



Friedrich's

Newsletter 2023

This year's Newsletter has been edited and co-authored by
Javier Gómez Rodríguez.

Cover: In the Grove at Brockwood Park, England

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DEAR FRIENDS

Dear Friends

I was very interested to hear that the first Summer Gathering for decades at Brockwood Park took place this past year, in August, with 120 participants. Those who commented to me about it were very keen on it, especially that the younger staff members took it in their stride to manage it, and did so very well. The starting point was Krishnamurti's 1976 public talks and discussions at Brockwood. Many inquiring minds (or the general human mind) made it serious and enjoyable, though with some typical dialogue challenges. Amazing is that many young people, in addition to the younger staff, eagerly arrived and participated. This shows further promise for the future.

A few of the participants asked, as regular email correspondents continue to ask, how I'm feeling at my current age (94) and in my current state of health. This was one of my written responses:

You want to know about my emotions in the state I'm in now? First of all, after such a long life one has so many memories that one could live on them. But I prefer to stay in the present moment, a daily life enjoying the good air in the mountains, the little walks and exercise I can do, the beautiful sunshine that so often warms Rougemont, and the several good people who are taking turns looking after me. Unfortunately, heat records were set (all over the world) during summer, which is draining. Sometimes there are remarkable thunderstorms in Rougemont that shake the chalet and interfere with the electricity supply. Specifically, about my health, I continue having heart weakness that my doctors say cannot be cured. So, I need to ask for your understanding: my capacity to welcome guests is very much diminished.

You may remember my book of memories of Krishnamurti. David Shainberg (whose discussions with K and David Bohm were published in

the book *The Transformation of Man*) wrote many years ago about *The Beauty of the Mountain*: “I liked your memoir immensely and feel you really conveyed something of the intimate and loving feeling for life and for the art of living that made up being with K.”

I’ve just finished another small book, *Memoir at 93*, which as I wrote last year was originally meant for just family and a few friends. It’s mainly about my childhood, the war years and my education, business and family years, time climbing 200 peaks, and so on (hardly anything about K). Then, when the first printed copy arrived, I realised we probably should have printed more. Even my decades-long tax consultant said he couldn’t put it down. Former Brockwood Park staff member **Stephen Smith**, who still participates regularly in various forms of inquiry there, wrote:

Your latest writing is very engaging and has awakened many beautiful memories in me of mountaineering and the lovely Sulzhütte. I didn't know Andreas but heard a lot about him and climbed the Sulzfluh with his brother Hitsch. You have a way of narrating the commonest things that makes them interesting. You have the skill of a raconteur, and all writers, even the greatest, must be able to tell a story.

Life is an eternal opening into the mystery of the groundless, and I am especially pleased that you are still working and living as if dancing on the edge of this mystery.

One of the brief stories in the *Memoir* is of my young sons being delighted with the film *Yellow Submarine*. Responding to this point, email friend **Joan Lloret** wrote:

Did you know that George Harrison from the Beatles worked for David Peat's father when he was a teenager? This is what I found on Peat's Amazon page (where he also talked about his friendship with David Bohm and the book he had written about him):

“I was born and grew up in Liverpool. My father was an electrician and, when his apprentice announced that he wanted to quit to go to Germany

with his band, my father told him, "George Harrison, one day you'll come crawling on your hands and knees to get your job back." I was also a little annoyed when my closest friend, Dot, told me she was seeing a really fascinating student at art college – John Lennon. It was that era!"

Recently I also read the new pages in the new edition of The Beauty of Life: Krishnamurti's Journal. The new chapters are one third of the book! It is a privilege to have new material of this kind written by K.¹

Slowly I've been reducing my correspondence, though there are still plenty of interesting emails coming in. Following are a few of them, edited for length and clarity and included with permission.

K: A prayer to peace

There is in Sanskrit a long prayer to peace. It was written many, many centuries ago by someone to whom peace was an absolute necessity, and perhaps his daily life had its roots in that. It was written before the creeping poison of nationalism, the immorality of the power of money and the insistence on worldliness that industrialism has brought about. The prayer is to enduring peace: May there be peace among the gods, in heaven and among the stars; may there be peace on earth, among men and four-footed animals; may we not hurt each other; may we be generous to each other; may we have that intelligence which will guide our life and action; may there be peace in our prayer, on our lips and in our hearts.

There is no mention of individuality in this peace; that came much later. There is only ourselves – our peace, our intelligence, our knowledge, our

1 *The Beauty of Life – Krishnamurti's Journal* contains additional entries from August 1981 written by K expressly for *Krishnamurti's Journal* and first serialised in KFT Bulletins 56 (1989) to 61 (1991).

enlightenment. The sound of Sanskrit chants seems to have a strange effect. In a temple, about fifty priests were chanting in Sanskrit and the very walls seemed to be vibrating.

There is a path that goes through the green, shining field, through a sunlit wood and beyond. Hardly anyone comes to these woods, full of light and shadows. It is very peaceful there, quiet and isolated. There are squirrels and an occasional deer, shyly watchful and dashing away; the squirrels watch you from a branch and sometimes scold you. These woods have the perfume of summer and the smell of damp earth. There are enormous trees, old and moss-laden; they welcome you and you feel the warmth of their welcome. Each time you sit there and look up through the branches and leaves at the wonderful blue sky, that peace and welcome are waiting for you.

Rome, 18 October 1973

The Beauty of Life – Krishnamurti's Journal, pp. 91–92

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First, a response to last year's Newsletter from my old friend **Claude Gailloud**, a former professor of ophthalmology, and Head of Clinic, and now honorary professor at the University of Lausanne. Translated from the original French:

The feelings of sadness we find in the 2022 Newsletter, especially in relation to the absurd and terrible war that is taking place in Ukraine, allow this reflection. The vast majority of human beings who live on our beautiful planet wish, like you and I, to live as normal an existence as possible: to do their job, to raise, educate and feed their children, to have contact with others, to feel safe, approach happiness as much as possible, making of life something positive and useful. There are billions of women and men who hope for this kind of life and probably several billion who are deprived of it. But 5 % (?) are greedy for power and domination, act with violence and



On a walk in Rougemont, Switzerland

cruelty, plunge millions of people into suffering and death, and compromise the quality of life of a large part of the world. Thus the human being is capable of the worst and the best. Listening to the pianist Barenboim playing and conducting Mozart's 27 piano concertos, it is certain that the best is still very strong.

Soon after Claude's email arrived, we received the following heartfelt note from **Anastasiia** in Ukraine, who offers translation help to an association of people in Russia interested in the teachings. With permission, her message was passed along to us by a friend in the association in Russia.

I have been familiar with Krishnamurti's teachings for 20 years. But it seems to me that I started to understand and feel him deeply a few years ago. I live in Ukraine. And after Russia attacked Ukraine, I decided to translate Krishnamurti's teachings into Ukrainian. Frankly, the reason is that I want to do something that makes sense in a situation where there could be no tomorrow. This particular state, when there's psychologically no past and future, is something that Krishnaji talked about. I thought that I was ready for any life test. However, a war is something that you can't get prepared for. I wasn't ready for such violent, dark, and terrible times. I heard many stories about wars but, when it's nearby, you face the darkness as it is. I couldn't realize how it is possible for people to be so cruel, and why people do to each other what they do. So, the current war pushed me towards thinking about this wound of humanity, and I only could find serenity and sanity in Krishnaji's teachings. I hope that these teachings will help today's and future generations find answers or at least meet someone who had raised such in-depth questions, who was a voice of truth and true love. Hopefully, they will find that there can be an entirely different view of life, where there's no need for violence. I'm not sure that wars will stop this way, but at least everyone who seeks truth will find good company in their journey by listening to Krishnamurti's teachings.

It seems to me that Anastasiia has stated things perfectly.

The following comes from **Santhosh Kackattil**, whom we met several years ago at Haus Sonne (the vegetarian guesthouse in the Black Forest run by our old friends Christian Leppert and Eva Wollweber):

It may sound strange and funny, it may even be my illusion, but once when I was in my office room at home there was something very intensely present there... really outside of me, actually between me and a plant in the room. I went and touched the plant and I felt that thing is really love. I had never got in touch with something like that before. I had tears in my eyes and goose-bumps for a few seconds. From then on, I feel that love has nothing to do with me or anything I knew before, neither is it inside of me or an emotion. Well, K has already said (including in The Book of Life) that "Emotion and sentiment or sentimentality turn to cruelty," which anyone can see happening around the world.

A response came from our long-time friend and former K-schools student **Suprabha Seshan** to one of my emails, in which I'd written: "I have a question that maybe you answered before but is Krishnamurti in any way visible in your projects?" Supi is one of the long-term custodians of the Gurukula Botanical Sanctuary in Wayanad, Kerala, India. She undertakes much of its educational and outreach activities, including supporting restoration initiatives in the Western Ghats.

K is visible in pretty much everything I do. Audible, I would say. I often speak about him, and mention the schools in varying contexts, most public talks. I've used short quotes from the Teachings in a number of essays.

There's a lot of K books here, in part collected by Lori [Lorenzo Castellari, former Brockwood teacher and frequent Sanctuary educator]. He made sure that I'd dedicate a cabinet, or part of one, to them. The Beauty of the Mountain is left on the library table, as is your Newsletter for long periods. The guest rooms have several K books each.

I have often thought of mentioning the K world more formally as part of the Sanctuary's community, for example in our new website, but we don't have an official relationship with any of the schools or the Foundations – more with individual teachers. Anjali Krishna and family were here a

couple of months ago, and Rishi Valley 9th grade teachers have wanted to bring the students here but cancelled at the last moment. Two Brockwood youngsters were here for a month in November, lovely boys, Arya and Jack. I've just given a reference to Arya for his college application to Bennington.

Yesterday I mentioned the lands at Rishi Valley in a talk I gave as part of a Colloquium on Environmental Studies at Ashoka University.

On another front, the Sanctuary received a local award (also a competitive application) from the State Forest Department, and we went as a group to receive it, several of the garden staff, and also the outreach group called the Green Phoenix. This is a year of acclaim, and it's interesting how perception of the Sanctuary is changing. Of course such perceptions are transient, and are mainly part of public relations. We have kept a steady pace over 50 years now, and without any sudden rise to stardom or anything. Something Germanic about our steadiness [the founder of the Sanctuary, Wolfgang Theuerkauf, was from Germany], and perhaps a Kerala style of community effort!



