

# FRIEDRICH'S NEWSLETTER

AUTUMN 2013



*Dear Friends,*

In wanting to keep in touch with you – sharing news of both a personal nature and regarding the Krishnamurti schools, study centres and foundations – I'm always filing away stories, quotes, articles, letters and photos for the end of each year when it's time to write. And here we are once again.

Despite a summer recurrence of the sciatic trouble that kept me out of action for a few months several years ago, I've mostly managed to keep to my schedule this year: two weeks in Tucson, Arizona followed by two and a half months in Ojai; six-week spring and autumn Brockwood visits; and now three autumn weeks at Haus Sonne in the Black Forest. The rest of the time we've been in Switzerland, mainly Rougemont but also Mürren for the two-week summer K gathering there. The one trip I couldn't make was to the Sulzhütte, the 2,130-meter-high mountain hut near St. Antönien.

An interesting response to the last Newsletter came in the form of a letter from Lorenzo, who has taught at Brockwood as well as in state schools in Switzerland and has helped run some nature education programmes at the Gurukula Botanical Sanctuary in India. Among other things, he describes the good work one can do in state schools.

Dear Friedrich,

I received not long ago your newsletter, the calendar, and the Bulletin from the KFA on K and Psychiatrists. I haven't yet had time to read the Bulletin properly, but I found your newsletter a little jewel. Warm and inspiring as usual, it contains also a few bits that serve me well at the moment, like the quote from Einstein and from Paul Herder's book, *Revolutionary Minds*.

The first one will fit well in a presentation that I intend to offer again during the role reversal day in April in Lugano High School, where this year I am teaching maths. Like last year I shall offer a session with the title 'The Bohm – Krishnamurti dialogue: scientific mind, religious mind, revolutionary mind'. Last year, before introducing the two characters, I

Cover: Sunset from Pine Cottage, Ojai, California

decided to start with an open conversation with the small group of students and teachers who were attending, on our sense and personal experience of what science and religion are. Some lively points came out and the conversation became so interesting that it took almost all of the 90 minutes available; I ended up only briefly mentioning K and Bohm at the end of it. I find students and also many teachers here are starved for dialogue, and I would still give priority to live conversation rather than the presentation bit, but let's see how it works out this year, if anyone joins for a start.

Yesterday I was invited to attend a small group meeting of some local teachers who feel the need for a different education – mostly teachers from the arts and physical education, interestingly. It was a first meeting and we didn't go too far, but there was a good sense of openness, listening and potential. Next meeting will be only in February.

After the last time we met, I immediately purchased a copy of Stuart Holroyd's book *The Man, the Mystery & the Message*. I agree with you in finding it an excellent synthesis of some of K's teaching. Again for my little presentation to come, the last chapter – Science and the Future – is useful; and I shall keep an eye on the chapter Living and Learning for my contribution to the next meeting with those teachers.

Your quote from Paul's book comes just as I am debating with Gopal about what should be the starting point for a possible education workshop that we're tentatively considering. As Paul conveys, I also maintain that if we don't establish our inquiry in a connection with nature and with what is happening in the world, we may too easily get lost in sterile ideations. Every time I meet nature I sense that contact with life has to be the foundation for any education to be sound. Referring again to our last meeting, with Supi and her issues of the time, I was wondering today early morning whether failing to sense that connection is maybe what brings some people to interpret Supi and others' position as ideological activism, rather than an urgent cry from life.

I am thus grateful for the little big things you have sent me, and for sending them.

With affection,  
Lorenzo

Early in the year we corresponded with former K Schools student Suprabha Seshan, a shining light at the Gurukula Botanical Sanctuary in Kerala, India, who has an amazing relationship with nature – animals, trees, flowers. She told us something that K had told her:

*... Why do you want to go to university, what about this land here, isn't it all here? I remember him on another occasion saying, Throw it all away, question everything, challenge the speaker; ask deeply, what is the root of your conditioning, how were you brought up, what happened to you when you were very young, how did your parents and teachers raise you?*

On another occasion when she told him she was going to university, he said: *Do you think you will be more intelligent after that?*

This past spring, **Ahalya Chari**, an old friend from India, passed away at the age of 92. She'd been a great educator who joined the Rajghat School in 1976. [Appendix 1](#) of this Newsletter is a talk given by Ahalyaji at the 1993 KFA Annual Gathering. It had been included in my 1993 Newsletter, and I find it excellent still.

