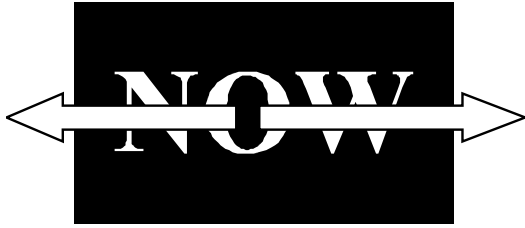


Issue 136—December 2008



Harding Meetings—81 Greville Street
Next Meeting—February (date to be advised)
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*The Nowletter appears between 8 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. The content is based **primarily on contributions from readers** and subscription is free.*

Editor's Note,

I'm sorry to report George Schloss passed away on the morning of 2nd of December. His wife, Antoinette, told us... "he had fallen the previous Tuesday evening late and while he didn't break any bones he must have jarred so much inside him too hard when he fell. He had a painful time of it for a bit but when he died it was while he was sleeping peacefully". I propose to pull together some biographical notes with some of his work plus tributes from friends to make up the January NOWletter.

This another single-issue NOWletter. It is an interview with Donald (Ingram) Smith we arranged following the publication of the second edition of his book *The Transparent Mind*. The second edition included his record of the dispute with Krishnamurti in which I was marginally involved as one of the members of the Krishnamurti Australia Committee who received the letter from Krishnamurti telling us that Donald had been excommunicated. I was particularly interested in this part of the Donald Krishnamurti relationship as well as a number of other aspects, which Donald mentioned in his book and these are also covered in the interview, which is a direct transcript of our conversation. I have been criticised for taking a judgmental stance on the excommunication issue—a position at variance with the acceptance and tolerance shown by the victim of the injustice, Donald himself. However, I am fascinated by the question of why some teachers whose teachings underline the necessity of transcending egoic action and of reconnecting with the wholeness of life or Love, often act in a way that seems to deny the essence of their message. Also, their demand that we suspend judgment of their actions, so often promoted as a spiritual necessity, means we are expected to tolerate the intolerable.

The interview was intended as the first of a series but we seemed to cover most of the ground in the first session and it became clear to me that Donald wasn't too keen for me to publish at all. I put this down to his sense of loyalty to Krishnamurti and the fear that it might in some way be used against the teachings. I have deferred publication for this reason but it is now over two years since Donald died and twenty-two since the death of Krishnamurti. I have discussed the article with a few other friends of Donald who have been involved in Krishnamurti Australia activities and include a letter from Carien McGuin which reinforced my view that it was time to put the interview on record.

The Transparent Mind is available from Gerald Reardon, K Books, PO Box 40, Mudgeeraba, Qld 4213. For overseas readers, there are a number of sources listed on the web.

Harding Meetings – usually every second month (next meeting probably mid-February 2009). I will circulate the proposed date. Anyone wishing to add their name to the list for notification of these meetings please send me an email or phone 02 9419 7394)

The Transparent Mind – Interview with Donald Ingram Smith – May 2000

This was planned as the first of a series of interviews with Donald Ingram Smith, author of the book The Transparent Mind, an account of his long association with Krishnamurti and the effect of that regular contact over a period of fifty years. A reminder that some of us knew Ingram as Donald so substitute Donald for Ingram if it helps.

The interviews were arranged when Ingram, a.k.a., Donald, agreed to respond to questions and issues that had arisen for me when I read his book. The plan was to have a number of sessions and record the essence of the exchanges and then share them with readers of the Newsletter in a continuous series over several months. However, the first interview turned out to be the last interview, an interesting reflection of Krishnamurti's oft repeated statement that "the first step is the last step".

The questions I asked Donald are about specific issues which struck me as I read his book for the second time.

'Alan' introduces question from me or a supplementary comment. Ingram's comments are prefaced by his name.

Alan: During the recent Krishnamurti weekend at Katoomba there was much talk about translation and transformation. It is a fact that most of us take what Krishnamurti said and translate it in terms of our existing knowledge and understanding to give ourselves a manageable version of what he is saying – maybe in the hope of rebuilding the self in the light of the teachings, whereas the transformation of which Krishnamurti is speaking is a very rare occurrence based on what he himself had to say about it at the end of his life. The book reinforced the emphasis in the Krishnamurti teachings that there is no way to this transformation, no method involved in the teachings. I find that hard to accept because there are certain actions indicated like: drop everything, let the past go, watch thought, etc., and I wondered whether this insistence on no method is an obstacle to coming to grips with what he is saying and contributing to the low success rate? 'No method' becomes Holy Writ and eliminates what I might consider helpful procedures.

