to depart. It turned out that there were only five minutes to get to the station, so everyone leapt up and I said to Edgar, “We have to run.” “No, no,” interjected Mary, “I’ll drive you to the station in my car.” She started upstairs to get the car keys. K raised his arms and shouted: *You have to run! You have to run!* Mary climbed even faster, while Edgar and I raced wildly downstairs, out of the house and to the station. The train was pulling in just as we arrived, panting heavily. The next time I met K, he said: *I watched how you ran.*

我们第二次一起用午餐, 那天 Edgar 打算从 Schönried 坐火车回家。当时大家正聊得欢快, 我带着一丝疑虑问道火车什么时候出发。结果发现, 我们只剩五分钟时间必须赶到车站, 所以每个人都跳了起来。我对 Edgar 说: “我们得跑过去。” “不, 不,” Mary 紧接着说, “我开车送你们去车站。”于是她赶紧上楼拿车钥匙。这时, 克举起双臂大喊: “你们得跑! 赶快跑过去!” Mary 更是加快了上楼的脚步, 而 Edgar 和我则一起疯狂地跑下楼, 冲出屋子, 直奔火车站。当我们跑到那里时, 火车正好进站, 我们也累得气喘吁吁了。下一回见到克, 他说: “我注意到你是怎么跑得了。”



K with Iris Soppa, the daughter of a friend of mine, before lunch in Rougemont in 1985

© Asit Chandmal

午餐前, 克和我一位朋友的女儿 Iris Soppa 在一起, 拍摄于 1985 年瑞士 Rougemont

© Asit Chandmal

K was very observant, even with regard to small things. Once at Ojai when I dressed to go to lunch with him, I couldn't find the belt for my trousers and went without one. There were several other guests there, so it was two days later, on my return, that he asked me casually: *Did you find your belt?* Another time I arrived wearing an expensive imitation-leather jacket. K touched it and asked: *Est ce que c'est de la peau?* (*Is it skin?*) He was amazed when I told him it wasn't.

克非常善于观察, 即使是一些细微之处他也能注意到。有一次在欧亥, 我穿戴整齐准备和他一起去吃午餐, 但由于我没找到配裤子的腰带, 于是没系腰带就去了。当时那里还有其他几位

客人，所以两天后我再回来见克时，他随口问了一句：“你找到你的腰带了吗？”还有一次，我穿着一件价格不菲又是仿皮面料的夹克去了克那里。克摸了摸，问道：“Est ce que c’est de la peau (法语：这是真皮的吗)？”当我告诉他这不是真皮的，他感到很惊讶。

Nothing seemed to escape his notice. There was a time I was having some chest pain, quite considerable, but I tried not to pay it much attention, nor did I see a doctor. At one point, as I walked past K, he lightly tapped my chest with his fingers. It was only afterwards, when the pain disappeared, that I realized what he had done. I later heard similar stories from others.

似乎没有什么能逃过他的注意。有段时间我的胸部感到疼痛，痛得还很厉害，但我尽量不去在意它，也没看医生。有一回，当我从克身边走过时，他用手指轻轻地敲了敲我的胸口。直到后来，疼痛消失了，我才恍然意识到他做了什么。之后，我也从其他人那里听说了类似的故事。

Another time I was having difficulty understanding a bank statement for an account I had recently opened in Ojai. I asked Mary, who was from the US, to explain it to me. As she was doing so, K approached and walked around us, saying: *Maria, be very attentive*. He kept repeating this until Mary responded, “But I am attentive.” After a while, it appeared to me that nothing was more interesting than that boring bank statement.

还有一次，我拿着一张不久前在欧亥开立的银行账户的账单，我不太明白它的意思。于是请 Mary (译注：Mary Zimbalist) 为我解释一下，她是来自美国的。正当她向我解释的时候，克走近我们，并绕着我们一圈说道：“Maria, 试着全神贯注。”他不断地重复这一点，直到 Mary 回答说：“我已经全神贯注了。”过了一会儿，我觉得没有什么比那张无聊的银行账单更有趣的了。

Time and again K talked about total attention, but often after a public talk the audience seemed to be hypnotized. On those occasions, he would say: *Please don't be mesmerized. Please get up.*

克一次又一次地谈到全神贯注,但往往在一场公开讲话结束以后,听众们看起来都像是被催眠了一样。在那种情况下,他会说:“请不要被所讲的话迷住了。请站起来。”

In general, K spoke passionately but without pathos. I asked him once whether he prepared his talks. He answered: *No, for I wouldn't know what to say.*

总的来说,克讲话充满热情,但不煽情。有一次我问他是否提前准备他的公开讲话。他回答说:“从不准备,因为我不知道到时候我会讲什么。”

Once, after a particularly impressive talk at Saanen in 1985, I went to see K in his apartment. He was stretched out on his bed, his doctor having advised him to rest after each talk. I told him that it had been wonderful. He became very serious and a great dignity emanated from him as he simply concurred: *C'était merveilleux. (It was wonderful.)*

1985年在萨能,一场特别令人难忘的讲话结束后,我去克的公寓看望他。他正伸展四肢躺在床上,医生建议他每场讲话后都要休息一下。我对他说,讲话精彩极了。他听了,显得非常严肃,浑身散发出一股强烈的尊贵与庄严,他简单地赞同道:“C'était merveilleux (法语:精彩极了)。”

A woman from Italy who came for lunch one time reported that, at a conference of healers and clairvoyants, it had been stated that spiritual healing and clairvoyance do not work when thoughts interfere. K commented simply: *This is what we've been saying for the last seventy years.*

有一天,一位来自意大利的女士与我们共进午餐,她讲述了一次疗愈师和灵视者聚集的会议上,有人指出:当思想介入时灵性治疗和灵视就会失效。克对此简单地评论道:“这是我们过去七十年来一直在说的。”

It was around this time that Pupul Jayakar³², in Rougemont, told K that it was difficult to understand him. He resolutely replied: *I must become simpler*. And, in fact, on the following days he expressed himself even more simply and clearly.

大约在那段时间, Pupul Jayakar³² 在 Rougemont (瑞土地名)告诉克,她很难理解克的话。于是克很坚决地回应道:“我必须讲得更简单些。”的确,在接下来的日子里,克的表达变得比以往更加的清晰和简单。

During the 1985 public talks, K stayed at Rougemont. I placed my rented apartment at Chalet l'O Perrevoué at his disposal, and KFT rented an additional large flat in the same chalet to accommodate

32 Pupul Jayakar (Pupulji) spent a lifetime in social work and was prominent in the Indian handicrafts industry. She was a close associate and confidante of Indira Gandhi, the Indian Prime Minister from 1966–84, and was her adviser on cultural matters. She met K in 1948 and was closely associated with him thereafter, becoming a trustee of KFI and authoring *Krishnamurti, A Biography*. A fine selection from the intense dialogues she had with K can be found in the book *Fire in the Mind*. She died in 1997.

32 Pupul Jayakar (敬称: Pupulji) 毕生从事社会工作,曾在印度手工业中享有盛誉。她是印度总理 Indira Gandhi (任期 1966–84) 的亲密伙伴和知己,也是总理的文化事务顾问。她于 1948 年结识克,此后一直与克保持着密切的联系,并担任克里希那穆提印度基金会 (KFI) 理事,同时她撰写了《克里希那穆提传》(Krishnamurti, A Biography)。她与克的数次深入交谈,其精选可以在《心中的火焰》(Fire in the Mind) 一书中找到。她于 1997 年去世。

some helpers and companions, in this case Michael, Raman and Dr. Parchure, as well as possible guests such as Vanda Scaravelli³³. The previous year we had invited K for lunch there, and he had greatly admired the dining table with its heavy and well-made wooden top. He was generally very aware and highly appreciative of quality in things.

1985年萨能公开讲话期间,克住在 Rougemont。我租下了木屋式别墅 l'O Perrevoué 里的一套公寓,提供给克使用;同时克里希那穆提信托基金会 (KFT) 也在那里租下了另一套大公寓,以容纳一些助手和同伴,那次有 Michael Raman 和 Parchure 医生,还有可能前来的客人,比如 Vanda Scaravelli³³。前一年,我们曾邀请克来这里午餐,当时他对餐桌那厚重且做工精良的木头桌面赞赏不已。他通常对事物的品质有着敏锐的感知和高度的鉴赏力。

After some time, K moved from the lower apartment to the one on the upper floor, because it was more spacious and had a balcony. He was also glad that, by doing so, Mary Zimbalist no longer had to share a bathroom. He remarked chivalrously: *You know, she is a lady.* Another time, when the three of us were taking the car, I tried to help

33 Vanda Scaravelli met K in 1937. K became close friends with her and her husband and often visited them at their large villa in Fiesole, near Florence. She rented Chalet Tannegg in Gstaad for K during the Saanen Gatherings. A yoga enthusiast, she wrote a well regarded book on the subject, *Awakening the Spine*. She died in 1999 at the age of 91.

33 Vanda Scaravelli 于 1937 年遇见克。克与她和她的丈夫成为了亲密的朋友,并经常前往他们位于佛罗伦萨附近 Fiesole 小镇宽敞的别墅拜访。当初是她租下了位于瑞士 Gstaad 的木屋式别墅 Tannegg, 在萨能集会期间提供给克住宿。作为一名瑜伽爱好者,她撰写了一本广受好评的书《唤醒脊椎》(*Awakening the Spine*)。她于 1999 年去世,享年 91 岁。

K into it although he didn't really need help. Mary was coming from the other side and, pointing to her, he said: *She is a lady*, which made me rush to help her.

过了一段时间, 克从楼下搬到了楼上的那套公寓, 因为那里更宽敞一些, 还带个阳台。同样让他高兴的是, 这样一来, Mary Zimbalist 就不需要再共用一个浴室了。他颇具骑士风度地说: “你知道, 她可是一位女士。” 还有一次, 当我们三人一起坐车时, 我试着扶克上车, 尽管他其实并不需要帮助。这时 Mary 正从另一边上车, 克指着 Mary 说道: “那里有一位女士。” 我听了, 赶紧过去帮她。

Around that time K deeply burned his finger on a brass reading lamp. I was horrified when I saw the wound, but K dismissed it, saying: *Oh, I can stand lots of pain.*

大约在那个时候, 克的手指被一盏黄铜台灯严重烫伤了。看到他的伤疤, 我吓坏了, 但克没把它放在心上, 他说: “哦, 身体上的很多疼痛, 我都能经受得住。”

His daily walk during this time was a stroll along the Saane/Sarine River, beside the airfield in Saanen. He was too weak to do more. He told me: *You can come with us, but for you it would be nothing.*

在这段时间, 他的日常散步是沿着萨能机场旁边的 Saane/Sarine 河畔进行的。他的身体太过虚弱, 没法走得更远。他对我说: “你可以和我们一起去, 但对你来说这点运动就太微不足道了。”

One day the actor Richard Gere came for lunch. Although K had already given a public talk that day, he conversed very intensely with him for more than an hour. It was almost as though K was giving another talk, and we left the lunch table at 4 o'clock. When he was

on the point of leaving, Richard Gere, who appeared visibly moved, asked K if he could give him a hug. It was quite touching to see this much taller man bend down and embrace K so that K's slight figure almost disappeared in the other's arms.

有一天, 美国演员 Richard Gere 前来与克共进午餐。虽然那天克已经进行了一场公开讲话, 但他还是和 Richard Gere 深入交谈了一个多小时, 就好像他又进行了一场讲话, 我们直到下午四点才离开餐桌。Richard Gere 显然深受感动, 在即将离去时, 他问克能否给他一个拥抱。看到这位比克高得多的男人弯下腰来拥抱克, 克那瘦小的身体几乎消失在了他的臂膀之中, 这一幕真是令人万分感动。

It was also in Rougemont that my elder son, Christoph, who is now a vintage-car dealer, showed K his first meticulously restored old MG. K showed a great deal of interest and looked under the hood in his usual careful way. Christoph, tongue in cheek, proclaimed, "It's now a holy car."

我的长子 Christoph 如今是一位古董车的商人, 当年也是在 Rougemont, 他向克展示了他精心修复的第一辆老式名爵车。克表现出了极大的兴趣, 并且像往常一样非常仔细地观察了引擎盖下面的汽车部件。Christoph 半开玩笑地宣布: "现在它是一辆圣车了。"

I also wanted to bring my younger son, John, to lunch. When we finally settled on a date, I happily relayed the information to K, who replied: *But he will be bored*. Realizing how true this was, as John was a teenager at the time, I cancelled right away, to my son's great relief. Even so, both John and Christoph had been to Ojai and met K at lunches there, and both had been to public talks either at Ojai or Saanen. Christoph had even visited Rishi Valley with me.

我同样也想带我的小儿子 John 与克一起午餐。我们最终选定了日子,我便兴高采烈地把这一消息告诉克,克说:“恐怕 John 会觉得无聊。”我意识到克说得对,因为 John 那时还是个十几岁的孩子,于是立即取消了这次午餐,而这也让我的儿子松了一口气。即便如此,John 和 Christoph 都曾去过欧亥,并且在午餐时见过克,他们俩也都听过克在欧亥或萨能的公开讲话。Christoph 甚至还和我一起走访了 Rishi Valley (印度克氏学校所在地)。

At some point, K recounted several stories about women who kept following him around. At Madras a woman had invaded his bathroom by climbing through the window and he had had to call for help. Another woman had beseeched him to let her touch his foot. When at last he acquiesced she grabbed his ankle and wouldn't let go. He laughed until there were tears in his eyes and concluded with: *We are all crazy, but they beat us!* He enjoyed telling anecdotes, liked to laugh and really appreciated good jokes.

有一回,克讲了几个关于妇女们到处尾随他的趣事。在 Madras (印度地名),有一名妇女从窗户爬进了他的浴室,当时他不得不大声呼救。另一名妇女则苦苦哀求克允许她触碰一下他的脚。最后克勉强同意了,她便一把抓住克的脚踝,怎么也不肯松手。克对此笑得眼泪都快出来了,最后他总结道:“我们都很疯狂,但她们超过了我们!”克喜欢讲一些奇闻轶事,喜欢开怀大笑,也十分欣赏那些特别精彩的笑话。

K was fond of the French language and in the last year of his life asked Mary Zimbalist to organize French lessons for him in Santa Barbara. Unfortunately, he never had a chance to proceed with them. Once during lunch he was telling us about Paris, where he had spent quite a bit of time particularly during the 1920s. He knew a maharaja then who collected cars and would buy any model he did not yet own, and K accompanied him for such purchases. K told the story of the



View from Rellerli, a mountain above Schönried, Switzerland

取景于 Rellerli 山峰, 瑞士 Schönried 上方的一座高山

car dealers who simply refused to believe that it was not K who was the maharaja. When I remarked that Paris was no longer what it had been, K responded: *Vous savez ... (You know ...)*, in a tone implying that it still had something.

克喜欢法语。在他生命的最后一年, 他让 Mary Zimbalist 在 Santa Barbara (美国加州城市) 为他安排一些法语课。不幸的是, 他一直没有机会持续参加这些课程。有一次午餐时, 他向我们讲起了法国巴黎, 他曾经在那里度过了相当长的一段时间, 尤其是在 1920 年代。当时克认识一位印度王公, 这位王公喜欢收集汽车, 看到任何他没有的款型, 都会把它买下来, 而克曾经陪同

他去买过车。克讲述了当时那些汽车经销商们怎么都不肯相信印度王公竟然不是克。当我提到, 巴黎已经不再是当年的巴黎了, 克回答: “Vous savez ... (法语: 你知道.....)”, 语气中暗示着巴黎仍旧还保留着一些东西。

During this last year of Saanen talks, I started building a new chalet. K was very curious to know where it would be and why I was building it, so I described the location and told him that I had always wanted a wooden house. Sometime later, either at lunch or during a public talk, he said: *To build your own house is still self-centredness.*

最后一年的萨能公开讲话, 期间我开始建造一栋新的木屋别墅。克非常好奇, 想知道它会被建在哪里, 还有为什么我要建造它; 于是我描述了大概位置, 也告诉他说其实我一直都想拥有一栋木制的房子。不久之后, 在一次午餐或是公开讲话中, 克说了这么句话: “建造你自己的房子仍旧是以自我为中心的。”

I named the new place Chalet Solitude. As K has pointed out, the word ‘solitude’ has nothing to do with loneliness; it’s more like the word ‘alone’, meaning all one.

我把新房子命名为“木屋别墅 Solitude”(意思是“独处”)。克曾指出, solitude 这个词和“孤独”没有任何关系; 它更接近于 alone (“独自一人”), 也意味着 all one (“完整一体”)。

Then there is the question of solitude. Right? ‘Solitude’: it’s a lovely word, in which is implied – you know, when you are walking alone in the woods, not carrying all your troubles, your problems, your anxieties. You’re just walking, looking at the trees, the clouds, listening to the birds and running water. You’re absolutely alone, in solitude you’re enjoying. And when you are alone, completely alone, you have left everything behind. You understand?

接着是“独处”这个问题，不是吗？“独处” (Solitude): 这是一个很好的词，它意味着——你知道，当你独自一人走在树林里，放下了所有的烦恼、难题和焦虑。你只是走着，看着树，望着云，听着鸟叫和流水的声音。你完全一个人，享受着独处的味道。而正当你独自一人，完全独处时，你已经把一切都抛在脑后了。你明白了吗？

2nd public dialogue, Saanen, 27 July 1978
© Krishnamurti Foundation Trust Ltd

1978 年 7 月 27 日，萨能第二次公开讨论
© 克里希那穆提信托基金会

Another time he commented with some admiration on the orderly way in which the Swiss stack their firewood. He speculated as to what Americans might feel about that kind of activity: *Ah, we have no time for something like this; life is too short.*

还有一次，他对瑞士人将柴火堆叠得井然有序表示钦佩。他也猜测了一下美国人会怎么看待这种做法：“啊，生命如此短暂，我们可没闲工夫做这些事情。”

With K staying in Rougemont, I asked the woman who had been cleaning for me for four years (and who continued to do so for another thirty years) to attend also to K. She would enter his apartment while he was having breakfast, and he always stood up to greet her. One time he asked me: *Why is she always so happy?* I suggested we ask her, but he declined. When it came time for him to leave Rougemont, she bid him goodbye: *“Au revoir, Monsieur Krishnamurti. A l’année prochaine.”* (“Until next year.”) To which K replied: *Si dieu veut. (God willing.)*

克待在 Rougemont 的这段时间，我让一位已经帮我做了四年保洁工作的女士（她在随后的三十年里也一直在为我做保洁工

作) 也帮克搞一下卫生。她会在克用早餐的时候进入他的房间, 这时克总是会站起来, 向她打招呼。有一次克问我: “为什么她总是那么开心?” 我提议说我们去问她, 但克婉言回绝了。当克即将离开 Rougemont 的时候, 她向克道别: “Au revoir, Monsieur Krishnamurti. A l’année prochaine (法语: 再见了, 克里希那穆提先生, 明年见)。” 对此克回答说: “Si dieu veut (法语: 看天意吧)。”

最后的印度之旅

In November 1985, at Rajghat, K told me that he still had some months to live. When I reminded him that he had promised us he would live another ten years, he only raised his arms as if to say, What can one do?

1985年11月,在Rajghat(印度克氏学校所在地),克告诉我说他还可以活几个月。这时我提醒他,他曾答应过我们会再活十年。对此他只是摊开了双臂,就好像在说:我又能怎么办?

K's health had started to deteriorate at Brockwood. The regular walks that he took became shorter. The walk through the Grove and across the pastures and fields, which entailed climbing over a fence, he did not do anymore. Apart from that, he was as active as ever. Once he told me: *Je travaille comme un fou! (I am working like mad!)*

在布洛克伍德,克的健康状况已经开始明显下降。他以往规律的散步路线变短了。步行穿过小树林,再穿越牧场和田野,还要翻过一道栅栏,像这样的散步他都不再做了。但除此之外,他还是和往常一样活跃。有一次他告诉我:“*Je travaille comme un fou* (法语:我正在疯狂地工作)!”

Indifference and understanding

泰然处之与理解

One has to be indifferent – to health, to loneliness, to what people say or do not say, indifferent to whether one succeeds or does not succeed, indifferent to authority. If you hear somebody shooting, making a lot of noise with a gun, you can very easily get used to it, and you turn a deaf ear; that is not indifference. Indifference comes into being when you listen to that noise with no resistance, go with that noise, ride on that noise infinitely. Then that noise does not affect you, does not pervert you. Then you listen to every noise in the world – the noise of your children, of your wife, of the birds, the noise of the chatter the politicians make. You listen to it completely with indifference and therefore with understanding.