About two weeks before she died, Ahalyaji sent a letter to an American journalist who writes visual narratives about great Indian women, and she included this:

I am keeping reasonably well and I am able to put in some hours of work which I hope will benefit someone or the other – mainly by letters or conversations with people who visit us from time to time trying to find out what Krishnamurti was all about. Not that one knows the complete answer but one can share authentically what little one has understood – which is what keeps me happy.

I agree with her. It keeps me, too, happy, with the little I can communicate, for example through *The Beauty of the Mountain* or the Newsletter or talking to people about how it was to be around K, and what he talked about.



Path to Chalet Solitude, Rougemont, Switzerland



The following was written (by I don't know who) in the discussion forum on [www.kinfonet.org](http://www.kinfonet.org), the website run by our colleague Rabindra and his brother and sister-in-law, Devendra and Andrea Singh:

In fact the other day I finished reading *The Beauty of the Mountain ...* Indeed it's very absorbing and a good read ... it's very touching to find out the simple, at the same time very elegant, warm and affectionate side of K.

And a Brockwood Study Centre guest wrote to me:

I have been reading your book *The Beauty of the Mountain*. I have been feeling a bit depressed, I don't know why, and this book is helping me get through it. It is a lovely book, light-hearted and serious, covering a lot of ground, a big range of things, in just a few words, simply. It really does give a good 3-dimensional portrait of K, showing him as human, but also as 'living the teachings'.

A **French translation** of *The Beauty of the Mountain* will be printed soon. It includes a few improvements to the most recent, sixth, English edition, and so is now the most finely tuned version of 'my memories of K'. An edition in Hindi came out some time ago, and now online Spanish and Catalan editions are being worked on. Should you wish to receive copies of any of the editions, for yourself or for friends, please don't hesitate to ask for them. We've started distributing them freely at Brockwood, in Ojai and in India, and people are pleased and receive it as a nice gift.

One of the new additions to the book is:

An exchange during one of these discussions, on 16 October 1983, I remember especially well, because there was so much laughter. Some of the students had asked "What is intelligence?" and K went on to ask them what it means to question authority. There was talk about military conscription/the draft, and they saw that nationalism doesn't result in security – and that, in really understanding this, there is the beginning of intelligence. Then one of the boys said he understood but nothing changed for him, he was still nationalistic. Much back and forth followed and,

rather frustrated, the boy asked another student what intelligence meant for her. She took an easy way out, saying she believes what K says it is, which caused much laughter. K tried: *All right, let's leave nationalism. ... Let's take another thing, perhaps that will explain it.* The girl responded, "But if he can't see that one, is he going to see? If he can't see that as intelligence, what can he see?" Chuckling, K said, *She is insulting you!* which produced even more laughter.

At Brockwood's spring Open Day, I met a young couple from Vienna seriously interested in the teachings and in bringing their children to the school. As usual when people hear my name, they mentioned the Grohe faucets one finds in households and hotels around the world (though the family company was sold some time ago). So we started talking about business, and after a while I said, "It's not nice to talk about business," to which the man added, "It takes lots of energy." This I could fully agree with, seeing it happening just then. I hope to meet them again when they bring their children.

When we left for Tucson and Ojai at the end of last year, we travelled from Brockwood, and there's a little story that I'd like to share - the **Baby Story**. On our way to Heathrow, we had to change in Woking, and to cross over the tracks one has to take a lift. That area looks a bit dirty and unfinished, but the lift worked. Going up we were with a smiling man in a wheelchair and an attractive black woman and her child. The man seemed the friendliest and happiest in the group. The woman had beautifully done hair, and then I saw some of her bald head below and realised she was wearing a wig. Once on the bridge, you can choose which side of the tracks to go down. The woman with her child and the man in the wheelchair went down one side, and we moved to go down the other. There we met a young couple: she with hair a harsh artificial orange - it looked terrible - and he with rings in his ears, nose and anywhere else you can put them. They were pushing a zipped-up pram, and I asked them if there was something inside, which made Claudia laugh. The young woman opened the zip a bit and said, "Oh, she's awake." Then she opened it fully and there was the most beautiful baby, with big blue eyes, looking out. She had the most serene expression - completely indifferent, empty, no thought, no feeling, totally

relaxed. It made me marvel at how wonderful little babies are and makes me sorry that they go on to become adults. It reminds me of K telling me at Rishi Valley, after he had spoken with the students, *Have you seen those children? They will be thrown to the wolves.*