Ingram: My feeling about that is, when you have a method you really know what you are going to do and that very knowledge will condition or corral or give a direction to that which is going to happen. In singing you can learn how to make the sounds this way and that way and you learn particularly in a school like NIDA here, nearly all the good actors I've talked to say they had to unlearn what they had already learned before they found out what they could do. What they could do not what the teacher says. So you learn what somebody else thinks is good for you, the right way of doing it - that might be right for them but I've got to unravel my own understanding. I've got to do the unravelling of what has made me up. So it seems to me that if you have a method, and the method has to be known from the past, so the past is going to dictate how you come to the future. I'm suggesting that the way is the end. So what you do is the end. Controls the end. Even if you are going to make toast - the way it is done determines what is going to happen. The method is the past telling the present what to do and so you are not going to find out what is actually happening but what you ought to be doing about what is happening. To me the method then is the killer of reality and not the means that brings you to reality.

Alan: This is the business of 'starting from the other side'?

Ingram: Take that one of kangaroo, the little new joey has to climb out of the womb and up the belly and through all the fur until it finds out where the pouch, climb in and then find the teat. The teat is there and it has to find it. That's a physiological reality but when we are talking about love and I don't know love because I haven't got it and I'm looking for it. How do I have a method to get it? If the method could be discovered we'd have all been in love a long time ago. There's no method. A method will only take you to an intellectually visualised end - not the end.

Alan: So what you are saying is there is no way of getting it?

Ingram: That's right, there's no way of me getting here.

Alan: Yes, but also there's no road to here?

Ingram: Yes, that's right, that'll do.

Alan: So, how do people listen to that sort of statement? Everything else involves a progression.....

Ingram: Because we live in time, we think we can improve now. How do you improve a forest, how do you improve the sky?

Alan: Someone listening to that might say 'Oh, that's all very well - the sky, the forest - but I've got a life and it's hell because...

Ingram: A life in the human hell...

Alan: And you tell me there is nothing I can do to resolve this situation?

Ingram: Yes there is something you can do - which is to see the false and let it go. But we don't do that - we try to find what is the better thing to do. We are not ready to see the limitation of what we do but only try to improve what we are already doing. We are missing the point all the way.

Alan: So, in answer to the question I've got to accept there's no procedure that's going to resolve it. There's nothing to resolve in fact....

Ingram: There is something to be resolved but you can't have a procedure whereby you are going to do it. There's only one way to the beach if I've made my mind up beforehand how I'm going to get there but, in fact, there are a million ways to the beach. And why would I want to go to the beach? What do I expect to get there that I haven't got here? We are all the time trying to improve what is. Life changes but not according to how I project my past record on the future. Because I'm never going to find out what is - I'm going to find out what I've put in to it to get there. I'm going to live in illusion for ever. The Indians call it maya.

Alan: What is it then that persuades the everyday mind that what is, is

Ingram: Not good enough?

Alan: No, It can easily persuade itself that 'what is' is not good enough. What is it that persuades it that 'what is' is good enough?

Ingram: When it's enjoyable, when the taste is nice, when I'm eating the ice cream that's it - fine. But if it burns me I instantly spit it out. So if I like it I'm going to encourage it and if I don't like it, if it's hurting or anger making or jealousy making I want to change it. But if it's a pleasant experience I don't want to change it. So, I'm only going to live half a life, that which I like. Which is the past telling me what I like.

Alan: I see that. But what follows from seeing that? Is it an acceptance of the total in whatever shape: good, bad and indifferent?

Ingram: I don't like the word acceptance. I can reject what you accept. It implies a person separate from what is being accepted. It is, so I'll be what is and watch it change rather than me change it. Me changing it will be only according to my projections. I'm not going to be what it is and it turns out to be a wondrous business, always. And even when it's painful the pain turns into miraculous things. I've actually experienced that once or twice...