PHOTO: Students at a 2023 communication skills workshop at the West Bengal University of Animal & Fishery Sciences receiving books donated by the Kolkata Centre of Krishnamurti Foundation India. Among the publications distributed were the Krishnamurti book *Happy Is the Man Who Is Nothing*, the KFI's *Pathless* newsletter, and *The Beauty of the Mountain*. **Dr Raja**

Loganathan, Head of the Department of Veterinary Pharmacology & Toxicology, had previously written to the Registrar of the University:

We believe that establishing a study hall dedicated to J. Krishnamurti's teachings would greatly enrich the academic and personal growth opportunities available to the University community. By fostering a deeper understanding of the human mind, consciousness, and the complexities of human existence, we aim to promote critical thinking, self-inquiry, and the development of well-rounded individuals. The Krishnamurti Foundation India – Kolkata Centre agreed to donate many of the recorded conversations and books of J. Krishnamurti to our department to be used for academic purpose for our students totally free of cost. We believe that this endeavour will contribute significantly to the intellectual and personal growth of the student community.

Kamal Thacker of the Kolkata Centre was kind enough to let us know about this. He added, “Recently, we [also] received an order for books from Ramanasramam, Tiruvannamalai, and we were delighted.”

Our old friend **Claude Bobillier** (author most recently of *Women of the Third World – What can we learn from them?*) wrote after receiving last year's publications:

I read about the new K school outside Chennai [moved from the Theosophical grounds within Chennai], which seems to be as stunning as the original one. It gives me a strong wish to go there and visit such an obviously charming and calm place. It reminds me of my three-month stay at the Ramakrishna Mission in Madras in 1963 as an apprentice monk. A strong and beautiful and life-sustaining experience made very significant by the soothing presence of other young men (all from India) seeking enlightenment.

Hanns-Peter Trautvetter, another long-time friend – who happens to be a physicist from Ruhr-Universität Bochum Institut für Experimentalphysik III (Germany) – sent an email to Javier and then to me in which he refers to Javier's study course *The Book of Yourself*, open to the public, inspired by Javier's study of the teachings. Hanns-Peter wrote:

The Book of Yourself reminds me of The Book of Disquiet by Fernando Pessoa,² which I came across recently. Both events triggered in me an impulse to share a chapter of my life: my interest in eastern culture.

It started some 65 years ago in a bookstore where I was working as an assistant. At that time, I was very interested in painting, to the extent of wanting to become a painter myself. Old Chinese art, and Van Gogh, were at the centre for me. Then I met my wife, an art-teacher, and decided my talent was not sufficient to make a living at it. Thus I turned to physics, the field where I hoped to be successful ... without the effort of enormous learning!

In the early 1980s, I became interested in Zen. After the death of my wife in 1985, I came across a booklet by J. Krishnamurti. In it he points out to a woman who had lost her son, the process of self-pity. That was the trigger for me to find out more of what this guy had to say. Especially the dialogues between David Bohm, the physicist, and K indicated to me that science and spirituality need not be a contradiction.

In 1990 I attended a conference in Munich titled 'Scientists and Sages' hosted by Renée Weber. David Bohm was scheduled to participate, but he suffered a heart attack and couldn't attend. Pupul Jayakar contributed regarding the teachings of Krishnamurti, and I was able to speak with her. Then, at the end of the following year, an invitation arrived for the annual gathering held at Vasanta Vihar, the headquarters of the Krishnamurti Foundation India.

There I met Friedrich, Rita and Claudia, and Friedrich gave me the name of the person who was organizing gatherings in Germany, Manfred Schneider.³ I also visited Brockwood Park, where I met Raman. Later I participated in the Schönried/Saanen Gathering. There I met Gisèle, of course, and one evening the young Javier on a balcony talking about the sun and the stars and the origin of the universe.

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- 2 Fernando António Nogueira Pessoa (1888–1935) was a prolific Portuguese author and poet who wrote under a series of pseudonyms. He is considered one of the most important literary figures of the 20th century.
 - 3 Manfred Schneider was born on 26 August 1928 and passed away on 17 September 2023. He ran the K committee in Germany for many years until Bernd Hollstein took over from him in 1998. For further information, please contact: k-committee@jkrishnamurti.de.



The Sulzhütte, St Antönien, Switzerland (photo by Christoph Grohe)

This year I wanted to attend the Gathering once again [he is referring to the annual Krishnamurti-inspired gathering that takes place in Mürren, Switzerland]. However, I ended up in hospital for an operation instead. And that is where I began reflecting on all that has happened in my life: a kind of bookkeeping process, a Book of Myself or a Book of Disquiet.

The last chapter is not yet written, but the origin of time is very much in focus. We order, with the help of what we call 'time', all that is happening. What if time is an illusion – even in physics? A construct to just tell stories, as I have done above?

*And here are a couple of quotes from **Fernando Pessoa**:*

- My past is everything I failed to be. My soul is impatient with itself, as with a bothersome child; its restlessness keeps growing and is forever the same. Everything interests me, but nothing holds me. I attend to everything, dreaming all the while.*
- To live is to be other. Even feeling is impossible if one feels today what one felt yesterday, for that is not to feel, it is only to remember today what one felt yesterday, to be the living corpse of yesterday's lost life. To wipe everything off the slate from one day to the next, to be new with each new dawn, in a state of perpetually restored virginity of emotion – that and only that is worth being or having, if we are to be or to have what we imperfectly are.*

Bruno Guillon and **Martine Gernez**, who run a Krishnamurti-inspired centre in France, sent a nice email:

We would be very pleased to support German speakers or groups in “La Maison” at Beaumont la Ferrière. And if you have any ideas or suggestions which might help us to spread the teachings, please share them with us. It would be a pleasure for us to lead any appropriate action.

We are also looking for volunteers to improve and maintain “La Maison”. In addition, if you know people ready to propose activities for groups in “La Maison” which can be linked to inner silence, in line with the teachings, please let us know. Also, if you are aware of people who want to know more

about K, feel free to give us their contact. We will offer them a place to retreat and learn, individually or with a group. The place at Beaumont la Ferrière is marvellous for that.

Do contact Bruno and Martine at <https://www.lamaison58.com/en/home> if you or anyone you know could help them with their activities.

There are also great opportunities especially for young adults to help at **The Krishnamurti Centre** at Brockwood Park. To learn more, please go to <https://kfoundation.org/brockwood/#involve>

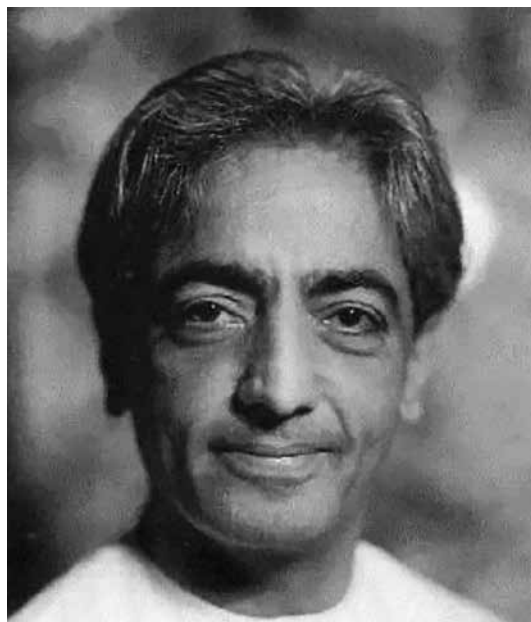
K: The way of peace

Love alone can transform the world. No system, either of the left or of the right, however cunningly devised, can bring peace and happiness to the world. Love is not an ideal, but it comes into being when there is respect and mercy, which all of us can feel and do feel. We must show this respect and mercy to all. It is the way of our being and it comes with the richness of understanding. Where there is greed and envy, where there is belief and dogma, there cannot be love. Where there is nationalism or attachment to sensate values, there cannot be love. And yet it is love alone that resolves all our human difficulties. Without love life is crude, cruel, and empty. But to see the truth of love, each one must be free from those self-enclosing processes that are destroying the individual and disintegrating the world. Peace and happiness come when the mind and heart are not burdened by those ways of life that are constantly isolating.

Love and truth are not to be found in any book, church, or temple. They come into being with self-knowledge. Self-knowing is an arduous but not a difficult process; it becomes difficult only when we are trying to achieve a result. But to be just aware from moment to moment of the ways of one's thoughts, feelings, and actions without condemnation and

justification brings a freedom, a liberation in which alone there can be the bliss of truth. It is this truth that will bring peace to the world. It is this truth that will make each one of us a blessing in our relationship, a source of happiness.

Radio Talk, All-India Radio, Bombay, 3 April 1948
The Collected Works, Volume 4, pg. 157
© 2012 by Krishnamurti Foundation of America



Recently I've been reading the pocket-sized booklet *Nobody Can Teach You About Yourself - Quotes by J. Krishnamurti*, printed last year by Krishnamurti Foundation Trust. I've been reading the bound paper version, but it's also available online, free to anyone; just search for the full title, then click on kfoundation.org. There are 25 very short chapters organised alphabetically by key words, from Ambition

to Violence, stopping in between at Beauty, Fear, Intelligence, Relationship and Thought, for example. There are also many nice photos of K from various decades. I especially like the second one in the chapter Consciousness, which D.R.D. Wadia took in 1948 in Bombay/Mumbai, when K was in his 50s (photo © Krishnamurti Foundation Trust).

Once again I'm including a poem by **Javier**. He writes many!

*Do you know these leaves that rust in beauty now,
that take the pall of cloud as shrouds of broken stems
and falling to the ground become the sodden earth
and nourish it in death to meet the seeding plough?*

*Do you perceive, embrace and understand the light
that fades upon the scene and calls forth from the pole
the darkness of the wind, the moonshine on the frost
and inch by inch each day augments the realms of night?*

*It is the wheel of time, of life to seasons chained,
the glory and decline, the endless need to die,
to cease from what has been and meet the empty mind,
the one that rules unseen from the dark halls of space.*

*Such magic, though, is ripe upon these russet crowns
as beauty bares her veins and tenderly lies down.*

Javier Gómez Rodríguez

I leave you with my favourite Krishnamurti quote this year, from chapter 3 of *Think on these Things* (pg. 30):

You must understand the whole of life, not just one little part of it. That is why you must read, that is why you must look at the skies, that is why you must sing, and dance, and write poems, and suffer, and understand; for all that is life.

May you have a good new year.

With affection,
Friedrich

EDITORIAL NOTE

This time around we received only a few contributions for publication, so we had to do for the most part with what we could produce in-house, as it were. I suppose I could have been a bit more proactive in requesting articles from people, knowing, of course, that such an approach does not always work. That is one reason I had put in a word in previous editorial notes encouraging you all to send us your thoughts and reflections. You are hereby invited once again to do so.

In this edition the section ON EDUCATION contains a brief reflection on the fundamental aim of education of sustaining the religious connection with the unknown as the creative source of happiness, and an update from Ivone Apolinário about the educational project in Portugal.

In THE TEACHER AND THE TEACHINGS, we survey the book *A Door Open for Anyone – Krishnamurti on Study Centres* (2018). This is an issue that is increasingly relevant and worth reflecting upon, as the future of the teachings in great part depends on it. K had a lot to say about such places, whose essential purpose was to sustain the living flame of the teachings and to offer to serious people the chance of studying, discussing and living them, potentially leading to a radical revolution in their lives.

