



FRIEDRICH'S  
NEWSLETTER 2016

Cover: Clouds gathering over Rougemont

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## *Dear Friends,*

Life is a cycle. In getting older one feels the ends coming together. It's nice. It makes sense.

My last Newsletter mentioned that our old friend Mary Cadogan, on her death two years ago now, left behind an unfinished book, *Krishnamurti - The Immaculate Enigma*, about her almost 30 years of working with Krishnamurti. With the kind permission of her daughter, Teresa Cadogan, the introduction to Mary's book follows. It is the best introduction to Krishnamurti I can imagine.

### ***Krishnamurti – The Immaculate Enigma: Introduction***

People may wonder why I am adding to the books about Krishnamurti when so many have already appeared. These range from biographies and personal memoirs to commentaries on his teachings. I have now written my own memoir because I feel that much still needs to be said, and because – having worked closely with him for over three decades and having known him for even longer – possibly I have a somewhat different viewpoint from that of many previously published accounts.

I hope to write about Krishnamurti, the man beyond the myth – but just how does one accurately convey the extraordinary quality of this majestic, innocent, stylish, revolutionary and, perhaps above all, enigmatic being without adding to the cults and magical tales which have already grown up around him? I can only speak from my personal experience of knowing and working closely with him.

I've always maintained that if six people were involved in an encounter with Krishnamurti and then wrote about it, each account would be different. Therefore it seems to me that memoirs from a variety of people whose lives were touched by him are appropriate. Readers now, and in the future, may then make from these, and from the published teachings, their own assessment of what it was like to be with, and to listen to him.

In a series of dialogues between Krishnamurti and trustees of the K. Foundations in 1977, he said that we should be able, after his death, not only to convey the essence of the teachings but to give people who had never known him a sense of the quality of his life and work, and “meditation”. In his words: “ ... if I had been in India when Buddha died, I would want to know what the Buddha was like. I would go to the people who listened to him ... [and say] I have read the books but I want to touch that which you, who have known him for some years, have touched when he was alive”. I hope that I have taken up this challenge without sentimentality or distortion.

With extraordinary immediacy and directness, and without any framework or dependencies, Krishnamurti was able to reach the core of many problems with which humanity has grappled for centuries, and to show that the answers are the penetration of the questions themselves. Seeing mankind as it is – often fundamentally disorientated and conditioned – his direct, first-hand approach and insights are a demonstration of wholeness and freedom.

He also provided a religious language which was appropriate for the twentieth century (and afterwards). Moving from the poetic to the meticulously precise, this conveys nuances and insights for which previously accepted “mystical” language was frequently inadequate. What he referred to as “the teachings” were never dogma or transmission: his concern was not with merely communicating his discoveries but with making them truly accessible to everyone who would listen. His talks, remarkable in their range and universality, were always a process of joint exploration, with the speaker walking hand in hand with the audience.

However, he was a man of contrasts, sometimes conveying a directness that could be disconcerting, and sometimes a strangely mysterious quality. His mood could change on the instant from lightheartedness to a literally awesome seriousness: from compassion to what seemed to be tough – even harsh – assessments of people and situations. One of the mysteries was the power that could arise in and around him in an almost tangible way. Another

was the “protection” which encompassed not only Krishnamurti but those connected with him. However much I shared laughter, joys and challenges with him, the sense of mystery was never far away. Was this simply the apparent paradox of Krishnamurti being an unconditioned mind having to function in a body subject to what Shakespeare has described as “the thousand natural shocks that flesh is heir to”?

Over the years many people have asked me questions – What was it like to work with an enlightened man? (It was amazing and revelatory.) How far was he involved in the day to day work? (Not tremendously, but sometimes extremely vitally.) Was he intimate and confiding about his personal feelings? (Rarely.) Was he compassionate? (Generally, yes.) Was one’s relationship with him formal or friendly? (Very friendly.) Did he check and edit his own talks for publication? (No.) Did he choose where and when he would hold meetings? (Yes, in the main.) Was he free of problems? (Almost always, yes.) Was he ever angry? (Yes.) Did he ever make mistakes? (Yes.)

I don’t know whether my memoir will answer all these, and other, questions in detail – but I hope at least to convey some of the things that have been triggers to the awareness of which he speaks. Hopefully too I might manage to throw light on Krishnamurti, the Immaculate Enigma.

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“The point of all this is to keep the teachings fundamentally and vitally in the schools. If the schools don’t vitally reflect the teachings, they are better cut loose.”

In the Presence of Krishnamurti: Mary Zimbalist’s Unfinished Book  
*Ch. 40, in the entry for 1 October 1976*  
[www.inthepresenceofk.org](http://www.inthepresenceofk.org)

The brochure, titled **Krishnamurti for Educators and Learners**, that accompanies this Newsletter\* is meant mainly for distribution to new or prospective K school teachers. Of course anyone involved with or interested in the schools will also be welcome to copies. Awareness of the need for a brochure such as this arose out of an ongoing dialogue among many involved in the K schools regarding the difficulty of finding qualified teachers who are familiar enough with the teachings and passionate about exploring them with everyone in a school.



Venkatesh Onkar, of Centre for Learning/CFL in Bangalore, wrote the following to me in September 2015 about how their school staff go about **teacher recruitment**.

When people express an interest in CFL, we send them a package to read. This consists of 3 K passages from various sources, and we ask them to respond to these. In addition, we ask them to respond to the following question:

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\* If it didn’t make it into this mailing, and you would like to receive it, please let me know.



Copper beeches in spring, Brockwood Park

“The central thrust of our life together in CFL are broad questions regarding our daily lives and how we function on the one hand, and our responsible relationship to society on the other. Please tell us what excites you or troubles/challenges you, both at a personal and at a broader level.” The question is intended to provoke thinking and writing at any level and not to guide the respondent in any way.

If we find their responses interesting, we invite them to spend a week in school. During that week, the applicant will speak with each teacher of the school on a wide range of issues including self enquiry, dialogue, education and other matters. The applicant will also attend classes in areas of his/her interest.

Once an individual joins, he or she is assigned a mentor for a year. The mentor keeps in touch with the new teacher in one-on-one discussions. The new teacher is also part of the large group weekly dialogues, as well as weekly small group dialogues, that explore questions of learning and self-enquiry.

At the end of a two-year period, the teacher group reviews the new teacher (we talk one on one and write up a review) and the new teacher gives feedback to the school as well. The idea is that if we should part ways, we should be clear about it and it does happen that after a few years, some teachers move on to other interests.

While most new teachers do not come with much background on K, we find that after some months of this intensive process, most begin quite spontaneously to ask questions and join the process of reflecting upon life and grappling with how thought and emotion are constructing such complex worlds both within and without.

*Venkatesh Onkar*

While it is tricky finding teachers, it is also the case that 30 years after Krishnamurti's death the schools he founded, and other schools inspired by his work, are thriving. By the way, when someone would say 'his schools', he

would respond: *They're not my schools. Many people have helped to bring them about.*

One of the perennial questions in these schools is: What do we do about **K in the classroom**? Should we have K classes; should students study the teachings as they would other subjects? There is a very interesting quote from Mark Lee's book, *Knocking at the Open Door*. It was 1985, and Mark was showing K exam questions on the teachings compiled by Prof. Raymond Martin: 'K ... smiled broadly and asked: *Do you think I'll pass? By Jove, this is good!* [Mark] asked him if he thought it was a good idea for college students to study the teachings as they would study chemistry or French. He replied: *Yes, it is good. Perhaps some of them will begin to think differently and ask questions.*'

In 1975, when Oak Grove School in California was being founded, K spoke with parents, teachers and trustees about the school's intentions. Here are two quotes about this from the wonderful book *Unconditioning and Education*.

### **K: Something which has never been tried**

This is something which has never been tried. No school has done it, either in India or in Europe or here [the USA]. This is the first time we are trying to be concerned primarily with the psychological change of a human being. Add academic things during or after, but our primary emphasis is on that.

*Ojai, California, 29 October 1975*  
*Unconditioning and Education, pp. 100–101*  
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### **K: To mix things with this doesn't work**

You see, sir, I don't know if you know enough about all these things. People join various groups and then add this as another feather. It doesn't work that way. They go to get sensitivity training or learn Transcendental

Meditation or how to awaken kundalini. I have been through this from childhood, and it is so utterly empty from my point of view: Transcendental Meditation, sensitivity training, going off to Zen Buddhism and trying to meditate. So there are many people who are involved in many of these things and they want to add this too. Therefore they say they are delighted to come here and help, but they keep an eye elsewhere. So we have said at Brockwood, 'Please, we don't want you if you come here to go off for the weekend to meditate with the Transcendental Meditation people'. We have gone into it and said that Transcendental Meditation is sheer nonsense. I explained how it arose in India and so on. So, if people say they like that, we say, 'Perfectly right; go, but to mix it with this doesn't work'.

*Ojai, California, 29 October 1975*  
Unconditioning and Education, pp. 100–101  
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I highly recommend this book. When KFA originally sent it out, it included this Note from our New Head of School, Willem Zwart:

**Oak Grove School** is celebrating its 40th year with full enrollment and waitlists for many grades. We started this year with our faculty examining the question, What is a Krishnamurti education? Interestingly, one group came back with a poster reading "What Krishnamurti education is not." They said it is not conformist, it is not a religion, it is not divisive. It is not fear-based, not traditional, not hierarchical, not fragmented and it is not a system. Other groups pointed to inquiry, curiosity and exploration as being at the heart of our approach to education.

*Willem Zwart*

In May 2016 I met two delightful Oak Grove School teachers, Mary Kelley and Debra Rose, who were visiting the adult study Centre at Brockwood for the first time. Later, Mary sent me her "experimental document" titled *Reflections on the Challenge of Relating Krishnamurti's Teachings to the*

*Classroom Experience*, written in the summer and autumn of 2015. Here is an extract from it:

*from Reflections on the Challenge of Relating*  
**Krishnamurti's Teachings to the Classroom Experience**

Having been invited to try to put together a very *tentative* document relating to the general problem of integrating Krishnamurti's teachings into the typical elementary classroom experience at Oak Grove School, I thought that I should start out with some serious reflections on the tremendous challenge before me.