我们必须“泰然处之”——对健康、对孤独、对别人说了什么或没说什么泰然处之，对成功与否泰然处之，对权威泰然处之。如果你听到有人在开枪打猎，制造了很大的噪音，你很容易就会习惯这种声音，然后你就听而不闻了；但这并不是“泰然处之”。只有当你不带着抵抗地聆听那个噪音，随着那个噪音一起流动，无限地乘骑在那个噪音之上，“泰然处之”才会降临。那时，那个噪音就不会影响到你，也不会扭曲你。然后你就可以聆听世界上的每一个噪音：你的孩子、你的妻子和鸟儿们的吵闹，还有政客们的喋喋不休。你“泰然处之”地全然聆听着这些，因而是带着理解在聆听。

On Living and Dying, pg. 99

6th talk, Bombay, 7 March 1962

© 1992 Krishnamurti Foundation Trust Ltd
and Krishnamurti Foundation of America

选自《生与死》(On Living and Dying), 第 99 页

1962 年 3 月 7 日, 孟买第六次讲话

© 1992 克里希那穆提信托基金会及克里希那穆提美国基金会

K had been very enthusiastic when he said to me at Brockwood in 1984: *You come with us to India*. How could one resist? He invited me to live close to where he lived and, for health reasons, to eat the same food. *You stay with us!* he said when I was to go to Rishi Valley, Rajghat and Madras for the first time.³⁴ Later that year, in Schönried, he asked me to live with him. I knew what that meant: to drop everything, and I was not ready for it.

1984 年, 克在布洛克伍德对我说: “你和我们一起去印度吧。”他是那么热情, 谁又能抵挡得住? 他邀请我住在他居所的附近, 并且出于健康考虑, 吃同样的食物。 “你和我们呆在一起!” 当我即将第一次前往 Rishi Valley、Rajghat 和 Madras (皆为地名) 时, 克这样对我说道。³⁴ 那年晚些时候, 在瑞士 Schönried, 克让我和他住在一起。我知道那意味着什么, 那意味着要放下一切, 但我还没勇气那样做。

Now, in the autumn of 1985, I was travelling with K on his last journey to India³⁵.

后来, 在1985年的秋天, 我和克一起踏上了他最后一次前往印度的旅程。³⁵

34 It was during this, my first time in India, that K and Pupul Jayakar invited me to be a trustee of KFI.

34 在我首次访问印度期间, 克和 Pupul Jayakar 邀请我成为克里希那穆提印度基金会理事。

35 The following two paragraphs describe actual events, but perhaps refer to another of our trips together.

35 以下两段描述了实际发生的事情, 但其内容可能涉及到我和克一起的另一次旅行。

It was an early morning departure from Brockwood. The day had not yet dawned, yet all the staff and students, about one hundred people, had come to the west wing and were waiting at the bottom of the staircase to see us off. K shook hands on his way to the door. The atmosphere was solemn. A premonition hung in the air that this might have been K's last visit.

清晨, 我们即将离开布洛克伍德。天还没破晓, 但所有的教职员工和学生, 大约有一百人, 都已经来到了西翼, 在楼梯下面等着为我们送行。走向大门的一路上, 克与大家握手告别。气氛庄严肃穆。隐约可以预感到: 这或许是克的最后一次到访。

Dorothy Simmons, the former principal of the School, drove us to the airport in her car. K and I sat in the back, with Mary Zimbalist in the front. At the start there was rain, but it soon stopped, and Dorothy forgot to turn off the wipers. They began to scrape across the dry windscreen. I became tense and would have liked to say something but instead waited for a reaction from K. And, as so often happened, his response was not what I would have said. It was simply *It's stopped raining*, and Dorothy immediately turned the wipers off.

学校的前任校长 Dorothy Simmons 开车送我们去机场。克和我坐在后排, Mary Zimbalist 坐在前排。刚开始, 天下着雨, 但雨很快就停了, 然而 Dorothy 忘了关掉雨刷, 于是它们开始刮擦已经风干的挡风玻璃。我有点紧张起来, 本来想说些什么, 但还是等着, 先看看克的反应。而往往如此, 克的回应并不是我原本想要说的。他只是简单地提了句: “雨停了。” Dorothy 立刻关掉了雨刷。

At the airport the moment of parting brought tears to the eyes of the women. Dorothy and Mary were staying behind, I was the only one flying with K. Rita Zampese³⁶, Lufthansa's public relations man-

ager in London, led us through to the lounge. We found ourselves sitting near a group of men and women, business people probably, who appeared very self-absorbed. They were talking loudly, smoking and drinking alcohol. K looked at them with wide eyes, and the expression on his face was one of astonishment and mild horror, although he was not the least bit contemptuous.

在机场临别的那一刻, 女人们的眼中都泛着泪光。Dorothy 和 Mary 留了下来, 我是唯一一个陪同克一起飞这趟旅途的人。Rita Zampese³⁶, 汉莎航空伦敦部的公关经理, 她引领我们来到候机厅。当时我们发现身旁正坐着一群男女, 可能是生意人, 看起来完全沉浸在自己的世界里。他们大声说话, 抽着烟, 喝着酒。克睁大眼睛看着他们, 脸上的表情显得有点诧异和略微的惊恐, 尽管他并没有丝毫的轻蔑。

We had to change at Frankfurt, and I remember with what joy K travelled on the fast electric shuttle between terminals. On the larger plane, he had the single seat at the front and to the right, which only Lufthansa was able to offer. By contrast, I found myself sitting by a gentleman who was reading a newspaper and listening to music at the same time. What's more, he made hand movements as a conductor might. He, too, was self-engrossed and showed not the slightest interest in his neighbours – in this case, K and me. It was night-time when we flew over Russia and Afghanistan. On the plane K said: *I'm glad we two are alone.*

36 Rita Zampese is a long-time friend of Brockwood. She took the photographs of K and me at Rishi Valley that appear on pg. 117 and the back page, and she continues to visit Rishi Valley every year.

36 Rita Zampese 是布洛克伍德多年的朋友。她在印度 Rishi Valley 拍摄了我和克在一起的照片, 详见本书第 117 页和封底。每年她都继续走访 Rishi Valley。

我们需要在法兰克福转机, 我还记得克在坐航站楼之间的快速电车时有多么的高兴。接下来这架更大的飞机上, 克在前排右侧有一个单人座位, 只有汉莎航空能够提供这样的待遇。相比之下, 我身边则坐了一位男士, 他一边听音乐一边看报纸, 一只手还像指挥家那样挥舞个不停。他同样也是沉浸在自己的世界里, 对坐在一旁的克和我没有丝毫兴趣。夜间, 我们飞越了苏联和阿富汗上空。在飞机上克对我说: “我很高兴我们俩单独在一起。”

After arriving at Delhi, K went with Pupul Jayakar to stay at her house. I went to a hotel, where I was the only European but also the only one wearing Indian clothes. Every day at sunset we met at Lodi Park. It was always at sunset, because K had once suffered from sunstroke and had to keep out of the strongest rays. At the entrance there was a kind of turnstile, which glistened with the sweat and dirt of many hands. I would open it with my foot, and K would exclaim *Good!*

抵达德里 (印度首都) 以后, 克在 Pupul Jayakar 的陪同下去了她家暂住。我则下榻了一家宾馆, 在那里我是唯一一个欧洲人, 也是唯一一个穿着印度服装的人。每天日落的时候, 我们都会在 Lodi 公园碰面。总是在日落时分, 那是因为克曾经中过暑, 所以不得不避开猛烈的阳光。公园入口处有一个旋转栅门, 汗迹和脏手印在门上泛着油光。我当时会用脚去推开栅门, 克对此赞赏道: “干得好!”

The park was well kept, with many trees, lawns, waterways and bridges, and buildings from pre-Mogul times. At dusk innumerable birds would gather and settle down for the night. The noise they made was deafening. Occasionally Nandini Mehta³⁷ or Radhika Herzberger's³⁸ daughter, Maya, would join us on our walks, as would Pama Patwardhan³⁹.

公园被修整得很好, 园中有着许多树木、草坪、水道和小桥, 还有一些前莫卧儿王朝时代的建筑。黄昏时分, 无数的鸟儿会

聚集在这里过夜。鸟儿们发出的响声震耳欲聋。偶尔, Nandini Mehta³⁷ 或 Radhika Herzberger³⁸ 的女儿 Maya 会和我们一起散步, 而 Pama Patwardhan³⁹ 有时也会加入进来。

One man in Lodi Park recognized him and approached rather aggressively, demanding, “Are you Krishnamurti? You should stay in India! Here are your roots!” K replied: *I am nobody*. Then he raised his open hands to me and said: *You see, they have a fixed idea and stick to it*. Despite such incidents, K was friendly towards everyone he met and especially so towards the poor and those who were normally

37 Nandini Mehta was Pupul Jayakar’s sister. She met K in 1947 and became a close friend. It was she to whom K wrote the letters that can be found in Pupul Jayakar’s biography of K, in the chapter *Happy Is the Man Who Is Nothing*, which KFT has republished as *Letters to a Young Friend*. She founded the Bal Anand School for underprivileged children in Bombay and was a trustee of KFI. She died in 2002. Her story has been published in the book *Walking with Krishnamurti*.

37 Nandini Mehta是 Pupul Jayakar 的妹妹。她于 1947 年遇见克并成为其挚友。克给她写的信收录在了 Pupul Jayakar 撰写的克氏传记中“什么都不是的人才是快乐的”(Happy Is the Man Who Is Nothing) 这一章节里。KFT 已将其重新出版, 书名为《写给一位年轻朋友的信》(Letters to a Young Friend)。她在孟买为贫困儿童创立了 Bal Anand 学校, 也曾担任克里希那穆提印度基金会 (KFI) 理事。她于 2002 年去世。她的生平事迹被发表在《与克里希那穆提同行》(Walking with Krishnamurti) 一书中。

38 Radhika Herzberger, Pupul Jayakar’s daughter, had known K from childhood. She is director of Rishi Valley Education Centre and a trustee of KFI. In 2013 she was awarded the Padma Shri Award for literature and education by the government of India.

38 Radhika Herzberger 是 Pupul Jayakar 的女儿, 从小就认识克。目前她是 Rishi Valley 教育中心的总负责人, 也是克里希那穆提印度基金会理事。2013 年, 她荣获了印度政府颁发的莲花士勋章 (Padma Shri) 以表彰她在文学和教育领域做出的贡献。

ignored by others, such as the ice-cream vendor at the entrance to the park.

一名男子在Lodi公园里认出了克，他气势汹汹地走过来，查问道：“你是克里希那穆提吗？你应该待在印度！这里才是你的根！”克回答说：“我谁也不是。”然后克向我摊开双手，说道：“你看，他们有一个固定的想法，又紧抓着不放。”尽管会有此类事情发生，克总是友好地对待他所遇到的每一个人，特别是那些穷人和平常大家不太注意的人，比如公园门口的冰淇淋小贩。

K once mentioned that many years earlier he'd been asked by several followers of Gandhi what he thought about the caste system in India not allowing certain people into the temples. He replied: *It doesn't matter who goes in, because god isn't there.* He spoke about this in 1975:

有一次克提到说，很多年前，甘地的几位追随者曾问他对印度种姓制度中不允许某些人进入寺庙有何看法。克当时回答：

39 Pama Patwardhan, along with his wife, Sunanda (author of *A Vision of the Sacred - My Personal Journey with Krishnamurti*), and his brother Achyut (formerly a famous freedom fighter in India), became close associates of K in 1947. All three were trustees of KFI. Achyut remained a bachelor all his life, and I once asked him how he had 'escaped'. He replied that he had not escaped; rather, his affair of the heart had not ended as he had wished and he had not been moved in the same way again. Achyut died in 1992, Sunanda in 1999 and Pama in 2007.

39 Pama Patwardhan 和他的妻子 Sunanda (《遇见神圣——与克里希那穆提结伴同行》一书的作者) 以及他的兄弟 Achyut (印度著名的“为自由而战的斗士”) 于 1947 年成为克的亲密伙伴。他们三人都曾是克里希那穆提印度基金会理事。Achyut 终身未娶，我曾问他是如何“逃脱”(婚俗)的。他回答说他并没有逃脱，而是早年的恋情未能如他所愿，之后也再没有像当初那样被触动。Achyut 于 1992 年去世，Sunanda 于 1999 年去世，Pama 于 2007 年去世。

“谁进去都无所谓, 因为神不在那里。”他在 1975 年谈到过这一点:

An idea put together by thought

思想所制造的概念

Without compassion, which means passion for everything, care for everything, respect for everything, without compassion what is sacred can never be found. You understand? You know we have created – thought has created something sacred – the temples, the churches, the symbols – and we worship those symbols, and call those sacred. But it is the movement of thought in time and measure. So that is not sacred. Once in India, the speaker was asked by the followers of Mr Gandhi, who said, “All peoples can enter, every type of strata of human society can enter into that temple, for god is there for everyone.” And they asked me, “What do you say to that question?” I said, “Anybody can enter, it doesn’t matter who goes in, because god isn’t there.” You understand? God is an idea put together by thought. But one has to find that which is eternally, incorruptibly sacred. And that can only come when there is compassion, which means when you have understood the whole significance of suffering – suffering not only of yourself, but the suffering of the world.

慈悲意味着对万事万物强烈的情感, 关心一切, 尊重一切。没有慈悲, 你永远无法找到那个神圣之物。你能理解吗? 你知道, 我们造出了——思想造出了一些“神圣之物”, 比如寺庙、教堂和各种符号; 然后我们崇拜那些符号, 并且把它们称为是神圣的。然而那只是时间和度量中思想的活动, 因此并不神圣。有一次在印度, 甘地先生的追随者们来问讲话者(指克自己), 他们说: “所有人都可以进入那个寺庙, 社会上每一个阶层的人都可以, 因为神是为每一个人而存在的。”然后他们问我: “你对这

个问题怎么看？”我说：“任何人都可以进入寺庙，谁进去都无所谓，因为神不在那里。”你理解了吗？神是思想所制造的一个概念。但我们必须要做的，是找到那个永恒的，那个永远不会被腐蚀的神圣之物。而只有当有了慈悲时，它才会出现，慈悲意味着你已经了解了痛苦的全部意义，不仅仅是你自己的痛苦，也包括全世界的痛苦。

5th public dialogue, Saanen, 3 August 1975
© Krishnamurti Foundation Trust Ltd

1975年8月3日，萨能第五次公开讨论
© 克里希那穆提信托基金会

When I mentioned this quote to an old friend, she told me another such story: A beggar is crying in front of a temple, and God comes along and asks him why. The beggar says, “They won’t let me in the temple,” and God replies, “Me neither.”

当我向一位老朋友提及克的这段话时，她告诉了我另一个类似的故事：有个乞丐在寺庙的门口大哭，然后神过来了，问他为什么哭泣。乞丐说：“他们不让我进寺庙。”神回答说：“他们也不让我进去。”

Travelling, and the frequent change of climate it entailed, exhausted K, and his health deteriorated in Delhi. He did not sleep well and he ate very little. He used to say that he would have become much older if he hadn’t had to travel so much. He once told us that many years earlier he had travelled by train from New York to California, taking three days and nights. I asked him if this was tiring, and he said: Yes, *very much*.

旅行以及随之而来的气候频繁变化，让克感到精疲力尽，他的健康状况在德里恶化了。他睡得不好，吃得也很少。他过去常说，要是他不用如此频繁的旅行，他会活很久。有一次他告诉



With K at Rishi Valley, end 1984/beginning 1985

© Rita Zampese

本书作者和克一起在 Rishi Valley, 拍摄于 1984 年末/1985 年初

© Rita Zampese

我们, 很多年前, 他曾坐火车从纽约一直到加利福尼亚, 花了三天三夜。我问他这样累不累, 他说: “是的, 非常累。”

From Delhi I went on my own to the Krishnamurti Retreat Centre near Uttarkashi in the Himalayas. A school would be established there some years later, but it was closed after the people responsible for it encountered difficulties. In any case, K hadn't wanted to have a school there but rather a retreat centre.

我从德里出发, 独自前往位于喜马拉雅山脉 Uttarkashi 县附近的“克里希那穆提静修中心”。那里原本计划几年后要建成一所学校, 但相关负责人在遇到了某些困难后, 学校就停建了。不

管怎样, 克并没有在那里建学校的想法, 更多考虑的是一个静修中心。

After I'd made the long Dehradun to New Delhi return trip by taxi, I mentioned to K my feeling that in India the countryside is paradise and the cities are hell. He agreed.

当我乘坐出租车从 Dehradun (印度城市) 长途跋涉回到新德里后, 我对克说了自己的感受: 在印度, 乡村是天堂, 城市好像地狱。他也同意。

Drivers in India tend to blow their car horns constantly, alerting the many pedestrians to their presence. I'd finally told my taxi driver that I'd give him 100 rupees if he didn't blow his horn, and that worked very well. The pedestrians became much more attentive!

印度的司机往往喜欢不停地按喇叭, 来提醒众多的行人。后来, 我告诉我的出租车司机, 如果他不按喇叭, 我会给他 100 卢比。这一下效果很好。路上的行人也变得越发留神了。

On the plane to Varanasi, K kept the window shade down because of the bright sun. But time and again he would open it to look at the white peaks of the Himalayas. We agreed that the mountains were really something!

在前往 Varanasi (印度古城) 的飞机上, 克放下了遮阳板以遮挡强烈的阳光。但他也时不时地把它打开, 俯瞰喜马拉雅山那白雪皑皑的山峰。我们一致认为喜马拉雅山是不可思议的!

He told me that once, as a young man, he had been clambering around the Zugspitze, in Germany, in casual shoes. A mountain guide who passed by with a group of alpinists on a rope noticed K. After scolding him, the guide tied him to the end of the rope and led him

down the mountain. K told me he had not been afraid and could have descended safely by himself.

克告诉我, 在他年轻的时候, 曾穿着休闲鞋在楚格峰 (Zugspitze: 德国最高山峰) 攀爬。途中, 一名登山向导正带着一群登山者相互用绳索连结在一起前行, 他注意到了克。一番训斥之后, 这位向导将克系在了绳索的末端, 带他下了山。克告诉我, 他并没有害怕, 原本可以自己安全下山的。

I was overwhelmed with the atmosphere at Rajghat in Varanasi. Here one can especially sense the enchantment that appears to exist in all of the places where K lived. It can be felt at Brockwood, Rishi Valley, Vasanta Vihar – K's home in Madras and the headquarters of KFI – and Ojai. One could also find it at Chalet Tannegg in Gstaad and both Pupulji's government house in Delhi, which was full of ancient sculptures and other works of art, and her apartment in Bombay. The surroundings in all of these places are strikingly beautiful and immaculately kept: islands of serenity amidst the turmoil of the world, full of trees, flowers, birds and butterflies; there is a kind of sacredness about them.