There have always been people wanting to start K-inspired schools; unfortunately very few manage it. There is, however, a new one in Bangalore, independent of the Krishnamurti Foundation India, called **Shibumi**. It was begun in 2008 by teachers from established K schools and former K school students who had decided to make education their vocation. Instrumental in the setting up of Shibumi was Kabir Jaithirtha, who was also in the forefront of the inception of another K-inspired school in Bangalore – Centre for Learning. He is a trustee of the Foundation. The deepest intention of Shibumi is to bring children up who are free, responsible and concerned with the whole of life. Interested parents have to take part in ten dialogue sessions followed by an intensive workshop and a personal interview. Once their child is studying at the school, parents continue to attend as many of the three-times-a-week dialogue sessions as they can. As K himself said, parents need to be educated.

In Ojai we met H.D. Nicolay, who was regularly visiting the Foundation Library there. He has written the book *The Dyslexia Myth*, originally in German but also being published in English. He introduced us via email to Arno Stern, who has worked for decades on a natural approach to learning, and to his son, André Stern, now in his 40s, who never went to school, something his parents supported after being inspired by K. André writes books and travels far and wide giving talks about how he educated, and continues to educate, himself through play and enthusiasm. One story he tells concerns not being able to find a certain kind of guitar and so learning to make the instrument himself. He is featured in the new documentary *Alphabet*, about the adverse effect that schooling can have on children's intelligence and creativity. It's by the same people who made the films *We Feed the World* and *Let's Make Money*. **André Stern visited Brockwood** for two days in September, speaking with students and staff. He was delighted with Brockwood and Brockwood very much appreciated his challenging input.





Frozen waterfall in Saas Fee, Switzerland

## A Mind Rich with Innocence

Truth, the real God – the real God, not the God that man has made – does not want a mind that has been destroyed, petty, shallow, narrow, limited. It needs a healthy mind to appreciate it; it needs a rich mind – rich, not with knowledge but with innocence – a mind upon which there has never been a scratch of experience, a mind that is free from time. The gods that you have invented for your own comforts accept torture; they accept a mind that is being made dull. But the real thing does not want it; it wants a total, complete human being whose heart is full, rich, clear, capable of intense feeling, capable of seeing the beauty of a tree, the smile of a child, and the agony of a woman who has never had a full meal.

You have to have this extraordinary feeling, this sensitivity to everything – to the animal, to the cat that walks across the wall, to the squalor, the dirt, the filth of human beings in poverty, in despair. You have to be sensitive – which is to feel intensely, not in any particular direction, which is not an emotion which comes and goes, but which is to be sensitive with your nerves, with your eyes, with your body, with your ears, with your voice. You have to be sensitive completely all the time. Unless you are so completely sensitive, there is no intelligence. Intelligence comes with sensitivity and observation.

*The Collected Works, Vol. XIV, pp. 142-143, Bombay, 16 February 1964*  
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In Ojai we had tea with Terence Stamp, the actor, who visits the Krishnamurti Library regularly. He is also an uncle of a former Brockwood student. He told us the story of being in a Fellini film and K being shown some footage of it. Afterwards, K asked, “*Who is that boy?*” They were introduced, and one of the first things K asked Terence was, “*Why did you decide to lead a superficial life?*”

We are very much enjoying reading the **The Memoirs of Mary Zimbalist**, transcripts published weekly at [www.inthepresenceofK.org](http://www.inthepresenceofK.org). Each issue is a session of the 14-year-long interview of Mary, based on her detailed diaries, conducted by Scott Forbes (former Brockwood principal and now executive director of Holistic Education, Inc., and a teacher educator). The memoirs are full of interesting, touching, profound and intriguing aspects of K’s life. But one of the more mundane comments that happened to impress me, because I do yoga exercises

every day, came when K wrote to Mary the following about a pranayama teacher who had come to see him in Rishi Valley:

This kind of breathing is kept secret & he has learnt it from some somebody who won't teach others who are not serious, Sannyasin, Brahmans etc. This Sanyasi wants to help others and that which has been kept secret, he wants to see man benefit from them. He said he knows Mr. Iyengar quite well & has told him that what he teaches is not yoga but he won't listen.

extract from a letter from Krishnamurti  
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footnote 4 in issue 17 – *The Memoirs of Mary Zimbalist* © Scott H. Forbes

Perhaps K mentions this because he had had lessons with Iyengar and felt that they had damaged his neck. He had trouble turning his neck in a certain direction ever after. In K's last years, Desikachar was his yoga teacher (on page 176 of *Krishnamurti: 100 Years* he describes teaching K).