... I encountered this unique Teacher most meaningfully – intimately, you might say – in talking with my father and mother, almost daily, about this or that personal crisis or social issue that arose spontaneously in my young life in very natural ways. I think this is significant because it shows how the teachings have always been, for me, about personal *relationship* and the sharing of the *learning* experience as a vital, almost desperate approach to the terribly urgent trials of youth today. When it came time for me to choose the professional career that I would follow in life it was really much more like answering a *call*, or vocation, responding to the loving, caring voice that had ever been with me in times of trouble. So I've always associated the teachings with interpersonal relationship in the form of serious *dialogue* (rather than, say, solitary reading or meditation), and it was natural for me to turn to *teaching* as a way to continue and expand my early intensive experiences of learning and maturing. I was quite content to agree with K's pronouncement that "teaching is the noblest profession," and perhaps it was that genuine heartfelt commitment that helped me to realize my life's ambition last year by being hired as a teacher at the beautiful Oak Grove School in Ojai, California.

As the current fifth-grade teacher at Oak Grove, I find myself an integral part of a community of lifelong learners in the staff and administration of the school. Unlike my previous involvement in a public-school system in Connecticut, at Oak Grove we are inspired to align ourselves with the guid-

ing principles of the “art of living and learning,” in which the “art of engagement” allows for genuine *fun* in learning, the “art of aesthetics” highlights the importance of our blossoming in a lovely, natural environment, while the “art of care and relationship” encourages teachers, students, and parents to explore together a deeper self-understanding, or even self-transcending, in complete safety and honesty. The freedom to inquire is alive throughout the campus as students and teachers alike are encouraged to question the very assumptions that our social conditioning tends to keep hidden from us – something I could only imagine putting into action in my professional life until now. I am so happy to know that I can actually *live* my life in this way here: learning and teaching *in community* with others like me. When I was a young girl in a Catholic school the Italian Comboni Sisters used to call me “Sister Mary” and hint that they thought I’d grow up to become a nun like them. I must confess that I saw their point then and, even though I no longer identify myself as a Christian, I feel that they were right! My life is wholly devoted to bringing Krishnamurti’s revolutionary teachings to others – to learning and to teaching in love with life.

© 2016 Mary Kelley

Mary then goes on to show how she collaborates with the students in her classes much as her parents did with her when she was a child. She reads short excerpts from K to them that are related to their current issues and then listens carefully as they speak together about their responses to the reading and to their views of the problems.

Her mother is a first-grade teacher in a US state elementary school and has been teaching for over 40 years. Her father is a writer, philosopher and retired college professor with a background in Comparative Religious Studies. Both consider themselves to be students of Krishnamurti. I think she was lucky to have such parents.

Mary’s document can be requested from [marykelley@oakgroveschool.org](mailto:marykelley@oakgroveschool.org)

## K: What is the Teaching?

Are you asking me what the Teaching is? I don't know myself. I can't put it in a few words, can I? I think that the idea of someone teaching and of someone being taught is basically wrong – at least for me. I think that it is a matter of 'sharing' rather than of being taught, a matter of 'partaking' rather than of giving or receiving. So, can we share something which is not in the field of time, thought, and direction? Can we share it, or are we all so conditioned that we do not know what it means to share?

*A Timeless Spring (K at Rajghat), pp. 178–190*

*Chennai, 19 November 1974*

*© 2008 Krishnamurti Foundation Trust Ltd*

Some time ago our old friend Michael Krohnen, who looks after the K Library in Ojai, put us in contact with Chuck Spurgeon, emeritus professor at Marymount California University. Here are some extracts from Chuck's interesting emails to me and/or Michael about the difficulties of **bringing university students to the teachings**.

I quote from one of [my student's] papers, "I had expected a dull day [at the K Library] and was not eager to go, let alone make the drive; however, from the moment I entered Ojai I felt I had come into a spiritual valley of serenity, beauty, quiet, and most unusual people. What was/is so 'unusual'? Calmness, down-to-earth reality, and kindness."

... What we do in classrooms is so unreal! The videos, the short readings, my talks, etc. do not register and when students are with [Michael] they are suddenly awakened to a sense of seriousness they have not known before. All of the students said they hope to get back to KEC [Krishnamurti Educational Center] and that they will feel comfortable reintroducing themselves to [Michael]. What surprises me is how many of the students want to return to Ojai with their parents. They want their parents to see the K Library and stay in Pine Cottage. ...

I often wish I were teaching a whole introductory course to K and his work, not just including him into my other curricula, which includes C G Jung, Shakespeare, T S Eliot, Virginia Woolf, and E M Forster and, when I can manage, Hermann Hesse. ...

Next term I will use *Education and the Significance of Life* as the introduction to K and try to get students to debate with themselves and with me. One of the dilemmas I have faced is that of being very disillusioned with American education in general. Back in the '60s and '70s it seemed as if everyone recognised how sadly our schools are failing in what really matters. I thought I was part of a revolution when I took high school students (actually, they took me) to Santa Monica Civic Auditorium to hear K for the first time. That energy feels as if it is simply 'history' now.

... My students and I met with Michael Krohnen on Saturday, and as usual the day was magical. Between Ojai's mystical powers and Michael's down-to-earth honesty and openness, my students experienced a very good awakening. I had them read *Education and the Significance of Life*, which used to turn students into rebels or at least young people who wanted and needed to challenge the status quo of their lives. This time the book did not work – partly, I am sure, because some of the students did not bother to read it. And we walked by the tree beneath which he wrote it. Well, it is magical to me, as is *The Beauty of the Mountain*.

... With my students, however much I feel frustrated, I relax and admit that I do not and cannot know how K's work affects them. I have had students from as long as 45 years ago contact me and thank me for introducing them to K and to C G Jung and Hermann Hesse. So I know not to judge the present but to hope in the potential of the seeds sown in the present.

... Michael, by the way, is busy as can be, but I noticed how he made time to welcome each and every person who came into the library while I was there. I think K would be deeply pleased with Michael and the work going on in Ojai. Every time I am there I want to stay there, and I do, at least in



View towards Giferspitz, from Rougemont

happy memories of quiet, of natural beauty, and of the holiness I feel throughout the Ojai Valley. I was lucky enough to have the Oak Grove to myself Saturday, and that made me want to sit on the grass and listen again to the profound beauty of K's mind.

... Sometimes I assess my present day students according to how well they respond to K's teachings. In the '70s and '80s high school and college students got immediately turned on to K and wanted to know more. One year when I was teaching at Bishop Montgomery High School in Torrance, I took a group of students to hear K in the Oak Grove. They floated, as you put it, and a few days later the Catholic principal of the school called me into his office to let me know I was not being rehired for the next year. As I felt then, I was being fired for asking students simple questions that I had, in fact, heard from K. The students wanted to explore them so readily I was thrilled and energised. Nowadays, 'students' are very different. In class they sit and stare and try to sneak out of my attention so they can read their emails and 'social media'. I find it very frustrating and baffling. K's insights are still quite radical and challenging, to say the least, but students do not want to think about them as much as they want to be entertained, or 'edutained'. They like *The Challenge of Change* [film] but do not want to watch episodes of *Beyond Myth and Tradition*. Next semester, of course, I will have different students, but a few of the ones I will have have already talked to me about whether we are going to Ojai, so I know my present students have been far more affected than I realise. They just do not give me energetic feedback as students used to do.

*Charles Spurgeon*

For each of the past 20 years at my chalet in Switzerland I have hosted a few former Brockwood students generally for two to four weeks each. Over this period there have been a total of 40 of them, and from this I can say with conviction that they are lovely, good people who learn quickly (and they are excellent cooks!). But few have seemed to me to be deeply interested in studying the teachings. I mentioned this to Antonio Autor, Director of Administration at **Brockwood Park School**, and he responded:

Thank you for your email and for raising this perennial issue. Since joining Brockwood in 1987 this topic has been discussed on numerous occasions and different 'creative strategies' have been developed. Certain people were in charge of making sure the teachings had their place in the school, K-class was created, videos shown, excerpts read out, and so on. K talked with staff about this too on several occasions and he even said at one point that if there are only a few it is fine, work with them, give them time and energy. In my understanding, it is difficult for young people to be passionate about human consciousness if they do not connect it with their daily lives. So questions about relationships, earning their livelihood, authority, peer pressure, image, freedom, nutrition, etc., can get them involved in an exploration of the teachings. To study K is more challenging for them, though some of them read his books and become interested. The main thing is whether K schools can sow a 'seed' which will start flowering later on when the conditions are right. One hears stories about former students saying that at one point it all started making sense for them and they discovered K. To me the most important thing is that we get staff who are really passionate about education and the teachings; this way Brockwood could guarantee that the spirit and intention of a K school are carried over time.

*Antonio Autor*

Following is a letter from Duncan (now Krishna) McKenzie, one of the former Brockwood students who has spent time at Chalet Solitude. When he moved to Auroville in India to start an organic farm – which is thriving – he named it Solitude Farm. He also heads the band Emergence, which tours internationally.

You asked if I am proud **to have been a Brockwood student**. I don't know about proud but I have a deep deep gratitude for everything I received there, from the support and love I received from various teachers like Claudia and the direction she gave me, suggesting I didn't go to a university in USA. She had some foresight! Maybe she doesn't remember this but I certainly do. Also so many other people like Lorenzo, Antonio, Colin and Amancio, the list is long. I remember my first ever Krishnamurti book, *On*

*Education*, given to me by you, that I read while being an au pair in France one holiday. I remember learning at Brockwood how to work together in community, morning jobs and work party, morning meeting, all essential parts of a holistic education, that left a mark. I remember your interest in the launching of my first CD and the delightful time in Rougemont when I needed support and a place to understand myself too. I remember access to your library downstairs and discovering *The Ending of Time!* There are so many things that stay deep in my heart in relationship to Brockwood and you were a definite part of that. These things have no doubt been instrumental in me creating what I am doing now. Maybe the most significant was the trip to India at the age of 16. I was the awkward boy, divorced family, slightly disruptive in school and somehow “I found myself” on that trip in India. I was so at home! I wonder why. And so I am here now talking about the need to reconnect with where our food comes from as the heart of any serious social change and even a change in our consciousness. A relationship with nature is essential for that change in consciousness, as J.K. said. And a symptom of that is a relationship with where our food comes from.

*Duncan/Krishna McKenzie*

It always touches me deeply when former students write about their time at Brockwood and afterwards.

Now for an extract from a letter written by a musician, Kira Kaipainen, after her **visit to Brockwood**. Never having heard this said about Brockwood before, I find it intriguing.