Rajghat (克氏学校所在地) 位于古城 Varanasi, 那里的氛围让我为之倾倒。在 Rajghat, 人尤其能感受到一种魅力, 而这种魅力似乎在克居住过的所有地方都存在着: 在布洛克伍德, 在 Rishi Valley, 在 Vasanta Vihar——克于 Madras 的住所, 也是 KFI 总部——还有在欧亥。另外, Gstaad 的木屋式别墅 Tannegg 以及 Pupulji (译注: 对 Pupul Jayakar 的敬称) 位于德里的政府办公地, 那里摆放着各种古代雕塑和其他艺术品, 还有她在孟买的公寓, 都可以感受它的存在。所有这些地方的环境都极其优美, 并且保持得一尘不染; 它们仿佛是这动荡世界中的宁静岛屿, 遍布着树木、鲜花、鸟儿和蝴蝶, 萦绕着一种神圣感。

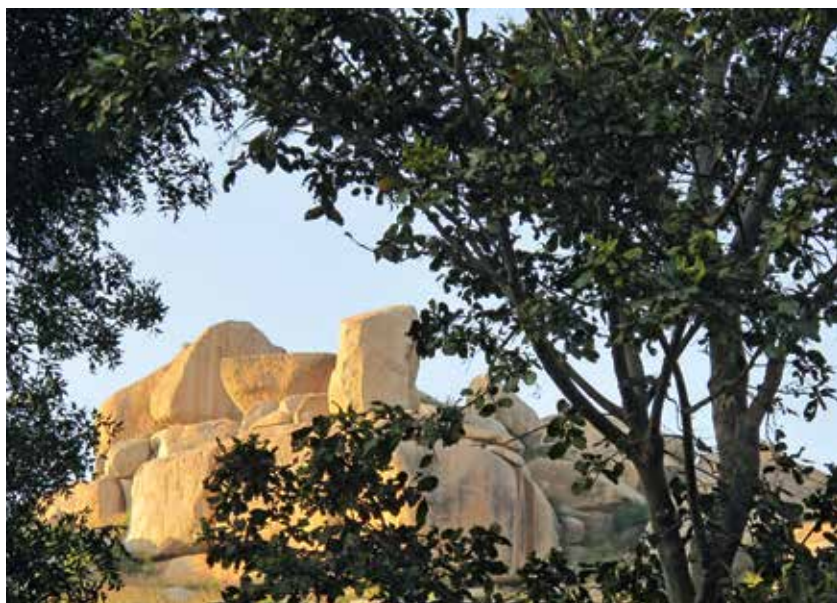
Walking around the grounds of the School at Rajghat, one comes upon several archaeological excavation sites. The campus is situated

in one of the most ancient parts of Varanasi, called Kashi, and presumably there were temples, parks and royal palaces there 4,000 to 5,000 years ago. Beyond the excavation sites a canal carries sewage from the city into the Ganges. The stench was noticeable all the way to the house where K was living. He laughed when Pupulji assured him that a new sewage system would be built in the near future. Apparently this promise had been made many times, and when I visited the following year nothing had yet been done. It was only during my visit at the end of 1988 that I noticed that construction of the huge new canal system had begun.

漫步在 Rajghat 学校校园, 发现有几处考古发掘现场。校园位于 Varanasi 最古老的地区之一, 称为喀什 (Kashi)。据推测在 4,000 至 5,000 年前, 这里有着众多寺庙、公园和皇家宫殿。越过发掘现场, 更远处有一条水道携带着城市的污水流入恒河。一路上直到克的住所, 都可以闻到污水的恶臭。当 Pupulji 向克保证在不久的将来, 这里会建造一个新的污水处理系统时, 克笑了。显然, 这样的承诺已经下过好多次了, 而当我次年再来到这里, 依然没见有任何动静。直到 1988 年底我来访时, 才注意到一个庞大的新水道系统开始动工了。

At Rajghat my room was underneath K's. As soon as he arrived he began intensive dialogues (see pg. 124). At sunset he would walk several times around the School's large sports field, accompanied by friends, whom he jokingly called his bodyguards. Even during these recreational walks he continued his discussions with them. His legs were becoming very weak, however, as he himself said, and after one walk he fell forward on the steps. His companions wanted to help him up but he refused to let them, saying: *If I fall on the steps that is my affair!*

在 Rajghat, 我的房间就在克房间的下面。他刚到那里就展开了深入且密集的对话 (详见第 124 页)。日落时分, 他会在朋友们的陪同下绕着学校的大操场走上几圈, 他开玩笑地称这些朋



Cave Rock in Rishi Valley

Rishi Valley 的“洞岩”

友为他的“保镖”。即便是在这些休闲的散步中,他也继续着那样的讨论。然而,正如他自己所说的,他的双腿正变得非常虚弱。有一次散步后,他摔倒在了台阶上。同伴们想要扶他起来,但他不让,说:“如果我摔倒在台阶上,那是我自己的事!”

When K could no longer walk quickly, I would go on my own, circling as briskly as I could. After such walks he would ask me how many rounds I had done and how long I had taken. When I told him that I had broken my record, he responded enthusiastically. Somebody must have complained to him, though, about this crazy guy chasing around the sports field, because he said in a meeting with friends: *He just wants to keep his body fit. What's wrong with that?*

后来克没法再快步走了，我便独自一人尽可能快速地绕着操场走。走完了，克会问我走了几圈，花了多长时间。当我告诉他说我已经打破了自己的记录时，他热情地回应。但想必是有人向他抱怨过那个疯狂的家伙在操场上奔走的事，因为克在一次朋友会面中说道：“他只是想保持身体健康，这有什么不对吗？”

It was customary to invite people for lunch with whom K would hold intense conversations. At Ojai and Saanen he would sometimes converse until 4 o'clock, even when he had given a public talk that morning. He liked to question those invited about their areas of specialization. Thus he was well informed about current developments in many fields, including politics, education, medicine, science and computers. Once the vice-chancellor of a university and his wife were invited to have lunch at Rajghat. K noted sadly that the man never once smiled at his wife, nor even looked at her.

邀请各类人士与克共进午餐已成了一种惯例，午餐时克会与他们展开深入的交流。在欧亥和萨能，有时尽管克当天早晨已经进行了一场公开讲话，他还是会和前来午餐的人交谈到下午四点。克喜欢问一些与受邀的人专业领域相关的问题。由此他便能很好地了解到各个领域的发展现状，包括政治、教育、医学、科学和计算机。有一次，某大学的副校长和他的妻子受邀前来 Rajghat 用午餐。期间，克很遗憾地注意到这个男人从未对他的妻子微笑过，甚至都没有朝她看一眼。

Every once in a while, Vikram Parchure's⁴⁰ wife, Ambika, would bring along their lovely 3-year-old daughter. K would say to the little girl: *Don't forget that I want to be your first boyfriend.*

每隔一段时间，Vikram Parchure⁴⁰ 的妻子 Ambika 会带着他们可爱的三岁女儿过来。克会对小女孩说：“别忘了，我想做你的第一个男朋友哦。”

During the time that we were at Rajghat, a great many religious festivals were celebrated which were often very noisy. The temple next door would resound with fireworks, drums and singing late into the night. At 4 o'clock the next morning the celebration would start up again. There was also an adjoining mosque from which we could hear the greatly amplified singsong of the muezzin during our walks. None of this seemed to disturb K. If the muezzin had not yet started his calling and noticed K approaching, he would walk up to the fence to shake K's hands affectionately.

那段时间我们在 Rajghat, 当地举办了众多宗教节日的庆典活动, 这些节日往往都很喧闹。隔壁的寺庙回响着烟花爆竹声、鼓声和歌声直到深夜。第二天凌晨四点, 庆典会再次开始。还有一座毗邻的清真寺, 在我们散步的时候, 总是可以听到宣礼员(译注: 负责在清真寺塔顶召集穆斯林做礼拜的人) 那被高度扩了音的歌声。这一切似乎都没有干扰到克。倘若宣礼员还未开始他的召唤又注意到克走近了, 他会走到栅栏前, 亲切地与克握手。

40 Vikram Parchure, one of Dr. Parchure's sons, taught at Rishi Valley School and helped to develop their rural women's programme. He assists KFI with their publications programme and has developed a series of 24 poster panels of K quotes and photographs from renowned photographers, called *Crisis in the World*, which has been translated into several languages and is displayed at gatherings and book fairs. He is also a trustee of the Quest Foundation in Thailand.

40 Vikram Parchure 是 Parchure 医生的儿子, 他曾在 Rishi Valley 学校任教, 并帮助学校开展了当地的农村妇女项目。如今, 他协助克里希那穆提印度基金会有关出版物的方案; 还制作了 24 幅系列海报, 名为“世界之危机”(Crisis in the World), 它们不仅汇集了克的经典语录, 还以著名摄影师的摄影作品为背景, 已被翻译成多种语言, 在各种集会和书展上得到展示。此外, 他是泰国 Quest 基金会的一名理事。

At this time, part of the Indian film *The Seer Who Walks Alone*, a documentary about K, was being shot at Rajghat. K had told the director: *I'll do anything you want me to do*. One scene shows K standing on a hill above the Varuna River, outlined against the setting sun like an ancient sculpture. He walks over the narrow bridge across the river and along the path to Sarnath, where the Buddha was said to have walked.

当时印度电影《独行的先知》(The Seer Who Walks Alone),一部关于克的纪录片,其部分场景正在 Rajghat 拍摄,克对导演说:“你让我做什么我都会配合。”有一个镜头展现了克站在 Varuna 河畔上方的一座小山上,夕阳映照出他的身形轮廓,如同一尊古老的雕像。他走过了架在河上的那座狭窄的小桥,沿着通往 Sarnath (译注:鹿野苑,古印度佛教圣地)的路前行,据说佛陀曾在那里走过。

K was once with Donald Ingram Smith⁴¹ in Sri Lanka, a predominantly Buddhist country, and said: *If you listened to the Buddha, you wouldn't need Buddhism*.

克曾和 Donald Ingram Smith⁴¹ 一起在斯里兰卡,一个主要信奉佛教的国度,当时克对他说:“如果你真正聆听了佛陀,你就不需要佛教了。”

When the time for his public talks drew near, K seemed to gain new energy. He gave three talks and held one question and answer meeting at Rajghat despite obvious signs of physical weakness. He also had three dialogues with Panditji⁴² in the presence of thirty or forty others in the upper story of his house, which are recorded in the book *The Future Is Now* (also titled *The Last Talks*).⁴³ Kabir Jaithirtha⁴⁴ has told me that Panditji once asked K to put the teachings in one sentence. K replied: *Where the self is, there is no love; where there is love, there is no self*.

公开讲话的日子临近时, 克似乎积聚了新的能量。尽管身体有明显虚弱的迹象, 他依然在 Rajghat 进行了三场讲话和一场问答会。另外, 在他住所上层的房间, 他与 Panditji⁴² 也进行了三场对话, 在场的听众有三四十人。这些对话被记录在《未来即当下》(The Future Is Now) 又名《最后的讲话》(The Last Talks) 一书中。⁴³ Kabir Jaithirtha⁴⁴ 告诉我, Panditji 曾让克用一句话来概括他的教导。对此克回答: “有自我的地方, 便没有爱; 有爱的地方, 就不会有自我。”

41 Donald Ingram Smith was a renowned writer-producer of radio programmes for the Australian Broadcasting Commission when he set sail for Sri Lanka in 1949 to hear K speaking there. He ended up recording him for Radio Lanka and accompanying him during his stay in the country. He is the author of *The Transparent Mind: My Journey with Krishnamurti*. He died in 2006 at 94.

41 Donald Ingram Smith 曾是澳大利亚广播公司 (ABC) 著名的广播节目制作人兼作家: 1949 年他起航前往斯里兰卡, 在那里聆听克的讲话。最终他负责在当地为广播电台 Radio Lanka 录制克的讲话, 并在克访问斯里兰卡期间做陪同。他是《通透的心灵——与克里希那穆提同行》(The Transparent Mind — My Journey with Krishnamurti) 一书的作者。他于 2006 年去世, 享年 94 岁。

42 Panditji, actually Pandit Jagannath Upadhyaya. Pandit (also pundit), a Sanskrit word meaning ‘learned man’, is the title of a person learned in Sanskrit and Hindu law, religion and philosophy, sometimes other subjects. Panditji was an eminent Buddhist and Hindu scholar with whom K enjoyed speaking. He died shortly after K, and their Indian friends said, “K wanted to have a chat with him.”

42 Panditji, 他的全名是 Pandit Jagannath Upadhyaya。Pandit (又作 pundit) 是梵语词, 意思是 “博学的人”, 作为头衔被授予那些精通梵语和印度教法、宗教和哲学、有时还有其他科目的人。Panditji 是一位杰出的佛教与印度教的学者, 克喜欢与他交谈。他在克去世后不久也离开了人世, 由此他们的印度朋友都说: “那是克想和他谈谈。”

During these talks, one participant stood out through the clear and simple manner with which he communicated with K. At the time, I didn't know that this was P. Krishna⁴⁵, the new school director. K, despite poor health, was concerned with every aspect of the appointment of the director and gave all his time and energy to the matter. He invited Krishna and his family to lunch and talked affectionately with his wife and children; the grandfather came along once as well. As usual, K was interested in the practical details too, like the appropriate salary for the new director and that he had the use of a car. He felt enthusiastic about Krishna who, as a well-known physicist, had worked in the USA and Europe. He told me that when he had asked

43 One of the participants was Samdhong Rinpoche (Lobsang Tenzin), a trustee of KFI. For many years he headed schools of Tibetan studies and was a member of the Assembly of Tibetan People's Deputies. He and former KFA trustee Michael Mendizza have written the book *Always Awakening – Buddha's Realization, Krishnamurti's Insight*.

43 其中一位参与者桑东仁波切 (Lobsang Tenzin) 是 KFI 理事。多年以来，他一直担任西藏研究学院的负责人，也曾是西藏人民代表大会的成员。他和前 KFA 理事 Michael Mendizza 共同撰写了《始终觉醒——佛陀的觉悟，克里希那穆提的洞察》(Always Awakening – Buddha's Realization, Krishnamurti's Insight) 一书。

44 Kabir Jaithirtha was principal of The Valley School, the K School in Bangalore. After K's death, he left to co-found, to the west of Bangalore, the K-inspired school Centre for Learning (CFL). More recently he helped to found another K-inspired school, to the south of Bangalore: Shibumi. He was a trustee of KFI, and died in 2018.

44 Kabir Jaithirtha 曾是“山谷学校”(The Valley School) 的校长，该克氏学校位于印度班加罗尔。克去世后，他选择离任该校并与人共同创办了 Centre for Learning (CFL)，一所位于班加罗尔以西深受克教诲启发的学校。近年来，他还帮助创建了位于班加罗尔以南的另一所深受克教诲启发的学校 Shibumi。他曾是克里希那穆提印度基金会理事，于 2018 年去世。

Krishna if he would take over the School, Krishna deliberated and then announced, “I would be delighted.” This was very fortunate, as there were then quite a few difficulties there.

在这几次讲话中, 有一位参与者脱颖而出, 他以简单而清晰的方式与克交流。那时, 我并不知道他就是新任的学校总负责人 P. Krishna⁴⁵。尽管克身体欠佳, 但他对任命新负责人的方方面面都十分关心, 并为之投入了他所有的时间和精力。克邀请了 Krishna 和他的家人共进午餐, 并亲切地与他的妻子和孩子们交谈, 孩子们的爷爷有一次也和他们一起来了。像往常一样, 克也很关心细节上的操作, 比如给予新负责人合适的薪水, 以及为他配备一辆汽车。克非常看好 Krishna, 他作为一名著名的物理学家, 曾在美国和欧洲工作过。克告诉我, 当他问 Krishna 是否愿意接管学校时, Krishna 沉思了片刻, 说道: “我很乐意。”这对学校而言是很值得庆幸的, 因为当时那里正面临着不少困难。

Once we were sitting together with Krishna’s lovely teenage daughters, and K told me in French: *Do you see how different they are?* Then he said to the others: *I’ll translate. I said, You should not marry while you are too young.*

45 Padmanabhan Krishna, a cousin of Radha Burnier, met K in 1958. He was professor of Physics at Benares Hindu University when K made him head of Rajghat Education Centre. He is a trustee of KFI and the author of *A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*. He speaks widely on Krishnamurti, religion and science.

45 Padmanabhan Krishna 是 Radha Burnier 的表弟, 他于 1958 年结识克。当初克任命他为 Rajghat 教育中心的负责人时, 他还在 Benares Hindu 大学里教授物理学。目前他是克里希那穆提印度基金会理事, 也是《银盘上的宝石: 记忆中的吉杜·克里希那穆提》(A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti) 一书的作者。他还在各地讲演有关克里希那穆提、宗教和科学。

有一次, 我们和 Krishna 的女儿们坐在一起, 她们正值豆蔻年华, 可爱又富有朝气。克用法语对我说: “你发现没有, 她们是那么的与众不同?” 然后他对大家说: “我来翻译一下。我说的是, 你们不应该在太年轻的时候就结婚。”

Finally, it was arranged that K would take his meals in bed, as he had hardly any chance to eat during these lunchtime conversations. He had told me once that he never had the sensation of hunger, though he could eat properly nevertheless. But these days, being unwell, he ate very little indeed.

由于午餐时间的对话让克几乎没有用餐的机会, 所以最终安排了克在床上用餐。他曾经告诉我, 他从来没有过饥饿的感觉, 尽管他可以正常进食。不过这些天, 由于身体不适, 他吃得真的很少。

After a walk one evening K asked R. R. Upasani⁴⁶, who intended to retire from the Agricultural College at Rajghat, where he was principal, if he would stay on to work for the Foundation. Upasani agreed to continue as long as K was there. I said to K, “Upasani should stay on even when you are not here.” K immediately asked Upasani: *Sir, stay another year or more*. Upasani was so moved that he wept. It was getting dark, and suddenly K asked: *Where is he?* as he could

46 R. R. Upasani took up the position of Secretary of KFI in 1987. He established the retreat centre at Uttarkashi and the Nachiket School there, and he was Secretary of the Executive Committee for Sahyadri School, a K School begun after K's death. He died in 2008.

46 R. R. Upasani 于 1987 年就任克里希那穆提印度基金会 (KFI) 秘书长一职。他创建了位于 Uttarkashi 县的 “克里希那穆提静修中心” 以及当地的 Nachiket 学校; 此外他也曾是 Sahyadri 学校的执行委员会秘书长, 该克氏学校是在克去世以后成立的。他于 2008 年去世。



Sunrise over the Ganges, at Rajghat

恒河上的日出, 拍摄于 Rajghat



Fishermen off Adyar Beach, Madras (Chennai)

Adyar 海滩不远处的渔民, 拍摄于 Madras (现称:金奈)

not discern Upasani in the darkness. It marked the onset of a kind of night blindness.⁴⁷

一天晚上散步后, 克问 R. R. Upasani⁴⁶ 是否愿意接下来为基金会工作。R. R. Upasani 是 Rajghat 当地农业学院的校长, 当时正打算退休。Upasani 同意说, 只要克还在那里, 他就会为基金会工作。我对克说: “即使你不在了, Upasani 也应该继续工作下去。” 于是克立即问 Upasani: “先生, 再待上一年或更长时间吧。” Upasani 被克深深地打动了, 他热泪盈眶。这时, 天色渐渐暗了下来, 突然, 克问: “Upasani 上哪儿去了?” 因为他在黑暗中没法看清 Upasani。这也是某种夜盲症的前兆。⁴⁷

While he was at Rajghat, K several times addressed the subject of sex. He pointed out that of course we would not exist if it were not for sex, which was simply a part of life. Somebody told K about a cross-cultural wedding where the guests were already gathered when it was discovered that the bridegroom had disappeared without explanation. K often referred to this story, wondering at the girl's apparent determination to marry despite the great difficulties inherent in such circumstances. At one point he wondered aloud: *Did they have sex?* The innocence of this remark caused considerable laughter among those present.

克在Rajghat, 曾多次谈到了性这个话题。他指出, 如果不是因为性, 我们当然不会存在了, 性只是生活的一部分而已。有人

47 A decade later Upasani told me about something he had felt during one of K's last public talks, in India. He'd had the feeling that someone was going to shoot K. When he later mentioned this to K, K said yes and that it had taken all of his energy to prevent it.

47 十年后, Upasani 告诉我有关克在印度最后的公开讲话, 其中有一次他感觉到: 有人要向克开枪。Upasani 后来向克提起了这件事; 克说, 是的, 当时他用了所有的能量来阻止那样的事发生。

向克讲述了, 在一场跨文化的婚礼上, 宾客们已经齐聚一堂, 这时发现新郎无缘无故地消失了。克时常讲起这个故事, 让他感到惊讶的是那位新娘坚决要结婚的态度, 即便当时跨文化的婚姻会遭遇到极大的阻碍。有一次, 克脱口而出地问: “他们是不是上过床了?” 他的话是如此天真, 让在场的人一阵哄笑。

There are two other, rather random memories that I have regarding K at Rajghat. When he sat with several Theosophists in Annie Besant's old room on the campus, he asked them: *What shall we talk about?* Then he went on: *Oh yes, I'll tell you a few jokes.* Also, Annie Besant's coffee service was still in the room, but K did not have any recollection of it nor of the room itself. That coffee service must have been there for over sixty years.