Alan: You mentioned the pain thing in the book. The prospect of asking the dentist to deep drill with those old-style, low speed grinders which you describe amazed me. It's a very courageous thing to do but I also thought to myself is this an ego trip?

Ingram: Krishnamurti was in Seattle and I was there at the time and I'd had one or two interesting perceptions and word came that I had to have the gold taken out of the front teeth as part of the TV deal. At this time I'd been watching very carefully to find out why it is that we divide experience into what is pleasurable which I pursue and what is painful which I deny. And the human race throughout its history has always wanted the good, the true, the wonderful, the beautiful the blessed, etc., no hating, no drug-denying, no hurtfulness, no jealousy, no fear, anger, etc. But it's still here and we don't have too much of that but we have this in a-plenty. So I saw that by denying one and looking for the other which is what I was doing meant that I was only discovering half of life. And as soon as anything hurt a bit or was slightly stressful then I tried to cure it and if it is a major matter like an operation we try to block it out with drugs. In Krishnamurti the thing came up - being what is. If I wanted to get into television I would have to get the teeth done and anyway I didn't like them because when I smiled the gold shone forth. I knew I'd look better, etc. So, why not do it? And then I realised here's an opportunity to find out what actually happens when a thing might become painful. So I asked the dentist

whether he would do it without novocaine and he said no because he was afraid if I flinched and he slipped I'd sue. But when we got over that one and when it came I thought let's see what happens and went back to another thing that happened shortly before when someone said to me 'when, if you don't know something why don't you experiment with experience?'. Just see what happens. I thought this is a perfect opportunity, when the drill gets near to a nerve. So, I was prepared to pay for one whole session, I think it was about \$20 in those days which was going to let me find out whether you could experiment with experience and find out what happens and you are not going to be the one who's doing it.

Alan: You haven't got total control?

Ingram: I'd lost control. I can say stop! Instead of doing that so that he can do his job he novocaines you so that you don't feel it. But I didn't want anything to happen to me that I didn't feel - if I had to have something done I wanted to feel what happened. So, I just open up and relax while he went round and around getting the outside part of the tooth off and then I knew, when he came past a certain point -piiiiinggg! Eventually, this sensitive area became the focus of his attention. And then came a tremendous realisation that it was all in the head and another thing came through too, the resistance that arises is what increases the pain and that came in the opening story in the book when a person wakes up and finds themselves shackled they try to get rid of it and the more you aggravate it and the more you do the worse it gets. So I just listened to what was happening in my own body and I found that the anticipated thing did not happen. I started to become more awake and more aware and up came an interesting word. When somebody says 'beware!', be-ware not a-ware, be-ware of the dog, be-ware of the snakes - you suddenly become alive. And I found that in this I started to become alive and the pain never eventuated, it became quite easy. I asked him to do both teeth in the one session and he did. From that point on I was never really concerned about pain. It's said that some people can stand more pain than othersit's fear and the movement away from or wanting to do something about it.

We know that pain hurts.....we should look at the letter from the woman who managed her own birth, bent down and helped the child out, you've never read about a birth like this one, the ecstasy.....

You have to do it. The fear of what will happen - the fear that something you don't like will happen...the knowledge that the pain will get worse. And it does. The tooth-ache gets worse and worse, I've got to have something done about it and you might get something done about it but go through the thing first and find out before you get somebody else to stop the pain.

Alan: I would like to read this paragraph from page 135, you say:

"It is so much easier to repeat remembered truths (Krishnamurti's my own anyone's) than it is to do the arduous work of uncovering my present consciousness I have remained a follower meanwhile neglecting to observe with similar zeal and attention what was going on in me. In so doing I have overlooked some important factors in the teacher pupil relationship. For example, by trying to understand Krishnamurti's insights, I have missed the bare fact that in making his perceptions or my understanding of his perceptions into masks and wearing them over mine I could remain in hiding and survive. My misconception had been in viewing Krishnamurti primarily as the teacher and not as a mirror."

This really got to me because it struck me at the recent Krishnamurti gathering when we were exploring these issues, how many of us having seen the truth of what he's saying take off our own image system and quickly

Ingram: Or even not taking off your own but put the new one on top of it.

Alan: Exactly! Most of us would look upon Krishnamurti, after attending his talks or whatever and find the idea of him not being a teacher pretty hard to wear because he seems to adopt the teacher role, answers questions, etc., but then you make the point about his role as mirror in the quotation above. So the question "How do we see Krishnamurti as a mirror because that seems to be fundamental to understanding the teachings?"