It was good for us to be able to visit Brockwood and get to know another kind of a school. It was interesting to see what came out of me, as somebody asked what it was like. I said spontaneously, that there was nothing special there, and that was very special. Then I explained myself. We have worked in schools quite a few times, and there was always something sticking out there. Somebody mobbing somebody or somebody being quite out of bal-

ance etc. And that was the special thing, that stayed with us after visiting Brockwood. Everything seemed like it actually should be – natural. What a rare sight in this world!! There was nothing much to tell, which was really good news! I hope you can follow me. And yet we had so many interesting talks with so many people, that it wasn't boring, quite the opposite.

*Kira Kaipainen*

Gurvinder Singh, known as Neetu, has been at the **Bangalore Study Centre** for the last 13 years. He wrote:

Introducing Krishnamurti's teachings to children and adults is a challenging task. ... The Study Centre, Bangalore, has been conducting programs for children. I feel that this is a unique program that is only happening in Bangalore. ... Once I was speaking to a teacher at the Valley School. Prior to being a teacher she was a student of Valley School. I was feeling a bit frustrated and asked her what do the children feel about the program at the Study Centre. She said, "When the children are in the school, they do not see the importance of self-inquiry. You are sowing the seed. They will see the relevance later in life." Actually, she was speaking from her own experience as a student and then as a teacher.

We are careful with young children to do activities that they can relate with. We do many sense-oriented activities. We discuss with them about caring and sensitivity in their day to day life in the form of exploration rather than telling them what to think. We seek out responses from them and then the other children in the circle can listen and respond. In the beginning it is good to establish a relationship with them so that as they get older their curiosity is alive and they are open to work with the adult. Out of all the age groups I get the most enthusiastic response from the junior school children – ages 6–9. Whenever they see me in the school they ask, When is our group coming to the Study Centre?

*Gurvinder (Neetu) Singh*

Geetha and Christopher Waters spent several months in India this past year helping Nagabhushanam (Geetha and Naga were K school students) and others with their **STEP educational projects**. Here is part of Geetha's report to me about this:

The [independent] school at H2 Apparels in Palamaner is opening tomorrow! It was up and down all the way to the finish line ... since finances are not easy for such ventures. Anyway, the school is finally under way. There are 12 teachers and 215 students who have enrolled ... We have decided to include children from the surrounding community as well as the children of the workers in the garment factory. This will ensure a wider base for children and give the school greater autonomy in periods of crisis with market forces. Children will also have access to people outside the factory to learn from and see as guides and mentors. We are so happy for Nagabhushanam, and I wish him great good fortune in this venture. I have observed him for several years and he is a capable and caring educator. ...

This whole chapter of our life was filled with uncertainties ... how was I to face people with great delusions and encourage them to look into the heart of the matter where there is a spark of life simply and unambiguously present? How does one as a teacher face a group of children and warn them about the conditioning which seeks to separate all life for the convenience of speaking about it? These are questions we can work on with groups of children and their parents and teachers. There is no easy answer, just observation and attention to the movement of thought unfurling in the context of life. Such a gift for our generation to hand over to the next. ... What a task Krishnamurti took on and how ably he dealt with the work. Marvelous really.

*Geetha Waters*

Centre for Learning/CFL has produced a compilation of its lead newsletter articles written between 2005 and 2014, titled *Notes from a Small School*. It is very well done. Here is one of the articles, reprinted with permission.

## Our Children and the Real World

Is CFL an idealistic utopian bubble isolated from the values that the real world holds dear? Are our children too protected from harsh realities? This is not a merely rhetorical question (asked by some hypothetical ‘anxious parent’); one of the key concerns of the adults in the place, both parents and teachers, is to question and challenge the terms of our engagement with the world, with social processes and with individuals. This questioning is one of the ways of assessing our own sense of responsibility for our environment and the social and political events that go on around us.

The posing of the question itself contains some problems. One of the problems we encounter is of course the term the ‘real world’. Which real world do we mean? Primarily, perhaps, the real world of middle class Indian education, competition and achievement, the professional world that represents, to most of us, security, order, meaning. Or maybe it is the real (some might say realer) world of poverty, deprivation, suffering that afflicts most of humanity today. Or we might mean the real world of our own emotions and their imperatives. Can we expect our children to engage deeply with all of these complex and clashing realities? Or do we only want them to cope, take care of themselves and their interest while muddling through life the best they can?

Of course our children are protected – from brutality, from crushing judgment, from the vagaries of arbitrarily exercised power, from the extremes of the physical environment. Such a basic sense of ‘protection’ is obviously the starting point of an education that has meaning for the child as well as ourselves as adults. This of course is not to deny the efforts of those who wish to secure the well-being of the child at a much more basic level – that of everyday sustenance and health. But the scope of our visions and questions is very different, and address the most naked and powerful drives that the human psyche throws up – the drive of pleasure, pain, insecurity and fear. From these there is ultimately no protection.

With regard to the ‘real’ world of professional achievements, it is clear that this represents a very small fraction of human experience and expecta-

tion. To get caught up in fulfilling the dreams and the visions of this reality seems, ultimately, somewhat narcissistic and self-indulgent. Our children need to acquire skills and an education appropriate to their interests and abilities, and no doubt these are conditioned by social background and expectations. However, we feel it is wise not to enter and feed this loop of achievement and success. We would like our children to be skeptical about the imperatives of this drive and the glittering careers and the security it seems to promise – a glitter which is also tantalizingly out of reach and difficult to achieve.

It is perhaps more meaningful to engage with the second tier of what I had defined as possible ‘real’ worlds: that of the apparent physical and social suffering around us. By no means do we want our community to be one of do-gooders. Rather, we would like our children to learn to look at the nature of human crisis in a compassionate yet practical and clear way, while at the same time questioning their (and our) own lifestyles, assumptions about the material world, about consumption, about social structures and the environment. This kind of awareness and involvement comes naturally when we experience different lifestyles and challenges than the ones we are familiar with. This is one of the purposes of the long excursions that the children go on every year. It has also been the drive behind the senior school programme, with a view towards a socially driven learning.

In the midst of the planning and structuring, however, we do not lose sight of the fact that the most basic learning that can happen is regarding ourselves, our conditioning, the conflicts in our mind and the social expression they have, the nature of our hopes, desires, ambitions and frustration, and about what it means to live a fundamentally deep and peaceful life. Learning, in other words, about our own emotional imperative.

In a recent dialogue class, a child asked, with some frustrations, what is this learning and why should I do it? This of course is the problem; learning about oneself cannot be defined, for as subjects of our own enquiry we are forever in flux, and there is no end to learning. The other



One of Rougemont's amazing sunsets

difficulty is that such learning, by its nature, cannot have a goal. The moment we point ourselves towards a goal, we are no longer interested in this mysterious self-enquiry, but rather in what we can achieve and become.

It is important to recognize that if such a process of what we call 'learning' is initiated, the question of protection from the real world assumes a different significance. The question becomes: how can I respond to situations in an intelligent manner? The situation may be one of intense hostility or conflict, corruption or dilemma, but can I respond to it with integrity while learning about my own imperative, the way I take sides, the assumptions that I make, the stereotypes and emotions that fill my brain? If this kind of learning can take place, then we are perhaps learning to meet the real challenges of life rather than defining our boundaries vis-a-vis 'real' and 'protected' environments.

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Hillary Rodrigues is professor of Religious Studies at the University of Lethbridge in Canada. A former teacher at the old Wolf Lake School near Vancouver, he is the author of numerous scholarly articles and books, including *Krishnamurti's Insight: An Examination of His Teachings on the Nature of Mind and Religion*. In 2015, he was one of the panel members presenting Krishnamurti's work at the XXI World Congress of the International Association on the History of Religion in Erfurt, Germany. Other members of the panel were Prof. Theodore Kneupper, Prof. Alastair Herron, Dr. Chanda Siddoo-Atwal, and Dr. Gopal Krishnamurthy (Brockwood Park's Co-Principal and also a teacher there).

**An Important Milestone in the Academic Study  
of Krishnamurti's Thought**  
*from the Swanwick Star (Canadian Bulletin) 2015*

The International Association for the History of Religions (IAHR) World Congress (August 2015) marked a significant milestone in the development of academic studies on Krishnamurti's teachings. This is because it was the first time that such a renowned body as the IAHR accepted for presentation an entire panel as well as a paper presentation, thereby acknowledging a growing recognition of Krishnamurti's place as a religious teacher whose thought elicits and warrants academic research. In order to contextualize and report on this crucial event adequately, a bit of background information is useful.

Many well-regarded books have been written on Krishnamurti's life, and new publications continue to emerge in the form of biographies and memoirs by individuals about their personal experiences with him. However, scholarly studies on his life and thought have received marginal attention. Nevertheless, over the past decades certain pioneering scholars have writ-

ten master theses, doctoral dissertations, journal articles, and academic books on Krishnamurti's thought. These works have often been within the disciplines of education, psychology, philosophy, and religious studies. One of the first academic conferences dedicated solely to Krishnamurti's thought was held in 1995 (Krishnamurti's birth centennial) at Miami University in Oxford, Ohio, a renowned centre for the study of Indian philosophy. It was organized by Prof. S.S. Rama Rao Pappu, and Prof. Ninian Smart, one of the pioneers in the discipline of religious studies, delivered a keynote address. Another academic conference, which focussed on Krishnamurti's influence on education, was organized in 2010 by Dr. Meenakshi Thapan, a professor of Sociology at the University of Delhi. There, a keynote address was delivered by Prof. Samdhong Rinpoche, former principal of the Central Institute of Higher Tibetan Studies. While each of these conferences were landmark events, by being exclusively focussed on Krishnamurti they did not position Krishnamurti's thought within the broader world of academia. By contrast, the IAHR 2015 panel and paper mark a pivotal event in which Krishnamurti's thought was situated within one of the highest profile gatherings for the academic study of religion writ large.