Inevitably in Mary's memoirs, there are references to the trouble caused by the Rajagopals. [Appendix 2](#) is our old friend Bill Quinn's response to a book by their daughter, who seems really to distort events. Bill's letter was also included in my 1993 Newsletter

In Brockwood and Ojai, I often suggest that study centre guests listen to the excellent interview of K by Bernard Levin, a well known English journalist, broadcaster and author. In this interview, made by the BBC, Levin asks K, "What is your secret?" to which K replies, *I have no secret*. Last year I heard that K once asked his audience, *Do you want to know my secret?* followed by the response, *I don't mind what happens*. The confirmation of this came from Wendy Smith (former Brockwood teacher, KFA archivist, and now KFT trustee and international archivist), when she sent us the following:

### **I don't mind what happens**

What am I to do, if I live this kind of life – no conflict inwardly? You know what that means? When there is no conflict inside, there is no conflict outside, because there is no division between the inner and the outer. You

understand? It's like ebb and flow, the sea coming in and the sea going out, but once there is psychologically no conflict, the flow going out also has no conflict. You understand? What shall I do? I have to earn a livelihood, unfortunately – personally I don't. I don't because I've no problem about earning a livelihood. But you have a problem about earning a livelihood. Why haven't I a problem about not earning a livelihood? Because – very simply – you're all waiting for this [Laughter] – you're strange people all right [Laughter]. I've no problem because I don't mind what happens. I don't mind if I fail or succeed, I don't mind if I have money or no money – personally I have no money, thank God. I don't want money, but I need food and clothes and shelter, and if somebody gives me that, it's all right, if somebody doesn't I live where I am. I have no problem, because I don't demand anything from anybody or from life. I wonder if you understand this.

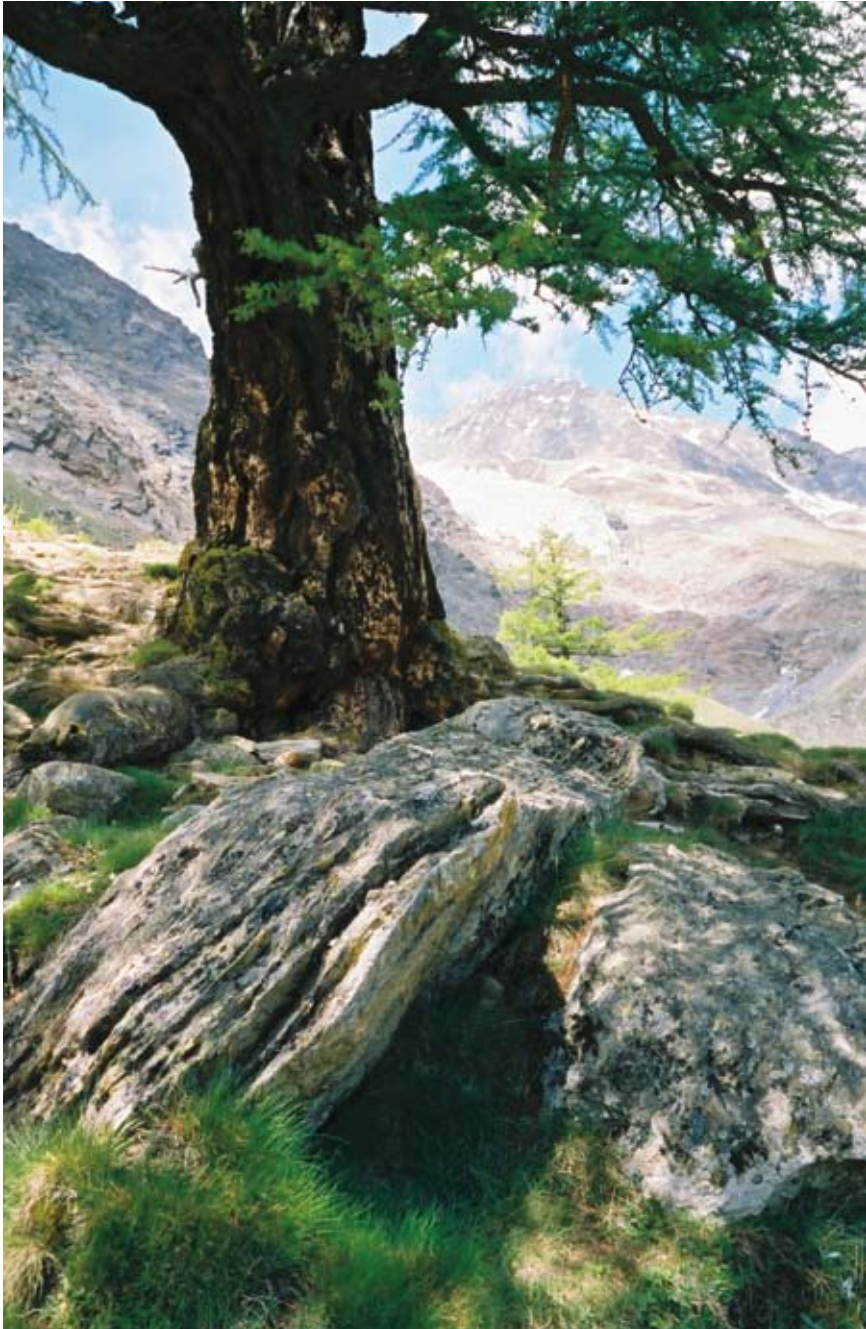
2nd Public Talk at Ojai, California, 3 April 1977