Ingram: Krishnamurti claims that the only thing you have to unravel is yourself and not what he knows and what he says. Even if what I say about you right now, sitting there, is true you have to see it. Otherwise you have to defend it if you don't like it etc. So, in a sense to hear what the other person is saying, no matter who is saying it, if you treat him as a teacher - he knows and you've got to change your view to his. If you listen to any other person, in the same way, you are going to have your own reflection of what you see and what you hear. And if you put the other one on top of it you are not going to understand yourself.

He says, for example, "the observer is the observed" and I know that's not true so how do I find out whether it might be true, by thinking about it, listening to him again and again? That gets nowhere, I have to find out what my own reflection is. And the reflection is in me so when I start getting angry with you because you are attacking me the anger is in me so that is what I have to deal with not with what you are saying. What you are saying is not the issue. I have to find out what is happening in me so we are not interested in the action so much but in the actor and what is going on. The whole thing

changed then because I'm not going to take what he says and re-quote it.

You don't have to go far to find people quoting Krishnamurti or Christ or anybody you like. Take, for example, the Christian one which was pumped into me when I was pretty young "love thy neighbour as thy self". Well, most people don't love themselves half the time. They think of themselves as bits of wimps and all sorts of things. So, are you going to love the other person like you love yourself.....?

The real question came up - I am the enemy. That is the actual living truth. I know you are the one who hurt me and therefore you are my enemy. I'm the one who's feeling you're the enemy. It's in me. So I put it on you - what I am. So all Krishnamurti was saying is see what is happening in your self and be what is. But nobody wants to be what is. If it's hurting I don't want it. So, I'm going to reject it or step away from it or try and change it, get someone else who will change it or drug myself out of it. Or change my job or wife - I've got to change. But life will change, life does change but not according to me. So I go open now and suddenly it's all here. When a reaction comes I let it happen. It happens then it goes.

Alan: There are things that are reported to have happened in Krishnamurti's presence, heightened states of awareness, and paranormal events, etc. You report one in the book, which occurred at the Spencer and Barbara English home, when you were able to see through brick walls and things. My response to that is that it was undoubtedly a most unusual environment and I wonder whether that could have encouraged hallucinations, illusions or whether you really think there was an paranormal ability developed there and was it anything to do with Krishnamurti?

Ingram: I really have no answer. I don't know. We were sitting there talking and suddenly I could see through the walls and saw Barbara doing things there and I saw right outside, what was happening. It turned out that what I 'saw' was actually happening. I have no idea what it was. It was a bit like when I see something new, I don't know where it comes from. It is almost as though when I'm totally attentive somehow, when I'm not in action something new happens....

Alan: Well, we might have to leave it there. What I'm doing is expressing discomfort that arises. Let's move to the next query I noted down. You asked him about his nightly meetings with Koot Hoomi under the guidance of Leadbeater and I've read 'At The Feet of the Master' which is the record of those 'meetings'. I wondered what Krishnamurti made of that because you put the question to him. "Did you meet Koot Hoomi?" and he said yes. Krishnamurti then said "one day Koot Hoomi appeared in the doorway and I wanted to touch him, get closer...."

Ingram: Tactile.

Alan: ...tactile. Make physical contact with him. He went to do that and walked straight through the apparition and never saw him again in any circumstances. I read that as Krishnamurti seeing through his own projection. Was that your understanding of what he was saying?

Ingram: Yes. That is what he was conveying and what I took him to mean. Like if I hear a song in my head and I know where it comes from but it's in my head where it's going on it's not out there ... and I can say it's out there. And people hear voices. When you go to town you almost hear the words "I'll go to town today". Somehow or other it becomes verbal and then you act it out but it is in you before it is out there.

Alan: I've had voices saying things. And sometimes in words I would not have consciously chosen to express whatever it was.

Ingram: And these people who kill others they mostly have been told to do it, they hear voices.....

Alan: This leads nicely into the "Other" thing. You say on page 43 under the heading Paris, pride in nationality, etc.:
"Why not take a pause and see what we are doing? Is it possible to stop talking about what has to be changed, what has to be done? Can we observe what is happening in the outside world, without reacting or judging? Can the mind be quiet, perhaps to experience directly another dimension".