CONSCIOUSNESS IN THE DIGITAL AGE takes a brief look at the issue of AI in relation to thought and intelligence. Viewed from the wider perspective of the teachings, this is not a new issue but a new expression of the old problem of the place of knowledge in our lives. K does not see much of a difference between such information processing technologies and the mechanical ways of our ordinary consciousness. The challenge is much deeper than what such technologies represent. It is, rather, the awakening to a timeless dimension of intelligence.



View from Mürren, Switzerland, with the North Face of the Eiger on the left (photo by Javier Gómez Rodríguez)

In the PUBLICATIONS section we present an introduction to *Transformation – The Light of Krishnamurti*, by Dr. Hubert Walter Keller, who was K's physician in Ojai. Dr. Keller had very close contacts with K and dedicated a great deal of time and energy to distill his understanding in these pages, which have a remarkable quality of authenticity.

The OBITUARY is dedicated to Pim Kuiper, who passed away this past July. Pim was known to many and we thought that they might like to read about his life and his passing. This obituary was a collaboration among a number of us who had known Pim in different contexts. He was certainly a dear friend and will be sorely missed.

Take good care, amigos, and may the action of intelligence light the way to harmony, cooperation and peace.

Javier Gómez Rodríguez
Lelystad, September 2023

K: Creative happiness

You and I have intrinsically the capacity to be happy, to be creative, to be in touch with something that is beyond the clutches of time. Creative happiness is not a gift reserved for the few; and why is it that the vast majority do not know that happiness? Why do some seem to keep in touch with the profound in spite of circumstances and accidents, while others are destroyed by them? Why some are resilient, pliable, while others remain unyielding and are destroyed? In spite of knowledge, some keep the door open to that which no person and no book can offer, while others are smothered by technique and authority. Why? It is fairly clear that the mind wants to be caught and made certain in some kind of activity, disregarding wider and deeper issues, for it is then on safer ground; so its education, its exercises, its activities are encouraged and sustained on that level, and excuses are found for not going beyond it.

Before they are contaminated by so-called education, many children are in touch with the unknown; they show this in so many ways. But environment soon begins to close around them, and after a certain age they lose that light, that beauty which is not found in any book or school. Why? Do not say that life is too much for them, that they have to face hard realities, that it is their karma, that it is their father's sin; this is all nonsense. Creative happiness is for all and not for the few alone. You may express it in one way and I in another, but it is for all. Creative happiness has no value on the market; it is not a commodity to be sold to the highest bidder, but it is the one thing that can be for all.

Is creative happiness realizable? That is, can the mind keep in touch with that which is the source of all happiness? Can this openness be sustained in spite of knowledge and technique, in spite of education and the crowding in of life? It can be, but only when the educator is educated

to this reality, only when he who teaches is himself in touch with the source of creative happiness. So our problem is not the pupil, the child, but the teacher and the parent. Education is a vicious circle only when we do not see the importance, the essential necessity above all else, of this supreme happiness. After all, to be open to the source of all happiness is the highest religion; but to realize this happiness, you must give right attention to it, as you do to business. The teacher's profession is not a mere routine job, but the expression of beauty and joy, which cannot be measured in terms of achievement and success.

The light of reality and its bliss are destroyed when the mind, which is the seat of self, assumes control. Self-knowledge is the beginning of wisdom; without self-knowledge, learning leads to ignorance, strife and sorrow.

'Creative Happiness'

Commentaries on Living, Second Series, pp. 2-3

© 1958 by Krishnamurti Foundation of America

This quote from *Commentaries on Living* is rather remarkable. It describes creative happiness as the most essential thing in life and something that is intrinsically available to everyone. The fact that many children show that they are in touch with the unknown indicates that this is inherent to us as human beings. So why do so few manage to keep the door open to that creative source of happiness? What closes that door?

Various reasons are given. One is that the mind wants to be made certain in knowledge and technique, in some activity where it feels on safe ground. Our education normally prioritizes these ends to the exclusion of deeper issues of living. The social emphasis on security and happiness through achievement and success crowd in on the mind and shut out any other considerations. The market becomes the measure of all things and since the creative happiness K is talking about is not a commodity it is seen as of no value. Ultimately the reason why the light of creative happiness is destroyed is the self, which this whole collective movement cultivates and emphasizes.

Clearly an education that contributes to bring about such a deep sense of alienation from the wholeness of our own being is not a true education. It is also evident that the problem then is not the child but the parent and the educator, who themselves need educating into this same reality. K feels that if the parents and teachers were themselves in touch with the source of creative happiness, then the child could be helped to keep that same connection open. This is why parenting and teaching are not routine occupations but, as K puts it, “the expression of beauty and joy, which cannot be measured in terms of achievement and success”. This whole educational venture requires self-knowledge, without which learning leads to conflict and sorrow. The dissolution of the factors of psychological fragmentation may help us to stay open to the source of creative happiness. This is where K places the inherently religious vocation of education and of all humanity.

In last year’s Newsletter we published an extensive account of the development and work in progress of the K-inspired educational project in Portugal *O Mundo Somos Nós – We are the World*. The head of the project, Ivone Apolinário, has kindly sent us an update on some of their educational activities for parents and teachers and for a group of international students that they hosted under the Erasmus+ programme of the European Union.

O Mundo Somos Nós – An update from Portugal

Ivone Apolinário

At the beginning of this year, at the Learning Centre O Mundo Somos Nós (Goães, Ribeira do Neiva, Vila Verde, Braga, north Portugal) we started the course Conscious Education with the intention to question the contemporary and traditional educational landscape and simultaneously exploring K’s revealing insights. During the course, participants are invited to reflect deeply on pedagogical practices, the relationships between the main players in the educational process, namely teachers, students and parents, and the possibility of a completely different approach to education and, above all, to life. The facilitator of this



In Müren, Switzerland

course is Ana Gomes, a Portuguese staff member at the Krishnamurti Study Centre in Brockwood Park.

We continue to provide full-time activities for children from two to fifteen years old. The centre's educational team, made up of six educators/guides/tutors, a coordinator, and several other teachers and collaborators, supported around thirty-five families and children in the 2022/2023 school year. In the academic year 2023/2024, fifty children and young people are enrolled. In this process, we seek to integrate body, heart and mind, concurrently with the academic curriculum and other practical skills necessary to deal intelligently with life's challenges. The meals are vegetarian and are currently prepared by a volunteering mother.

To extend our work with young people, we decided to apply for the Erasmus+ programme of the European Union and managed to get funding for a youth exchange that brought forty-seven young people (thirteen to thirty years old) to our centre from different parts of Europe and diverse social backgrounds. We had the support of local authorities and partner organizations who sent young people along with a team leader. We hosted this programme from July 23 to August 1, 2022, under the overall theme of SUSTAINABLE EDUCATION IN A DIGITAL WORLD. During these ten days we shared many triumphs, adventures, discoveries and strong emotions.

We started out by establishing the rules for coexistence in the different venues: the Learning Centre, where classroom activities and meals took place; the dormitory and camp at the Pilgrims' Hostel on the Caminho de Santiago (the pilgrim's way to Santiago de Compostela, in Galicia), where the young people were staying. Then we did different outdoor activities to promote the connection with nature, such as walks, yoga classes and several workshops that focused on identifying with labels. The indoor activities included non-violent communication workshops (emotions, needs, attitudes), interpersonal relationships, principles and values, skills and personality traits, safe use of technology, creative writ-

ing, group work (writing, video, dance, music, painting, theatre). We also had fun energizing games and icebreakers, intercultural evenings, visits to the cities of Braga and Viana do Castelo, sports and leisure time.

I was particularly impressed by the group that came from Lithuania, whose lively team leader was responsible for an association that supports young people living in disadvantaged conditions. This group consisted of five young people, including a seventeen-year-old boy who hardly ate (he was used to eating crisps, biscuits, etc.) and who almost never left his home, a sixteen-year-old boy who was constantly listening to heavy electronic music on his headphones, and a girl whose father was in prison and lived with her mother, who had several other children from five different fathers. Thomas, the team leader, told us that if these kids were back in Lithuania, they would be spending their days out smoking weed with friends or at home playing computer games.

I confess that I was quite apprehensive because I had already noticed the inappropriate behaviour of some members of this group in one of the zoom meetings we had held in preparation for the exchange programme. These fears were quickly dispelled when we looked into their eyes and saw that deep down they were loving kids. At first, they complained about the vegetarian food. As time went on, with most of the participants open to new experiences and inclined to cooperate, these kids were rather awed by the parties organised by each national delegation, which always included traditional food and dance and an affectionate regard for everyone. We did our best to reach them, offering encouragement and engaging them in conversation. In the end, the boy who wouldn't touch the food was not only eating again but even went for a dip and to sunbathe at the swimming pool. All were respectful and well-integrated with the rest of the group despite hardly speaking a word of English.

The interaction between the members of this community of around sixty people, including all the teams and helping volunteers, was easy and the atmosphere respectful and fun. We realized that eight days together in such a harmonious and affectionate environment were enough for a

huge transformation in the attitude of these young people. Such transformations can be rather subtle and sometimes we have no idea how these gatherings might impact people's lives. In this case, however, the impact was perfectly evident, given the initial discrepancy between the conditions of this group and the rest. We actually felt like adopting them as tears ran down their faces when we had to say goodbye. They were leaving but would have preferred to stay.

Over the last two days, the video, dance, theatre, painting and music groups prepared performances that were filmed and exhibited their artwork on a wall of the Learning Centre. The party committee prepared a wonderful farewell party, with games that allowed for the exchange of gifts and nice messages among the participants. Music and dance reigned and allowed the whole group to unite in this final moment of celebration. We ended on a grateful note and with a full heart. The final song the music group prepared had this chorus:

*Surrounded by magical places,
Praying here once again
That the lungs of our planet
Won't be ruined by ourselves.*

We will never forget these intense days, rich in connections and learning!

Ivone Apolinário, June 2023
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Promotional videos can be watched here:

<https://youtu.be/PJsoW8k8ruo>, <https://youtu.be/pVAMBkeg3Qk>,
https://youtu.be/nLR_m02QN8k

Photos here:

[https://drive.google.com/drive/folders/
1Lleced5lmCpxwA3uyLFVkJEr38MEduWEG?usp=sharing](https://drive.google.com/drive/folders/1Lleced5lmCpxwA3uyLFVkJEr38MEduWEG?usp=sharing)

THE TEACHER AND THE TEACHINGS

K: A life-giving wellspring

I think this teaching covers the whole of human existence. I don't know if you have studied it. It covers the whole of human life, from the physical to the most inward depths of human beings. So there is nothing in it that sets it apart as a cult, as something or the other. When you work at it, you say, 'My God.' I personally look at it as a marvelous thing, not because I have said it, but because it is something extraordinarily life-giving. And that life-giving thing can never go dry. Like a wellspring, it can never go dry. To me it is so, otherwise I wouldn't have spent a day on it. I would just become a carpenter or something else.