Courtesy of the KFT archives, © Krishnamurti Foundation Trust Ltd

You can find a short online **Guardian article mentioning K** here: [www.theguardian.com/lifeandstyle/2013/aug/10/stop-minding-psychology-oliver-burkeman](http://www.theguardian.com/lifeandstyle/2013/aug/10/stop-minding-psychology-oliver-burkeman). It's titled 'This column will change your life: the guru who didn't believe in gurus', by Oliver Burkeman, 10 August 2013.

The international **Krishnamurti Gathering in Mürren** was again fascinating, with K videos, dialogues, sunshine as well as thunderstorms, and great walks. Gisèle Balleys, with her usual humour, introduced the gathering saying, "There is no leader here... except myself!" We had invited Paul Herder, mentioned above as the author of **Revolutionary Minds**, his book on what education could be in a K school, along with his partner, Kathy; and also Thomas Metzinger, a professor of philosophy who attended the Saanen talks many years ago and is still interested in K. He quotes K in his essay **Spirituality and Intellectual Honesty**, which he's written in both English and German. You can find it here: [www.blogs.uni-mainz.de/fb05philosophie/files/2013/04/TheorPhil\\_Metzinger\\_SIR\\_2013\\_English.pdf](http://www.blogs.uni-mainz.de/fb05philosophie/files/2013/04/TheorPhil_Metzinger_SIR_2013_English.pdf). He has also written the book *The Ego Tunnel*, again in both English and German, but the editor cut many pages from it and it no longer includes references to K.





Above Saas Fee, Switzerland

Thomas's wife, Anja Krug-Metzinger, is a documentary filmmaker, and she's looking into making a **documentary on the teachings, K and the schools.**

This reminds me of another professor who is interested in K: Theodore Kneupper, now professor emeritus of philosophy at Slippery Rock University of Pennsylvania. You can find videos of him on YouTube in which he speaks eloquently about K. **Appendix 3** is a letter (previously included in my 1993 Newsletter) in which he wrote, "I cannot think of a more important thinker in this century than J. Krishnamurti." You can read his article **J. Krishnamurti's Critique of Religion** here: [www.kinfonet.org/articles/33-j-krishnamurti](http://www.kinfonet.org/articles/33-j-krishnamurti).

### Creativeness

So what do we mean by creativeness? Surely, a state of being in which conflict has completely ceased, a state of being in which there is no problem, no contradiction. Contradiction, problem, conflict, are the result of too much emphasis put on the 'I', the 'mine' – 'my success', 'my family', 'my country'. When that is absent, then thought itself ceases, and there is a state of being in which creativeness can take place. That is, to put it differently, when the mind ceases to create, there is creation.

*Educating the Educator*, pp. 14-15, Bombay, 13 March 1948  
© Krishnamurti Foundation of America

Over several years I've written to Barack Obama, the US president, Dr. Manmohan Singh, the prime minister of India, and Eckhart Tolle, the author. There was, or could be, some way to connect them with K, but none have replied. This year I wrote to Jerry Brown, the governor of California, who has welcomed immigrants and supports green energy. I'd recently been reminded, after seeing a photo taken by Rita Zampese, that he'd had an interview with K in Ojai, followed by lunch with K and others, including myself. Michael Krohnen recalls that there was much talk about cars during that meal. Here is my letter to him:



Dear Governor Brown,

In 1985, we lunched together with Krishnamurti at Arya Vihara, now The Pepper Tree Retreat, in Ojai. Enclosed is a photo from that meal.