When you say another dimension are you talking about an 'actual' different dimension or understanding the present dimension in a broader way?

Ingram: I'm not talking about the other dimension I'm talking about being free of the dimension you have. Going with what you've got. Shitting what is in you rather than getting in new food. I'm talking about clearing what's there rather than what you have to do about the other. That's why I found fasting so important because it gives you a chance and after the second or third day you are not interested in food any more. The thing that you know you have to have disappears for keeps - it's gone. And after a little while it's wondrous without it. It doesn't mean you don't need food and you won't go back to it.

Alan: So, it's really freeing up what is rather than.....

Ingram: Freeing up what is, is the new. It's the gut that 's got all the muck in it and people have colonics and things to get rid of it. And finding the disease which was a dis-ease at the beginning, just a little..., becomes an accumulation which becomes hard to get rid of.

Alan: I feel encouraged to rush off to a health farm immediately. We were talking about 'other'...the other dimension..

Ingram: (Polite laughter) I don't think there is another dimension you see....

Alan: Wait, before you continue. Remember Krishnamurti's Notebook, in the journal entries he's constantly talking about 'The Other' as if it was some amazing energy field that was inaccessible to our everyday...

Ingram: And that's the other bank, everybody talks about the other bank.

Alan: He talks about 'the other' operating, as if he was in suspension.

Ingram: That will do. But the other can only operate when what is present is not operating. So 'this ' has to stop operating.

Alan: But what is 'this'?

Ingram: This is what I think about you. If I want to find out about you I'd better start watching you and stop thinking.

Alan: We talk about ' the other' but we also talk about 'this' with a great deal of respect as - what is - THIS!

Ingram: This is the other ...

Alan: OK but what on earth.....

Ingram: When you get to the other side, when you get to Darwin, you are still here. You never leave here, I don't mind where you go. Intellectually or spiritually or physiologically or any other way - when you get there you're here. You are never anywhere else but here.

Alan: This is it?

Ingram: This is it but what I hold about 'this is it', try and hold a breath for five minutes. So the thing that keeps you alive you let go. The 'other' comes into you without you doing it. If you can't let go 'this'...the 'other' is the same. The next breath will be the same as the last breath. Why do we think the future has the answer ..the future is the same as the past. Remember that quote we've talked about before, the benediction "As it was in the beginning is Now and ever shall be, etc.,"

Well, if it is now , why isn't it? So what's preventing it. The 'other' is already here but I'm preventing it by holding to what I know, my ideas , my money, whatever it is until I get so bored with it I give them away.

Why do we make time in order to solve problems, when you don't have time to do it you have to let it happen now. If I don't like you now, why would I like you in the future?

Alan: If you say "until I let go, the other can't be...."

Ingram: As long as I hold my breath no new can happen.

Alan: That's a different thing.

Ingram: The new is the other.

Alan: The other is not this, by definition.

Ingram: But other is a word ...I'm living in the atmosphere but I have to breathe in.

Alan: I call that, what you are describing, 'this'. You come along and say...

Ingram: But what's in you is the only thing that's keeping you alive, if it doesn't come in you die.

Alan: Alright

Ingram: The other is what you are not. The other is immense, the other is everything.

Alan: But now you are talking about the other as if it is the unknown.

Ingram: It is unknown, so is the known not known. The known is such an illusory small part ...

Alan: I agree but my problem, which I'm trying to get to the bottom of, is that much of what I read in the book seems to involve coming to grips with 'this'. And this seems to require..

Ingram: To be

Alan: OK to be, and to be seems to require..

Ingram: Why do you want to change it?

Alan: I'm not trying to change.....

Ingram: Where is the drive to change being, I have a reaction to it. The reactionary is me and that has to end. It's the ending of the ego we are talking about.

Alan: I'm having awful difficulty with other because it seems to be bringing in a concept about something that is not this.

Ingram: Well, look at the financial thing. I've only got the money I've got but there's heaps of it and most of us are trying to get our hands on it.

Alan: Alright. We might get a chance to tighten that up when we get to the unknown and darkness.

Alan: I now have a couple of questions about Krishnamurti himself. They are matters mentioned in the book and which arose from the misunderstanding about the establishment of the Krishnamurti Association in Australia.