关于克在 Rajghat, 我还有另外两段比较零星的记忆。当时克和几位通神学会的成员正坐在 Annie Besant 生前在校园里住过的房间, 克问他们: “我们该谈些什么?” 然后他继续道: “哦, 对了, 我给你们讲几个笑话。”此外, Annie Besant 当年用过的咖啡用具仍旧摆在房间里, 但克对这套咖啡用具没有任何记忆, 而且他对这个房间也没有任何印象。那套咖啡用具放在那里肯定已经超过六十年了。

After the public talks we flew via Delhi to Madras. At the time of our arrival the weather was pleasantly warm. The palm trees and flowering shrubs moved gently in the fresh breeze. As we drove, in a cabriolet, from the airport to Vasanta Vihar, I suddenly felt as if I was returning home. At that very moment K remarked: *It is like coming home!*

公开讲话结束后, 我们由德里飞往 Madras (印度地名)。我们抵达的时候, 那里的气候温暖宜人。棕榈树和观花灌木在清新的微风中温柔地摇曳着。当我们坐着敞篷车从机场开往 Vasanta Vihar (译注: 克在 Madras 的住所) 时, 我突然觉得自己

仿佛是在回家的路上。也就在那一刻, 克说道: “感觉就好像回家一样!”

Later as we walked along the beach we witnessed the surf crashing thunderously onto the luminous yellow sand. There was a strong wind blowing but delicately-violet clouds hung in the sky. Against this background the full moon rose from the ocean just as the spectacular sun set opposite, which was mirrored for us on the surface of the Adyar River.

后来, 我们沿着海滩散步, 目睹了海浪雷鸣般地撞击着闪闪发光的黄色沙滩。海风劲吹, 淡紫色的云朵悬挂在空中。在这样的背景下, 一轮满月从海平面冉冉升起, 又恰逢辉煌的落日在对岸隐退, 倒映在我们眼前 Adyar 河的水面上。

A few years ago while walking along Adyar Beach, I met a fisherman named Karuna Karan. He spoke English quite well, as he had studied for a time at the Theosophical Society's Olcott School. He told me that when he was a shy little boy, K had once grasped his hand and taken him for a fast walk. He claimed that almost no one could keep up with K. He also said that some villagers had asked K to look in on someone who was ill, and when he entered the person's hut their fever disappeared.

几年前, 我在 Adyar 海滩散步时遇到过一位名叫 Karuna Karan 的渔夫。他的英语说得很好, 因为他曾在通神学会的 Olcott 学校学习过一段时间。他告诉我, 当他还是个害羞的小孩时, 克有一次握住他的手, 带他一起快步走。他声称几乎没有人能跟得上克。他还提到, 一些村民曾请求克去探望一个生病的人, 当克进入那个人的小屋时, 他的发烧症状就消失了。

At one point at Madras in 1985, I went to his room and he was looking at a newly published book whose cover image was a pho-

tograph of himself. Somewhat amused, he pointed to the cover and remarked: *He looks a bit sad.*

1985 年在 Madras, 有一回我去了克的房间, 他正在看一本新出版的书, 封面是一张他自己的照片。他笑着指了指封面说: “他看起来有点悲伤。”

After only a few days in Madras we left for Rishi Valley. We started out early and this time saw the sun rising as the moon simultaneously set in the west. We were travelling in a new car that was decidedly more comfortable than the old American one we had used on previous occasions. As usual, the car had been made available by a good friend, T.S. Santhanam⁴⁸. We didn't stop until we had covered half the distance and the first hills were coming into view. The morning landscape was immensely peaceful. A motorcyclist, stopped beside the road, was amazed to see K there. K was no less astonished that someone should recognize him in this isolated spot.

在 Madras 只待了几天后, 我们就启程前往 Rishi Valley (克氏学校所在地)。我们出发得很早, 因而这次看到了太阳的升起, 同时月亮正从西边落下。当时坐的是一辆新车, 那显然要比我们之前用的老式美国车舒适多了。这辆车依旧是由好友 T.S. Santhanam⁴⁸ 提供的。我们马不停蹄地赶路, 直到行驶了一半的

48 T.S. Santhanam was a businessman from Madras. His wife, Padma, was a trustee of KFI and very active at The School-KFI-Chennai. They died in 2005 and 2006, respectively. Their son, Viji, has been a member of KFI's Chennai Executive Committee for many years.

48 T.S. Santhanam 曾是一名来自印度 Madras 的商人。他的妻子 Padma 曾是克里希那穆提印度基金会 (KFI) 理事, 并一直活跃在位于金奈 (Chennai) 的克氏学校 The School-KFI。他们分别于 2005 年和 2006 年去世。他们的儿子 Viji 多年以来一直是 KFI 位于金奈的执行委员会成员。

路程,当群山第一次映入眼帘时才停下来休息。清晨的风景无比静谧。一个骑摩托车的人停在了路边,当他看到克在那里时感到非常惊讶。而克的惊讶也不亚于他,没想到在这么偏僻的地方竟然还有人能认出他来。

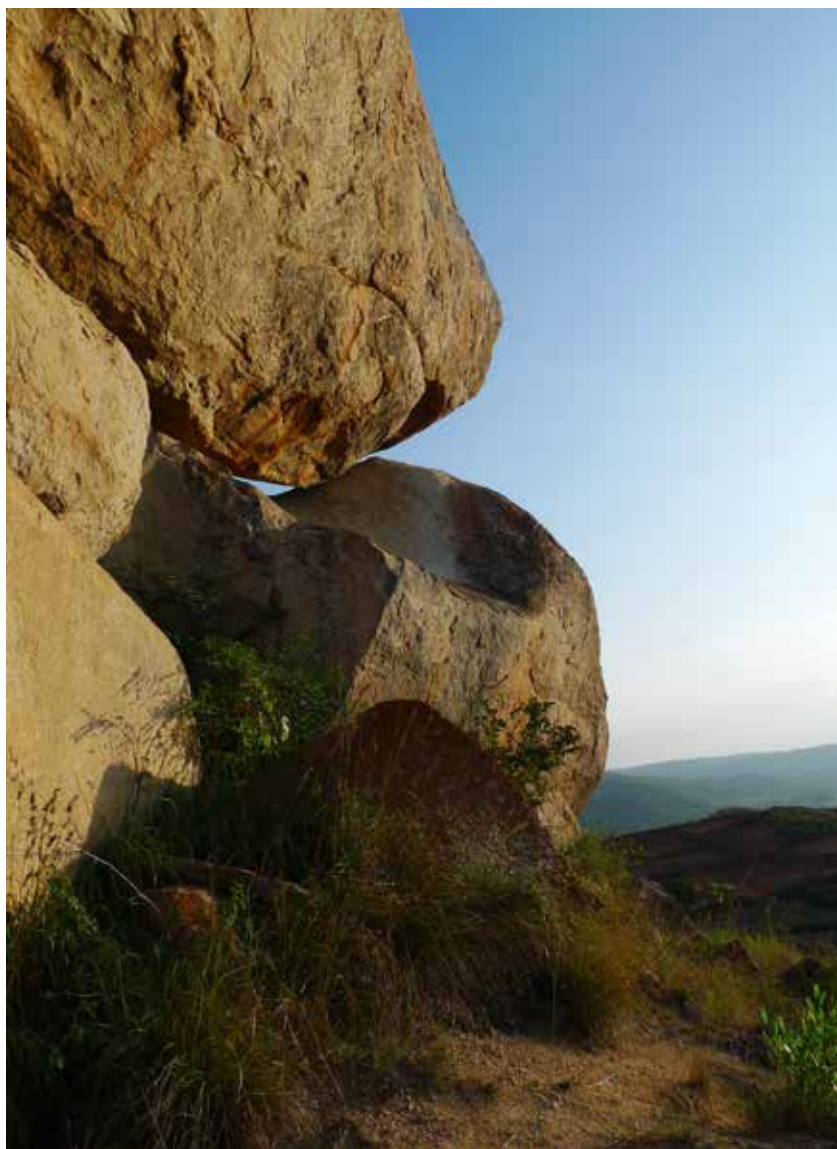
K conversed with our friendly chauffeur about his family and insisted that he should send his children to Rishi Valley School. Later the man's son did indeed study there.

克与我们那位友善的司机谈了谈他的家庭状况,并坚持要他把孩子们送到 Rishi Valley 学校上学。后来,司机的儿子真的去了那里读书。

Radhika lived on the same floor as K at Rishi Valley. She and I would have breakfast in K's dining room. Sometimes, when he was feeling stronger, I would go to see him in his bedroom to say good morning. One time I said to him, regarding Rishi Valley, "It's almost nicer than Ojai, though it is similar." To which he replied: *Of course.*

在 Rishi Valley, Radhika 和克住在同一层楼。她和我会在克的餐厅里用早餐。有时候,克感到有点力气了,我便去他的卧室看望他,问声早安。有一次,我向他谈起了 Rishi Valley 这个地方,我说:“它几乎要比欧亥更好,即便它们很类似。”克回答说:“当然了。”

Because he was feeling so weak his daily walks were often cancelled, but he still had a number of meetings with students and teachers. During our last walk together at Rishi Valley, in December 1985, something happened. While I was looking with admiration at the lovely blue mountains east of the valley, K suddenly put his arm around my shoulder and said something like: *My dear friend.* Radhika was with us, and when she reminded me of the scene, I asked her to write it down:



Windmill Rock in Rishi Valley. On a walk, K asked me: Who put those rocks there?
Rishi Valley 的“风车岩”。有一次散步, 克问我: “是谁把那些石头放在那里的?”

由于身体虚弱, 他的日常散步经常会被取消, 但他仍然与学生和老师进行了多次会面。1985 年 12 月, 我们最后一次在 Rishi Valley 一起散步, 当时发生了一些事情。正当我带着无限赞美的眼光仰望山谷东边美丽的蓝山时, 克突然用手臂搂住我的肩膀, 说了一句: “我亲爱的朋友。” Radhika 和我们在一起, 当她事后向我提到那个场景时, 我请她把当时的一幕写下来:

“As a party of us walked down the road, I could sense that he was straining every nerve to keep up with the small group of younger friends that walked with him that afternoon. But at one point, when we had reached the cluster of rocks under what the Rishi Valley children call Uday rock, his demeanor changed. There was an unexpected lull and I turned around to see the tension and effort go out of Krishnaji; he was his still and contemplative self. A moment later he turned around and embraced Friedrich, calling him *my friend*. Later that evening in his bedroom, saying goodnight to him, I said, ‘Something happened to you this evening, didn’t it?’ Wearing the hooded look that came over him when he was approaching mystery, he said: *Good for you to have noticed.*”

“那天下午, 当我们一行人走在路上时, 我可以感到他 (克) 正在竭尽全力地跟上那一小群和他一起散步的年轻朋友。然而, 就在我们走到岩石群, 即 Rishi Valley 孩子们口中的 Uday 岩的下方, 在那一刻, 克的仪态瞬间改变了。有一种意想不到的平静。这时我转身看到紧张和费力已经离开了克里希那吉 (译注: 对克的敬称) 的身体, 他恢复了以往静观而冥想着的状态。片刻之后, 他转身拥抱了 Friedrich (本书作者), 称呼他为 ‘我的朋友’。那天晚上在他的卧室, 我向他道了晚安, 我说: ‘今晚, 有些事情在你身上发生了, 对吗?’ 他的眼睛半张半闭——当他接近神秘事物时就会有这样的神情——说道: ‘你能注意到这一点真不错。’”

Radhika's use of the term "hooded look" reminds me of an occasion in the crowded dining room at Vasanta Vihar when I was sitting across from K and he suddenly caught my eye. How can I describe the flame that came from him? It was like a volcano bursting. The whole person was on fire. It reminded me of the sunset at Rishi Valley that K had described: *You were of that light, burning, furious, exploding, without shadow, without root and word.*⁴⁹ I couldn't stand this force, so eventually looked down. None of the other guests seemed to have noticed.

Radhika 提到的“眼睛半张半闭的神情”，让我想起了有一次在 Vasanta Vihar 拥挤的餐厅里，当时我坐在克的对面，突然间，他引起了我的注意。我该如何形容他身上发出的火焰呢？就像是火山喷发。他整个人都熊熊燃烧着。这也让我想起了克曾描绘过的 Rishi Valley 的日落：“你与那光融为一体，燃烧，愤怒，喷发，没有阴影，也没有源头和言语。”⁴⁹ 当时我无法承受这股力量，所以最终低下了头。其他客人似乎都没有注意到这一幕。

A similar thing happened at the table in the west wing kitchen at Brockwood in the presence of two other people. It was unlimited energy, an immense force that he emanated. Did he want to show us something? It seemed to express *Wake up* or *Come over*. It had urgency. He used to tell us *Move! Move!* Occasionally on our walks he would push me on the shoulder, which seemed to indicate the same thing. This reminds me of a walk at Brockwood when K was rising after tightening his shoes and I told him that my grandmother used to say at the end of a break, “*Debout les Morts!*” (“*Rise, you dead people!*”) This he enjoyed very much.

49 See pp. 68–70 for more of this quotation from *Krishnamurti's Notebook*.

49 详见第68–70页，更多选自《克里希那穆提笔记》(Krishnamurti's Notebook) 的相关引文。

此外, 在布洛克伍德西翼厨房的桌边, 还有另外两人在场, 类似的事情也曾发生过。一种无限的能量, 一股巨大的力量从他身上散发出来。他是不是想要告诉我们些什么? 仿佛在表达“快醒醒”或者“快过来”, 带着一种刻不容缓的紧迫感。克过去常常对我们说: “动起来! 动起来!” 偶尔在我们散步的时候, 他会推一下我的肩膀, 这似乎也表明了同样的意思。这让我想起了在布洛克伍德的一次散步: 当克系好了鞋带起身时, 我告诉他, 我的祖母过去常常会在休息结束时说: “Debout les Morts (法语: 快起来, 你们这些死人)!” 他很欣赏这句话。

I would sometimes try to observe K to guess what he was thinking. But I couldn't see anything; he was impenetrable. Perhaps because he wasn't thinking. David Moody writes in his book *The Unconditioned Mind*:

有时我会试着观察克来猜测他在想什么。但我什么也没看到, 他是无法被穿透的。也许是因为他没有在思考。David Moody 在他的《不受制约的心灵》(The Unconditioned Mind) 一书中写道:

“The conversation was coming to a close, and I gazed rather deeply into Krishnamurti's eyes. He met my gaze completely, without any undue sense of modesty or confrontation. As I looked into his eyes, I had the uncanny sense that there was no one present, no structure of identity, on the other side. Whether this was a projection or a valid intuition I cannot say. I felt he was observing me as completely as I was observing him, and yet at the same time it was like looking through a clear window, with only open space on the other side.”⁵⁰

“谈话临近尾声了, 我深深地凝视着克里希那穆提的眼睛。他完全对上我的目光, 没有任何过分的谦虚或者对抗。当我凝视着他的眼睛, 我有一种不可思议的感觉: 对面并没有人, 也

没有身份。我没法说这是否只是我的猜测，还是一种可信赖的直觉。我觉得他正在全身心地观察我，就像我正在全身心地观察他一样；而同时，我感觉像是透过一扇透明的窗户在看，窗户的另一边只有广阔的空间。”⁵⁰

I used to wonder if I should include here what K told me about ‘the face’. It always struck me as being too esoteric. However, after the publication of Mary Zimbalist’s memoirs and the book by Scott Forbes⁵¹, both of which mention ‘the face’, I’ve decided to do so. The term refers to the few occasions where K’s face would look unusually transcendent. I noticed it at the beginning of a public talk, when he stepped onto the platform looking very tired and slowly there was an almost other-worldly transformation. K once told me: *It took them a long time to create the face*. Who was he referring to with the word ‘them’?

我曾经一度考虑是否应该在这里谈及到“那张脸”，包括当时克对我说过的一些话。我一直认为这个话题太深奥，太令人费

50 David Edmund Moody, *The Unconditioned Mind – J. Krishnamurti and the Oak Grove School*, pg. 55. © 2011. This material was reproduced by permission of Quest Books, the imprint of The Theosophical Publishing House (www.questbooks.net).

50 选自 David Edmund Moody 的《不受制约的心灵——J. 克里希那穆提与橡树林学校》(*The Unconditioned Mind – J. Krishnamurti and the Oak Grove School*) 一书第 55 页 © 2011。本内容经由 Theosophical Publishing House (www.questbooks.net) 旗下的 Quest Books 出版社许可复制。

51 *In the Presence of Krishnamurti: Mary’s Unfinished Book*, and *Krishnamurti: Preparing to Leave*, respectively.

51 «在克里希那穆提身边: Mary 未完成之书» (*In the Presence of Krishnamurti: Mary’s Unfinished Book*) 和 «克里希那穆提: 临行之前» (*Krishnamurti: Preparing to Leave*)

解了。然而 Mary Zimbalist 的回忆录以及 Scott Forbes⁵¹ 写的书出版后, 书中都提到了“那张脸”, 所以我决定加入这些内容。“那张脸”指的是在某些特殊境况下, 克的脸看起来异乎寻常的超凡。我在一次公开讲话中注意到了这一点, 当他走上讲台时, 看起来很疲惫, 渐渐地一种几乎超然象外的转变发生了。克曾经告诉我: “他们花了很长时间才创造出这张脸。”克所说的“他们”指的又是谁呢?

After teachers from Brockwood, Ojai and the other Indian Schools arrived at Rishi Valley for an International Teachers Conference, it turned out that K was able to attend some of the meetings. Because of his poor health, his active participation had not been planned, but it raised the discussions to a higher level. These talks, too, are included in the book *The Future Is Now/The Last Talks*.

一场国际教师会议计划在 Rishi Valley 召开, 当时来自布洛克伍德、欧亥和其他印度克氏学校的老师们都已齐聚一堂。最终克也参加了其中几场会议。考虑到克的健康状况不佳, 他的积极参与与本来不在意料之中, 然而正是他的参与让讨论上升到了一个新的高度。这些讲话同样也收录在了《未来即当下》(The Future Is Now) 又名《最后的讲话》(The Last Talks) 一书中。

During his final two years visiting Rishi Valley, K spoke with the lovely younger pupils there, recordings that are available online. After one of the final discussions, K asked me: *Did you see these boys and girls? They will be thrown to the wolves.* His relationship with students and his views on education always fascinated me. The following gives an indication of how he saw education for young children.

克访问 Rishi Valley 的最后两年里, 他与那些可爱的、年龄更小的学生们交谈, 这些对话目前可以在线收看。记得最后那几次讨论, 其中有一次刚刚结束, 克问我: “你看到这些男孩和女孩

了吗？他们会被扔进狼群。”克与学生的关系和他对教育的看法总是让我着迷。下面这段话在一定程度上表明了克是如何看待青少年教育的。

Education for the very young

孩提时代的教育

With the very young what is most important is to help them to free themselves from psychological pressures and problems. Now the very young are being taught complicated intellectual problems; their studies are becoming more and more technical; they are given more and more abstract information; various forms of knowledge are being imposed on their brains, thus conditioning them right from childhood. Whereas what we are concerned with is to help the very young to have no psychological problems, to be free of fear, anxiety, cruelty, to have care, generosity and affection. This is far more important than the imposition of knowledge on their young minds. This does not mean the child should not learn to read, write and so on, but the emphasis is on psychological freedom instead of the acquisition of knowledge, though that is necessary.