Despite its name, the IAHR is dedicated to the scholarly study of religion using multi-disciplinary approaches including, but not restricted to, history. Scholars may study religion through philosophical, anthropological, sociological, text critical, and a variety of other methods. What is crucial is the effort at objectivity and rigor in studying religious phenomena, teachers, teachings, practices, and beliefs, without any attempt to promote a particular teacher or teaching, and without engaging in apologetics, confessional concerns, or proselytizing. The IAHR was founded in 1950, and is a member of the Conseil International de la Philosophie et des Science Humaines/The International Council for Philosophy and Humanistic Studies (CIPSH) under the auspices of UNESCO. It consists of 42 national and 6 regional member associations and societies, which are international and global in character and scope. The IAHR world congress meets every five years, and this, its XXIst gathering, was held in Erfurt, Germany. As the capital of Thuringia, Erfurt has the distinction of being the birthplace of the Christian mystic Meister Eckhart, and the renowned sociologist of religion, Max

Weber. It is also the home of the oldest standing synagogue in Europe, established in the 11<sup>th</sup> century, and thus a very suitable setting for a religious studies world congress.

The keynote address was delivered at the Theatre Erfurt by Hubert Seiwert, professor emeritus of Comparative Religion at the University of Leipzig, and his lecture kicked off the conference that ran from Sunday, August 23 to Saturday, August 29. The Congress attracted over 1300 delegates, including such figures as Donald Wiebe (University of Toronto) and Tomoko Masuzawa (University of Michigan), both well-known for their contributions to theory in the academic study of religion. In such a large event, there were almost always over twenty sessions taking place simultaneously, requiring participants to choose the panels they wished to attend carefully. Inevitably, and typical to such large gatherings, several sessions of similar interest to the same groups were scheduled at the same time slot, compelling the potential audience members to choose just one session of the many possibilities.

The IAHR Congress sessions were held at the University of Erfurt, originally founded in 1392, and both the city and university are proud to have had Martin Luther as their most famous citizen and student. The original university was closed in 1816 and has only been reopened since 1994 after German reunification. The setting was intimate and provided all participants with ample opportunities to interact with each other frequently during and between sessions, as well as in the evenings after sessions over dinner in many of the quaint restaurants scattered throughout the old city.

The idea to attempt to place a panel on Krishnamurti at the IAHR was initiated by Theodore Kneupper, professor emeritus of Philosophy at Slippery Rock University, Pennsylvania. Finding generous support from the Krishnamurti Educational Centre of Canada (KECC), and advice from the Krishnamurti Foundation Trust (KFT), the Krishnamurti Foundation of America (KFA), and Mr. Friedrich Grohe's team, Prof. Kneupper was able to put together an excellent panel entitled "J. Krishnamurti's Apophatic

Mysticism: its Implications for Religion, Creative Insight, Spirituality, and Individuality,” which was very suitably aligned with the objectives and orientations of the discipline of Religious Studies. Since the maximum number of panel participants permitted was four, Hillary Rodrigues, professor of Religious Studies at the University of Lethbridge (Alberta, Canada) proposed a separate, joint paper with a fifth participant, Dr. Chanda Siddoo-Atwal of the KECC. We waited with eager anticipation to see if the proposed panel and paper would be accepted, and were absolutely delighted when we learned that both the panel and the joint paper were. This was a first for Krishnamurti studies within the broad, public, academic venues of the discipline of Religious Studies, and particularly appropriate because despite Krishnamurti’s influence in such fields as psychology, philosophy, and education, he is undoubtedly a highly influential religious teacher.

The IAHR panel started with a paper by **Prof. Rodrigues** that provided the audience with some background on Krishnamurti’s life. Rodrigues primarily argued that Krishnamurti was far more influential in the new Nondual Spirituality Movement than has been heretofore recognized by scholars. In part, Rodrigues suggested that this was because Krishnamurti’s teachings do not lend themselves to simple categorization, and that Krishnamurti himself was particularly effective in undercutting efforts to link him and his teachings with traditions, lineages of transmission and influences, and so on. This paper provided a context and background allowing the other papers to focus more directly on much more select features of Krishnamurti’s thought.

**Prof. Theodore Kneupper**’s paper illustrated how in his critique of religion, Krishnamurti’s language had modified throughout his long life. Kneupper noted that in the earliest phases, Krishnamurti mostly challenged institutional religions. In later years he moved to distinguishing between the fragmented mind and a wholeness that characterizes “true religion,” and finally emphasized “living meditation” and the negation of thought as potentially transformative of human culture. Kneupper next offered reasonable hypothetical objections to Krishnamurti’s views, but ended with responses to those objections, pointing to the highly effective potential in Krishnamurti’s vision.



La Videmanette/Rubli from the upper way to Saanen

**Dr. Gopalakrishna Krishnamurthy** (Co-Principal, Brockwood Park School), whose formal education includes a Ph.D. in Education and degrees in Physics and Philosophy, presented a discerning analysis of notions of radical negation, which characterize such religious philosophies as Advaita Vedanta, and Nagarjuna’s Madhyamaka Buddhism. With the use of helpful diagrams, Dr. Krishnamurthy showed how the approach of radically negating various intellectual categories (e.g., ethical, metaphysical) can erroneously lead one to an essentialist position. In other words, one might mistakenly think that at the end of all the negation, there is still some essential notion that is left standing, which is the target concept to be discovered. Alternately, one might be led through negation to a position of radical skepticism regarding all discourse. Drawing upon Krishnamurti’s teachings, Dr. Krishnamurthy used the illustration of how, within a two-dimensional world, a circle may be the best image that one has to “hint” at the reality of a sphere, even though a circle is clearly not a sphere. Thus while the circle is a helpful pointer, it is not what is being pointed to. In the same manner, radical negation, he argued, points to or “hints at” a particular quality of attention, but that the utterances of radical negation can mislead as often as they illuminate.

**Prof. Alastair Herron** (Ulster University), whose areas of expertise include Art History and Communication Arts, presented a critical examination of Krishnamurti’s notion of “creative emptiness”. Herron’s paper inquired into whether there is anything distinctive in Krishnamurti’s approach, which on casual inspection appears to parallel the apophatic (i.e., negation, denial) dimension of certain Eastern religions, such as Daoism and Japanese Zen. In fact, these traditions have also been associated with eliciting creative expression, so evident in material arts such as pottery, painting, and printmaking. However, Herron notes that Krishnamurti does not adhere to any form of traditionalism, which is characteristic of the other systems, and strove to undermine anything like it developing around his own pointers to creative emptiness. Herron suggested but left open the question whether Krishnamurti’s approach actually points to a profoundly creative and compassionate observational awareness that undercuts authority and interpretation.

Those who attended the panel were highly engaged, and some contributed their names to be added to a database of scholars that Prof. Kneupper is currently compiling. These audience members shared their observations, and asked pertinent questions. For instance, a scholar working on New Age religions in Taiwan noted that a series of publications by a New Age press in that country has over half of its titles dedicated to books by Krishnamurti, which is a clear illustration of Krishnamurti's influence.

On the following day, **Dr. Chanda Siddoo-Atwal** (Director, Krishnamurti Educational Centre of Canada), and Prof. Hillary Rodrigues jointly presented a paper entitled, "J. Krishnamurti's Critique of Religion and Religious Studies." The paper was included in a session chaired by Prof. Richard L. Gordon (Max Weber Centre of Advanced Social and Cultural Studies, Erfurt University) dedicated to theory and method in the study of religion. The joint paper began with Dr. Siddoo-Atwal presenting a highly empathetic account of three persons, namely J. Krishnamurti, the theoretical physicist David Bohm, and the religious studies scholar Dr. Allan W. Anderson, and how they had influenced her life. Prof. Rodrigues, then spoke about the same three individuals in a relatively objective manner, initially causing the audience some surprise about the nature of the joint paper. The effect was to illustrate aspects of "emic" and "etic" approaches to discussing religious phenomena. Dr. Siddoo-Atwal's presentation was sympathetic, personal, and evoked some features of an "insider's" or emic perspective, which is typically marginalized in religious studies. Rodrigues's etic and "outsider" information presented a contrast, but also illustrated how a deeper understanding of those three key individuals and their influences were probably better obtained by moving past the dualisms of such categories as emic/etic and insider/outsider. This served as a segue into a presentation of Krishnamurti's critique on the limits of scholarly study, and on the complexities offered to religious studies scholars by Krishnamurti's notion of religion and the academic study of people aligned with his teachings.

The session was well attended, and both audience members and fellow panelists raised questions or made observations that sometimes synergistically integrated features of all the papers, including the one on Krishna-

murti. For instance, Dr. Siddoo-Atwal's presentation of David Bohm's approach to inquiry (Bohmian dialogue) elicited questions about breaking through tired and binding scientific paradigms, and how Krishnamurti's teachings point to the space and silence of the mind, within which fresh insights might be possible in the sciences and all fields of study.

The choice of setting for the IAHR Congress was no accident, because Erfurt enjoyed a rich affiliation with notable figures and edifices in religious history. Moreover, it is very close to the city of Weimar, renowned for such patriarchs of the German Enlightenment as Johann Wolfgang von Goethe and Friedrich Schiller. It seems auspicious, if one could use that term, that the initial discussions to set up an association dedicated to the scholarly study of Krishnamurti's life and thought began among the Krishnamurti scholars who had travelled to Weimar on a day trip. These, and various other lunch and dinner discussions, as well as those that occurred at times in between throughout the course of our days together, focussed on assessing the successes of the conference presentations, and envisioning ways of moving forward. Prof. Kneupper volunteered to continue his labours to head up the formation of a **scholarly association dedicated to Krishnamurti studies**, and Dr. Siddoo-Atwal indicated her support through the auspices of the Krishnamurti Educational Centre of Canada (KECC) for such an endeavour. Current proposals include the possibility of holding a scholarly conference at the KECC headquarters in Victoria, British Columbia, creating a website as a nexus for the scholarly association, and initiating an academic journal dedicated to Krishnamurti studies, complying with the highest scholarly standards. Friedrich Grohe's team has already offered some financial support to initiate the development of the website. Scholars from any disciplinary orientation, who are interested in joining such an association, are urged to contact Dr. Kneupper at [theodorekneupper@gmail.com](mailto:theodorekneupper@gmail.com), or the KECC.

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Also, see Edwin Oehrli's intention to initiate an annual symposium on religion and culture in Gstaad, on page 54.

## VARIOUS

This is a long-term Brockwood staff member's interesting answer to the often-asked question: **How did you come upon the teachings?** I really like this story of Carvalho's.