Recently, in the *International Herald Tribune*, there was a very positive article about the work you are doing in California. I wish more people like you had come to visit Krishnamurti. It would be interesting if you would write something about your meeting with him.

Are you aware of the Oak Grove School in Ojai, founded by Krishnamurti, which is governed by the Krishnamurti Foundation of America? KFA also maintains an archive of Krishnamurti's works as well as The Pepper Tree Retreat and its library in Pine Cottage, where Krishnamurti lived when in Ojai, and where he died. KFA now welcomes visits there by the public. Perhaps you could come anonymously and enjoy the atmosphere.

I am enclosing my memoir of Krishnamurti, which also has important quotes about him and from his works that are not easily found elsewhere – for example, *The Intentions of the Schools*, originally published for the Oak Grove School. This state-accredited school is a great asset for California. It also won the Physicians Committee for Responsible Medicine's Golden Carrot Award for its excellent vegetarian school lunches.

With warm regards,  
Friedrich Grohe

This past August, Gopal, a former student and teacher at several K schools and now director of academics at Brockwood, organised, along with others, what I have heard was an excellent **Education Conference at Brockwood with special guest Eleanor Duckworth**, a recently retired professor at Harvard Graduate School of Education. She has a very interesting approach to teaching that involves asking students questions about their own views and thinking processes. She sets a task or puzzle, then watches intently as the students work on solving it. "How did you get there?" she'll ask. Or "What were you thinking when you took that step?" In this way, students learn from their own thinking processes much more than one might imagine.

*Friedrich Grohe*  
*Haus Sonne, Black Forest, October 2013*

## Appendix 1

Talk by Ahalya Chari at the KFA Annual Gathering in May 1993

### THE INWARD JOURNEY

As a visitor to this very beautiful land, one is overwhelmed not just by the magnificence of the great oak or the sycamore or pine or even by the clear waters of the Pacific, but by the vitality of the people, the enormous vigour and drive, the extraordinary sense of efficiency and order and the urge for more and more and better things, getting somewhere, for becoming. Not that this urge for the more is not prevalent in the East from where I come. On the contrary, today there is, in a sense, neither East nor West. The modern mind everywhere is trapped within a consumerist culture, the symbol of the triumph of technology over man.

You are saddened by this drive toward the more and you wonder whether at all this vitality, this energy, could be turned inward. How tremendous it could be! The ancient sages in India had spoken of the backward flow of the mind, of the point when the mind turns back upon itself. Those of us who have gathered here must have experienced at some point the desire to turn away from whatever was the pursuit. To those of us of my generation one such moment came when Krishnamurti returned to India after the war years in 1948. Basking in the euphoria of a newly found freedom for the country, moved by Gandhi and Nehru, we were to listen to this new but compelling voice as Krishnamurti traversed through vast stretches of the land with a message that was to shatter all our assumptions. "Nationalism is poison," he said; religious reform "a tawdry affair;" social action just "filling a bucket with a hole in it," and so on: But so penetrating was this new light that you could not turn your eyes away. In like manner those of us who have gathered here must have experienced at some point a new perception that has made us pause, reflect, and question.

Sitting around with Krishnamurti on an occasion, we asked why was it that we had become incapable of asking fundamental questions. We



The Matterhorn, Switzerland, which I climbed in 1973 via the more difficult Zmut-Grat

always tended to accept his question as ours, we said. “Because,” he answered very seriously, “you have filled your hearts with the things of the mind.”

True indeed, for the world is too much with us. And our world is the world of words and more words. They seem to clutter the mind. Words acquire special meanings within the culture in which we live and carry a weight which binds. Perhaps while taking this inward journey, one should examine the true significance of the words which form part of our beliefs. The word “freedom,” for instance, connotes for us today a whole range of expectations. Freedom of thought, of expression, of choice, of action and so on. But when you look into them carefully you find that these are but subtle ways of building the sense of the “I”. What we need to move toward is not freedom for the self but freedom from the self. You then begin to examine the nature of conditioning, you discover that to negate is hard work. In one of his most marvellous letters to the schools he founded, Krishnamurti describes the meaning of diligence – which is not control, not method or system but a living, dynamic movement in awareness. You realise also that path of negation could be a very dry affair leaving just ashes in the hand unless it is tempered by sensitivity and beauty. This is unique to the teachings of Krishnamurti.