对于年幼的孩子们来说，最重要的是帮助他们从各种心理压力和心理问题中走出来。如今，年龄很小的学生就已经在学习复杂难懂的智力问题；他们的学习正变得越来越具有专业性；他们正在获取越来越多的抽象信息；各种形式的知识正被强加于他们的大脑，因而从孩提时代就开始了对他们的制约。而我们所关心的则是帮助年龄很小的孩子们不要有任何心理上的问题，摆脱恐惧、焦虑、残忍，变得关爱、慷慨和友善。这远远要比把知识强加于他们年幼的头脑更为重要。这并不意味着小孩子

就不用学习读书和写字等等,而是将重点放在心灵的自由上,不再是知识的获取——虽然知识也是必需的。

Letters to the Schools
now titled *The Whole Movement of Life Is Learning*
letter of 1 October 1979
© 1981 & 2006 Krishnamurti Foundation Trust Ltd

选自《给学校的信》(Letters to the Schools)
现译名为《教育就是解放心灵》(The Whole Movement of Life Is Learning)
“1979年10月1日”的信
© 1981 & 2006 克里希那穆提信托基金会

On one occasion at Rishi Valley we were talking with K about setting up an adult study centre. Suddenly a hoopoe bird came to the window and began pecking vigorously on the glass, obviously wanting to come in. K calmed it: *All right, all right, I'm here, I'm here.* Later Radhika told me that K often talked with the bird. She once entered his room and thought he must have a visitor, as he was saying: *You are welcome to bring your children, but they probably would not like it here because when I am gone they will shut the windows and you will not be able to find a way out.* Also regarding birds, it seems to me that it was Mary Cadogan who once told me that when K heard one of the first audio recordings of himself speaking to an audience in the open air in India, his response was: *Play it again, play it again – it was just like that!* When asked *what* was like that, he responded: *The birds! The birds!*

有一次在 Rishi Valley, 我们正在与克讨论建立一个成人学习中心的事情。突然, 一只戴胜鸟飞到了窗口, 用力地啄着窗玻璃, 显然是想要进来。克安抚它道: “好吧, 好吧, 我在这里, 我在这里。” 后来, Radhika 告诉我, 克经常和那只鸟说话。有一次,



Ricefields at Rishi Valley Education Centre

稻田，拍摄于 Rishi Valley 教育中心

她走进克的房间，以为里面一定有客人在，因为他正在说：“欢迎你带你的孩子们来，但它们也许不会喜欢这里，因为我走了以后，他们会关上窗户，而你们就找不到出去的路了。”还有关于鸟儿们，我印象中是 Mary Cadogan 告诉我，当克听到他自己在印度露天公开讲话最早的一批录音时，他的反应是：“再放一次，再放一次——真的就是那样！”当被问到什么就是那样时，他回答：“鸟儿！那些鸟儿！”

Another recollection of that visit to Rishi Valley is the time that a farmer driving a bullock cart invited me to jump up onto the back

of it. It was a hard ride and I was gripping the side tenaciously. I was afraid that if the bullock took off I would go flying. We rode by K's room in the old guest house, and I looked for him at his window. He didn't seem to be there but later he said: *You were really holding tightly to the bullock cart.* I imagined him seeing me with a sixth sense, and others since then have told me similar stories.

那次访问 Rishi Valley, 我还有另一段回忆: 有一位驶着牛车的农民邀请我跳上它的后面。我搭上了牛车, 走了一段艰难的路。我牢牢地抓住侧栏, 担心要是牛车跑起来, 我会不会飞出去。我们驾着牛车经过了旧客房, 我透过克房间的窗户找他。当时他似乎不在那里, 但后来他对我说: “你在牛车上可抓得真够紧的。” 我猜想他是用第六感看到了我, 从那以后, 其他人也给我讲过类似的故事。

On one walk at Rishi Valley, there was a beggar on the side of the road. K recognized him and shook his hand. Sometimes when villagers were walking towards us they would step off the road; K would try to get them back on. He was always concerned for poor people, and in a talk with students at Rishi Valley he described the long distances the village children had to walk to their school. He urged the Rishi Valley students to put pressure on their teachers to provide a bus for these children. To avoid this, one of the students said something like, “But you are the president, you could do something!” which caused some laughter. In 1984 at an International Trustees Meeting at Brockwood, K took Radhika's hand and made her promise to establish so-called satellite schools in the villages. She did so, and there are now nineteen of them.

有一次在 Rishi Valley 散步, 路边有一个乞丐。克认出了他, 和他握了握手。有时, 如果村民朝我们走过来, 他们会给我们让路, 而克会试图让他们回到路上来走。克总是很关心穷人, 在 Rishi Valley 一次与学生们的谈话中, 他描述了村里的孩子们必

须长途跋涉去学校上学。他敦促 Rishi Valley 的学生向他们的老师施加压力, 让他们为这些孩子提供一辆校车。为了逃避这个任务, 其中一名学生说了类似这样的话: “但你是校长, 你可以想点办法啊!” 引来了一片笑声。1984 年在布洛克伍德召开的国际理事会议上, 克握住 Radhika 的手, 让她许诺在各个村庄建立所谓的“卫星学校”。Radhika 不负重任, 如今那里已经建成了大约四十所“卫星学校”。

The state of K's health made it difficult for me to fathom how he could possibly give the scheduled series of talks to thousands of people in Bombay. I felt great relief when he had them cancelled. After he returned to Madras, I travelled with a few teachers from Brockwood and Ojai to visit The Valley School in Bangalore. Afterwards I myself returned to Madras for another week and joined K on some of his walks along Adyar Beach.

克的健康状况让我很难想象他怎么可能按计划接着在孟买给数千人进行一系列的讲话。所以当他后来取消了行程, 我大大地松了一口气。在克回到 Madras 以后, 我和几位来自布洛克伍德和欧亥的老师一起走访了位于班加罗尔 (Bangalore) 的“山谷学校” (The Valley School)。之后, 我又一个人回到了 Madras, 在那里待了一个星期, 期间有几次和克一起沿着 Adyar 海滩散步。

On one of my last ever walks with K, on the beach, we had just reached the house of Radha Burnier when suddenly he took my arm firmly under his and we walked at high speed around the house. I wondered if he was exorcising it.

这是我最后几次和克一起散步, 有一次沿着海滩, 我们刚走到 Radha Burnier 的住所前, 这时克突然抓起我的手臂, 紧紧夹在他的胳膊下面, 然后我们快速绕着那个房子走了起来。我琢磨着他是不是在给房子驱邪。

Soon K decided to leave for Ojai. It would be easier to obtain medical treatment while staying at Pine Cottage, and he would have more tranquillity there. Scott Forbes, who had travelled with him from Rishi Valley to Madras, was the perfect person to accompany him on this journey across the Pacific.

很快, 克决定前往欧亥。在松舍 (Pine Cottage) 接受治疗会更方便, 那里也更安静些。当初是由 Scott Forbes 陪同克一起从 Rishi Valley 来到了 Madras, 而此次横穿太平洋的旅程, 他也是陪伴克的最佳人选。

After returning to Europe, I spent three weeks in the Swiss mountains and then flew directly to California, for Ojai.

回到欧洲以后, 我在瑞士山区待了三个星期, 然后便直接飞往加利福尼亚, 目的地欧亥。

回到欧亥

... Someone comes along and is extraordinarily curious to know how a person like K lives.

“.....有人过来拜访, 非常好奇地想知道一个像克这样的人是如何生活的。”

Although K did not address these words to me, I felt that they could well apply to me. It was not so much his life story that I was interested in (how Theosophists discovered a neglected boy who then developed into the World Teacher) but rather how this extraordinary person who inspired such respect actually lived his daily life. As it turned out, my curiosity was more than satisfied.

虽然克并没有对我说这些话, 但我觉得这正是我想要了解的。对他的生平故事, 我并不十分感兴趣 (通神学者们是如何发现一个不起眼的男孩, 男孩后来又成为了世界导师); 我更感兴趣的是, 这位如此受人敬仰的非凡人物, 他实际的日常生活是怎样的。而最终, 我的好奇心完全得到了满足。



In February 1986, at the age of 90, Krishnamurti, at the end of an extraordinary life, came back to Ojai to die.

1986 年 2 月, 90 岁的克里希那穆提在他非凡一生的最后时光, 回到了欧亥, 在那里与世长辞。

While on his deathbed, mail came to him from around the world and he had it read to him. I was amazed at the banal and trivial things with which the dying man was presented.

他临终前, 收到了来自世界各地的信件, 他让人把信念给他听。令我惊讶的是, 一个临终的人听到的竟是一些平庸和琐碎的事情。

Some months earlier K had told me he would soon die, and he had said the same to Erna Lilliefelt. Everyone was hoping for a recovery. Indeed, forty years earlier, during the war years in Ojai, he had once been so ill that his doctors had all but given up on him; yet a homeopathic doctor, Hubert (Hugh) W. Keller, looked after him devotedly, for a whole year, and of course he did recover.⁵²

几个月前, 克曾告诉我, 他的生命很快就会结束。他对 Erna Lilliefelt 也说了同样的话。每个人都希望他会康复。而事实上, 四十年前即二战期间, 在欧亥他曾经病得很重, 以至于医生们几乎放弃了对他的治疗; 当时有一位名叫 Hubert (Hugh) W. Keller

52 This information was given to me in Ojai by Marjorie Keller, the doctor's widow. In 2022 their daughter Sandhya forwarded me a draft manuscript of notes that Dr. Keller had put together from conversations he'd had with K during his recovery. Another daughter is preparing to publish the manuscript, titled *Transformation*.

52 上述内容是由医生的遗孀 Marjorie Keller 在欧亥告知我的。2022 年, 他们的女儿 Sandhya 给了我一份当时 Keller 医生在克康复期间与克谈话的笔记手稿。他们的另一个女儿正准备出版这份手稿, 题为《转变》(Transformation)。

的顺势疗法医生一直全心全意地照顾他, 整整一年时间, 后来他当然是康复了。⁵²

A very moving account of K's death is given by Dr. Deutsch, his doctor at the time, in Evelyne Blau's⁵³ book *Krishnamurti: 100 Years*. Right till the end he was concerned about humanity and those who had come close to him – in other words, about others above all.

在 Evelyne Blau⁵³ 的《克里希那穆提画传》(*Krishnamurti: 100 Years*) 一书中, Dr. Deutsch, 克当时的医生, 就克的离世作了一段感人至深的描述。直到生命的最后时刻, 克依然在关心着整个人类和他身边的人, 换句话说, 他首先关心的还是别人。

During these last days, Rukmini, a student at Oak Grove, wrote him a letter asking, as far as I can recall, "What will happen to the world once you are gone?" K had it read to him and, despite being in great pain and feeling very weak physically, he did not forget the

52 Evelyne Blau was a long-time trustee of KFA. In addition to *Krishnamurti: 100 Years* (which includes the important 'dissolution of the Order of the Star' talk, as well as many people's recollections of K), she edited, along with Mark Edwards, *All the Marvelous Earth*. She produced several theme videos, as well as the films on K's life and teachings *With a Silent Mind* and *The Challenge of Change*, made with Michael Mendizza. She is now 101.

53 Evelyne Blau 曾长期担任克里希那穆提美国基金会理事。她不仅撰写了《克里希那穆提画传》(*Krishnamurti: 100 Years*) 一书 (其中涵盖了“解散东方世界明星社”的重要讲话以及众多人对克的回忆), 她还与 Mark Edwards 一起编辑了《如此奇妙的地球》(*All the Marvelous Earth*) 一书。她制作了多个克相关的主题视频, 还与 Michael Mendizza 联合创作了两部反映克生平及教诲的电影纪录片《寂静的心灵》(*With a Silent Mind*) 和《转变的挑战》(*The Challenge of Change*)。她今年 101 岁。

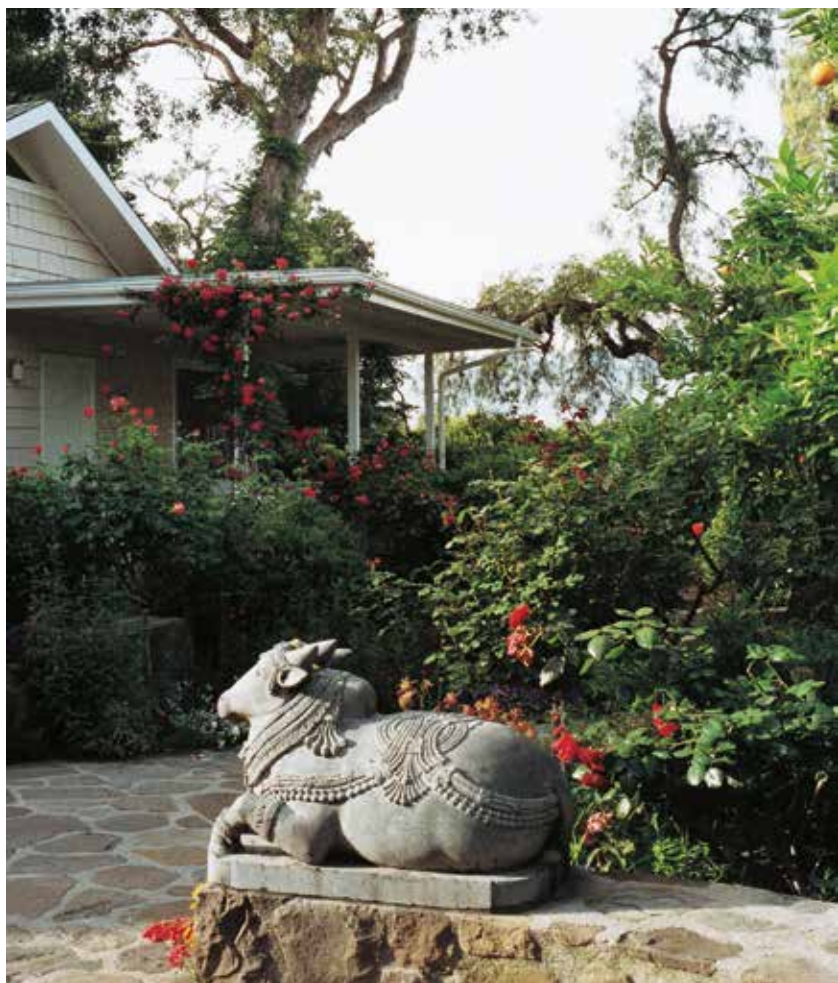
matter, later asking at least twice whether his thanks had been conveyed. He left Rukmini a book (*Les Fables de La Fontaine*), which she has told me she enjoyed very much, and a string of Indian prayer beads.

在这最后的日子, 橡树林学校的一位学生 Rukmini 给克写了一封信, 我隐约记得信中她这样问道: “你走了以后, 这个世界会发生什么?” 克让人念了这封信给他听, 尽管身体承受着极大的痛苦, 而且感觉非常虚弱, 但他没有忘记这件事, 后来至少询问过两次他的感谢是否已经被传达。他给 Rukmini 留下了一本书《拉封丹寓言》(译注: *Les Fables de La Fontaine*, 法国诗人 Jean de La Fontaine 1621-1695 的传世之作), 后来 Rukmini 告诉我她非常喜欢这本书; 另外还有一串印度念珠。

And he could still laugh. When he enquired about my house in Ojai and I told him that construction was still going on and that it was hell, he laughed so hard I was afraid the feeding tubes that passed through his nose might move and cause him some pain.

此外, 他依然能够大笑。他询问我在欧亥的房子进展如何, 我告诉他说施工仍在继续, 而那简直就是地狱, 他听了大笑不已, 以致于我害怕穿过他鼻子的进食管可能会移位, 给他带来不适。

But by now K was very ill, and he had asked for some of the trustees to come and be with him so that they could talk over urgent Foundation matters. In spite of terrible weakness and pain he spoke in his usual simple, clear way to these friends who had gathered from around the world.⁵⁴ He laid the responsibility of cooperation on them. He said that the president and Secretary of the Foundations should not take on any other work. He talked about the possibility of bringing together a group of people whose main task would be to travel and *hold the whole thing together*.



The Nandi, a traditional Indian sculpture of a kneeling cow, near the Pepper Tree at Pine Cottage. One time, I saw it with flowers on its head and asked Mary Zimbalist if Indians had been visiting. She said K had told her to put flowers on it sometimes, so that it feels at home.

神牛雕塑，一头跪着的母牛的传统印度雕塑，它位于松舍旁的胡椒树附近。有一次，我看到雕塑头上放了一些花，于是问 Mary Zimbalist，是不是有印度人来拜访过了。她说是克让她偶尔在雕塑头上放一些花，这样它会有在家的感觉。

但此时克的病情已经加重，他召集了几位基金会理事，让他们留在身边以商讨基金会的紧急事务。尽管身体极度虚弱，还承受着剧烈的疼痛，克以他一贯简单明了的方式和这些来自世界各地的朋友说话。⁵⁴ 克让他们履行协同合作这一职责。他说所有的基金会主席和秘书长都不应该另外再从事其他工作。他还谈到了这样的可能性：集合一组人员，他们的主要任务是奔走在各个基金会之间，将这一切凝聚在一起。

He once told me at Brockwood while we were coming back from a walk: *This place should always stay like this*; and when he was asked what we ought to do after his death, he answered: *Care for the land and keep the teachings pure*.

在布洛克伍德，有一次我们散步回来，克对我说：“这个地方应该永远保持现在的样子。”当被问及，他去世以后，我们应该做些什么，他回答：“爱护这片土地，保持教诲的纯正。”

When I went to see K towards the end, he said: *Come and visit me every day*. But I didn't, because he was so weak and I didn't want to disturb him.

最后的日子里，我去看望克，他说：“每天都来看我吧。”但是我没有那样做，因为他太虚弱了，我不想再去打扰他。

54 An account of K's last days can be found in the third volume, *The Open Door*, of Mary Lutyens's biography of K, as well as in the same author's *The Life and Death of Krishnamurti*. Scott Forbes has published his first-hand account in *Krishnamurti: Preparing to Leave*.

54 有关克生命最后的日子，可以在 Mary Lutyens 撰写的克氏传记第三卷《敞开的大门》(*The Open Door*) 一书中找到相关陈述，也可参见她撰写的另一本书《克里希那穆提的生与死》(*The Life and Death of Krishnamurti*)。Scott Forbes 在《克里希那穆提：临行之前》(*Krishnamurti: Preparing to Leave*) 一书中也发表了他的亲历陈述。

Until the final moment, his mind was clear. I saw him for the last time three days before his death. He said to me: *Je suis en train de partir, vous comprenez?* (*I am leaving, you understand?*) These were his last words to me.

直到最后一刻, 他的头脑依然保持清晰。我最后一次见他是在他去世前三天。他对我说: “*Je suis en train de partir, vous comprenez* (法语: 我要走了, 你明白吗)?” 这是他对我说的最后一句话。

On the night of K's death, I felt an enveloping wave of peace flood gently but powerfully through the valley with the brilliant moonlight.

克去世的那个晚上, 我感到一股无比宁静的浪潮, 在皎洁的月光下, 缓缓地涌入山谷。

An extraordinary space in the mind 心中非凡的空间

You see, death is destruction. It is final; you can't argue with it. You can't say, “No, wait a few days more.” You can't discuss; you can't plead; it is final; it is absolute. We never face anything final, absolute. We always go around it, and that is why we dread death. We can invent ideas, hopes, fears, and have beliefs such as “we are going to be resurrected, be born again” – those are all the cunning ways of the mind, hoping for a continuity, which is of time, which is not a fact, which is merely of thought. You know, when I talk about death, I am not talking about your death or my death – I am talking about *death*, that extraordinary phenomenon.

你看,死亡就是毁灭。它是终点,你无法和它讨价还价。你不能说:“不,再等几天。”没有商量的余地,你也无法恳求它,它是终点,它是绝对的。我们从没有面对过任何绝对的、终极的事物。我们总是绕过它,这就是我们惧怕死亡的原因。我们可以发明一些理念、希望和恐惧,保持诸如“我们将会复活,我们将会再生”之类的信仰,然而这些都是头脑狡猾的伎俩,它渴望延续——而这种“延续”是属于时间的,它并不是事实,它只是思想的产物。你知道,当我谈论死亡的时候,我不是在谈论你的死亡或我的死亡,我是在谈论死亡,这种非凡的现象本身。

... So when we talk about death, we are not talking about your death or my death. It does not really very much matter if you die or I die; we are going to die, happily or in misery – die happily, having lived fully, completely, with every sense, with all our being, fully alive, in full health, or die like miserable people crippled with age, frustrated, in sorrow, never knowing a day, happy, rich, never having a moment in which we have seen the sublime. So I am talking about Death, not about the death of a particular person.

.....所以当我们谈论死亡时,我们不是在谈论你的死亡或我的死亡。不管是你死或是我死,都不是什么大不了的事,我们都难逃一死——幸福地死去或者痛苦地死去。如果我们已经充分地、完整地生活过了,用到了我们所有的感官,全身心地、充满活力地、健康地度过了一生,我们便幸福地死去;或者我们会像那些遭受了岁月的摧残,郁郁寡欢的人那样死去,沮丧、悲伤,从没有体会过一天快乐又富足的日子,也从未有一刻洞见过那至高至上之物。所以我在谈论的是死亡本身,而不是某一个人的死亡。

... If you have cut everything around you – every psychological root, hope, despair, guilt, anxiety, success, attachment – then out of this operation, this denial of this whole structure of society, not knowing what will happen to you when you are operating completely,

out of this total denial there is the energy to face that which you call death.