Due to personal circumstances and also family background I attended military boarding schools from an early age. From early age on I was also very interested in exploring the deeper meaning of life, the challenge of the human condition on Earth as well as the meaning of death. One particular question that I was often faced with in my life was: "Why do we think all the time? What for? Why thought goes on and on when there is apparently no need for it?" I found myself many times occupied with this question although I was not yet 10 years old. These questions led me to look for answers in many different currents of philosophical and esoteric teachings that were available to study. At best, I had a few details of these questions answered but never found an answer or answers that encompassed even a single whole question.

The search continued... When I was 20 years old, in the last year of the Air Force School, I often used to frequent the large library, fully stocked with myriads of books on technical and military aviation, but also, in a tiny section of it, some rather surprisingly unrelated subjects like esoterism! One day going through the books I found an interesting one – written, as I could see it, by an Indian philosopher. The title, in full harmony to the whole environment around it, read *The Flight of the Eagle*. (I really wonder, after all these years, if the book found its place there because of its title.) So I started reading it, and for the next days I was virtually unable to put the book down. All my questions which I had had for already quite some years had finally found real answers! Soon after I was buying new titles and avidly reading all of them.

As one can imagine, for a young man just 21 years old, the possibility of working with a fighter jet, all the high-end technologies connected with it,

as well as the many trips and flights involved, was extremely exciting to say the least. The interest in K teachings seemed to have cooled down in the beginning of my career. Nevertheless, as the time passed, my interest increased steadily, and so did also my understanding of personal life which included the job as well. The enormous amount of energy and money involved in it started to press on me: one mission, 1:15h flight duration (on average), about 2000 litres kerosene burned in the atmosphere, and bombs and other war devices thrown on the ground, each of these devices costing sometimes several thousand dollars, all this often in a single day! One day the decision had to be made: continue with the 'prestigious' and very safe career and also forget K teachings or continued with K teachings and forget the career all together.

As you can see I opted for the last. I left the job in 1986 and did further navigation for a few months, this time in sailing boats without torpedoes or bombs. It was really great fun. In 1987 I also left for good. I left for England and straight, without any stops, to Brockwood where I started doing maintenance, first as a working visitor. I felt I had entered Nirvana, and believe me or not, the same feeling I still feel and nurture today despite the many manifold challenges and changes we all have to go through while living at Brockwood!

So my dear friend there you have it.

*Ildelindo Carvalho*

Now for something completely different, following are some diet suggestions that K made in 1923. They are fairly timeless, I think: what worked in 1923 generally still applies today.

### **K: Diet suggestions, 1923**

Personally having been a vegetarian all my life, and having lived a great part of my life in countries where vegetarianism is considered a foolish fad, I have suffered a great deal and what I have learned is from personal experience.

I would like to mention some rules which I myself have found useful and which are I think generally applicable:

1. Never over-eat.
2. Masticate thoroughly, especially the starches.
3. Avoid devitalised foods, such as white or polished rice, white flour, white sugar and their combinations, such as cakes, candies or sweet pies.
4. The most common error that vegetarians commit is the excessive use of starches in their diet. Let two thirds of your food during the day consist of fruit and vegetables. In cold climates use more starch.
5. Take care to get enough protein to take the place of meat. Milk and all its by-products provide the best forms of protein. Eggs, nuts, fresh peas and a moderate amount of lentils also provide the protein.
6. Avoid all excess of stimulants, whether it is coffee, tea, or worst of all, chocolates, or spices with the vinegar as an ingredient.
7. Use only a moderate quantity of salt in the kitchen and none at all at the table.
8. Do not mix acids with starch or sugar at the same meal.
9. Eat as little as possible of fried foods.
10. Do not have too much variety at one meal.
11. Avoid desserts.

12. Avoid giving eggs to young children.
13. Eat some raw food every day. (Of course this does not mean that you should eat raw starch.)
14. Let there be an interval of about three hours between each meal.
15. In case of illness, especially colds and fevers, eat as little as possible: still better do not eat at all, with the exception of fruit or fruit juices, unmixed with sugar.
16. Use common sense.

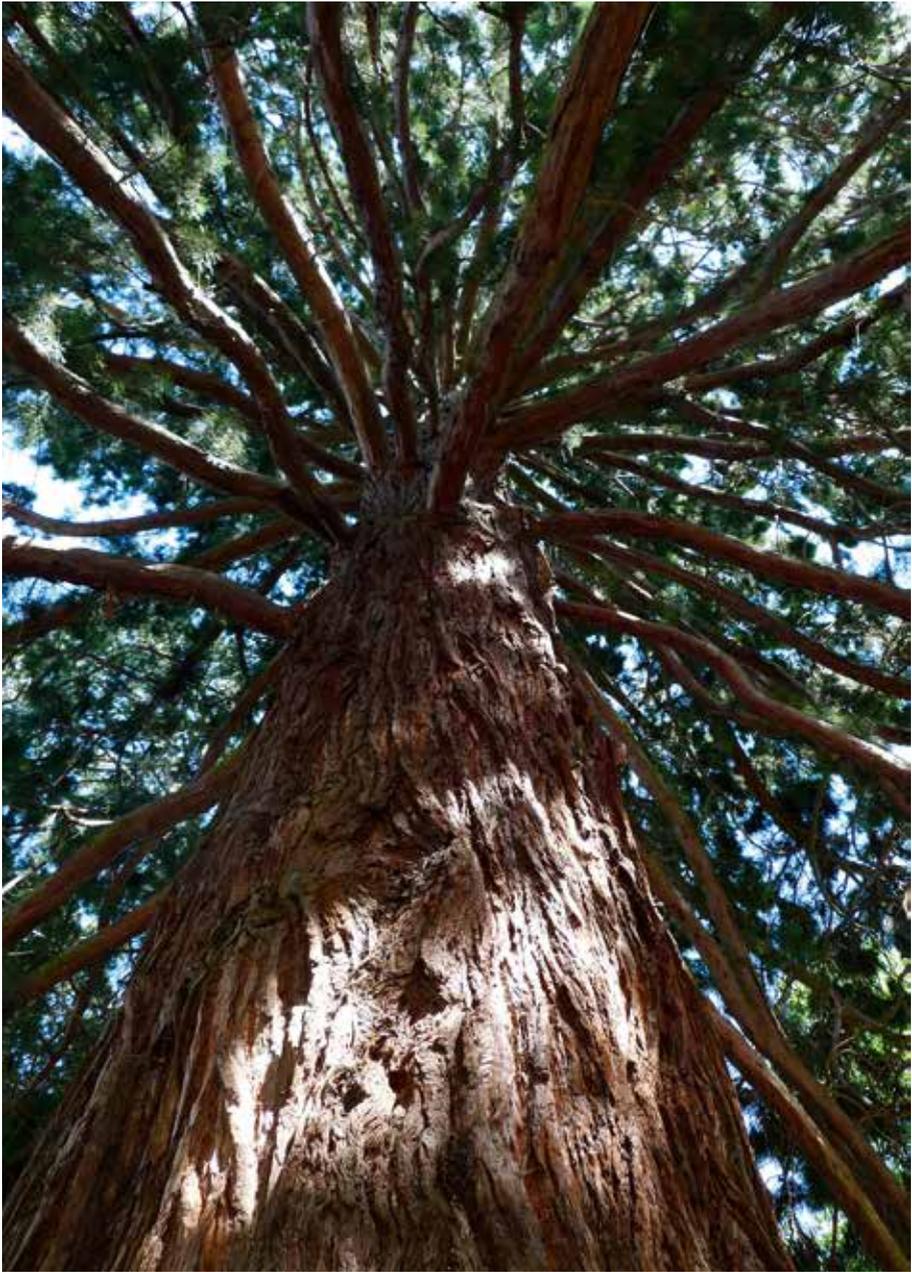
These comparatively simple rules, which I have drawn up with the help of an experienced dietitian, should be carefully studied and followed until they become part of one's natural life. These rules being of a general character can be adapted to varying individual constitutions.

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### **K: The mind must be free**

For a man who is seeking freedom – not freedom from something, which is a reaction and therefore not freedom – in order to find out, freedom is right at the beginning, not at the end. To discover what is true, to discover for oneself – not through what somebody tells you, however sacred the book or the person be; there is no sacred book at all, all books are the same – and to find out, the mind must be free. Otherwise, we only become mechanical, pass examinations, get a job, and follow the pattern set by society; and that pattern is always corrupting, always destructive.

Really, for a man who is seeking what is true, society is an enemy. He cannot reform society. It is one of our favorite ideas that good people are going to reform society. The good man is one who leaves society. I mean by “leaving” not leaving the house, clothes, and shelter, but leaving the things which society stands for – which are basically authority, ambition, greed, envy, acquisitiveness – leaving all these things which society has made



One of the sequoias in the Grove at Brockwood Park

respectable. It is only really by questioning very fundamentally, basically, that one begins to shatter the false, to shatter the house that thought has built for its own self-protection.

Collected Works Vol. XIII, 2<sup>nd</sup> Public Talk at Rajghat, 3 January 1962  
© 1992 Krishnamurti Foundation of America

### **K: Can the mind be free from all authority?**

A mind which is crippled by authority, whether it be the authority of a book, of a guru, of a belief, or of an experience, is obviously incapable of discovering what is true, is it not? And can the mind be free from all authority? That is, can the mind stop seeking security in authority? Surely, only a mind that is not afraid of being insecure, uncertain, is capable of finding out what it is to be spiritual. The man who merely accepts a belief, a dogma, who performs rituals and ceremonies, is not capable of discovering what is true, or what it is to be spiritual, because his mind is held within the pattern of tradition, of fear, of greed.

Now, can the mind which has been held in ceremonies drop them immediately? Surely that is the only test because in dropping them, you will discover all the implications involved; the fears, the antagonisms, the quarrels, all the things which the mind has been unwilling to face will come out. But we never do that. We merely talk about being spiritual. We read the Upanishads, the Gita, repeat some mantras, play around with ceremonies, and call this religion.

Surely, that which is spiritual must be timeless. But the mind is the result of time, of innumerable influences, ideas, impositions; it is the product of the past, which is time. And can such a mind ever perceive that which is timeless? Obviously not. It can speculate, it can vainly grope after or repeat some experiences which others may have had, but being the result of the past, the mind can never find that which is beyond time. So all that the



Morning in Rougemont, Switzerland

mind can do is to be completely quiet, without any movement of thought, and only then is there a possibility of the coming into being of that state which is timeless; then the mind itself is timeless.