Chapter 1: A Nucleus of People Committed to the Teachings

Don't Make a Problem of Anything, pp. 15–16

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K on Study Centres – A Review

Javier Gómez Rodríguez

During the last ten years or so of his life, K was deeply concerned with the future of the teachings. He felt a tremendous sense of urgency about it and was intent on dedicating as much of his energy as possible to ensure that their perfume, flame or living waters would be sustained after he was gone.

There had always been a question as to whether any of the institutions he had founded should continue. After all, in his 1929 speech dissolving the Order of the Star, K had stated that truth is a pathless land and that it cannot be approached by any means whatsoever; consequently, he denied all tradition, authority and organisation in the spiritual world.

His only concern was to set man absolutely and unconditionally free. From then on, with minimal support, he launched on his solitary mission. Until the K foundations came along between 1968 and 1970. Prior to that three K educational centres had been in existence, namely the Rishi Valley, Rajghat and Happy Valley schools, the latter eventually going its own way. The new foundations brought in an added impetus to the creation of new schools, both in India and in the West. In his 1980 statement 'The Core of the Teaching', K maintained that his declaration that truth is a pathless land was that core and reiterated that truth could not be attained through any religious organisation, philosophical knowledge or psychological technique. It had to be discovered through observation in the mirror of relationship and the non-analytical understanding of the content of consciousness. Furthermore, he had always stated rather definitely that neither the schools nor the foundations had any meaning unless they brought about the radical transformation or new human being he was talking about. But that was not happening, so why should they continue? They might have had significance while he was still alive, but once he was gone maybe they should be closed down. People actually wrote to K urging him to do exactly that as being consistent with his own teaching, but K felt there was value in the continuity of the schools and foundations. In fact, instead of dissolving them like he had done the Order of the Star, he initiated a new project, namely the creation of adult study centres. Was he contradicting himself?

Discussions began in earnest between K and the foundations about such matters during the 1977 international trustee meetings in Ojai.⁴ Between December 1982 and January 1983, K also held a series of discussions with KFI teachers and trustees in Rishi Valley and Madras/Chennai with the intent of establishing a core group of people in each school that would be totally committed to the teachings.⁵ The whole question of con-

4 For an edited version of these fascinating dialogues, see *The Perfume of the Teachings* (2011).

5 For an edited version of these discussions, please see *Don't Make a Problem of Anything* (2007).



In Ojai, California (photo by Ali Abolfazli)

tinuity hinged on the significance of the teachings themselves. K viewed them as something sacred, encompassing the whole of human existence and extraordinarily life-giving. He saw them as a mirror of the truth that any serious person must find out for himself. This gave them a value that went beyond his presence and person. He, the speaker, was an anonymous instrument, like a telephone, and had no authority. The teachings had come through him and had nothing to do with his personality; they were not his but for all mankind. The foundations were set up to preserve and disseminate the original teachings and to ensure the continuity of the schools. The foundations were not to claim any authority in the matter of the teachings, as the teachings themselves had the authority of truth. They were not to give rise to any sectarian spirit, nor create any place of worship around the teacher or the teachings. He felt the schools should continue because they might bring about a totally different quality of mind.

While the foundations preserved the teachings and the schools educated the young, K felt there should be places where adults could retreat from their daily lives in order to be quiet and study the teachings. He thought of these study centres as ashrams that could then feed the right teachers to the schools. That had been the original idea, to have an ashram and a school working together. Such ashrams were intended as places of learning and austere living, without a guru or leader, where people would come to gather their energies and explore the deeper religious aspects of life. They were meant for those gathering in a spirit of cooperation to study the teachings, inquire, observe and discover together. K saw great value in retreating from society, in stepping back from one's daily routines to take stock of things and learn about oneself. He felt it was good to make a complete break with the past, leaving our ambitions, prejudices and desires behind. This inner emptiness and solitude would open the mind-heart not only to beauty, love and freedom but to the sacred reality that is waiting to come.

K envisioned these centres as places of great natural beauty, with trees, birds and quietness, for beauty is truth and truth is goodness and love. But while external beauty might be conducive to inner tranquillity, inner beauty is not the result of environment but when the self is not. They are meant to be centres for the flowering of goodness. This flowering requires absolute freedom from authority and tradition, from all sense of nationalism, racial prejudice and religious belief. K summarises these sets of requirements by saying that essentially one understands that knowledge is the enemy of man. Beauty and intelligence come with love and compassion, which do not exist when the brain is conditioned or anchored in the past. This demands a highly capable brain that is neither sentimental nor intellectual but that has integrity in word and deed. There is no accumulation of knowledge because one is living continuously with death. It was K's wish that these places should last a thousand years, like an unpolluted river.

That is rather a tall order, but K expected no less of the people responsible for the centres and living there. He was therefore concerned with establishing core or nucleus groups of serious people who had the sense that this was worth putting their lives into. He felt they must be totally committed

and so soaked in the teachings that they are both teachers and disciples not of K but of truth. People joining the nucleus group do so voluntarily and are free to leave at any time. It is not an elite or secret body, but the door is open to anyone to join or to start their own groups in different places. It is not an exclusive, sectarian community set up for idealistic and utopian purposes. It is not a traditional monastic order with rules of obedience, poverty and chastity. They might marry and have children, who would be the next generation of good people. Joining or starting such a group, however, requires that its members be totally honest with themselves, that they have a great sense of humility and integrity. They might live on the campus or on a piece of land belonging to the foundations. They might become writers, go out to talk about their understanding of life and the teachings, or do nothing. They understand that freedom means responsibility, that a free man lives in complete order, first inwardly and then outwardly. These are places for the awakening of intelligence amid the confusion and conflict in the world. For K the teachings are a sacred treasure, a mine of immense riches. The nucleus' dharma is to hold the original without contamination, so these centres are a light to mankind.

K: Notes towards the formation of nucleus groups

In a world that is rapidly deteriorating into many forms of destruction, one feels it is necessary in this darkness to have places like Rajghat, Rishi Valley, Bangalore, and Madras, where there are a few people who are totally free from all national, political, and religious organizations with their absurdities. These groups are totally dedicated to being the centres of a new way of living. They are not concerned with their own personal salvation, but as they are the rest of humanity, they have to become both teachers and disciples of the teachings. They have to learn, understand, not intellectually but at great depth, what the teachings imply in daily life, be thoroughly soaked in it, and also become teachers of it.

This implies great responsibility. Where there is responsibility, there is no sense of egotistic fulfilment or expression, for that very responsibil-

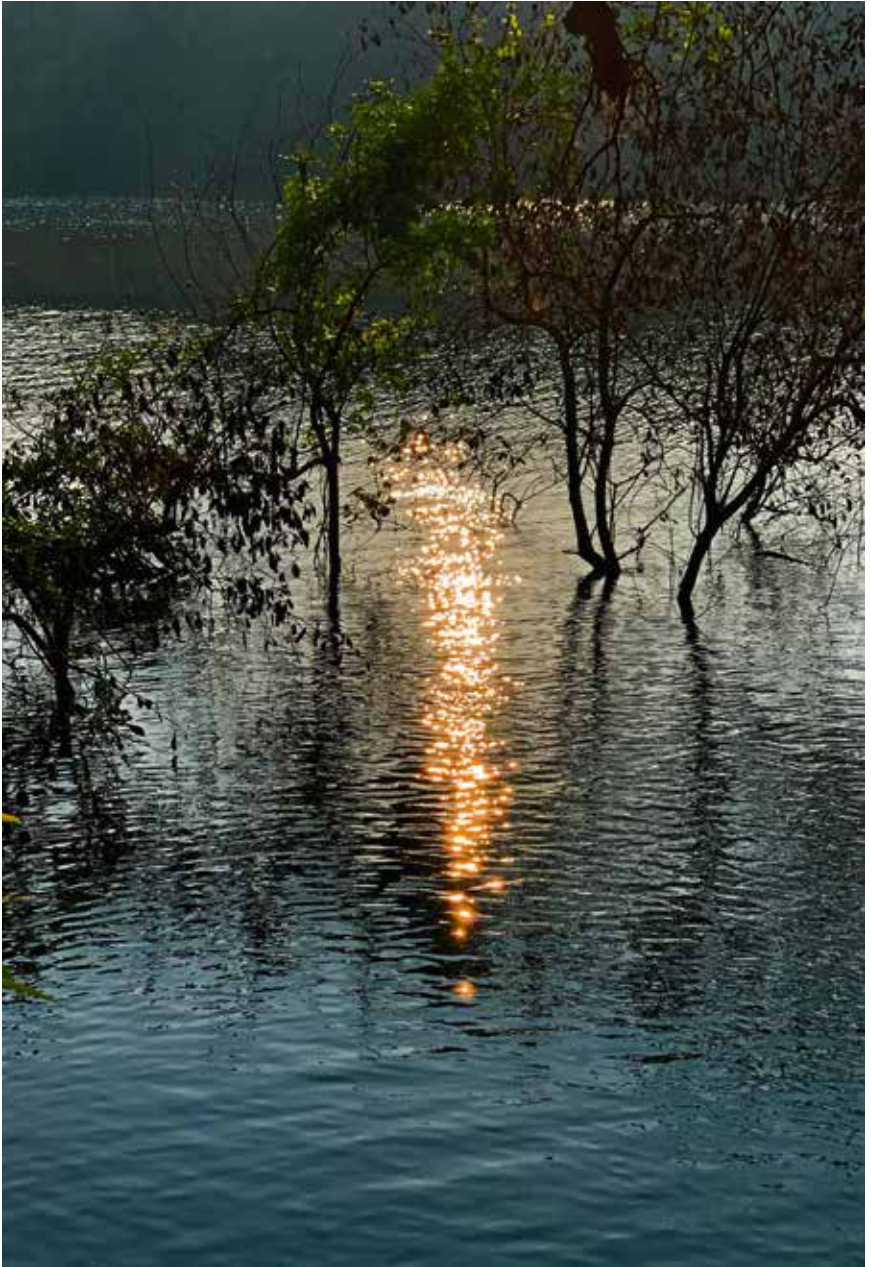
ity wipes away self-centred activities. Responsibility implies cooperation, not for a cause or a person or an ideal, but the spirit of cooperation, and this is specially, urgently needed in this country. When one knows how to cooperate in the deepest sense of the word, one will also know when not to cooperate.

There are only a few of them in these schools, and they may not want to take part in the daily activities of the schools, but if they wish to, they naturally can. This nucleus is composed essentially of those who have not the spirit of hierarchical submission. As they flower in the teachings, they might live, dwell on the campus or on a piece of land belonging to the Foundation. They might become writers, they might go out and talk about their understanding of their life and the teachings, or they may do nothing.