.....如果你已切断了你周围的一切——每一个心理上的根源、希望、绝望、负疚、焦虑、成功和依恋；那么通过这一“切除”手术，这一对整个社会结构的否定，而且你并不知道将会发生什么，只是全然地专注于“切除”；那么出于这种彻底的否定，你就有了直面那个被你称之为“死亡”的能量了。

... You see, we do not love. Love comes only when there is nothing, when you have denied the whole world – not an enormous thing called “the world” but just your world, the little world in which you live – the family, the attachment, the quarrels, the domination, your success, your hopes, your guilts, your obediences, your gods, and your myths. When you deny all that world, when there is absolutely nothing left, no gods, no hopes, no despairs, when there is no seeking, then out of that great emptiness comes love, which is an extraordinary reality, which is an extraordinary fact not conjured up by the mind, the mind which has a continuity with the family through sex, through desire.

.....你看，我们没有爱。只有当你一无所有，当你否定了整个世界时，爱才会出现。这里的“世界”并不是宏观的庞大世界，而是你自己的世界，你所生活的那个小圈子——你的家庭，那些依赖、争吵和支配，还有你的成功、希望与负疚，你的遵从、神明与神话。当你全盘否定了自己的这个“世界”，完全没有任何东西留下时——没有神明，没有希望，没有绝望——也不再去寻求任何东西；那么从那巨大的“空无”之中，就会产生爱，它是一个非凡的现实，它是一个并非头脑所构想的非凡事实，而我们的头脑则是在通过性和欲望，以家庭的方式延续着自己。

And if you have no love – which is really the unknown – do what you will, the world will be in chaos. Only when you deny totally the

known – what you know, your experiences, your knowledge, not the technological knowledge but the knowledge of your ambitions, your experiences, your family – when you deny the known completely, when you wipe it away, when you die to all that, you will see that there is an extraordinary emptiness, an extraordinary space in the mind. And it is only that space that knows what it is to love. And it is only in that space that there is creation – not the creation of children or putting a painting on canvas, but that creation that is the total energy, the unknowable. But to come to that, you must die to everything that you have known. And in that dying, there is great beauty, there is inexhaustible life energy.

如果你没有爱——那个未知之物——无论你做什么, 这个世界都将处于混乱之中。只有当你完全否定了已知——你所知道的东西, 你的经验, 你的知识, 不是技术上的知识, 而是你对自己的野心、经历和家庭的认知——只有当你完全否定了这些已知之物, 当你扫除了它们, 当你彻底抛下这一切时, 你才会发现心中那非凡的“空无”, 非凡的空间。只有那种空间才会明白什么是爱; 也只有在那种空间中, 才会有创造, 这种创造不是生一堆小孩或者在画布上画一幅画, 这种创造是完整的能量, 它是超越人类认知的不可知之物。但是要达到它, 你就必须让你的那些已知之物死去。在那种死亡中就有着惊人的美和永不枯竭的生命能量。

On Living and Dying, pp. 100–02

6th talk, Bombay, 7 March 1962

© 1992 Krishnamurti Foundation Trust Ltd
and Krishnamurti Foundation of America

选自《生与死》(On Living and Dying), 页码: 100–102

1962年3月7日, 孟买第六次讲话

© 1992 克里希那穆提信托基金会及克里希那穆提美国基金会



A full-grown century plant (Agave americana) in Ojai

一株成年美洲龙舌兰 (俗称: 世纪树), 拍摄于欧亥

后记

Thirty-six years have passed since Krishnamurti's death. The 100th anniversary of his birth was celebrated in 1995 by the Foundations, an opportunity to give his work more exposure.

克里希那穆提逝世已经过去 36 年了。各基金会于 1995 年共同庆祝了他诞辰 100 周年, 也借此机会让他的一生的作品得以更广泛地传播。

The Dalai Lama inaugurated a gathering at Vasanta Vihar that was attended by several thousand people; speakers included Pupul Jayakar and the former President of India, R. Venkataraman. A large gathering was also held in Ojai. Universities in Mexico, the USA and France held conferences on Krishnamurti. New books were published, among them the comprehensive work by Evelyne Blau titled *Krishnamurti: 100 Years*.

达赖喇嘛在 Vasanta Vihar 举办了一场集会, 有数千人参加, 会上的演讲人包括 Pupul Jayakar 和前印度总统 R. Venkataraman。欧亥也举办了一场盛大的集会。墨西哥、美国和法国的多所大学都开展了关于克里希那穆提的专题会议。许多新书得以出版, 其中包括 Evelyne Blau 的综合性著作《克里希那穆提画传》(*Krishnamurti: 100 Years*)。

During his lifetime, K frequently asked those around him: *What are you going to do when K is gone?* At times he pointed out that groups that had formed around a leader tended to break apart within forty

years of the leader's death. He also often emphasized the shortcomings and even dangers of organizations that follow a particular leader and maintain a hierarchical structure.

克生前经常会问他身边的人：“克走后，你们打算做些什么？”有时他会指出，那些围绕一个领袖而组织起来的团体，往往会在领袖去世后的四十年内分崩离析。而对于那些追随某一领导者并维持等级结构的组织，克也一再强调它们的种种弊端，甚至是危险。

When the trustees would answer K's question with, *We will protect and disseminate the teachings*, K would say: *If you live the teachings, then they will spread. And: The teachings have their own protection.* He also invited them to listen to the teachings, and therefore delve into the questions being explored, as they would draw water from a well: with a large bucket rather than a small cup.

当理事们这样回答克，“我们将会保护并且传播这些教诲”，这时克会说：“如果你们践行了这些教诲，它们自然会传播开来。”他还说：“教诲本身能够自我保护。”同时，克邀请理事们倾听这些教诲，深入地探究那些被提出的问题，就好比他们去井中汲水：要准备一个大桶而不是一只小杯子。

There are four Krishnamurti Foundations and over forty Committees in various countries around the world, all engaged in preserving and making known the beauty and urgency of Krishnamurti's teachings. For many years I used to liaise as closely as I could with the people involved in these groups and visited many of them, some of them often. In 1992 I began to work with former Brockwood staff members, initially so that my interactions with the School and the Foundation there might be more effective, then increasingly in order that the same might be true for my interactions with the Schools and Foundations elsewhere. There are now seven of us working in this

way. We call ourselves Krishnamurti Link International (KLI), named after The Link, a publication we printed for many years. Four of us are or were trustees of one or other of the K Foundations,⁵⁵ and one of us helped to start kinfonet.org.

世界各地有四个克里希那穆提基金会和四十多个委员会, 它们都致力于保存克里希那穆提的教诲, 并让世界了解这些教诲的美及其紧迫性。多年来, 我一直尽可能地与这些参与其中的人员保持密切的联系, 并拜访了他们中的许多人, 其中有一些更是经常拜访。1992 年, 我开始与布洛克伍德的前教职员工们一起共事, 起初是为了让我和布洛克伍德学校及基金会 (KFT) 的交流互动变得更为有效, 后来越来越多地是为了让我与其他各地的学校及所属基金会的互动也能如此。现在, 我们一共有七个人在以这种方式工作。我们称自己为“克里希那穆提国际纽带” (Krishnamurti Link International), 这个名字来源于一本我们已发行多年的刊物, 名为“纽带” (The Link)。我们中有四个人现任或曾经担任过某一克氏基金会的理事,⁵⁵ 其中一人帮助创建了 kinfonet.org 这一网站。

The Foundations continue to maintain the Schools, Study Centres and Archives; they publish books and periodicals, produce MP3 recordings and DVDs – now freely available on YouTube – have websites, offer various social media platforms to attract newer audiences, arrange for the translation of all of this material into numerous languages, and organize various presentations and gatherings. The Committees help the Foundations with their work, assisting with translations and distribution of the many publications in various media.

55 I am an emeritus trustee of KFT, an honorary trustee of KFA and a former trustee of KFI.

55 目前我(本书作者)是克里希那穆提信托基金会 (KFT) 荣誉退休理事、美国基金会 (KFA) 名誉理事和印度基金会 (KFI) 前任理事。

各基金会继续维护着各个学校、学习中心和档案馆的运行。他们负责出版书籍和期刊, 制作 MP3 录音和 DVD——目前在 YouTube 上可免费获取——维护各个网站, 提供多个社交媒体平台以吸引新的受众, 还安排将所有这些资料翻译成多种语言, 并组织各类讲座和集会。各国委员会则帮助基金会开展各项工作, 协助翻译并在各类媒体渠道上分发表物。

A newer endeavour of the Foundations is jkrishnamurti.org, the official online archive of the teachings. At the end of 2013, this website was making freely available, in English, 1,800 text documents, 158 video files, 96 audio files and 18 full books – plus more in Spanish, Portuguese, Italian, Chinese, French, Greek, Dutch and German; Russian and Arabic will be added. This is a unique initiative of the four Foundations to make the teachings freely available, downloadable, and to guarantee authenticity. The project has had much assistance from Vishwanath Alluri⁵⁶ and other friends.

基金会的最新一项任务是构建 jkrishnamurti.org 这一官方网站, 它是克氏教诲的在线档案库。直到 2013 年末, 该网站免费提供的英文资料包括 1800 份文档, 158 个视频文件, 96 个音频文件和 18 本完整的著作。另外还有其他语言的资料, 包括西班牙语、葡萄牙语、意大利语、汉语、法语、希腊语、荷兰语和德语, 未来还将添加俄语和阿拉伯语。这是一项独特的举措, 它是四个基金会的协同合力, 旨在让克的教诲得以免费获取、下载并且保证其真实性。该项目得到了 Vishwanath Alluri⁵⁶ 和其他朋友们的大力协助。

56 Vishwanath Alluri is an industry-awarded founder of IMImobile and Secretary of KFI.

56 Vishwanath Alluri 是 IMImobile 行业创始人, 也是克里希那穆提印度基金会 (KFI) 秘书长。

There is also the Complete Teachings Project, a long-term endeavour to collect the entire body of K's work into a coherently edited master reference.

另外, 还有“完整版教诲”这一长远项目, 旨在将克所有的著作资料编纂成一套连贯且条理清晰的主参考文献。

The Schools, too, are developing strongly, with two new educational centres established in India since K's death: Sahyadri School near Pune, and Pathashaala south of Chennai. And The School – KFI, Chennai has new premises, an hour's drive from Chennai. Teacher education is also progressing, especially in India. One of the initial steps was taken by Ahalya Chari⁵⁷ with the *Journal of the Krishnamurti Schools*. Subsequently Alok Mathur,⁵⁸ Gopal Krishnamurthy⁵⁹ and others have worked in this area.

克氏学校也在不断地发展壮大。克去世以后, 印度新建了两个教育中心: 邻近 Pune (城市: 浦那) 的 Sahyadri 学校, 以及位

57 Ahalya Chari contributed to newly independent India's education system, then joined Rajghat Besant School in 1976. In 1982 she became head of The School in Chennai. She began the *Journal of the Krishnamurti Schools* and edited each issue until her death in 2013, at the age of 92.

57 Ahalya Chari 曾为印度的教育体系改革做出了贡献, 当时印度刚刚独立后不久, 随后她于 1976 年加入 Rajghat Besant School (克氏学校)。1982 年她成为另一所位于金奈 (Chennai) 的克氏学校 “The School” 的校长。她创办了“克里希那穆提学校期刊”并编辑了每一期的内容, 直至她 2013 年去世, 享年 92 岁。

58 Alok Mathur taught for many years at Rishi Valley School and was Head of Rishi Valley Institute for Teacher Education. He is a trustee of KFI.

58 Alok Mathur 曾在 Rishi Valley 学校任教多年, 并曾担任 Rishi Valley 学校“针对老师的教育学院”院长。目前他是克里希那穆提印度基金会 (KFI) 理事。

于 Chennai (城市: 金奈) 以南的 Pathashaala 学校。而 The School - KFI 这所地处金奈的学校目前也拥有了它的新校区, 距离金奈一小时车程。与此同时, 针对老师的教育也在同步进行, 尤其是在印度。由 Ahalya Chari⁵⁷ 所创办的克里希那穆提学校期刊就是其中迈出的第一步。而 Alok Mathur⁵⁸, Gopal Krishnamurthy⁵⁹ 等其他人也为之付诸了努力。

K was concerned about what would happen with the Foundations once he was gone. It was one of his deep intentions that all of the Foundations and Schools would feel as one and that they would work together in that spirit. He communicated this repeatedly to those who worked with him during his long life. The Foundations now meet every year and a half for International Trustees Meetings and they cooperate extensively. In fact, it seems to me that they, along with many others, are working together now more than ever.

克生前一直关心的问题是: 他走后, 基金会的未来将会怎样。他最大的心愿之一是所有的基金会和学校都能感觉到彼此是一个整体, 并本着这种精神一起合作。在他漫长的一生中, 他反复向与他共事的人传达了这一点。如今, 各个基金会每隔一年半会召开一次国际理事会议, 基金会之间也有着广泛的合

59 Gopal Krishnamurthy was a student at Rishi Valley, The Valley School and Brockwood, and taught at CFL, Brockwood and Oak Grove. He was director of academics and a co-principal at Brockwood. He is on the faculty at Antioch University New England, adjunct faculty at Antioch University Santa Barbara and instructor at the University of California Santa Barbara Ext.

59 Gopal Krishnamurthy 曾是 Rishi Valley 学校、“山谷学校”(The Valley School) 和布洛克伍德公园学校的学生, 也曾任教于 Centre for Learning (CFL) 学校、布洛克伍德公园学校和橡树林学校。他曾担任布洛克伍德公园学校的学术主任和联合校长一职。目前他是美国 Antioch 大学新英格兰分校的教员, Antioch 大学 Santa Barbara 分校的兼职教员以及加州大学 Santa Barbara 分校的讲师。

作。事实上,在我看来,如今各基金会及许多相关人员,比以往任何时候都更加团结合作了。

It is our earth, not yours or mine 地球不是你的或我的,它是我们大家的

Why is there, one must ask, this division – the Russian, the American, the British, the French, the German and so on – why is there this division between man and man, between race and race, culture against culture, one series of ideologies against another? Why? Why is there this separation? Man has divided the earth as yours and mine – why? Is it that we try to find security, self-protection, in a particular group, or in a particular belief, faith? For religions also have divided man, put man against man – the Hindus, the Muslims, the Christians, the Jews and so on. Nationalism, with its unfortunate patriotism, is really a glorified form, an ennobled form, of tribalism. In a small tribe or in a very large tribe there is a sense of being together, having the same language, the same superstitions, the same kind of political, religious system. And one feels safe, protected, happy, comforted. And for that safety, comfort, we are willing to kill others who have the same kind of desire to be safe, to feel protected, to belong to something. This terrible desire to identify oneself with a group, with a flag, with a religious ritual and so on, gives us the feeling that we have roots, that we are not homeless wanderers. There is the desire, the urge, to find one's roots.

我们必须问一下: 为什么会有这种划分——俄罗斯人、美国人、英国人、法国人、德国人等等, 为什么人与人之间、种族与种族之间会有这种分裂, 为什么一种文化会反对另一种文化,

一种意识形态会反对另一种意识形态？为什么？为什么会有这种分裂？人类已经把地球划分成你的和我的，为什么？是不是因为我们试图在某个特定的群体或某种信仰、信条中找到安全 and 自我保护？宗教也同样划分了人类，让人类彼此对立——印度教徒、伊斯兰教徒、基督教徒、犹太教徒等等。而国家主义及其不幸的爱国精神，其实只不过是部落主义的美化和高尚化。在一个小部落或一个非常大的部落里，有一种“团结一致”的感觉，部落里的人有同样的语言、同样的迷信、同样的政治和宗教体系。人在其中会感到安全、受保护、快乐并得到慰藉。但为了这种安全感和舒适，我们愿意去屠杀别人，而别人也同样渴望安全，渴望受到保护，渴望有所归属。这种想要把自己认同于一个群体、一面旗帜、一种宗教仪式等等的可怕欲望，它让我们感到自己“有根可寻”，感到自己不是无家可归的流浪者。我们有一种想要“寻根”的冲动和欲望。

And also we have divided the world into economic spheres, with all their problems. Perhaps one of the major causes of war is heavy industry. When industry and economics go hand in hand with politics they must inevitably sustain a separative activity to maintain their economic stature. All countries are doing this, the great and the small. The small are being armed by the big nations – some quietly, surreptitiously, others openly. Is the cause of all this misery, suffering, and the enormous waste of money on armaments, the visible sustenance of pride, of wanting to be superior to others?

我们同样也将这个世界划分成了不同的经济区域，每个经济区域都有着各自的问题。也许导致战争的主要原因之一是重工业。当工业、经济与政治齐头并进时，它们必然会维持一种分裂孤立的活动，从而保持它们的经济地位。所有的国家都在这么做，不管是大国还是小国。那些小国家正在接受大国的军事武装——有些是暗地里偷偷摸摸进行的，有些则是明目张胆的。所有这些不幸、苦难和军备上巨大金钱浪费的原因，不就是因为明显想要维持那份骄傲感，想要比别人更优越吗？

It is our earth, not yours or mine or his. We are meant to live on it, helping each other, not destroying each other. This is not some romantic nonsense but the actual fact. But man has divided the earth, hoping thereby that in the particular he is going to find happiness, security, a sense of abiding comfort. Until a radical change takes place and we wipe out all nationalities, all ideologies, all religious divisions, and establish a global relationship – psychologically first, inwardly before organizing the outer – we shall go on with wars. If you harm others, if you kill others, whether in anger or by organized murder which is called war, you, who are the rest of humanity, not a separate human being fighting the rest of mankind, are destroying yourself.

这是我们共同的地球, 不是你的、我的或他的。我们注定要生活在这里, 互相帮助, 而不是彼此毁灭。这并不是一些浪漫多情的空话, 而是铁一般的事实。但是人类已经分割了这个地球, 希望由此可以在他们自己的小世界里找到幸福、安全和永久的舒适。除非发生一场彻底的改变, 除非我们抹除所有的国籍、所有的意识形态、所有的宗教划分, 并且建立起一种全球性的关系——首先是在心理上、内在的, 然后再着手组织外在的——除非我们这样做, 否则战争还会继续。如果你伤害他人, 如果你杀害他人, 不管是出于愤怒, 还是通过战争这种有组织的谋杀; 那么你——作为全人类, 而不是一个人对抗其他所有人——正在摧毁的是你自己。

Krishnamurti to Himself
entry of 31 March 1983

© 1987 Krishnamurti Foundation Trust Ltd

选自《克里希那穆提独白》(Krishnamurti to Himself)

“1983年3月31日”章节

© 1987 克里希那穆提信托基金会



Adyar Beach, where K was 'discovered', in Madras (Chennai)

Adyar 海滩, 早年克在这里被“发现”, 拍摄于 Madras (现称: 金奈)

附录 1

The Core of Krishnamurti's Teaching

克里希那穆提教诲的核心

Written by Krishnamurti in 1980 at the request of his biographer Mary Lutyens

克里希那穆提于 1980 年应他的传记作者 Mary Lutyens 的请求所作。

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said "Truth is a pathless land." Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, nor through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.

克里希那穆提教诲的核心, 包含在他 1929 年所做的表述中: “真理是无路之国。” 人不能通过任何组织, 任何信仰, 任何教义、牧师或仪式, 任何哲学知识或者心理技巧, 来达到真理。他需要通过关系这面镜子, 通过了解他自己心智的内容, 通过观察而不是智力上的分析或者内省式的剖析, 来找到真理。

Man has built in himself images as a fence of security – religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships, and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all humanity. So he is not an individual.

人为自己树立了各种形象,以充当安全的围墙——有宗教的、政治的和自我的形象。它们以符号、观念、信仰的形式出现。这些形象的包袱,主宰了人的思想、人际关系和日常生活。这些形象是我们许多问题的根源,因为是它们把人与人分割开来。一个人对生活的看法被他头脑中早已确立的概念所塑造。他意识的内容就是他存在的全部。人的个性表现于他的姓名、他的外表,以及他从传统与环境中所获得的肤浅文化。但人的独特性不在于这些肤浅的表象,而在于他完全摆脱了自己意识的内容,而这些内容是全人类共有的。因此他不是一个独特的个体。

Freedom is not a reaction; freedom is not choice. It is man's pre-tence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

自由不是一种反抗;自由并不是充满选择。人自欺地认为,因为他有选择,所以他是自由的。自由是纯然的观察,不带有方

向,不畏惧惩罚,不期许奖励。自由是没有动机的;自由不是人进化的终点,而是人存在的第一步。在观察中,人开始发现自由的缺乏。自由存在于无选择地觉知到我们的每天的生存与忙碌。

Thought is time. Thought is born of experience and knowledge, which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution. When man becomes aware of the movement of his own thoughts, he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep, radical mutation in the mind.