On page 110 you ponder why Krishnamurti listened so readily to people and why he didn't go more deeply into information provided to him. He says in response to your question about the woman in Seattle, "*if she wants to go further, to probe more deeply, she'll come again*". You then say in the book, "*this is true innocence. Clearly it's a greater shame to suspect a friend than to be betrayed by him.*" And you then said "*such innocence is so necessary and so rare*".

Didn't Krishnamurti betray you in exactly that way, suspecting you, when he believed that nonsense from the chap in South Australia which led to the crisis in Krishnamurti Australia you describe in the book?

Ingram: I think he listened to gossip like anything.

Alan: Yes, but that's betraying you, swallowing all that - hook, line & sinker.

Ingram: No, he takes what people say as true. It's the basis of British justice originally that it has to be shown wrong before he's going to question it.

Alan: Well, I suppose this is just getting something off my chest but I felt he handled that whole affair very badly. The thing that really stuck in my craw was his inability to redress the situation created by his mistake once he'd discovered the truth. To put it back on you to sort out his mess was, it seemed to me, the classic double whammy.

Ingram: Yes. But, it's not a but either. I think the individual human being - when Krishnamurti says 'you are the world' - the fears I have about you and so on, everybody has them. Everybody has five fingers and five toes no matter what nationality; we've all got these things. Everybody has to tidy up their own thing, any food you take into your body, your body has to deal with it nobody else can. Any idea you take in nobody else can handle it.

I see Krishnamurti in this sense, his relationship with me in this regard, as absolutely OK. I think you either break through something or you break down. If you do it and you die, then you die. My mother used to say of Krishnaji, and she was a pretty awake woman, "I don't think he's really interested at all in personality". If it's going to be a real breakthrough you're looking for you've got to go through the death process. Some of the old doesn't survive.

If I'm free of cancer all together, I don't still have a bit up on my arm.

Alan: I don't want this to degenerate into a gossip column but your mother's comment is very perceptive because..

Ingram: It was true for me, right on! For me... I didn't care what happened.

Alan: No, but it raises the question of what is it to be fully human?

Ingram: Forget about being human. This is an illusion - you hear them saying "I'm only a human being".

Alan: They are using it as an excuse. But I'm back on my hobby horse again. If I read Krishnamurti, whether I've understood it or I'm just reading, your mother said he's not interested in personalities.....

Ingram: What survives?

Alan: Survives what?

Ingram: Anything, what goes on, what continues?

Alan: Awareness.

Ingram: But most people are not very aware, it's a very narrow thing, but do you want to increase awareness? And how do you increase awareness? By getting free of the nonsense and that's what we're talking about. Free of that and the other comes into being.

Alan: OK, free of the past, but if you followed that argument logically it doesn't matter what you do. And that might be true but I'm saying that my whole being reacts very negatively to the idea that whatever I do is fine just because that's what happens. I'm imposing value on activities.

Ingram: This is good, that is not good?

Alan: That's right.

Ingram: What do you think any Parliament in the world could do to help their people? They're all the time making laws and changing them, sending interest rates up and down, etc., trying to get something improved—for whom? for what? We go on trying to make something work that doesn't.

Alan: I know, but isn't there a response to this moment here. Where two people are in a room in what is a harmonious as opposed to inharmonious condition. I'm saying there is a fundamental harmony that I can attune myself to or not....

Ingram: No, you can't tune yourself..

Alan: Oh?

Ingram: This is the key. There is an affection here between us and that means we can talk about anything and that's the thing we're looking for but we've already got it.

Alan: Alright, we've got it but it means that I don't dash outside and grab an axe and come rushing back in and chop your head off. So....

Ingram: Because there is affection here we can be completely open to each other at any level but you can't be completely open if you don't like it or if you are frightened of it. Then you are going to protect yourself. Where there is love there is no protection.

Alan: Alright, that's very good. Where there's love there's no protection.

Ingram: What would you protect?

Alan: Then what was Krishnamurti protecting by not tidying the mess up himself?

Ingram: He wasn't protecting anything. He wouldn't have called that a mess. That was a miss-take that was gone and is past. Don't try and correct the past. If you do you are going to create a false future.