In essence, these groups understand the nature of freedom, which is a very complex affair. Freedom is not what one wants to do or desires to do, but they being actually the whole of mankind, their own particular, limited comprehension of what is freedom has no place. Freedom means responsibility, and a free man lives in complete order, not only outwardly but first inwardly. It is not a monastic group taking vows and all that kind of thing, but they have come together voluntarily because to them these teachings are all-important. If they understand all this, these places will be the centres of light in a world of darkness. This is not a mere rhetorical phrase; this is the function of these groups who are a light to themselves and so a light to mankind.

Because there are no rules or regulations or dictums for any obedience or surrender or acceptance, they are free human beings coming together for these teachings and flowering in the teachings.

Flowering implies not the repetition of words of what K has said, but living the very teachings themselves, because you have investigated it, explored the depth and the truth of it. So it is yours and not somebody else's. You must bear in mind that this group is not necessarily a celibate



In Goa, India (photo by Avinash Padte)

group: they might marry, have children, and those very children will be the future human beings as the parents must be.

This is not a closed body, nor is it some kind of elite group. The door is open for anybody who, wherever he may be, may bring about such a nucleus in different parts of this country. To really bring about a nucleus, there must be deep, unquestionable honesty, integrity, and humility not to be measured and weighed by another.

Rishi Valley, 5 December 1982

Don't Make a Problem of Anything, pp. xi–xiii

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The nucleus may be any number of people. Their responsibility is not being mere caretakers but to study the teachings as they would study electronics, mathematics or medicine. Studying the teachings like any other technical or academic subject sounds simple enough, but as the teachings hold up a mirror to our nature, what we are studying in the teachings is ourselves. K's approach to the subject has its own challenges. Many of us discovered K by coming across his books and recognising the voice of truth. As we read further, we realise that he approaches wholeness by drawing attention to the problematic reality of our own lives. The spiritual quest is not an escape from what is. On the contrary, the way of freedom lies through the non-deviation from the facts, whatever they be. He denies all authority and does not offer a method or system, any kind of guidelines because he considers that they make us mechanical. He tells us to question, doubt and awaken intelligence, which is the awareness of the true and the false. Intelligence is also perception and action without the interval of time. K is constantly throwing us back to ourselves. He emphasises that we are totally responsible for our actions, and we alone can bring order into our lives. Laying this ethical ground of order is the foundation of any further venture into the subtler realms of beauty, goodness and truth.

Studying means going deeply into the subtleties of the words used and seeing their truth in relation to daily life. So the nucleus group must have time for that. They come together not because they agree on the interpretation of the teachings but because they are living them. In studying the teachings, they absorb what is being said and that naturally changes their way of living. The living is far more important than the systematic organisation of the teachings. At the same time, they should be able to discuss with top specialists in any branch of knowledge, like scholars do. So they must be acquainted with religious and philosophical thinking, with Buddhism, Christianity, Sufism, Platonism, etc. They must be able to meet the guests' questions about what K means by this and that. They have a tremendous responsibility, namely, to see that the source of truth is alive at the study centres, so the guests get the feeling, the perfume of it.

As a thought experiment in how to meet the guests, K pictured himself in the role of a visitor to the centre, which he variously called the man from Barcelona, Buchillon or Seattle, meaning anywhere. This everyman goes to the study centre with the intention to understand and live the teachings. He goes there because he cannot do this at home. First, he wants to be quiet for a couple of days so he is more receptive. He might sit and watch himself for half an hour and then goes to study in the library by reading a book, watching a video or listening to a tape. There is a constant dialogue between him and what he reads or hears; he is absorbing the meaning without persuasion or acceptance. He watches himself all the time. This begins to awaken his intelligence. At the end of a week, he has become highly sensitive, alive. He wants not only to sit quietly and study but to discuss. The people at the centre must be able to meet his questions. They cannot say they don't know and refer him to the books and tapes. He can do that at home. He wants to have a living dialogue with people who have studied K so he can understand death and meditation or end fear. The people at the centre may not have ended fear, so they are in the same boat. They are both honest about it and there is no authority. By having a deep dialogue every day, they may help each other to dissolve it. This becomes much more intense, demanding the highest intelligence.

The study centres are places to meet, be quiet, study the teachings and dialogue together. Dialogue, as K saw it, is not a dialectical exploration of ideas and opinions but a serious inquiry. It is a form of communication in which question and answer continues until the questioning reaches an impasse. If the questioning is serious and deep and is left alone, it brings its own answer. The important thing is to discover for oneself what one is. If that is one's urgent necessity, then one does it both alone and with others. This discovery can happen at any moment, not only in a group but whenever we are sensitive to the intimations of our own being. This discovery is what liberates. There is no dialogue without listening. By listening to ourselves we learn more than by listening to other people, K included. We are the history of mankind. To read that book and understand ourselves there is every opportunity in solitude, in relationship, in discussion, etc., but it is important not to depend on these things. If we look at ourselves closely, with affection, we begin to read what we are and there is flowering.

In inquiring together the question of interpretation arises. K had explicitly stated that there were no interpreters or representatives of either his person or the teachings during his lifetime or thereafter. This makes sense if we take it that K was an instrument and the teachings are there to reflect our own truth back to ourselves. The whole point is not to interpret the teachings but to understand ourselves. However, as we grapple with K's meaning we have to express it in our own words and according to our own understanding, not just repeat what he says verbatim. So when we write and talk about it we say this is what we think it means. We discuss it. We are honest about the extent we have gone into it and the limitations of our understanding. K feels this would be legitimate, logical and sane. So he does not call this *interpretation*. What he objects to is people setting themselves up as authorities and middlemen. He sees in this the origin of the priesthood. Such interpreters come about because we lack the confidence to go into ourselves and want to be helped and reassured. Being choicelessly aware of oneself and talking things over together does not need interpreters. These make for following and imitation, which are escapes from oneself. So it's a case of the blind leading the blind. Nobody can give us freedom, anyway. Freedom comes only in total awareness of the com-

plexities of living. These complexities have been created by each one of us, and we need to understand their cause, which is our own thinking. When we understand ourselves, we will spread understanding and bring greater happiness to mankind.

K: Qualities of the religious brain/mind

First, I said a religious brain has no shelter. You know what ‘no shelter’ means: the brain doesn’t take refuge behind any excuse, behind any judgement. It has no shelter in itself. We have shelters in our brains, which is some kind of illusion, or some kind of excuse, or some kind of belief behind which we lurk, hide. It may be vanity, it may be hurt, it may be some kind of conclusion and so on. It has completely no shelter, which is an extraordinary thing if you go into it.

Second: it is not scattered. That doesn’t need explaining very much, because most of our brains are scattered all over the place, either through sentimentality or romanticism or some kind of emotional outburst. It is not ever scattered.

And it is unshackled. The word *shackled* means being attached to something. This is not something you agree or disagree with. The brain is not shackled to anything, to any attachment, to any personal experience, to one’s own beliefs. It is completely unshackled.

Also, it doesn’t function on schedule, on rules. It is austere. The word *schedule* means: ‘I will fast in order to have experience’, ‘I will give up the world.’ That is all a form of schedule, a regime. It is a brain that is austere. The word *austere* comes from Greek; the etymological meaning of that word is ‘having a dry mouth’; from that ashes, hardness, roughness, and a sense of harshness. So it has no schedule at all.

And, of course, it is essentially non-comparative. That is, it doesn’t compare: “I am better than this.” It has no sense of comparison. It

doesn't get 'better' or 'more', which is comparing oneself with what should be and so on.

Rituals, dogmas, faith, and all that business is completely out; of course, that is obvious.

Also, a sense of total freedom. The origin of that word *freedom* has the meaning of love, compassion. And where there is love and compassion, there is real intelligence.

This is a religious mind, as I consider it. You may say, that is nonsense. You are quite right, so discuss it. This is entirely different from any idea of religion. There is no following, there is no authority; there is a sense of total integrity.

A Door Open for Anyone, pp. 81–83

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The everyman that K envisioned, however, is not content with being quiet, studying the teachings and having a dialogue. He wants something tremendous to happen that will blast his mediocrity. He does not know what that is, but he must have it. The foundation and study centre people must also want it, otherwise it will not happen. The videos and books are necessary, but that's not the end. There must be the understanding and ending of fear, sorrow and pleasure, but that is only laying the foundation of order. That's what the study centre is for and the reason our everyman is there, to put the finishing touches to the foundation. But we must invite the sacred. The sense of the sacred demands that there be some people who have investigated into themselves and have a certain quality of freedom. They are preparing the ground, ploughing and sowing all the time, with a sense of constant awareness and attention, of entering into something that requires all one's care, love and intelligence. Something else is



View from Chalet Solitude, Rougemont, Switzerland

then ready to happen. K says that if we want it with all our being, the door to the immeasurable will open.

The future of the teachings that K was concerned with in the last ten years of his life is now. And what is our responsibility? K's own answer was that we are responsible because we are the world and therefore responsible for the whole of humanity. So we must meet and inquire together openly, not as a clique concerned to keep the jewel to themselves. Our responsibility when K dies is to throw the seeds all over the world, expressing it as much as possible outwardly without all the nonsense of personal worship and authority. Because we have the quality of respect for the sacred. That's our primary concern, not our personal progress or happiness, because in understanding the teachings we are naturally dissolving our idiosyncratic limitations, our conditioning. We have imbibed a sense of what is great and noble. That's part of us, like a seed that's flowering. To flower, like a tree, we must have a solid ground on which to stand. That is the first thing required for a human being to flower: something solid, incorruptible and immeasurable.

K was quite clear that the fate of the teachings depends on us. If they are just words, then they will go the way of the rest. If they mean something very deep, then they won't be corrupted. So it's up to all of us, not only the centres, foundations and schools. It depends on whether we live the teachings. K is just a mirror reflecting the scope and depth of our life, but truth has its own power if we let it be. Anyone is free to start a little centre somewhere, but he can't say he represents K or that he is his follower. He might set up a library of K books and study materials and organise meetings with friends to go into it. As far as K was concerned, this person was perfectly welcome to do it. The K foundations had no authority to tell him otherwise. The basic thing was that there is something original here for people to look at. So take time to read and understand it. If you are interested and like to live that way, live it. If you don't, drop it, but don't make a circus of it, don't become a guru, an interpreter.

This brief survey of what K had to say about study centres as reflected in *A Door Open for Anyone* touches on some of the key implications of

setting up such places, from the reasons for their existence and the activities involved, to the qualities of humility, honesty and integrity necessary to undertake this kind of work. As study centres, they are not only intended as retreats but as places where people gather to study the teachings and to inquire together into their implications and into their own lives. After all, the teachings are reflecting our own nature, and the learning is seeing and understanding what we are. As each one of us is the world, we all share the same global predicament and responsibility. As the teachings encompass



the whole of human existence, they are not sectarian. Meeting together in this universal spirit of compassionate concern in the light of the teachings seems to me a beautiful and necessary endeavour. This can be done without the traditional institution of authority, of those who know and those who don't. Truth cannot be handed over to another, but we can investigate together into the numerous challenges we face, whose fundamental causes lie in the content and structure of consciousness. The invitation is to look into this deep mirror together and set out on an inward journey, on a voyage of self-knowledge and discovery. Implied throughout is that whoever is seriously committed to this and has the needful honesty and understanding, can either join others in the same movement or set up their own place to go into these things with whoever should be interested. This offers a beautiful freedom in terms of creating many more such study centres, a possibility that would be perfectly in keeping with our responsibility of preparing the ground, throwing the seeds all over the world and inviting the sacred.