On one occasion I had demonstrated to him that while it was wonderful to have him with us at Rajghat School for three to four weeks, when he left there was generally a veritable storm, for everyone clamoured for freedom – the pupils, the teachers, the workers and so on. It was as if I was the only one who did not need any freedom. “Ah,” he said, “if you were intelligent you would know how to deal with the situation.” “Presumably I am not,” I said and added almost as if he were partly to blame for my condition, “but why am I not intelligent?” “No application,” he said. “If you would only give ten minutes to this ... ,” and raised his hand in a gesture that seemed to indicate that it would all be over.

Did he mean that diligence requires one to give oneself up completely to this enquiry from the core of one’s being?

You would then, perhaps, ensure that no weeds collect in the mind. Krishnamurti would, as we recall, often point to the mind as being its own problem-making machinery. Speaking to a group of trustees in

India on keeping the flame alive he was to say something to this effect once: “I give you a piece of land and ask you to care for it, water it, nourish the soil, look after it and then I leave. If when I return after five years I find the land neglected, full of weeds, I say, ‘What have you done?’” Can we attend to the weeds that collect in our own minds?

The journey is a difficult one requiring a great deal of space within and a quiet alertness. Perhaps it is as we cherish our relationship to outer space and to nature that something of the beauty of this inward journey can be discerned.

## Appendix 2

Bill Quinn in a letter about Radha Sloss’s book *Lives In The Shadow*

April 20, 1993

Dear Friedrich,

Through the years Radha sent her manuscript to various publishers, and by chance the readers of two publishers to whom the book was assigned for evaluation were friends of mine. I deliberately read it once in one continuous effort so as to get an overall impression. I have not read the version published in England, and it’s likely that changes have been made and editing done. What follows is based on my recollection of my first and only reading.

I suspect that Radha is merely the spokesman for her parents. It has always seemed to me most unfortunate she was put in this position. She was not a direct witness to the alleged intimacy between K and Rosalind, but was told about it when she was a young woman by her mother. It is understandable that Radha, having been brought up in a seemingly magical world, should have been traumatised and embittered by Rosalind’s claims. It’s notable that early in the story it was K that Radha adored, like a father; yet she later is so condemnatory.

Having lived with the family during the period the affair was supposed to be taking place, I can attest there was a great intimacy between K and Rosalind, and I felt very much a part of a family which included them and Radha, and in which I was in daily close contact. It was an extraordinarily warm and simple life we had, extremely open so far as I could see, and so unconflicted I felt an absolute absence of self-consciousness. Rosalind appeared to me to be utterly generous and loving, and I count her among the dearest friends of my life. I felt less at ease with Raja, somewhat intimidated by his force and brilliance, but he too was warm and outgoing to me. However, he was seldom at Arya Vihara in those years, spending most of his time in Hollywood as he did. With Radha and David, her cousin, children then, I had a simple affectionate rapport. I must point out that I was a very young man at the time.

Since I felt part of this family, its breakup and the alienation of Raja from Rosalind and both from K, and the mystery surrounding it through the years, had disturbed me greatly. I was deeply affected by the book, and among my responses was a grief for everybody involved – so much pain!

It seems to me, however, that one cannot form an opinion on the basis of the book about the allegations of an affair between K and Rosalind. The letters that are said to support this claim are unavailable. It's hard to see how one can presume to know what goes on between any two people. When a relationship is conflicted, a third person can know only the statements of the two parties, which are inevitably biased.

I feel strongly that it is important to establish the truth about K's life, and to affirm his humanity. I deplore the widespread efforts to mythologize and deify him, because doing so makes it impossible for people to recognise their kinship with him, and puts him in an abstract sphere, as a sort of icon.

When I read the book it seemed to me possible that there had been such a relationship. Given the unworldliness of both K and Rosalind, their innocence, such a thing could have come about through simple proximity and affection, as such things often do. Honoring the Rosalind I had known in earlier days, I even felt glad for K that he might have had such a relationship. And if there were an affair, the secrecy is understandable, given the social climate of those days. It would not



have been K's concern alone to be either open or discreet: the lives of others were involved: Rosalind, Raja and Radha. Also, they might have felt that it was no one else's business.