So ceremonies are not spiritual, nor are dogmas, nor beliefs, nor the practicing of a particular system of meditation; for all these things are the outcome of a mind which is seeking security. The state of spirituality can be experienced only by a mind that has no motive, a mind that is no longer seeking, for all search is based on motive. The mind that is capable of not asking, of not seeking, of being completely nothing – only such a mind can understand that which is timeless.

Collected Works Vol. IX, *5<sup>th</sup> Public Talk in Madras, 1 February 1956*  
© 1991 Krishnamurti Foundation of America

This wouldn't be one of my Newsletters if there wasn't a contribution from Javier. Here is one **on gurus, and wholeness.**

Recently I met up with my old friend RB. On several occasions over the past few years he had expressed skepticism regarding the relevance of K's teachings. He feels that people want answers to their current problems and K does not provide them. My sense is that the current problems are manifestations of deeper issues that we have not tackled. Take fear, for example. What answer can be given to such an issue without facing one's own fear and going to the very source of the problem? I explained that for me at their most basic the teachings offer an encompassing and sensitive panorama of the human condition. Generally we get lost in the particular and immediate and fail to see the forest for the trees, whereas one of the qualities of mind is the intent to grasp the totality. So to avoid this intent to wholeness is to waste the quality of mind. He agreed, but asked whether I thought such a holistic approach was being tried anywhere. I was not sure, but I felt that the significance of the endeavour should be enough to undertake it. (I was referring to my proposed introduction to K's life and teachings, which is offered in this spirit.)

RB was also rather doubtful about the value of the current wave of enlightenment gurus springing up everywhere. On the spur of the moment we came up with a handful: Eckhart Tolle, Francis Lucille, Byron Katie, Mooji, Jeff Foster, Peter Ralston, Toni Parsons and Andrew Cohen. While RB takes it that obviously something happened to them, he wonders how deeply that went and how it relates to the whole circus around it. They might have had a deep insight and now, after having written the book and established a following, they might be compelled to keep up the show. 'I was enlightened for 15 minutes a year ago, wrote a book about it and now I'm a respectable guru who travels the world and earns a pile, whereas my enlightenment is a thing of the past.' The point, it seemed, was rather to keep one's awareness and attention alive to the whole movement of consciousness rather than seeking enlightenment.

Given the current atmosphere around spirituality, the introduction to K's life and teachings might be rather demanding. The latest fad has taken



Near Haus Sonne in the Black Forest

mindfulness out of its Buddhist context and is applying it as a tool to deal with the stress of modern life. So part of the challenge is going to be to distinguish between these popular trends and the genuine article. I told RB that when people ask me why I don't follow any of these gurus, my reply is that I have it from an excellent source that truth is a pathless land and to come there you must get lost.

*Javier Gómez Rodríguez*

By the time you are reading this, Javier and about two dozen others in The Netherlands will have embarked on an introduction to Krishnamurti's life and teachings titled **The Book of Life**.

This 'course' is meant as a journey of self-discovery, by tracing the general outline and thematic content of the teachings that K offered during his second talk in Colombo in 1980, and which has been titled *The Book of Life*. This unwritten text that K described has its introduction, main chapters and subchapters, and it represents K's comprehensive and in-depth survey and understanding of the human condition. What K put forward was a thorough reading of human consciousness, of which we all are, and which is also 'the book of time'.

For K, reading this book carefully from beginning to end is the only way to come upon the total freedom and wholeness that make life truly meaningful. When the book is finished, the mind is silent and in that emptiness another quality of being can emerge.

This 'course' does not presuppose any previous knowledge of K or the teachings and therefore begins with a review of his biography and an exposition of the key statements of the 1929 'Truth is a pathless land' speech and *The Core of the Teachings*.

From there we launch into an exploration of the fundamental arts of seeing, listening, learning and thinking together, the four pillars of what K called 'the art of living'. Then a series of 'chapters', such as 'The law and

causes of conflict', 'Relationship' and 'The nature and content of consciousness' will engage participants in a joint yet personal examination of the outer and inner factors of our shared human existence, endeavouring to bring out its universality and our total responsibility for all that is happening in the world, for we are the world.

The reading of the book of life is also the reading of the book of oneself and therefore at the core of this inward journey with K lies a dialogue between so-called 'personal' experience and the universal experience of mankind as distilled in the structure of consciousness. Therefore the participants will be encouraged to reflect on the various topics being covered with particular reference to their own lives and to think together with others about these same fundamental questions. They will also be invited to sit regularly in silent observation, as suggested by K to the Brockwood Park students at the end of chapter 5 of *Beginnings of Learning*.

Study, reflection, dialogue and meditation: these are the four key factors in what is intended as a creative journey into the heart of existence. This whole journey will be covered over 18 bi-weekly meetings held in Bilthoven, The Netherlands, starting October 2016.

For more information, please contact: Peter Jonkers, [hzz.pj@freeler.nl](mailto:hzz.pj@freeler.nl)

*Javier Gómez Rodríguez*

### **K: No one can lead you to truth**

When the mind is not tortured by the known, by the effects of the known, then only can truth reveal itself. Truth is in every leaf, in every tear; it is to be known from moment to moment. No one can lead you to truth; and if anyone leads you, it can only be to the known.

The First and Last Freedom, p. 153  
© 1954 Krishnamurti Foundation of America

Nor would it be likely to be an edition of my Newsletter if there wasn't something from our old friend and former K school student Suprabha Seshan, of the Gurukula Botanical Sanctuary in Kerala, India. Following is an extract from Turn Off the Lights, published 14 January 2016 in *The Indian Quarterly*. The full article can be read here: [indianquarterly.com/turn-off-the-lights/](http://indianquarterly.com/turn-off-the-lights/)

*from*  
**Turn Off the Lights**

It is a sad truth that most humans today fear the night, which is really a fear of the dark. We are told this is primal, an instinct we inherited from our savage ancestors huddling against predators after sunset. From this we conclude that the night is dangerous, that it heralds death and contains demons.

Yet it is the night which is endangered, as the rest of life is. The more we shut it away, the more we succumb to disease and disorder. Most humans no longer relate to the night, just as they don't relate to anything wild.

The night is weakening, as the planet itself is. For billions of years Earth slept under the light of the moon, the stars, the Milky Way and various cosmic iridescences, until electric lights turned up to cast a cold brilliance upon these spheres, chasing their mysteries away.

The night is under assault, as indeed all planetary attributes are. Things that happen in the night, like plant respiration, the release of melatonin in our blood streams, the pollination of night-blooming flowers by a spectacular diversity of moths, the dark phase of circadian rhythms, the 24-hour timekeeper that all nature abides by – these are all under attack.

The night, the *natural* night, lit only by the sky, no longer plays upon our minds or our bodies. Neither do the wild creatures with whom we

co-created myriad cultures around the planet. In the manufactured white light of an eternal day, we believe we are safe, that we can control demons and desires, our subconscious and irrationalities and passions. We believe we can ignore loyalties to the stars, to the moon, to the benediction of a long sleep, the daily death with which we renew ourselves in every cell of our being.

The more the night is shut away, the more we succumb to ill health. Every earthly being and process is dependent upon this swing from day to night to day; on and on for an entire lifetime. The 24-hour oscillation of temperature and light – as well as the seasonal rhythms they follow – triggers our biochemistries, metabolisms and hormones. These rhythms are as old as the planet, as old as our rotation and our revolution, etched into the memory of each of our bodies. Like the beating of a heart, this pulse of light and heat affects everything in our individual and collective lives.

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So, please – turn off the lights!

The 8<sup>th</sup> edition of *The Beauty of the Mountain* is now available. The very few things that have been changed or added are as follows:

**Page 6:**

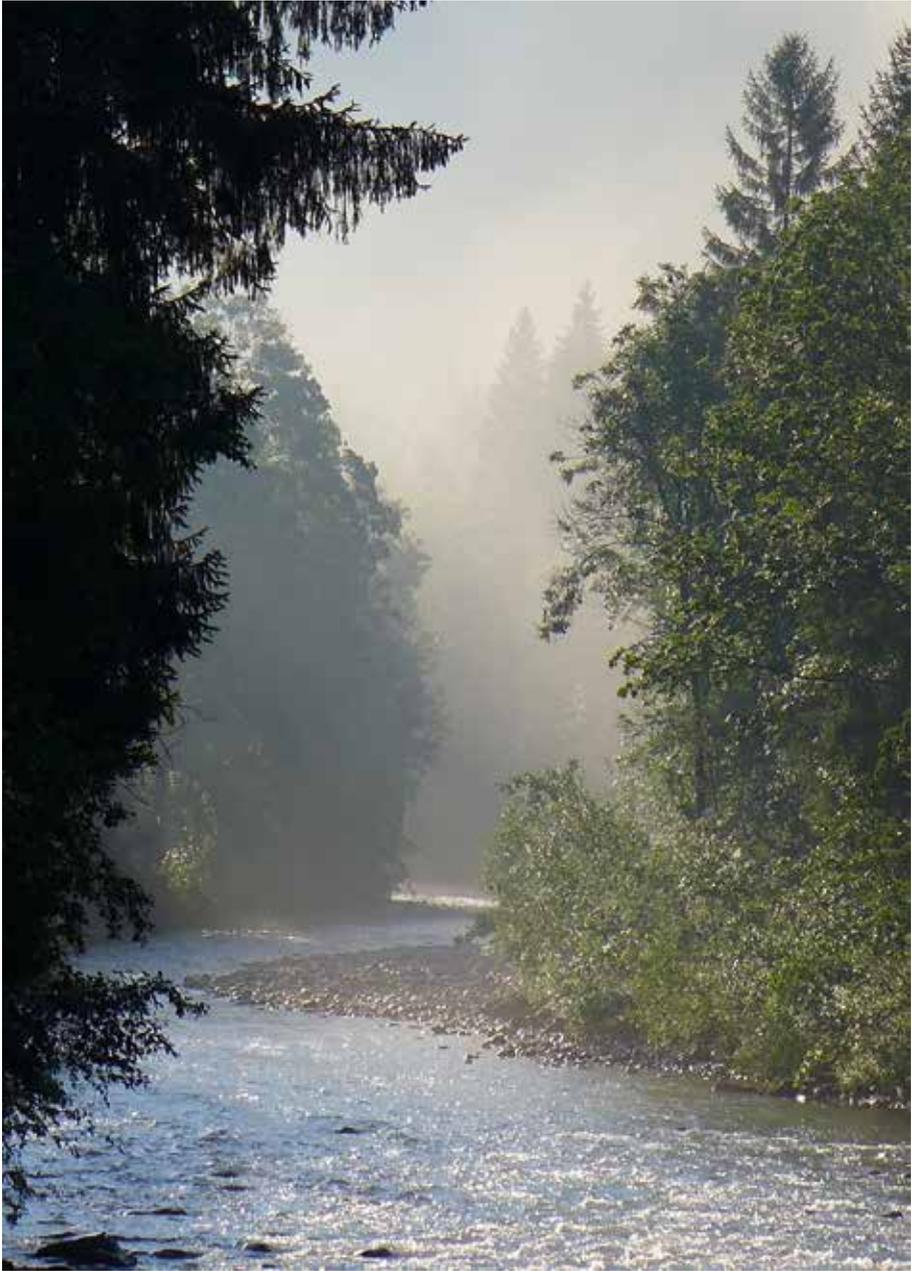
During the 1983 Saanen talks, K heard about this project from Gisèle and asked to meet me. He said: *I want to know this man*. At least that is how I've been remembering it. However, in the summer of 2015 during the Mürren Gathering, Gisèle told me the following: After I had contacted her about starting 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?*

**Page 49:**

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, and also because one has indeed to find the answers oneself.