Alan: Maybe this is getting too technical now but responsibility. Isn't it a question of responsibility? How do I respond? This is how I would respond. Here is my friend Ingram. He's come all the way from Australia. I've stuffed up completely by listening to that clown in Adelaide.

Ingram: But he wouldn't have thought that...

Alan: That's what I'm saying. I don't understand. I just don't understand why he couldn't have said "right, got it wrong, I'll fix it" Anyway, that's history and I know it's a problem for me not you.

Ingram: But I don't think you can correct the past.

Alan: Perhaps not.... But I'm not correcting the past I'm removing a misunderstanding in the present.

Ingram: No you're not. You can't remove a misunderstanding in me.

Alan: If Krishnamurti had written to all those people he'd written to telling them you were a villain and said "sorry, got it wrong chaps" they would have had the facts and no longer been under the illusion that you were as mad as a hatter.

Ingram: That would still make him the authority

Alan: No, I think quite the reverse. He would have shown himself to be fallible and that's probably what my basic argument is.

Ingram: Ah! By the way that is the thing. Human beings believe, more or less like you've been saying that if you do something you'll pay for it and if it's wrong you correct it. But, if it's true why is it not possible for me to let the past go and the future go and start coming into this. If I'm going to correct the past then I'm going to make a future. No matter what I do. If I'm going to correct what I've done wrong or whatever. All actions of parliaments are about correcting the laws that have previously gone wrong, more of the same to infinity. So, if I'm free of the past, if I don't hate you any more it's gone. How do I correct it? If the past has ended, if the pain has gone then what's the point of having a memoir of that to correct the future? This is the whole misunderstanding of humanity. It lies in this one single pin-point. I cannot correct the past. I can start being intelligent now. That was my mother's point too, what she said about him. if I broke your leg yesterday there's no point of saying I'm sorry. This mad thing about the Aboriginals now - what the hell good is it going to do, nothing - it's going to make the resistance stronger. We are here now...

Alan: Alright. I'll dwell on that. Here is a question that is important to me. There are endless references to Krishnamurti's "the observer is the observed" I pulled it out eighteen times in reading your book.

Ingram: It's the story of everything. That's why there is no other - we are living in the other, we are in it.

Alan: But that was my point earlier, which I didn't communicate very well. Once the separation's gone....

Ingram: You've got to let it go immediately, you've got to let the breath go out of you, the breath is life.

Alan: I've always made the assumption, and I'm questioning this now, that the Harding experiments reveal that to be the case, that the observer is the observed.

Ingram: Yes.

Alan: That is the fundamental contribution that Douglas has made to this, revealing the accessibility..

Ingram: But the trick is that it becomes an idea about a reality.....

Alan: Yes. Forget about the words and look at what is revealed when that happens?...You were saying, when I interrupted, that the trick is not to turn the observer is the observed into an idea.

Ingram: Yes, that's it

Alan: It's only true as long as 'that's it'?

Ingram: Yes, then you remember it and it's back to knowledge about it.

Alan: And that brings us back to my difficulties with the 'other'. Once it prevails or when it is deeply apprehended or whatever words we are going to use the separation between this and other also disappears.

Ingram: This is the other. That beautiful metaphor "crossing to the other bank" the other bank is here. So why not start on the other bank because the other bank is this one. It's the same world you live in no matter what you think about it.

Alan: You were pulling my leg about Andrew (Cohen) this morning, but the one thing that got to me during the Rishikesh retreat was the deep realisation of that. I remember going up the steps talking to a Dutch man and we were talking about 'starting from the other side' when it hit me just how important it is to the resolution of any difficulty we might have with issues like the observer is the observed, problem or no- problem, etc.

Ingram: If you are looking for happiness, by the way, it's the other side you want so that's an idea. Then you try to get to what you're idea of it is. It's illusory the way it goes on. My big one. The idea is that I have to give what I want to receive - if you haven't got it you can't give it. But hear this, if I've got anger in me then I'm not going to meet the anger in you or anybody else because mine is going to keep coming out. So what I am I get back. What I want from you is affection, your understanding, I want you to hear what I'm saying even if you have another viewpoint but I want much more than that I want your agreement and, behind it all, I want you to love me - as I am. A child wants to be loved as it is. So, I want that from you. Do I give it to you? Do I listen to you with love and affection? Until I give to you what I want to receive, I can't receive it either because I haven't got it. If you speak to me in another language I haven't got it either. This came very much when the Queen and Duke were here on an earlier visit. We followed them for six weeks and everywhere she went they gave her a present which was better than anyone else in the town had ever been given. You don't give the Queen your old shirts. The Christian thing came up - to him that hath shall be given and from him that hath not, even that shall be taken away. The Queen who doesn't need it got it and the ones who need it didn't. This is the way humanity works. Logically, intellectually, anyway - it doesn't make any sense at all yet it is what we do.