Javier Gómez Rodríguez, September 2023

CONSCIOUSNESS IN THE DIGITAL AGE

K: What is thinking?

What is thinking? It is a response, a reaction, of memory. If you had no memory, you would not be able to think. Memory is stored in the brain as knowledge, the result of experience. This is how our brain operates. First, experience; that experience may have been from the beginning of man, which we have inherited. That experience gives knowledge, which is stored up in the brain. From knowledge there is memory and from the memory thought. From thought you act. From that action you learn more. So you repeat the cycle. Experience, knowledge, memory, thought, action; from that action learn more and repeat. This is how we are programmed. We are always doing this: having remembered pain, in the future avoid pain by not doing the thing that will cause pain, which becomes knowledge, and repeat that. Sexual pleasure – repeat that. This is the movement of thought. See the beauty of it, how mechanically thought operates.

Thought says to itself, 'I am free to operate.' Yet thought is never free because it is based on knowledge, and knowledge is obviously always limited. Knowledge must also be always limited because it is part of time. I will learn more, and to learn more I must have time. I do not know Russian, but I will learn it. It may take me six months or a year or a lifetime. Knowledge is the movement of time. Time, knowledge, thought, and action – in this cycle we live. Thought is limited, so whatever action thought generates must be limited, and such limitation must create conflict, must be divisive.

The Network of Thought, pp. 10–11

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AI, thought and intelligence

Javier Gómez Rodríguez

The phenomenon of AI, artificial intelligence, seems to have burst upon the scene and to be about to take the world by storm. It has been a long time in the making, thousands of bright people working on it, perhaps more with an eye on its achievement than on its consequences. Now that the genie is out of the bottle, everyone, including its creators, seems to be rather alarmed by the deleterious potential of this new technology and governments are wondering how best to legislate to prevent its abuse.

Every technology comes with a double edge. What can be used to build can be used to destroy. This technology would seem to have raised the stakes, as it might just take over many of the ordinary as well as some of

the higher functions of the human brain. In other words, it might be a rather dangerous leap forward in the realization of the scientific nightmare in which AI and robots take over the world and either enslave or replace the human race. There are even people, some of them seemingly quite serious, who prophesy that this is the next step in human evolution, seeing mechanical perfection as an improvement on our chaotic biopsychosocial existence. This may sound crazy, but these utopian scientists – some of them very much on the autistic spectrum – are already working on it.

This information processing technology is naturally extolled for its potential benefits, some of which are already being demonstrated, for example in medical applications. Its ability to process vast amounts of information in a very short time could make it useful in all manner fields, thus replacing people and potentially creating massive unemployment. Although one might comfort oneself thinking that these programmes are fundamentally mechanical, they would also seem to pose a threat to the creative arts. AI may not be creative, but it can grasp patterns out of which it can produce ‘new’ variations. Since a good deal of what goes under the rubric of ‘creative’ has become formulaic, AI could profitably replace, for example, a great number of Hollywood scriptwriters, which is what has their guild up in arms. This whole new development clearly comes with its own challenges and moral dilemmas.

One of the greatest fears is that AI will be used to mislead and control people. Social media and its algorithms have already proved decisive in swinging the popular vote in national elections and referenda, not to say anything of the spread of all sorts of conspiracy theories. It is expected that AI, with its greater sophistication, will bring about what some have called a post-cognitive era, in which the traditional trust in the objectivity of knowledge will be thoroughly undermined by the exponential increase in misinformation. Such manipulative uses point to the fact that the problem is not the tool but the exploitative nature of human beings and our seemingly unstoppable will to self-destruct. Neither the humanity that uses it nor the instrument that lends itself to such pernicious ends can be called intelligent.

K: Right thinking and right thought

There's a vast difference, surely, between right thinking and right thought. Right thinking is constant awareness; right thought, on the other hand, is either conformity to a pattern set by society, or a reaction against society. Right thought is static, it is a process of grouping together certain concepts, called ideals, and following them. Right thought inevitably builds up the authoritarian, hierarchical outlook and engenders respectability, whereas right thinking is awareness of the whole process of conformity, imitation, acceptance, revolt. Right thinking, unlike right thought, is not a thing to be achieved; it arises spontaneously with self-knowledge, which is the perception of the ways of the self. But there can be no understanding of this action as long as the mind justifies or condemns it. So, right thinking eliminates conflict and self-contradiction, which are fundamental causes of the mind's deterioration.

'Self-interest Decays the Mind'

Commentaries on Living, Third Series, pg. 153

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When the computer was invented, it was instantly equated with the brain on account of their obvious similarities. K would seem to lend support to this view by his insistence that the brain is programmed like a computer. For K the brain is the storehouse of memory, knowledge, experience, conditioned in a particular culture and socioeconomic environment. It acts from there, gathers more knowledge from experience and repeats the cycle. It creates internal self-referential loops that make for habitual ways of thinking, feeling and action. One might argue that the computer has no feelings, but K considers that in as much as both are the response of memory, thought and feeling are of the same mechanical order. K does not distinguish, either, between brain and psyche because knowledge is the basis of thought and thought has put the psyche, the 'me', together. This

would seem to reduce the whole of consciousness to the mechanical level of the known, which is how the computer works.⁶

K tended to deny that thought had anything to do with intelligence. We normally take intelligence to mean the skilful use of thought in the processing of knowledge. Thought has its own limited 'intelligence' and right place, but it is not creative, therefore not intelligence in the way K understood the word. The computer reproduces many of the features of thought and it is thus feared that the computer's takeover of the standard brain functions in the processing and application of knowledge might lead to the disuse and atrophy of the brain. K feels, however, that the brain is already degenerating because it is stuck in the conditioned, mechanical and repetitive process of the known, of which AI is an extension. So from K's perspective the mind and the computer are working in tandem to turn us into robots. It is this mechanical process that stands in the way of intelligence. The difficulty is that for intelligence to operate we need to have an insight into the whole movement of thought. For K the non-movement of the mind from what is, is the essence of insight.

K was adamant that thought was a material process, the product of evolution, the response of memory and therefore inherently limited, mechanical and uncreative. At the same time, he made a distinction between right thinking and right thought. Right thought he viewed as conforming to a static pattern of acting from fixed concepts and ideas. This would correspond with the mechanical aspect of thought that he tended to emphasise. Right thinking, on the other hand, he saw as arising spontaneously, thus not mechanically, from the constant awareness of the ways of the self, which would eliminate the mind's deteriorating factors of self-contradiction and conflict. This implies that thinking is

6 For K's concerns regarding computers and AI, see the series of dialogues between him, Asit Chandmal and David Bohm in *The Way of Intelligence* and *Questioning Krishnamurti*. For a fascinating discussion on intelligence between K and Bohm, see the last chapter in *The Awakening of Intelligence*.

not of necessity stuck in the destructive mechanical mode. The key is to be completely attentive so that we perceive insightfully, so that the mechanical movement stops. Insight is something the computer is incapable of.

K: Insight

Insight is not an act of remembrance, the continuation of memory. Insight is a flash of light. You see with absolute clarity, all the complications, the consequences, the intricacies. Then this very insight is action, complete. In that there are no regrets, no looking back, no sense of being weighed down, no discrimination. This is pure, clear insight – perception without any shadow of doubt.

Most of us begin with certainty and as we grow older that certainty changes to uncertainty and we die with uncertainty. But if one begins with uncertainty, doubting, questioning, asking, demanding, with real doubt about man's behaviour, about all the religious rituals and their images and their symbols, then out of that doubt comes the clarity of certainty. When there is clear insight into violence, for instance, that very insight banishes all violence. That insight is outside the brain, if one can so put it. It is not of time. It is not of remembrance or of knowledge, and so that insight and its action changes the very brain cells. That insight is complete and from that completeness there can be logical, sane, rational action.

This whole movement from watching, listening, to the thunder of insight, is one movement; it is not coming to it step by step. It is like a swift arrow. And that insight alone can uncondition the brain, not the effort of thought, which is determination, seeing the necessity of something. All this is time and the ending of time. Man is time-bound and that bondage to time is the movement of thought. So where there is an ending to thought and to time there is total insight. Only then can

there be the flowering of the brain. Only then can you have a complete relationship with the mind.

Ojai, California, Wednesday 20 April 1983

Krishnamurti to Himself, pp. 73–74

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Insight is a flash of intelligence that sees instantly the integral truth of something. Etymologically intelligence means to read between the lines, i.e., to grasp the implicit meaning of something. It also means mental alertness. K's reiterated dichotomy between thought and intelligence begged the question as to how intelligence is to act in the world. For one thing, intelligence depends on the healthy condition of the brain for its function. The brain is not the creator of intelligence, but it is an instrument that responds to intelligence and helps to actualise it. For the operation of intelligence, the brain must be in a state of high order and sensitivity. For thought to have a relationship with intelligence, it must be harmonious, not contradictory. Then intelligence can use it to communicate and create things in the world.

This would seem to be a more holistic perspective on the relation between thought and intelligence than the assertion that they never met and will never meet. While it is clear that intelligence is not thought, thought can point to it and serve as the actualising instrument of intelligence. By itself, without intelligence, the pointing of thought is of very little significance. Intelligence is what gives thought its meaning, value and purpose. Thought is necessary to carry out the action of intelligence in the manifest world. This would suggest that the separation between matter and intelligence is not absolute but rather that they are aspects of the same energy stemming from a common source. This gets sort of metaphysical, but K accepts that they do have a common origin, which is the ultimate ground of their inherent harmony. So how did thought and intelligence come to diverge so drastically?



The Sarine/Saane between Rougemont and Saanen, Switzerland

Thought and intelligence are the bifurcating streams of the one river of creative energy. One stream, thought, became an instrument of survival and, following the animal instinctual drive, it channelled itself into the pursuit of pleasure and security. The instincts were not intelligent enough to deal with the complexity of thought, they got stimulated by the projections of desire and demanded more. The understanding of the illusory content of consciousness that has been put together by thought and the consequent freedom from it is for K the essence of intelligence. For example, when we see the fallacy of nationalism as a means of security – because it implies division, conflict and war –, the action of intelligence is to drop nationalism. Intelligence sees and removes the false in the operation of thought, which causes it to function in parallel with intelligence, carrying out its implications. This is what K calls the skill of intelligence, which unfolds naturally from self-awareness in the mirror of relationship. Thought then finds its right place and there can be order and creativity in our lives.