思想即是时间。思想源自于经验和知识,而经验和知识与时间和过去是分不开的。时间是人类心理上的敌人。我们的行动是基于知识,从而也是基于时间的,所以人始终是过去的奴隶。思想永远是局限的,所以我们生活在无休止的冲突与挣扎中。心理上的进化是不存在的。当人开始意识到自己思想的活动时,他会看到思想者与思想、观察者与被观之物、经验者与经验之间有一道鸿沟。他将发现这道鸿沟是一个幻觉。直到那时,才有纯然的观察,那是没有任何过去及时间阴影的洞见。这个超越时间的洞见会带来一种深刻的、彻底的心灵突变。

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.

完全的否定是肯定的精髓。只有完全否定了思想在心理上带来的所有那些东西,直到那时才会有爱,也就是慈悲与智慧。

J. Krishnamurti

© 1980 Krishnamurti Foundation Trust Ltd

J·克里希那穆提

© 1980 克里希那穆提信托基金会

附录 2

The Study Centres

克氏学习中心

Dictated by Krishnamurti to a Trustee of the Foundation at Vasanta Vihar, Chennai on 26 January 1984

1984 年 1 月 26 日, 在金奈的 Vasanta Vihar, 克里希那穆提向一位基金会理事口述了下面这段话:

It must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself, which means no authority whatsoever for the inhabitants. And the teachings in themselves have the authority of the Truth.

它必须延续一千年, 不受污染, 就像一条能够自我净化的河流, 对于住在其中的人来说, 这意味着没有任何权威。教诲本身具有真理的权威。

It is a place for the flowering of goodness: a communication and cooperation not based on work, ideal or personal authority. Cooperation implies not round some object or principle, belief and so on. As one comes to the place, each one in his work – working in the garden or doing something – may discover something, a fact as he is working. And he communicates and has a dialogue with the other

inhabitants – to be questioned, doubted and to see the weight of the truth of his discovery. So there is a constant communication and not a solitary achievement, a solitary enlightenment or understanding. It is the responsibility of each one to bring this about in this sense: that each one of us, if he discovers something basic, anew, it is not personal, but it is for all people who are there.

它是一个善良与美德绽放的地方: 这里的交流与合作不是基于工作类别、理念或个人的权威。合作意味着不抱有某种目标、不围绕某一原则或信仰等等。当一个人来到这个地方, 在他工作的时候——做一些园艺工作或者其他什么——可能会发现一些东西, 发现某个事实。然后他和住在这里的其他人一起交流, 一起对话——这样他的发现会得到质疑, 会引起反思, 从而他可以掂量出这一发现的真实性。如此持续的沟通, 使得发现不再是个人的成就、个人的觉悟或者理解。实现这一点是我们每个人的责任: 每一个人如果发现了一些根本性的东西或者以全新的目光看到了些什么, 这样的发现不再是他个人的, 而是这里所有人的。

It is not a community. The very word *community* or *commune* is an aggressive or separative movement from the whole of humanity. But it does not mean that the whole humanity comes into this place. It is essentially a religious centre according to what K has said about religion. It is a place where not only is one physically active but there is a sustained and continuous inward watching. So there is a movement of learning where each one becomes the teacher and the disciple. It is not a place for one's own illumination or one's own goal of fulfillment, artistically, religiously, or in any way, but rather sustaining each other and nourishing each other in flowering in goodness.

它不是一个社区。“社区”或“公社”这些词语本身就带有攻击和分离的倾向, 它脱离了人类这一整体。但这并不意味着整个人类都要来到这里。它本质上是一个“宗教”中心——“宗

教”指的是克所描述的那种宗教。在这里,人不仅保持着身体的活跃,还有一个持续不断的内在观察。就这样,在不断学习的过程中,每个人既是老师也是学生。这个地方不是为了个人的觉悟,也不是为了个人在艺术、宗教或其他任何领域的成就;而是为了彼此扶持,互相滋养,一起在善良与美德中绽放。

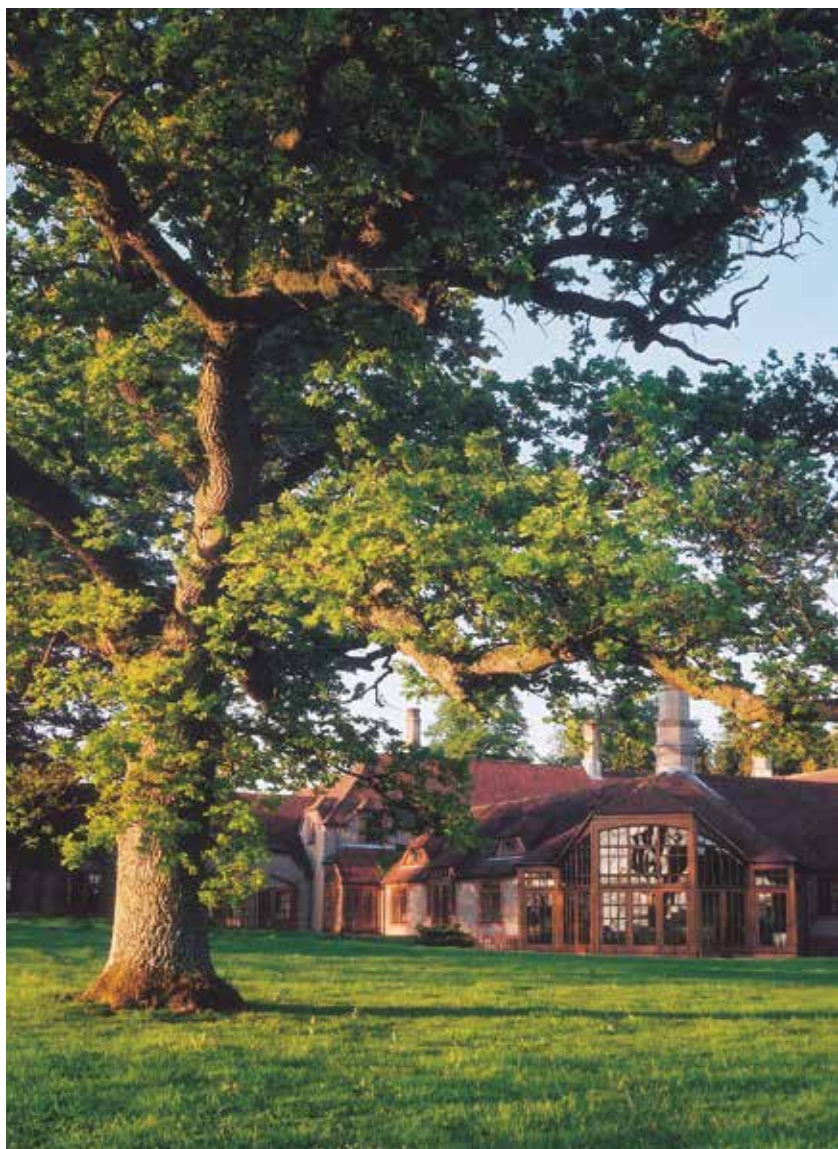
There must be absolute freedom from orthodox or traditional movements. But rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, he had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man.

它必须完全不受正统或传统运动的影响。但更进一步来说,它必须有绝对的自由,完全不受任何国籍、种族偏见、宗教信仰和信条的影响。如果一个人无法诚实地完全做到这一点,他最好远离这个地方。本质上,一个人要能洞察到:知识是人类的敌人。

This is not a place for romanticists, sentimentalists or emotion. This requires a good brain, which does not mean intellectual, but rather a brain that is objective, fundamentally honest to itself, and has integrity in word and deed.

这里不是浪漫主义、多愁善感或感情用事者的闲暇之地。它要求人具备一个优秀的大脑,这并不意味着智力上的发达,而是一个能够客观看待事物的大脑,对自己做到完全诚实,且言行保持一致。

A dialogue is very important. It is a form of communication in which question and answer continues till a question is left without an answer. Thus the question is suspended between two persons involved in this answer and question. It is like a bud which untouched,



The Krishnamurti Centre at Brockwood Park
布洛克伍德公园的“克里希那穆提中心”

blossoms. If the question is left totally untouched by thought, it then has its own answer because the questioner and answerer, as persons, have disappeared. This is a form of dialogue in which investigation reaches a certain point of intensity and depth, which then has a quality which thought can never reach. It is not a dialectical investigation of opinions, ideas, but rather exploration by two or many serious, good brains.

对话非常重要。它是一种交流形式, 期间, 提问和回答不断地出现, 直到留下一个没有答案的问题为止。由此那个问题就停留在了参与问答的两个人之间。它就像是一个未被触碰过的花蕾, 最终将会开花。如果那个问题完全没有受到思想的影响, 那么它就有其自身的答案, 因为那时提问者和回答者都已经消失了。在这种形式的对话中, 探索会达到一定的强度与深度, 那样的对话具备了思想所永远无法达到的品质。它并不是基于观点和理念的辩证剖析, 而是由两个或多个认真且优秀的大脑所进行的一场探索。

This place must be of great beauty, with trees, birds and quietness, for beauty is truth, and truth is goodness and love. The external beauty, external tranquility, silence, may affect the inner tranquility, but the environment must in no way influence the inner beauty. Beauty can only be when the self is not. The environment, which must have great wonder, must in no way be an absorbing factor, like a toy with a child. Here, there are no toys but inner depth, substance and integrity that are not put together by thought. Knowledge is not beauty. Beauty is love, and where there is knowledge there is no beauty.

这个地方必须很美, 有树木, 有鸟, 很安静, 因为美就是真理, 真理就是善与爱。外在的美、外在的宁静、静谧, 或许会触及到内心的宁静, 但环境绝不能影响到内在的美。只有当自我不存在时, 美才会存在。这里的环境必然壮观, 但它绝不能作为一个吸引人的因素, 就像玩具吸引小孩那样。在这里, 没有什么

“玩具”，有的只是内在的深度、实质和完整性——它们并不是由思想所带来的。知识不是美。美即是爱，而有知识的地方就没有美。

The depth of the question brings its own right answer. All this is not an intellectual entertainment, a pursuit of theories. The word is the deed. The two must never be separate. Where the word is the deed, that is integrity.

问题所蕴含的深度将会带来它自身正确的答案。所有这些都不是智力上的消遣，也不是对理论的追求。言即是行，两者绝不能分开。言行合一就是完整。

Intelligence can only be where there is love and compassion. Compassion can never exist where the brain is conditioned or has an anchorage. A collection of mediocrities does not make a religious centre. A religious centre demands the highest quality in everything that one is doing, and the highest capacity of the brain. The full meaning of mediocrity is a dull, heavy brain, drugged by knowledge.

有了爱与慈悲，才会有智慧。当大脑受到局限或者有所停靠、有所依附时，慈悲就永远不会存在。一群平庸的人是无法造就一个宗教中心的。宗教中心要求一个人所做的每一件事都具有至高的品质，要求人的大脑发挥出它最高的能力。平庸的全部含义就是一个被知识所麻木的、迟钝而沉重的大脑。

The flowering of goodness is not an ideal to be pursued or sought after, as a goal in the future. We are not setting up a utopia, but rather dealing with hard facts. You can make all this into something to be achieved in the future. The future is the present. The present is the past and the future, the whole structure of thought and time. But if one lives with death, not occasionally but every day, there is no change. Change is strife and the pain of anxiety. As there is no

collection, accumulation of knowledge, there is no change because one is living with death continuously.

让善良与美德绽放,这并不是一个需要去追寻或实现的理想境界,也不是一个未来的目标。我们不是在建立一个乌托邦,而是在与确凿的事实打交道。你可以将这一切都看成未来要去实现的东西。然而“未来”就是现在。现在是“过去”,也是“未来”,它完全是由思想和时间所构成的。然而,如果一个人和死亡生活在一起——不是偶尔地,而是每天都生活在一起——那么就不会有“变化”。“变化”意味着冲突,意味着焦虑和随之而来的痛苦。由于不再去收集和积累知识,所以就没有“变化”,原因是他不断地与死亡生活在一起。

The first stone we lay should be religious.

我们奠定的第一块基石应当是宗教的。

J. Krishnamurti

© 1984 Krishnamurti Foundation Trust Ltd

J·克里希那穆提

© 1984 克里希那穆提信托基金会

附录 3

About Krishnamurti's Notebook – A Book Review

为《克里希那穆提笔记》所作的书评

Brockwood Park, 19 June 1976

1976 年 6 月 19 日, 布洛克伍德公园

A book review of *Krishnamurti's Notebook* was published today in the *Guardian* newspaper. It was written by Angela Neustatter and was an undistinguished one. Krishnamurti didn't read it through but gathered it was nothing and said, "I will review it". He then dictated to me a splendid review, laughing as he went along.

今天,《英国卫报》上发表了一篇《克里希那穆提笔记》(Krishnamurti's Notebook)的书评。书评是由 Angela Neustatter 写的,写得很一般。克里希那穆提没有把它全部读完,但了解到文章没什么实质内容,于是说,“我来给它作个书评吧”。接着,他向我口述了一篇精彩的书评,一边口述一边笑着。

Two days later on 21 June he and I went to London and lunched with Mary Lutyens. She was given the review which Krishnaji had written, but not told her. While she read it he watched with a merry look. She didn't guess where it came from. At the end she asked and was told and there was much laughter.

两天后, 即 6 月 21 日, 他和我去了伦敦, 与 Mary Lutyens 一起午餐。我们给她看了这篇书评, 但没告诉她这是克里希那吉 (译注: 对克的敬称) 写的。当她正在阅读的时候, 克里希那吉带着愉快的表情在一旁看着。她猜不出这是谁写的。最后她问了, 答案被揭晓, 大家笑成了一片。

Mary Zimbalist

Mary Zimbalist

Krishnamurti's Notebook – A Book Review by J. Krishnamurti himself

J. 克里希那穆提本人为《克里希那穆提笔记》所写的书评

Brockwood Park, 20 June 1976

1976 年 6 月 20 日, 布洛克伍德公园

Aldous Huxley wrote that to listen to Krishnamurti was like listening to the Buddha, perhaps the greatest teacher in the world. When Aldous Huxley said it it was in all seriousness, for he was a very serious man. I had met him several times with Krishnamurti in California, when his first wife was living, and often in London and Rome. He was an extraordinary man. He could talk about music, the modern and the classical, he could explain in great detail science and its effect on modern civilisation and of course he was quite familiar with the philosophies, Zen, Vedanta and naturally Buddhism. To go for a walk with him was a delight. He would discourse on the wayside flowers and, though he couldn't see properly, whenever we passed in the hills of California an animal fairly close by, he would name it and develop the destructive nature of modern civilisation and its violence. We used to

go for walks with Krishnamurti, who would help him to cross a stream or a pothole. These two had a strange relationship with each other, affectionate, considerate and it seemed a non-verbal communication. They would often be sitting together without saying a word. And so when I was asked to write something about Krishnamurti and to review *Krishnamurti's Notebook* I was more than glad to do this for I respected them both enormously.

阿道司·赫胥黎 (译注: Aldous Huxley 1894-1963 英格兰作家) 曾经写道, 聆听克里希那穆提就像是在聆听佛陀——这位也许是世界上最伟大的导师。赫胥黎说这话时是非常认真的, 因为他是一个很认真的人。我在加利福尼亚与赫胥黎见过多次面, 当时克里希那穆提也在那里, 那时赫胥黎的第一任妻子还健在。我们也经常在伦敦和罗马见面。赫胥黎是一个了不起的人。他能够畅谈现代音乐和古典音乐, 能够详尽地阐释科学以及科学对现代文明造成的影响, 当然了, 他也非常熟悉各类哲学、禅宗和吠檀多 (译注: Vedanta 古印度哲学), 佛教自然更不用说了。和他一起散步是一件乐事。他会谈论路边的花朵, 尽管他的眼睛不太好, 但每当我们在加利福尼亚的山丘上遇到一只动物靠近时, 他会说出动物的名字来, 从而再衍生到现代文明的破坏性及其暴力。我和他过去经常与克里希那穆提一起散步, 克里希那穆提会帮助赫胥黎穿过溪流或跳过坑洼。他们两人之间有着一种奇妙的关系, 亲切友好、相互体谅, 似乎有一种无需语言的交流。他们常常会坐在一起, 不用说一句话。因此, 当我受邀写一些关于克里希那穆提和这本《克里希那穆提笔记》的书评时, 我不胜欢喜, 因为他们两人都是我非常尊敬的人。

Anyone who wishes to write a review of a book of this kind must have considerable knowledge of Hindu expression of the realization of truth and have explored deeply into Buddhism. One of the great teachers of Buddhism was Nagarjuna who taught total negation. Buddhism has been broken up into two separate schools, the North and the South-Mahayana and Hinayana which is Theravada.

It seems to me that Krishnamurti is much closer to the Buddha and beyond Nagarjuna than perhaps to the Hindu expression of truth. *Krishnamurti's Notebook* appears to me to go beyond the Upanishads and Vedanta. When he talks about knowledge and the ending of it, it is in essence Vedanta, which literally means the ending of knowledge. But the Vedantists and their followers in different parts of the world are really maintaining the structure of knowledge, perhaps thinking knowledge is salvation, as most scientists do.

任何希望为这样一本书撰写书评的人,都必须非常熟悉印度教对于了悟真理的表达,同时也需要深入地钻研过佛教。龙树(Nagarjuna)是佛教历史上一位伟大的导师,他教导的是彻底的否定。佛教如今已经分成了两个独立的派别:北传佛教和南传佛教,即大乘佛教和小乘佛教(亦是上座部佛教)。在我看来,克里希那穆提更接近于佛陀,超越了龙树,而相比之下,也许不那么接近印度教对真理的表达。在我看来,《克里希那穆提笔记》超越了《奥义书》(Upanishads)和《吠檀多》(Vedanta)(译注:两部古印度哲学典籍)。当他谈论知识以及知识的终结时,本质上就是吠檀多,“吠檀多”的字面意思即“知识的终结”。但是世界各地的吠檀多教徒和他们的追随者们,实际上却是在维护那个知识体系,也许就像大多数科学家那样,认为知识才是救赎。

Tradition has such a strong grip on the mind that few seem to escape its tentacles and I think this is where Krishnamurti begins. He constantly asserts that freedom is the first and last step. The traditionalists maintain that a highly disciplined mind is necessary for freedom: be a slave first and afterwards you will be free. To Krishnamurti what seems the most important thing, and he had repeated this in all his talks and dialogues, is that there must be freedom to observe, not some ideological freedom but freedom from the very knowledge and experience which has been acquired yesterday. This brings about a tremendous problem. If there is no knowledge of many yesterdays, then what is it that is capable of observing? If knowledge is not the

root of observation, what have you with which to observe? Can the many yesterdays be totally forgotten, which is the essence of freedom? He maintains that it can. This is possible only when the past ends in the present, meeting it fully, head-on. The past, as he asserts, is the ego, the structure of the 'me' which prevents total observation.

传统已经如此牢固地掌控了头脑, 以致于似乎很少有人能逃过它的触角, 而我认为克里希那穆提正是从这里开始入手的。他一再强调, 自由是第一步, 也是最后一步。传统人士坚持认为, 高度自律的头脑是自由的先决条件: 首先要成为奴隶, 然后才能获得自由。对克里希那穆提来说, 最重要的是必须要有观察的自由, 这种自由不是那些理论上空谈的自由, 而是完全从昨天获得的知识和经验中解脱出来的自由, 他在所有的讲话和对话中都重复到了这一点。但这也带来了一个巨大的问题。如果没有了无数个昨天所积累到的知识, 那又是什么会有能力去观察呢? 如果知识不再是观察的根基, 那么你要凭借什么来观察呢? 那无数个昨日可以被彻底地忘却吗, 因为忘却昨日就是自由的本质? 他坚持认为这是可以的。但只有当“过去”在此刻结束, 当你充分地直面“此刻”时, 这才是可能的。正如他所断言的那样: 过去就是自我, 就是“我”的结构, 正是“我”阻碍了完整的观察。

An ordinary person reading this book – if he will ever read it – will inevitably cry out, saying, What are you talking about? To him Krishnamurti explains very carefully in manifold ways the necessary memory and the psychological memory. Knowledge is necessary to function in any field of our daily life but psychological memory of our hurts, anxiety, pain and sorrow is the factor of division and hence there is a conflict between the essential knowledge which is required to drive a car and the experience as knowledge which is the whole movement of the psyche. He points out this fact in relationship, in our fragmented ways of life, the ideal and the actual. I have read this book very carefully. I am familiar with the Upanishads and have delved

deeply into the teachings of the Buddha. I am fairly familiar with the psychological studies of modern times. As far as I have come in my studies I have not found the phrase 'the observer is the observed', with its full meaning. Perhaps some ancient thinker may have said it, but one of the most important things that Krishnamurti has found is this great truth which, when it actually takes place, as it has occasionally happened to me personally, literally banishes the movement of time. Let me add here that I am not a follower nor do I accept Krishnamurti as my guru. To him the idea of becoming a guru is an abomination. With critical examination I find this book totally absorbing because he annihilates everything that thought has put together. It is a shocking thing when one realises this. It is a real physical shock.