Dear Alan,
To publish your interview with Donald-san?: yes please.

Your dialogue wakens many more things in me again, and I'm horrified at the limitations I put on him, or manifested in his physical company. I'm also just delighted to "hear" him again as you said; and grateful (I don't think) to see those limitations through your talk with him.

He did "become" Krishnamurti, it seems to me: in his very own special unique way – not just a copycat, verbalizing version. Everything he says here is about the indefinable infinite ????, God, if you like.

And he describes exactly what we do (if I may quote the Don): "love thy neighbour as thyself -- well most people don't ...half the time. They think of themselves as ...wimps and all sorts of things. So are you going to love the other person like you love yourself...-- The real question came up:-- (with John Scott at Springbrook one time, were you there Alan?) I am the enemy. That is the actual living truth. I know that you are the one who hurt me and therefore you are my enemy. It's in me. So I put it on you – what I am. " (This is exactly the 'normal' human relationship that Jean Paul Sartre describes.)

And then he can't go past the indefinable Present, the Here – Now – All – Together: "When you get to the other side, when you get to Darwin (how many times didn't I hear this?) you are still here. You never leave here, I don't mind where you go. Intellectually, spiritually, or physiologically, or any other way – when you get there you are here. You are never any where else but here."

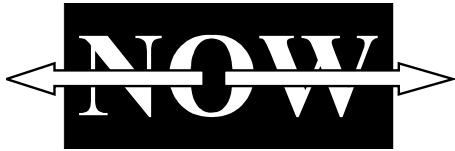
And the essence of the misunderstanding with Krishnamurti about the setting up of an Australian foundation...I learned from Don that whatever he or K had done which resulted in that action was actually nothing to do with either one of them...it was simply something that happened...there was no one to blame and therefore no one to forgive...which is very visible in hindsight. The fact that Don was sick for six months digesting the "who is it that hurts", had nothing to do with the actual result that we don't actually have a K Australia *Foundation*. Don managed physical pain (the teeth) for his media work (presentation, evangelizing); and when K denied him he learned to manage psychological pain, so that Donald was much truer to K's insight in 1929 that organization is the work of the devil (a joke K used to tell apparently), than K was himself. Don was always on about having a group (that is, organization) without having an "organization"...he always said to me that the K Australia committee was only a law enforcement because there was a group bank account...that there *was* no K Australia, really, just people who were interested in K and what he said, meeting together.

The Cosmic Joker moves in strange ways, and we pawns (or partners in the year of co-creation) move and shake and cry and delight in her perpetual motion, I reckon.

Alan thankyou for sharing this with me, for bringing "my departed" Donald" back to "me" so clearly. Yes, I can just hear him in his urgent yet calm, interrupting way of talking with you, hardly allowing you a question. What more can I say? You must be the only one to have recorded Don speaking spontaneously...every time I tried, he had to prepare which story he was going to "tape" for me!!!

In the love that lives us, Carien.

Carien McGuin



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Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. Second Tuesday 6.15pm - *Healing & Well-being* - Fourth Tuesday 6pm - *State of the World*

Blavatsky Lodge of The Theosophical Society Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at – www.TSsydney.org.au Email: contact@TSsydney.org.au

Mountain Heart Retreat – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

LookforYourself (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme. See upcoming dates at top of page 1.

Krishnamurti DVD Screenings followed by Dialogue – Every Thursday 7.15pm at Blavatsky Lodge, address above.

Melbourne. 1st Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Bldg. 253 Flinders Lane, Joan Deerson (03) 93862237

Andrew Cohen Discussion groups – Sydney 1st Tuesday in the month-3rd Tuesday in the month - Andrew Cohen teachings. Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758

Eckhart Tolle Group – Enquiries: Marion Northcott 9967 8067