K: The skill of intelligence

The skill of intelligence is to put knowledge in its right place. Without knowledge it's not possible to live in this technological and almost mechanical civilization but it will not transform the human being and his society. Knowledge is not the excellence of intelligence; intelligence can and does use knowledge and thus transforms man and his society. Intelligence is not the mere cultivation of the intellect and its integrity. It comes out of the understanding of the whole consciousness of man, yourself and not a part, a separate segment, of yourself. The study and the understanding of the movement of your own mind and heart give birth to this intelligence. You are the content of your consciousness; in knowing yourself you will know the universe. This knowing is beyond the word for the word is not the thing. The freedom from the known, every minute, is the essence of intelligence. It's this intelligence that is in operation in the universe if you leave it alone. You are destroying this

sacredness of order through the ignorance of yourself. This ignorance is not banished by the studies others have made about you or themselves. You yourself have to study the content of your own consciousness. The studies others have made of themselves, and so of yourself, are the descriptions but not the described. The word is not the thing.

Only in relationship can you know yourself, not in abstraction and certainly not in isolation. Even in a monastery you are related to the society which has made the monastery as an escape or closed the doors to freedom. The movement of behaviour is the sure guide to yourself; it's the mirror of your consciousness; this mirror will reveal its content, the images, the attachments, the fears, the loneliness, the joy and the sorrow. Poverty lies in running away from this, either in its sublimations or in its identities. Negating without resistance this content of consciousness is the beauty and compassion of intelligence.

Malibu, California, 2 April 1975

Krishnamurti's Journal, pp. 81–82

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Coming upon the source, upon this quality of creative energy beyond time, was for K the fundamental and radical answer to our human problems. Only in contact with that energy was there the wholeness of beauty, intelligence and compassion. K was adamant that we don't see the whole because we function in the fragmented field of conditioned thought. It is the lack of wholeness that keeps the source at bay. The self cannot see the whole because it is a fragment of thought, which is itself a fragment. What we need is an insight into the whole content of consciousness. This requires the wholeness of the energy of intelligence.

From this more essentialist perspective, AI is a new form of an old challenge, namely the place of knowledge and thought in human existence. It is a new advance in the gathering and application of information in all

sorts of fields, but its very mechanicalness confines it to the known and makes it uncreative. Life is inherently creative and without creativity we are not truly alive. The ethical issue arises because humanity is deeply fragmented and ignorant of itself, i.e., not fundamentally intelligent. Thus this new technology is bound to be made to serve the good old deleterious and exploitative ends. It is this lack of self-knowledge or wisdom that imbues every new scientific and technical development, especially one of such far-reaching implications, with danger. Thought is part and parcel of what it means to be human, but the fulness of humanity requires the awakening of a deeper quality of intelligence capable of dissolving the self-contradictory and illusory contents of consciousness as we know it. This intelligence, as K sees it, can operate through knowledge in the material world but its essence is neither temporal nor material. Ultimately, the solution to our human problems would seem to lie in coming upon or uncovering the source of this living creative energy of the universe.

It is hard to imagine such a seemingly 'metaphysical' perspective having any immediate impact on the development or application of AI and related technologies. The primary concern of our civilisation is with technological advances as the means to security, longevity and happiness, not with awakening the kind of intelligence and compassion that K is talking about. We seem to be caught in an inertial technological movement whose pragmatic and economic prospects carry the day. This movement is not likely to cease until it reaches the end of its tether. K says that thought has already reached it, principally by showing its inherent inability to solve the human problems it has created. As the psychological controls the technical, we should not be surprised to find ourselves once more in a pickle.

Javier Gómez Rodríguez, August 2023

K: Knowledge, virtue, emptiness and truth

Knowledge is destructive to discovery. Knowledge is always in time, in the past; it can never bring freedom. But knowledge is necessary to act, to think, and without action existence is not possible. But action, however wise, righteous and noble will not open the door to truth. There's no path to truth; it cannot be bought through any action nor through any refinement of thought. Virtue is only order in a disordered world and there must be virtue, which is a movement of non-conflict. But none of these will open the door to that immensity. The totality of consciousness must empty itself of all its knowledge, action and virtue; not empty itself for a purpose, to gain, to realize, to become. It must remain empty though functioning in the everyday world of thought and action. Out of this emptiness, thought and action must come. But this emptiness will not open the door. There must be no door nor any attempt to reach. There must be no centre in this emptiness, for this emptiness has no measurement; it's the centre that measures, weighs, calculates. This emptiness is beyond time and space; it's beyond thought and feeling. It comes quietly, unobtrusively, as love; it has no beginning and end. It's there unalterable and immeasurable.

Paris, 6 September 1961

Krishnamurti's Notebook, pp. 111–112

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Studying the teachings, comprehending and living them remains a challenging and creative task. Dr. Hubert Walter Keller dedicated a great deal of time to writing a book in which he captured the essence of his personal interactions with K over many years. He was K's physician in Ojai and probably saved

his life during a serious illness. He was also a serious student of K's teachings and perceived their truth for himself. The book he wrote, *Transformation*, has recently been republished in a lovely edition and Sandhya (formerly Cassandra) Keller, Dr. Keller's stepdaughter, kindly offered to write an introduction for this issue of the Newsletter. Sandhya is originally from Ojai. Due to her parents' close connection with Krishnamurti, her childhood was enriched by a very early exposure to the teachings, global travels and unusual educational experiences. She attended Rishi Valley School (1967–68 and 1976–79) and Brockwood Park School (1983–84), where she made lifelong connections. Sandhya currently resides in San Diego, California, where she raised a son and a daughter (now both music majors in college) and runs her own digital marketing business.

An Introduction to *Transformation* by Dr. Hubert Walter Keller

Sandhya Keller

Hugh Keller, my stepfather, was born in South Dakota, USA, in 1897. He moved to Los Angeles, California, in 1921 to attend the California College of Osteopathic Physicians and Surgeons and opened his medical practice in Los Angeles in 1935. In 1941, he married my mother, Marjorie. At the time of their marriage, my mother was 19 years old and Hugh was 44. Despite the significant age gap, they were, without a doubt, soulmates. Their union would ignite their spiritual growth and lead them to Ojai, where they played an important role in Jiddu Krishnamurti's life.

Hugh always had a deep interest in existential questions. He was, in fact, a member of the Rosicrucian order, a philosophical fraternity devoted to "the study of the elusive mysteries of life and the universe." His time there was meaningful and partly supported his spiritual journey. However, the order's elitist and cult-like atmosphere put him off, so he left. He also read some Gurdjieff and Ouspensky but didn't find the



At Chalet Solitude, Rougemont, Switzerland

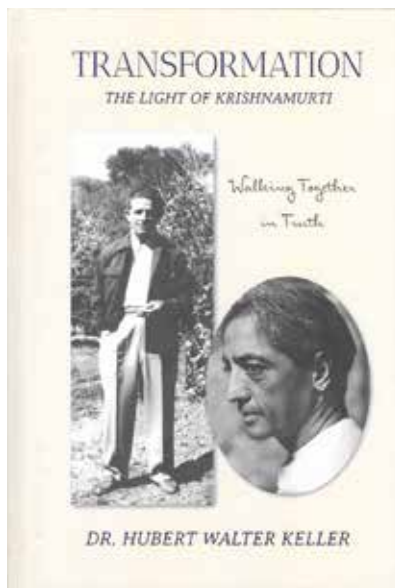
answers he was seeking, so he was still hoping to find a spiritual teaching he could resonate with.

My mother had several profoundly mystical experiences during her childhood. However, being raised in a conventional family, she kept this to herself – until she met Hugh. As she became more comfortable exploring her inner life, she started reading metaphysical books in her free time. She came across *God is My Adventure – A Book on Modern Mystics, Masters and Teachers* (1935) by Rom Landau which includes interviews with Rudolf Steiner, P.D. Ouspensky, Gurdjieff, Meher Baba, and J. Krishnamurti, to name a few. Landau's description of Krishnamurti piqued her interest. She was even more intrigued when she discovered that Krishnamurti spent part of the year in Ojai, California – only 80 miles north of Los Angeles. After sharing the chapters about Krishnamurti with Hugh, they immediately made plans to drive to Ojai.

Picture this straight-out-of-Hollywood couple hurriedly packing their Cadillac convertible as they set off on a pilgrimage to Ojai. After entering the valley, their first stop was the Theosophical Society. Because of Landau's book, they thought Krishnamurti was still somehow part of it. They found out that he was living at the opposite end of the valley, in a house on an orange ranch, where he received visitors by appointment only. It just so happened that Krishnamurti was staying at his home (called Arya Vihara or 'Abode of the Holy Ones') for an indefinite period. He had canceled all his international travels due to the outbreak of another world war.

My mother described their meeting with Krishnamurti like a reunion with a long-lost relative. After that first meeting, they returned to Ojai as often as possible, spending hours walking, talking, and having meals with Krishnamurti (in those days, he was called Krishna or K). Great thinkers and writers such as Aldous Huxley and Felix Greene joined them. Hugh eventually closed his practice in Los Angeles, and they moved to Ojai permanently. Hugh had a limited number of patients, which included K and those in his innermost circle.

During K's serious illness, Hugh was at his side night and day, only going home briefly to eat and change clothes. Because of K's highly sensitive disposition, Hugh used a combination of traditional and holistic treatments – including his own healing abilities – to help him recover. My mother and others in that group said that Hugh saved his life. As K's health slowly improved, he strolled with Hugh in the orange groves, and they discussed spiritual matters. Those dialogues were to have a very profound effect on Hugh.



Hugh started writing down his insights from their conversations – initially as a way of journaling. They would dialogue about common issues such as desire, fear, and conflict and explore the root causes of suffering: mistaken identity, conditioning, and duality. But as he delved deeper into it, his notes became a book, and the book became his life's work. If I were to summarize it, I would say that this book is the product of a lifetime of devoted, intuitive investigations into the meaning of life and our true nature. What impresses me most is that although Hugh uses a lot of the same language and concepts as K, he is not simply repeating K's words. He has clearly understood the true essence of these words through genuine spiritual exploration and reverence for his mentor. He was fundamentally changed by his understanding, hence the title *Transformation*.

Before I conclude, I would like to share some important details about the later years of Hugh's life. After an amicable divorce from my mother in the late 1940s, Hugh devoted the rest of his days to working on his

book. Their love for each other never really ceased. When my mother's second marriage to my biological father ended, Hugh was there for her. They remarried, and he treated me as his own daughter. Hugh lived his truth. In thought, word, deed, and presence – something to consider when reading his book.

I am grateful to Freidrich and Javier for giving me the task of writing an introduction. This is a chance for me to recognize and honor a spiritual legacy. I also want to thank my sister Jaya for publishing the book (nearly 50 years after it was written!) and finally making it available to those who may find value in it.