What is lamentable to me about the book is that its motivation seems to be vindictiveness. To me, unfortunately, the book makes Rosalind, not K, to appear shabby and small. In part this is the effect of objectifying and blaming K and not going into Rosalind's character in depth. I think she was a much larger person, and for a long time I wanted to talk to Radha and try and dissuade her from publication for this reason. But I had not the courage; my old affection for her and her mother made the prospect of such an encounter too painful.

The book seems to me naive in many ways, and to reflect little self-knowledge on the part of the Rajagopals. If there was such an affair in which Rosalind suffered so much, she was certainly also responsible. She was an adult. She was moreover a strong person and rather dominated K, to my mind, when I lived with them. The tone suggests a jilted lover. And through the years after their breakup, I had many hours-long conversations with Rosalind in which she poured out her hurt and rage. She was simply obsessed.

I also talked to K about the breakup, and offered to be an intermediary. He said, however, "No! It is finished."

It seems to me that Rosalind's story, whether the allegations about K are true or not, is a common and doleful human tragedy, and my response is more compassionate than anything else. It's a story of how possessiveness, jealousy, suspicion and self-righteousness can destroy affection and lead to life long bitterness and a desire for revenge. It not only destroys affection, but the person.

So many people wanted to possess K! I knew well another woman who was remarkably close to K, and I happened to be with her during a time when she simply went to pieces and became bedridden for days, raging and torn. She later came to literally hate him for some years, and did some real mischief.

I think that when K went to India in 1947 a new life for him began when he met some wonderful minds, soon to include Pupul Jayakar and her family. Rosalind at that time stayed in California and was fully occupied with the newly formed Happy Valley School. At this time, I suspect, the Rajagopals began to lose control of K.

As for the allegations about Nandini, I don't take them seriously. It's well known that she and K had an extraordinary affinity, but to assume that this was sexually based seems unwarranted. K loved many people and was capable of a great intimacy with those who were open to him. I'm afraid Rosalind was overcome by suspicion.

Bill Quinn

## Appendix 3

Prof. Kneupper's letter from the Department of Philosophy, Slippery Rock University of Pennsylvania

May 2, 1993

Dear Ms. Petrowski,

My apologies for not getting this to you before May 1st as you requested, I do hope it will be helpful.

I cannot think of a more important thinker in this century than J. Krishnamurti. While Whitehead, Wittgenstein, Heidegger, and Sartre in the West, and Radhakrishnan, Aurobindo, Suzuki, and Fung in the East have all given us very important analyses and syntheses that continue to shed light upon the important issues of the day, there is none, in my estimation, who has penetrated those issues with such depth and simplicity of language as Krishnamurti. His thought will remain a most important source for insight relating to both the intellectual understanding and practical solution of the most important philosophical questions that mankind is facing in this era.

While some may look upon Krishnamurti as a religious teacher – and there is good ground to say that – I think that such a classification may miss something more essential. In the truest sense of the word, he is a philosopher (a lover of wisdom) of the sharpest intellect I have ever

read, whose genius totally transcends any conventional idea of religion.

Most particularly, I find his writings most illuminating where they deal with the deepest questions about knowing and understanding, and about values and social life. I have used his books in my classes (incorporating his writings into the following courses: Philosophy of Peace, Philosophy of Religion, Mysticism and Psychical Research, Oriental Religious and Philosophical Thought; his book *Think On These Things* is a required text for my Introduction to Philosophy courses). Students have found in them a valuable opening to the profounder levels of their own potentials for thought. Currently, my own interest in his thought is focussed on the ideas of education and social change. Drawing heavily from Krishnamurti's writings, I have designed a course (to be taught in the Fall) focussing on Alternative Wholistic Education. In the Spring of 1994 I shall continue research on that topic, spending part of the time at the Krishnamurti Archives and the Oak Grove School (and possibly at the Krishnamurti School at Brockwood Park in England). One of the aims of that research is to write a critical assessment of Krishnamurti's educational principles. A further aim is to incorporate these into an alternative educational model for our local elementary school.

I cannot think of any other American philosopher whose breadth and depth of insight challenge the contemporary mind so comprehensively to go to the roots of its existence. It will be most important for his writings and related materials to be preserved for posterity.

Theodore L. Kneupper, Ph.D.



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Most of you may recall one of the photos of K under a sun umbrella in Rishi Valley with me in 1984, when I was 55. You the reader and I will have met since then, but here anyway is an up-to-date photo of me. It was taken this past August by Bernhard Kaschek, while we were on a hike during the international Krishnamurti Gathering in Mürren, Switzerland. I'm now 84.

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