一个普通人读这本书时——如果他真会去读一读的话——他一定会大声疾呼：“你在说些什么东西啊？”对于这类人，克里希那穆提以多种方式非常仔细地解释了必要的记忆和心理上的记忆。知识对于我们日常生活中任何领域的运作都是必不可少的，但是那些心理上的记忆，记载了我们受过的伤害，我们的焦虑、痛苦和悲伤，这些却是导致分裂的因素。从而在这两者之间就有了冲突：驾驶汽车所必备的知识和个人经历作为知识、作为心理上的全部活动。他指出了：在关系中，在我们支离破碎的生活方式中，在理想与现实中，都可以看到以上这一事实。我非常仔细地阅读了这本书。我也熟悉《奥义书》，曾深入地钻研过佛陀的教义。我对现代心理学研究也有一定的了解。但就我目前涉猎的范围而言，我还没有在别处找到“观察者就是被观察之物”这样的表达，以及对其含义的充分解释。一些古代的思想家也许说过这样的话，但是克里希那穆提最重要的发现之一就是这一伟大的真相：当“观察者就是被观察之物”真实发生时——就像它偶尔发生在我身上那样——就能真正地消除时间的运动。让我在这里补充一句：我不是一个追随者，也没有把克里希那穆提当成我的古鲁。对他来说，“成为一个古鲁”的想法是可憎的。经过我批判性的审查，我发现这本书非常吸引人，因为克里希那穆提彻底摒除了思想所造就的一切。当一个人认识



At the entrance to Pine Cottage, Ojai

松舍 (Pine Cottage) 入口处, 拍摄于欧亥

到了这一点, 他会感到尤为震惊。那是一种真正的生理上的震撼。

Can a human being live in this state of absolute nothingness except for his daily bread and work – in the total emptiness of consciousness as we know it? As Krishnamurti points out over and over again, consciousness is the movement of all thought. Thought is matter, measurable, and thought is time, which implies that psychologically there is no tomorrow. That means no hope. This is a devastating psychological fact and our everyday mind is not only shocked by this statement but probably will refuse to examine it closely. It is death now. From this death arises a totally different quality of energy, of a different dimension, inexhaustible and without an end. He says this is the ultimate benediction.

除了日常生计和工作以外, 一个人能否生活在这种绝对空无的状态中, 能否生活在意识——我们所熟悉的意识——彻底清空的状态中? 正如克里希那穆提一再指出的那样, 意识就是所有的思想活动。思想是物质, 它是可度量的, 思想也是时间, 这意味着心理上是不存在明天的, 也就意味着没有希望。这是一个令人惊骇的心理事实, 而我们日常的头脑不仅会被这样的陈述所震惊, 还可能拒绝仔细审查它。它意味着死亡发生在每一个当下。从这种死亡中会产生一种品质完全不同的能量, 这种能量来自一个不同的维度, 取之不尽, 用之不竭。克里希那穆提说, 这就是终极的赐福。

I can feel through all the pages of this book a sense of extraordinary love which the Tibetans might call the love or the compassion of the Bodhisattva, but when you give it a name and an ideological symbol you will lose the perfume. It has strangely affected my life. I am not a Christian or a Buddhist, I don't belong to any of these categories. In my youth I was a Communist – not a card-carrying one – but I was enamoured of no class, government withering away and

so on. It enticed me for a couple of years but I saw what was actually happening and was utterly disillusioned with it all. So I turned to the investigation of my own misery and that of another. Christianity had little to offer in this direction and so I moved to the Orient. You may remember the story when someone came to the Buddha in tears on account of a death. He told her to find a single house where death had not been. It was not because there was a death close to me but death meant sorrow. The ancient Egyptians sought immortality in perpetuating matter. This may be a superficial conclusion but they sought a continuity of life as they knew it. This question of immortality comes to an end when, as Krishnamurti points out, time stops. When that actually takes place there is a state, according to him, in which there is no beginning and no ending. And that perhaps is the immortal.

透过这本书的每一页,我都能感受到一种非凡的爱,西藏人可能会把它称之为菩萨的爱或者菩萨慈悲,然而当你给它一个名字,将它视为一种象征时,你就失去了它的芬芳。它已经不可思议地影响到了我的生活。我既不是基督教徒,也不是佛教徒,我不属于任何这些宗教类别。年轻时,我是一个共产主义者,虽不携带党证,但我迷恋于没有阶级、政府逐渐消亡等等这些。这吸引了我几年,但是后来我看到了实际发生的事情,于是所有的幻想都彻底破灭了。我转而开始探究自身的痛苦和他人的痛苦。基督教在这方面并不能给我什么启示,于是我把目光投向了东方。你或许会记得这样一个故事:有人含着泪来到佛陀面前,诉说一位亲友的死亡。佛陀让她去找一所死亡从未光顾过的房子。这里并不是因为我身边有亲友死了,而是因为死亡就意味着悲伤。古埃及人通过让物质永存,来寻求永生。也许这是一个肤浅的论断:但他们所寻求的生命的延续是依据他们的认知而来的。然而,正如克里希那穆提所指出的,当时间停止时,这个有关永生的问题也就不存在了。当它实际发生的时候,就有一种状态,据他所说,在这种状态中没有开始也没有结束。而这或许就是永生。

It is curious also how he deals with meditation. Meditation, according to him, can never be a conscious thing, and one can see the reason for this. If one meditates purposefully with a deliberate intention, consciousness then continues with all its content. All this does sound rather exalted and unrealistic but it is not.

他对冥想的看法也很奇特。据他所说,冥想绝不可能是一件有意而为的事情,而我们也能够看到其中的原因。如果一个人刻意地、带着目的去冥想,那么意识及其所有的内容就会继续下去。这一切听起来有些高不可攀和不切实际,但其实并非如此。

Krishnamurti and I have met very often recently and in the past when Aldous Huxley was with him. He puts it all in very clear words, logically, and he suddenly jumps forward and you have to race after him, but what he is saying is so accurate and clear. And if you, the reader, are really concerned with the whole problem of existence I would highly recommend that you get hold of this book and others by him and spend some time with them. I have found in these books not only a sense of love and great beauty, but something far beyond all this. It is like spending some time with yourself, watching our idiosyncrasies, our aspirations and failures and if you pursue them factually, that is totally real and all-consuming.

最近克里希那穆提和我经常见面。从前赫胥黎和他在一块儿的时候,我们也时常会面。他用非常清晰又符合逻辑的语言把一切表达出来,然后他的话锋会突然向前跨越一大步,你必须尽力追上他才行,然而他说的话是如此的精确和一目了然。如果你(读者)对整个存在的问题感到十分关切,那么我会强力推荐你找到这本书,还有他的其他著作,然后花点时间好好研读一下。从这些书中,我不仅感受到了爱和至高的美,还感受到了某种远远超越它们的东西。阅读这些书籍就像是花时间和自己共处,观察自己的愚蠢言行,种种渴望与挫败,而如果你实事求是

地将这些探究到底, 你会发现自己不仅全身心地投入其中, 而且那样的探索是绝对真实的。

J. Krishnamurti

© Krishnamurti Foundation Trust Ltd

J·克里希那穆提

© 克里希那穆提信托基金会

INDEX OF NAMES

人名索引

Vishwanath Alluri	pg. 161
Gisèle Balleys	pg. 11
Ivan Berkovics	pg. 40
Annie Besant	pg. 42
Evelyne Blau	pg. 149
David Bohm	pg. xvii
Radha Burnier	pg. 46
Mary Cadogan	pg. xxiii
Asit Chandmal	pg. 32
Ahalya Chari	pg. 162
Scott Forbes	pg. 66
Radhika Herzberger	pg. 113
Alan Hooker	pg. 33
Aldous Huxley	pg. 42
Kabir Jaithirtha	pg. 126
Pupul Jayakar	pg. 98
Padmanabhan Krishna	pg. 127
Gopal Krishnamurthy	pg. 163
Michael Krohnen	pg. 32
Mark Lee	pg. 45
Erna & Theo Lilliefelt	pg. 44
Mary Lutyens	pg. 22
Alok Mathur	pg. 162
Nandini Mehta	pg. 113
David Moody	pg. 40
T. K. Parchure	pg. 23
Vikram Parchure	pg. 123
Raman Patel	pg. 63
Pama & Sunanda Patwardhan	pg. 114
Bill Quinn	pg. 44
Samdhong Rinpoche (Lobsang Tenzin)	pg. 126
T. S. Santhanam	pg. 133
Vanda Scaravelli	pg. 99
Suprabha Seshan	pg. 30
Shailesh Shirali	pg. 62
Dorothy Simmons	pg. 27
Donald Ingram Smith	pg. 125
Pandit Jagannath Upadhyaya	pg. 125
R. R. Upasani	pg. 128
Rita Zampese	pg. 111
Mary Zimbalist	pg. 13

BOOKS WRITTEN BY J. KRISHNAMURTI

J. 克里希那穆提所著的书籍

MATURE WORKS, AND
AS DISTINCT FROM TALKS AND DIALOGUES

撰写作品，区别于公开讲话和对话

Education and the Significance of Life
《教育与生活的意义》

Commentaries on Living – Series I, II, III
《生命的注释》第 I, II, III 卷

Meditations 1969
《冥想》1969

The Only Revolution
《唯一的革命》

Krishnamurti's Notebook (extended in 2003)
《克里希那穆提笔记》(2003 修订版)

Krishnamurti's Journal
《心灵日记》

Krishnamurti To Himself – His Last Journal
《克里希那穆提独白——最后的日记》

Letters to the Schools/The Whole Movement of Life Is Learning
《给学校的信》/《教育就是解放心灵》

Meeting Life (Part 1: Short Pieces)
《与生活相遇》(第一部分:短篇集)

The World Within – You Are the Story of Humanity

《你就是世界: 克里希那穆提 90 篇经典对话录》(繁体字版)

Can the Mind Be Quiet?

《头脑能否安静?》

SOME OTHER 'MEMORIES OF KRISHNAMURTI'

其他的克里希那穆提回忆录

Blau, Evelyne

Krishnamurti: 100 Years

《克里希那穆提画传》

Stewart, Tabori & Chang, New York, 1995

Field, Sidney

Krishnamurti: The Reluctant Messiah

《克里希那穆提: 不情愿的救世主》

Paragon House, New York, 1989

Forbes, Scott H.

Krishnamurti: Preparing to Leave

《克里希那穆提: 临行之前》

SHF Publications, Portland, Oregon, 2018

Holroyd, Stuart

Krishnamurti: The Man, The Mystery & The Message

《克里希那穆提: 其人, 其奥秘, 其讯息》

Element, Shaftesbury & Rockport, 1991

Jayakar, Pupul

Krishnamurti: A Biography

《克里希那穆提传》

Harper & Row, New York, 1986

Krishna, Padmanabhan

A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti

《银盘上的宝石: 记忆中的吉杜 J·克里希那穆提》

Peepal Leaves, 2015

Krohn, Michael

The Kitchen Chronicles: 1001 Lunches with J. Krishnamurti

《厨房编年史: 和 J·克里希那穆提的 1001 顿午餐》

Edwin House, Ojai, 1997

Lee, R. E. Mark

Knocking at the Open Door: My Years with J. Krishnamurti
《叩响敞开的大门: 我与克里希那穆提在一起的岁月》
Hay House, New Delhi, 2014

Lee, R. E. Mark

World Teacher: The Life and Teachings of J. Krishnamurti
《世界导师: J· 克里希那穆提的生平与教诲》
Hay House, New Delhi, 2020

Lutyens, Mary

Krishnamurti: The Years of Awakening
《克里希那穆提: 觉醒的年代》
John Murray, London, 1975

Lutyens, Mary

Krishnamurti: The Years of Fulfilment
《克里希那穆提: 圆满的年代》
John Murray, London, 1983

Lutyens, Mary

Krishnamurti: The Open Door
《克里希那穆提: 敞开的大门》
John Murray, London, 1988

Lutyens, Mary

The Life and Death of Krishnamurti
《克里希那穆提的生与死》
John Murray, London, 1990

Mangaldas, Devyani

Walking with Krishnamurti: The Life and Letters of Nandini Mehta
《与克里希那穆提同行: Nandini Mehta 的生平与书信》
Notion Press, Chennai, 2019

Moody, David Edmund

The Unconditioned Mind – J. Krishnamurti and the Oak Grove School
《不受制约的心灵 —— J· 克里希那穆提与橡树林学校》
Quest Books, Wheaton, Illinois, 2011

Moody, David Edmund

An Uncommon Collaboration: David Bohm and J. Krishnamurti
《罕见的合作: David Bohm 与 J· 克里希那穆提》
Alpha Centauri Press, Ojai, 2017

Moody, David Edmund

Krishnamurti in America: New Perspectives on the Man and his Message

《克里希那穆提在美国: 其人、其讯息之新视角》

Alpha Centauri Press, Ojai, 2020

Narayan, G.

As the River Joins the Ocean – Reflections about J. Krishnamurti

《当河流汇入大海——追忆 J· 克里希那穆提》

Edwin House, Ojai, 1998

Patwardhan, Sunanda

A Vision of the Sacred – My Personal Journey with Krishnamurti

《遇见神圣——与克里希那穆提结伴同行》

Edwin House, Ojai, 1999

Smith, Ingram

The Transparent Mind – A Journey with Krishnamurti

《通透的心灵——与克里希那穆提同行》

Edwin House, Ojai, 1999

Vernon, Roland

Star in the East – Krishnamurti: The Invention of a Messiah

《东方之星——克里希那穆提: 弥赛亚的诞生》

Constable, London, 2000

Williams, Dr. C. V.

Jiddu Krishnamurti: World Philosopher

《吉杜·克里希那穆提: 世界哲学导师》

Motilal Banarsidass, Delhi, 2004

Zimbalist, Mary (edited by Scott H. Forbes)

In the Presence of Krishnamurti: Mary's Unfinished Book

《在克里希那穆提身边: Mary 未完成之书》

SHF Publications, Portland, Oregon, 2018

Zimbalist, Mary (edited by Scott H. Forbes)

Online at inthepresenceofk.org

(网址: inthepresenceofk.org)

Translator's note:

译者注:

本书所列中英文书籍请参考其英文原版著作, 部分中文书名是为方便读者阅读由译者所加, 尚未出版中文译本。

The conditioning of man

人类的局限

To learn from books is important, but what is far more important is to learn from the book of the story of yourself, because you are all mankind. To read that book is the art of learning. It is all there – the institutions, their pressures, the religious impositions and doctrines, their cruelty, their faiths. The social structure of all societies is the relationship between human beings with their greed, their ambitions, their violence, their pleasures, their anxieties. It is there if you know how to look.

向书本学习固然重要,但更重要的是读懂你“自己”这本书,因为你就是全人类。读这本书是一门学习的艺术。一切都在这本书中——各种各样的机构和它们对人类施加的压力,强加于人的宗教信仰和教义,它们的残忍和它们的信念。整个人类社会的社会结构都是由人与人之间关系构成的,一并交织着人的贪婪、野心、暴力、快乐和焦虑。如果你知道如何读这本书,那么一切都将历历在目。

The book is not out there or hidden in yourself; it is all around you; you are part of that book. The book tells you the story of the human being, and it is to be read in your relationships, in your reactions, in your concepts and values. The book is the very centre of your being, and the learning is to read that book with exquisite care. The book tells you the story of the past, how the past shapes your mind, your heart and your senses. The past shapes the present, modifying itself according to the challenge of the moment. And in this endless movement of time human beings are caught. This is the conditioning of man.

这本书既不在外面,也不隐藏在你里面;它就在你身边;你也是书的一部分。这本书向你诉说着人类的故事,你可以从你的

人际关系、你的反应、你的概念和价值观中读到它。这本书就是你存在的核心,而学习则意味着十分仔细地阅读这本书。它向你阐述了过去发生的种种故事,它告诉你过去是如何塑造你的头脑、你的心灵和你所有的感官。过去塑造了现在,再根据当下的挑战稍作调整。就这样在永无止尽的时间运动里,人类被困其中。这就是人类的局限。

This conditioning has been the endless burden of man, of you and your brother. The philosophers, the theologians, the saints have accepted this conditioning, have allowed the acceptance of it, making the best of it; or they have offered escapes into fantasies of mystical experiences, of gods and heavens. Education is the art of learning about this conditioning and the way out of it, the freedom from this burden. There is a way out, which is not an escape, which does not accept things as they are. It is not the avoidance of the conditioning; it is not the suppression of it. It is the dissolution of the conditioning.

这种局限一直以来对人类、对你和你的兄弟都是一种无尽的负担。然而哲学家、神学家和圣徒们,他们不但已经接受了这种局限,也容许他人接受它,并且从中获利;或者他们会通过神秘体验、对神和对天堂的幻想,来向人们提供逃避的途径。教育则是一门学习的艺术,学习这种局限和它的出路,从而得以彻底摆脱这种负担。有这样一条出路,它不是一种逃避,也不是接受事物目前的样子。它不是回避这种局限,也不是去压制它。它是这种局限的消融化解。

When you read this or when you hear it, be aware of whether you are listening or reading with the verbal capacity of the intellect, or with the care of attention. When there is total attention, there is no past but only the pure observation of what is actually going on.

当你读到或听到这些话时,注意一下你是在用头脑的语言能力,还是在用心聚精会神地倾听或者阅读。当一个人全神贯注

时, 过去是不存在的, 只有对实际正在发生的事情的纯粹观察。

The Whole Movement of Life Is Learning:
J. Krishnamurti's Letters to the Schools, pp. 98-99
© 2006 Krishnamurti Foundation Trust Ltd

选自《教育就是解放心灵》
(*The Whole Movement of Life Is Learning*)
即 J. 克里希那穆提《给学校的信》(*Letters to the Schools*), 页码: 98 - 99
© 2006 克里希那穆提信托基金会

封底：

These memories of J. Krishnamurti – or K, as he would sometimes refer to himself – pertain to the last three years of his life, when I was in regular contact with him.

这些关于 J. 克里希那穆提的回忆——或者“克”，他有时会这样称呼自己——与他生命的最后三年有关，那段时间我经常与他联系。

Many people are familiar with K through his books and recordings or by having attended his public talks, and indeed he often said about himself that it's not the person that is important but rather what he says. But he also asked the people who were near him if we could convey the perfume of what it was like to be around him. *The Beauty of the Mountain* is my attempt to do this, as well as being a place to gather some remarkable statements of his that are not generally found elsewhere.

很多人是通过克的书籍、录音或者参加过他的公开讲话而熟悉他的。事实上,他经常谈到重要的不是他这个人,而是他所说的话。但是他也问过他身边的人,能否传达出生活在他周围是怎样的一种芬芳。我希望通过《高山之美》来做到这一点,同时书中也收录了克的一些通常在别处难得一见却又非同凡响的表述。

Picture on Back Cover:

Walking with K at Rishi Valley, winter 1984/1985 © Rita Zampese

封底照片: 本书作者和克一起在印度 Rishi Valley 散步, 拍摄于 1984 年末/
1985 年初冬季 © Rita Zampese



These memories of J. Krishnamurti – or K, as he would sometimes refer to himself – pertain to the last three years of his life, when I was in regular contact with him.

Many people are familiar with K through his books and recordings or by having attended his public talks, and indeed he often said about himself that it's not the person that is important but rather what he says. But he also asked the people who were near him if we could convey the perfume of what it was like to be around him. *The Beauty of the Mountain* is my attempt to do this, as well as being a place to gather some remarkable statements of his that are not generally found elsewhere.