**Page 88:**

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.



Looking onto the Saanen River

It was in 1991 that I began to consider writing down some memories of my contact with Krishnamurti. I was going to write the first edition in German and, as I thought I would not be skilled enough to do so, hired a German woman who had a Ph.D. in German Literature. She had also translated one of K's books into German. She agreed, but in the end I wasn't quite pleased with her first draft. So I decided to write it myself after all, with the help of Michael Krohnen. *The Beauty of the Mountain*, as it exists now, is the result. (The subsequent English editions were done with invaluable help from Michael, Nick and Claudia.) At some point I found the woman again and sent her a copy. She was very happy that she had not been forgotten but she was also rather dismissive of the book's anecdotes. This is why I am especially pleased with what Prof. Hillary Rodrigues wrote, below, in a July email to me specifically about the *Beauty of the Mountain's* **anecdotes**:

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. I am drawn to a quote by Krishnamurti that I recently read in something that Harshad Parekh wrote long ago, when compiling his memories of encounters and conversations with Krishnamurti. K says: *On the journey of life and death, you must walk alone*;

*on this journey there can be no taking of comfort in knowledge, in experience, in memories. The mind must be purged of all the things it has gathered in its urge to be secure; its gods and virtues must be given back to the society that bred them. There must be complete uncontaminated aloneness.*

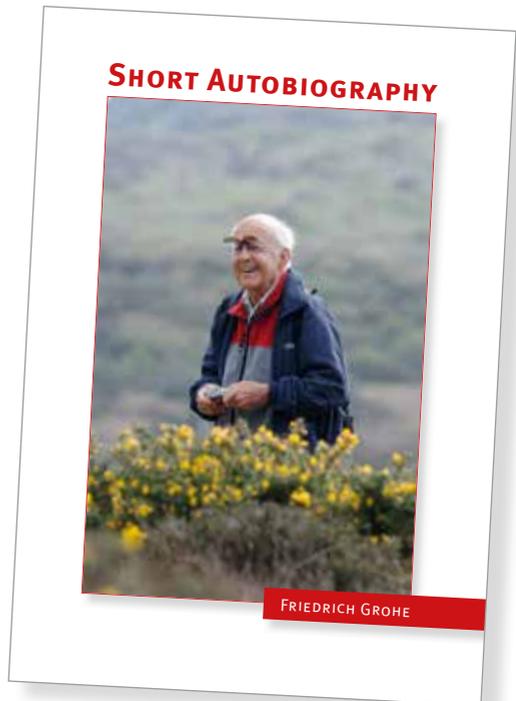
I mentioned to Harshad that perhaps this quote well relates to taking comfort in knowledge, experience, and memories of Krishnamurti himself. In these statements K has left behind an invaluable piece of advice for how one can and must be free, even from him.

*Hillary Rodrigues*

The following was sent to family members and friends along with the latest edition of my **Short Autobiography**. If you would like a copy of this small publication, please feel free to let me know.

After my Short Autobiography had been printed, I realized it gives too negative a view of my father's and my relationship. When I was 33, and at a time when there were over 2,000 people working in the company, my father appointed me CEO. There was a great deal of trust between us; it's a pity it didn't last longer.

But had I not left the company, I wouldn't have had the second part of my life, which I find much more meaningful. You can read something about this post-company life



in the interview I gave to the Saanen and Gstaad newspapers during the 25<sup>th</sup> year after Krishnamurti's death, which appears in the second half of the Short Autobiography.

During the last years of the war, I was sent from our home in Germany to a boarding school in Davos, Switzerland. School holidays, however, meant travelling back into Germany. The difference between a totalitarian state at war and democratic Switzerland couldn't have been greater. When the war was finally over and Hitler committed suicide, it was an enormous relief, a great feeling of freedom. I was 15 years old.

I'm now 87, and the only thing I regret is that I may not know how your life and life on earth continues. But as the ego is probably an illusion, and because even if it exists it will dissolve at death, I won't really mind what is missed once I'm dead. And for all we know, we may be together again in some other form in a different dimension... having dropped the ego first, of course.

**Saanen** is one of the places where K spoke regularly. For 25 years, thousands of people from all over the world arrived to hear him. Probably it was the most international of all the gatherings. During the last several years of the talks, I could walk the few miles from Rougemont to Saanen to attend them. More about all of this can be found in the newspaper interview mentioned above.

Although it was quite a big event when K was in Saanen for those weeks every summer from 1961 to 1985, nowadays not many people in the region know anything about him. After a local friend expressed to me some concern about this lack of awareness, she helped us to organise two low-key introductions to Krishnamurti in the Saanen meeting hall. This venue, built within the past few years, happens to be just beside where the tent was always put up all those summers ago for K's talks. (The land where the tent stood, being one of the few flat areas in the valley, was normally used as a football pitch, and it remains a playing field to this day.) Jürgen headed the introduction to K in

German, and another day Javier did the same in English. Some 20 people attended each time and appeared to appreciate it. There was a friendly atmosphere with some good questions.

Chalet Tannegg in Gstaad, where K used to stay during the talks, was taken down a few years ago. But anyone visiting the area these days and wanting to know something about him can now find **information on Krishnamurti in the Saanen tourist office**. The woman in charge of the office told me that occasionally visitors ask about K, so without waiting for authorisation from her superiors she made a 'Krishnamurti corner' in there, with copies of *The Beauty of the Mountain*, the Calendar, the newspaper interview in three languages, and other material. But of course it's like everywhere else – as K used to say: *The vast majority is not interested in what we are talking about*.

At the end of last year I wrote a letter to the members of the Saanen town council, which you can see below. I never had much hope that it would receive a response, as it's a rather conservative council, but it was good to try. They are already very fond of Yehudi Menuhin. Nearby Gstaad hosts an annual Menuhin Festival, which uses the Saanen Church as one of its venues – a lovely place for concerts – and of course this brings in people and money. They even made what they call the Yehudi Menuhin Philosophenweg, a walking path punctuated with statements on plaques from the man. I don't find them philosophical at all and so call it the path of the platitudes.

### **Dear Ladies and Gentlemen of the Saanen Town Council,**

Saanen has become world famous through its goats and I am always glad whenever I come upon them in any way. And of course music lovers all over the world know Saanen because of Yehudi Menuhin. But there are many hundreds of thousands of others who know Saanen through the astonishing work of J. Krishnamurti (1895-1986). Some of them travelled to Saanen to hear Krishnamurti speak, between 1960 and 1985, and the many others have heard about Saanen from reading or listening to recordings of those

talks. Krishnamurti is widely considered to be one of the most important philosophers and educators of the 20<sup>th</sup> Century. His many books have been translated into all of the major languages and they have sold in their millions.

You will find more about Krishnamurti and his connection to Saanenland in the enclosed interview, which appeared in *GstaadLife* and *Saanen Anzeiger* in 2011. And if this interests you, you can read more about it in my book *The Beauty of the Mountain*, also enclosed.

By the way, Krishnamurti liked to buy his shoes in Saanen, so I am pleased to hear that there is again a shoe shop in town.

I hope you will appreciate reading this material.

With kind regards from one of your neighbours,

F. Grohe

Alas, there were no replies. However, Edwin Oehrli – from Early Beck, our local bakery, based in Gstaad – told me that he listened to K’s Saanen Talks in the 1980s. He originally went there because he had heard that bread was being sold in or around the big marquee and he wanted to find out what was going on! A friend took him into the tent and, staying for the talk, he was impressed. He said it was as though Krishnamurti was speaking just for him. This past summer he and his wife joined Raman, myself, and Nasser and Mina of Brockwood, for breakfast at Chalet Solitude. During the meal, Mr Oehrli mentioned that he feels strongly that Krishnamurti should be reintroduced in Saanen, including having a section on him within the Saanen Museum. He is also in the process of establishing what he hopes will be an **annual symposium on religion and culture in Gstaad**, to include well known speakers such as the Bishop of Munich; he would like Krishnamurti’s work to be represented too. All of us agreed to keep in contact about this and Jürgen, as a German speaker, has been co-opted for this while on holiday!



Tungel Schuss near Lauenen, a short distance from Gstaad

## K: The enquiry of man

We have enquired into what is fear, pleasure, suffering and somewhat into the whole question of death. And I think we should also enquire very deeply into this question of what is religion. Because man has lived by that. Man has said, in his search to find out something away from the normal, which is not abnormal, which is not neurotic, but something beyond the actual – the actual happening, the actual pain, the actual grief, the actual anxiety, the actual sensory, sexual demands and their experiences – if there is something far more. Right? That has been the enquiry of man and that he has called the search for god, search for truth, search for various forms – in Asia it is called Nirvana, Moksha – of liberation, and so on and so on, enlightenment. This has been the constant, deep demand of serious people.

And in his search he gets caught. He joins one religion, abandons it, then goes to another, abandons that, so he is caught in various traps in his search. By the end of the search when he is about to die, he says, “I have found nothing.” You follow? “I have been to this guru, that guru, this temple, that church, followed the various cantankerous, superstitious priests, and so on and so on.” At the end of it all, as he is about to die, he realises there is nothing. He has nothing but ashes.