Sandhya Keller, August 2023

OBITUARY

K: Life is death

Life is death; they are inseparable. You cannot have one without the other, however much you may love the one. You cannot separate the one from the other and spend all the days of your life cheating the other. It is there as your shadow, night and day, sleeping and waking. Your house is more or less permanent, the government or someone in the family will get it; your family will inherit your name but they too will pass away, with all your beliefs, fears and guilt. There is nothing permanent, not even your bank account, though you may like to have it till the last moment. Nothing is permanent and so your heart says, 'Let's live for the day', but the day is full of sorrow and shadows. The more superficial you are, the more dead you are but even for you it is waiting there, even for the quick-witted, none can avoid it, do what you will. But it is with life and so live with it, die every day, as you live every day, die to all the miseries, to all the pleasures. Don't keep one, locked away deep in your heart, die to every thing, to your memories, to your youth, to your gods, to your saviours and also to your family. Be an outsider to everything. Don't die tomorrow but today, to everything that you have known. Then there is no fear which is the shadow of death. Then you will see that life is not one thing and death another; the ending is the beginning. Then the mind is beyond time; fear is time, thought breeds it. With the death of the past, the experiences, memories, the new and the old traditions, mind is made new and there is the unknown, the not measurable.

New Delhi, 1 February 1962

Krishnamurti's Notebook, pp. 347-348

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Pim Kuiper, in Memoriam

This past August 3rd we attended the funeral of Pim Kuiper at the Zorgvlied cemetery on the Amstel in Amsterdam. He was born on 23 April 1947 and passed away on 26 July 2023. He was 76. Friends and family gathered at the chapel to honour his life and bid our last goodbyes. There was a great simplicity about the ceremony. The chapel was non-denominational, totally bare of religious symbolism and there was no officiating minister or traditional rites. An unvarnished but dignified pine casket rested on its catafalque in the middle of the room, a flower arrangement with sunflowers, a guitar and two tall burning candles for all adornment. Classical music was playing as the chapel filled up to capacity, while on a screen above the entrance photos of Pim and his family at different stages in his life were projected. He had been a happy child and a very handsome and charming young man and, by the looks of it, he had never lost that friendly, generous and warm-hearted disposition.

One of his sisters read out a simple but beautiful text she had written in his honour. It gave a gentle and affectionate portrait of the young man he had been in a loving family of nine, all of whom, each in their different ways, had developed a love of music and had pursued their own creative avenues. They had all grown up together in a large mansion in Haarlem. She remembered him being very funny and making her laugh as a child. He was also somewhat mischievous and liked playing pranks with his older brothers. Although nominally Catholic, they were not strictly observant. Their mother still remembered the frightful sermons about hell and damnation from her youth and one by one they all stopped going to church. Nevertheless, they all retained a vital interest in religion and spirituality.

She described Pim's life as founded on five pillars: music, art, his social life, Krishnamurti and especially his son Teun.

As a child Pim took to swimming, doing a kilometre a day and playing water polo. He also started taking guitar lessons. He was an enthusiastic learner, quickly absorbing and mastering what his teacher had to impart.

He held the *Concierto de Aranjuez* by Joaquín Rodrigo in high regard and practiced until he played this classical piece perfectly. He also formed different bands with his musical friends, playing in all sorts of venues. They initially played the pop music of the times but soon he developed his own style.

Although initially he was expected to follow in his father's footsteps and become a businessman, he took rather after his mother, whom he had seen painting ever since he could remember. It was that sort of creativity that appealed to him. He graduated from the Rietveld School of Art and Design or Rietveld Academy in Amsterdam, expressing his artistic talent in sculpture, drawing, painting and design. At the Rietveld Academy he was strongly influenced by Carel Kneulman, a sculptor who sought to balance the figurative and the abstract in his art. Carel's instruction is said to have paved the way for Pim's lifelong engagement with Krishnamurti. Carel encouraged his pupils to allow for insecurity in the search for creativity in their art and lives. He urged them to find out whether their personalities, their histories and conditioned backgrounds were a limitation on their spontaneity, authenticity and originality.

Pim's lifelong involvement with Krishnamurti's teachings was a natural extension of his free, creative and compassionate spirit. He connected with the global Krishnamurti movement and travelled regularly to India and other countries to attend gatherings and retreats. He annually visited the Krishnamurti Educational Centre in Bangalore, where he was a most welcome guest. He also had some beautiful moments at Brockwood Park and for years attended the gatherings in Switzerland, where he established enduring friendships. He ran the Krishnamurti information centre in Haarlem, organised Krishnamurti meetings at the TS library in Amsterdam, and collaborated with the Stichting Krishnamurti Nederland, the Dutch committee, in all sorts of activities.

In the seventies Pim lived in a large house in Haarlem which for decades became a sort of asylum for hundreds of people in need. The municipality was happy with Pim because he offered these people a home. This was his

spontaneous way of expressing his compassionate concern with the welfare of others. Pim was also involved for several years with the Stichting Buitengewoon, a charitable organisation offering shelter for people with disabilities or in need of social care. He would give drawing and painting lessons and play the guitar at their venue, which he enjoyed doing and where he was always welcome.

Pim was a real charmer and quite popular with the ladies. When he got his first real girlfriend, they all thought she was the one. However, this turned out not to be the case. Pim was devastated but did not want pity, rejecting it as sentimental stuff. Then came Desiree Duwel and they had Teun, the pride and joy of their lives. His son was extremely important to him. Their relationship, however, was not necessarily always the best. When Teun was quite young, Pim had practically kidnapped him and taken him to India and on other somewhat chaotic trips. This was probably done with the best intentions, maybe to expose him to different cultures or to pursue a different education for him. In spite of which incidents, Teun was grateful to his father for giving him the best upbringing by taking him all over the world. Teun's mother was a scriptwriter with a number of successful television series to her credit. He wanted to be an actor since a very young age and ended up pursuing an acting career.

I remember a deep conversation I had with Pim while attending the Krishnamurti summer gatherings in Mürren, Switzerland. I was then in the doldrums after a catastrophic divorce that had broken down my home and separated me from my children. We sat down together to go into it and he brought up that whole episode with his son. We then went together into the fundamental question as to how one deals with such painful events in one's life and whether there is the possibility of forgiveness. It seemed clear to me that all the years he had dedicated to the teachings had not been in vain, for he had a depth of understanding that was clear, compassionate and healing. He might normally come across as a somewhat chaotic person, with his chain smoking and his erratic ways, but that single conversation I had with him showed me that such an impression did not begin to give the measure of his depth and quality.



At Brockwood Park, England

Then the time came when Pim had to sell his house. The Haarlem municipality bought it from him so they could build on the site, and he moved into an apartment. Although the Kuipers led independent lives, they nonetheless made a point of keeping in touch, celebrating their respective birthdays and taking turns visiting each other for a while. One of his sisters ended up moving next door to Pim. Gradually they grew closer to each other, and they ended up going together on a tour of India, which proved to be a great adventure.

Eventually Pim became ill and was diagnosed with lung cancer. He could not manage on his own and his sister and his son had to step in to make sure he got the care he needed. His son even went to live with him for a time, finally managing to find him a place in a hospice, where he spent his last days. At first Pim was in denial of the seriousness of his condition and thought he might recover. Then he accepted his fate, feeling that his had been a nice life.

The western world, as everyone knows, has become increasingly secular. In the Netherlands, a great many funerals are no longer religious occasions but an opportunity for friends and family to celebrate together the life of the departed. This takes the form of people sharing their experiences and expressing their feelings in a sincere and heartfelt way. In the interval between speakers taking their turn at the lectern, a piece of music is played. Sometimes the deceased makes the selection beforehand and at other times his friends and relatives make it for him. One was a song with the refrain 'Everything passes away'. Another piece, played on the guitar, was entitled 'Let me alone'. According to Teun, that was what his father always wanted, to be let alone. Finally, a recorded pop song was played. Although at first somewhat jarring with the sober classical tenor of the music up to that point, it was very much in keeping with Pim's own varied musical tastes.

We now had to accompany the casket on its last journey, two undertakers leading the way. The cemetery was a labyrinth of bifurcating lanes winding between plots neatly fenced off by boxwood hedges and with lots

of cherry trees growing in them. There were also some lovely sculptures, one of a crouching lion, one of a male classical torso. The overcast sky was threatening rain, but it was holding as the procession found its way to the open grave. The six men who had carried the coffin on their shoulders lowered it with black ropes into the earth and everyone lay their sunflowers around the grave. The guests were then invited to follow another of the undertakers to the reception area for a coffee, while the close relatives remained behind for a more intimate and emotive farewell.

At the reception I managed to give my condolences to Teun, introducing myself as representing the Dutch K Committee, which he seemed to appreciate. I also talked quite extensively with another of Pim's sisters. She was happy to know that I had known Pim as part of what he had called the 'Krishnamurti movement'. I then went looking for the other representatives of the K movement present in the room. For some reason, they all seemed to have huddled together by the guest book near the entrance. I asked them if they were planning to write something about Pim. They weren't but they would be happy to send me their notes and impressions so I could add them to what had been read and spoken at the service.

Soon the undertakers were ushering us out of the premises, as they had to keep to their schedule of burials. The crowd, however, simply regrouped outside and would not move, so the undertakers had to urge us to make our way to the exit. So off we went along the gravelled avenue of trees in the direction of the river. We shared news and impressions as we wound our way to the nearest metro station. At the train station I got on the intercity that brought me punctually back home to Lelystad. As the train sped past the nature reserve, the wild cattle grazed peacefully in a sea of yellow and green under the cloudy sky. The ambient serenity and the dim light felt like a grateful tribute to the departed. *Requiescat in pace*, Pim.

*Jeannette Kuiper, Ery Pulles, Enrico Cosijn
and Javier Gómez Rodríguez*

K: Love and do what you will

Along that road, over the gap in the southern hills, came that otherness with such intensity and power that it was with the greatest difficulty that one could stand up and continue the walk. It was a furious storm but without the wind and the noise and its intensity was overwhelming. Strangely every time it comes, there is always something new; it is never the same and always unexpected. This otherness is not something extraordinary, some mysterious energy, but is mysterious in the sense that it is something beyond time and thought. A mind that is caught in time and thought can never comprehend it. It is not a thing to be understood, any more than love can be analysed and understood, but without this immensity, strength and energy, life, and all existence, at any level, become trivial and sorrowful. There is an absoluteness about it, not a finality; it is absolute energy; it is self-existent without a cause; it is not the ultimate, final energy for it is all energy. Every form of energy and action must cease for it to be. But in it all action is. Love and do what you will. There must be death and total destruction for it to be; not the revolution of outward things but the total destruction of the known in which all shelter and existence is cultivated. There must be total emptiness and only then that otherness, the timeless, comes.

Rishi Valley, 4 November 1961

Krishnamurti's Notebook, pp. 261–262

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Friedrich, August 2023 (photo by Simone Leiss)

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