So could we in our enquiry, if we are serious, leave all that?

*4th Talk at Brockwood Park, 2 September 1979*  
© Krishnamurti Foundation Trust Ltd

Summer 2016 was very mixed. Early on it was, amazingly, too hot much of the time. We had four heat waves, up to 32 degrees in Rougemont, 39 in Geneva. It rained little. Many of the rivers dried up, with only the ones that get water from glaciers still running. It will be very dry once the glaciers have melted. The speed of melting has doubled in the last ten years, so the time is



In a Swiss meadow

not far away. By mid-summer, however, it was raining – a bit too much! Now, in late August when I'm writing this, it is almost ideal: quite hot sometimes but with periods of rain in between, how central European summers should be. Long may they continue.

This past spring I had a nice surprise. Sometime during the previous July, while casually looking at the GROHE company website (which I don't think I'd ever done before), I found some inaccuracies. So I wrote to them and included my Short Autobiography and *The Beauty of the Mountain*. Dr. Ulrike Heuser-Greipl, Vice President for Public & Investor Relations, responded and a nice correspondence began between us. Finally, in March, she visited me and in April the following article appeared in that month's edition of the **Newsletter for GROHE Employees**.



## A visit to Friedrich Grohe: the former company head is still interested in current developments



Dr Ulrike Heuser-Greipl visited Friedrich Grohe at his home in Switzerland

Open for changes, enthusiastic about innovations: we all share these traits at GROHE. They also characterise a man who spent years as head of our firm: Friedrich Grohe. The former CEO, now 86, is the oldest son of the company's eponymous founder. Today the passionate hobby photographer lives most of the time in Rougemont in the Swiss canton of Vaud. Recently he invited

Dr Ulrike Heuser-Greipl, Vice

President Public & Investor Relations, to talk about GROHE's evolution and also a little about his life.

Friedrich Grohe was born in Schiltach in the Black Forest in 1929, and the factory premises were like a second home to him while he was growing up. He spent many hours happily playing there as a child. He also spent part of his youth in Hemer. Later he was a trainee there for five years, working in every department from the foundry to the back office. This excellently prepared him to join the management board of his parents' firm in 1959. He oversaw the creation of the Lahr factory, taking less than three years to build it up into the largest GROHE plant. While occupying various

management positions during the years until 1969, he greatly contributed to GROHE's success with his business acumen and a strong pioneering spirit.

From earliest childhood, Friedrich Grohe felt closely attuned with nature, a fascination that has stayed with him all his life. Today he enjoys going on daily long walks lasting two or three hours, no matter whether it rains or shines. He also very actively supports the foundation and schools devoted to the teachings of the Indian thinker and philosopher Jiddu Krishnamurti. He spends at least four or five months of every year at the Brockwood Park School in England to share ideas with its teachers and students. "Training and education are major themes of his life, and especially teaching people to be open-minded and willing to question things, also to pave the way for changes," reports Dr Ulrike Heuser-Greipl. "While talking with him, one keenly notices his openness, his enthusiasm for changes and innovations and his forward-looking mindset."

There is also something else that Friedrich Grohe shares with the firm he once led: a commitment to environmental protection and sustainability. "I am passionate about conservation and environmentalism, and have been using solar electricity since 1970," says the agile grandfather of six, who still feels linked to the company today.

### Friedrich Grohe recalls ...



"When my father bought 'Berkenhoff und Paschedag' back in 1936, GROHE's staff moved into the building and the huge old chimneystacks were still standing."



"This photograph shows the firm's facilities in Hemer in the 1970s. Soon afterwards we had them demolished and moved to Edelburg. We received a state subsidy because our premises were within the city limits."



"This is the first part of the new plant, built in Lahr-Dinglingen in 1960/61. In those days there were more people working in Lahr than in Hemer. We had found an ideal, flat site for the new factory: 30,000 square metres costing only 95 pfennigs each."

It was a pleasure to show her some old photographs from my GROHE days and speak with her about how things were then. In turn she shared with me some current news about the company and also that she is interested in philosophical and existential questions. She also mentioned that the new CEO appreciated my book and autobiography. There was even a plan for me to visit the GROHE factory in Lahr in October, but in the end this couldn't take place.

So yes, everything seems to come together in the end.

Our old friend and colleague **Paul Herder** recently retired as a much-loved teacher at Oak Grove School. Earlier he had been a teacher at Brockwood Park School, after which he worked with the Link team followed by a stint teaching at the Ethical Society in London. The latter engaged participants in K's approach to inquiry in a way that would be relevant to their lives. He then worked in several California state schools as a teacher-trainer in progressive educational classroom strategies, before joining Oak Grove. He is also the author of *Revolutionary Minds – The Educational Vision of J. Krishnamurti and Its Practice*, published in 2012.

Paul is now embarking on quite a different career: that of writing '**advanced obituaries**'! He approached me and after some hesitation I said yes. Having lots of information from *The Beauty of the Mountain* and my Short Autobiography, he simply needed to interview one or two friends/colleagues. I liked **Claudia's and Jürgen's responses** very much and feel it's a pity that only small parts of them can be included in the 'advanced obit'. So here are their full responses, mixed together:

### **How would you describe Friedrich to someone who'd never met him?**

Small, lean, energetic and always sun-tanned. He loves the simple pleasures of life, above all nature and the outdoors. He's interested in what other people and the young are doing. A walk in the afternoon or an hour of yoga on the terrace is as important as making a big investment decision.

Actually, a walk is more important: I remember meetings with advisors where he suddenly says: so, thank you, I have to go for a walk now! He's critical of modern civilisation and the often destructive course of business. Looking for a deeper meaning in life, he found his questions answered and deepened by Krishnamurti, whose teachings he's been studying for more than 30 years.

Friedrich loves meeting all sorts of people and hearing their stories and he'll take any and all contact details in the hope of remaining in communication with them. He needs to be in nature, and walking in particular – preferably on dirt/stone paths rather than 'surfaced' ones – makes him happy. He thrives on movement, climbing, running, cycling, exercising. If he feels he hasn't moved enough during the day, he's almost heart-broken.

**Can you think of a time when you had an “aha moment”; when you saw something about Friedrich that you'd not seen before? If so, please explain.**

Many years ago, we were staying in a rented chalet apartment high up in the mountains, and it was snowing – a lot. It was evening, and dark, and the balcony was full of snow. But it was time for Friedrich's evening exercises, and so he put on warm trousers, jacket, hat and gloves and went onto the balcony and exercised. For the sitting (eye and breathing) exercises, he added a blanket for extra warmth. And when he returned inside, he was glowing and delighted. The air! The stars! He felt totally at home out there.

We were up in the mountains with a group of people and had to traverse a difficult part of a mountain side. We would have turned back, but Friedrich was totally confident we could do it and showed us the way. (I also knew him to have turned back in other instances when he felt it was too risky). He was totally calm about it and I understood that this man knows what he's doing, knows the risks but has no fear ... and he did really and actually climb the Matterhorn!

## **What was it like working with him/living with him?**

Work: he trusts you / Living: going on a walk together

And some apparently opposing traits: shy and reserved but at the same time interested in people and very inviting; tolerant and non-conflictual but willing and able to enter into a long fight if he sees something being done wrongly.

## **Please choose an adjective that you think reflects something fundamental about Friedrich and explain why it fits.**

Generous. Friedrich doesn't weigh giving and taking as many people seem to do. He just gives in all sorts of ways.

## **Was there something he did on a regular basis that's telling about him as a person?**

He wants to share everything with others. This is especially true regarding correspondence. Much of what he writes and receives will be forwarded to anyone who might be even mildly interested. This makes him happy, and not sharing feels to him like keeping unwarranted secrets. And he wants to taste whatever someone else is eating; he must have a bite of your food!

Taking photographs: he has a love of light – on his skin, on leaves, on mountaintops. While walking in nature he will often say, "Look at the light!" He takes thousands of photos, some of which are used in his own and K Foundation publications.

He also loves listening to the radio: news, jazz, classical music, stories from people who lived through the war (WWII). And he hums along with the music.

## **Was he fond of a particular saying or line of poetry?**

“Love has no cause.” ~ Krishnamurti

He loves the German writer, poet and satirist Erich Kaestner and knows by heart something like 50 of his sayings, all of which reveal in a very simple, straightforward language some hidden, complex and often not very complimentary truth about our human psychology and existence.

## **What do you admire about him?**

The absolute naturalness with which he is himself. Not taking himself too seriously. He always has a good story or joke to share. He rarely imposes himself on others. His generosity and his interest in sharing. He does not seem to know ‘problems’; everything seems possible for him and trying is better than thinking too much about it in advance.

He doesn’t hold grudges, preferring to move on or to laugh rather than to stew. His generosity and curiosity about others. His dedication to being healthy and to environmental conservation.

## **Was there ever a time you’d like to share when he faced adversity and emerged better for it?**

When he had painful and debilitating sciatica, he didn’t take pills or seriously consider surgery. He sought out new exercises and performed them with total dedication, and after six months he was fully recovered. Now he works with a trainer on many aspects of fitness, including balance, so that he can maintain the balance and strength developed over decades of skiing (which he gave up in his late 70s).

## **Please add any other thoughts that might come to mind:**

Friedrich is very 'proud' (his word) of an ant hill in his garden. It's huge, as ant hills can become in the mountains, a sign of a healthy environment. He's also placed many different bird nests throughout his garden and at Brockwood. And insect houses, and bird feeders. He's happy in nature.



Lastly, all of my friends know that I ignore birthday celebrations (which has been the case since before I knew that K didn't encourage them either; he sometimes gave friends flowers but would brush aside any mention of his own birthday). But last year good old Raman wrote me the following birthday message on the back of one of my photos: "Friedrichji, Do you know why people celebrate IDIOTIC birthdays? Just a reminder that you are much loved, in case you are planning to walk off into the distant mountains and not come back. ~ R"

*Friedrich Grohe  
August 2016*

## **K: The negation of thought**

The negation of thought is attention; as the negation of thought is love. If you are seeking the highest, you will not find it; it must come to you, if you are lucky – and luck is the open window of your heart, not of thought.

*The Second Penguin Krishnamurti Reader, pg. 57  
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Friedrich in August 2015

Photo by Bernard Kaschek

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