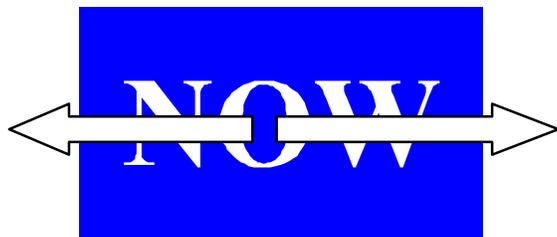


Issue 182—June 2015

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Next Greville Street Meeting – Sunday 26 July

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This month is largely to do with Krishnamurti and commentary on his teaching, contributions from two people, Trisha English and myself. We have both been impressed and influenced by the teaching but we are also interested in what can be regarded as the shadow side of Krishnamurti's life, the aspects of his career that seem to be in direct contradiction to what he says in his many talks and in his apparent lack of empathy in personal relationships. It is likely that this issue will not be of much interest to those of you who have not been involved with Krishnamurti but possibly of great interest to those of you who have.

A Jewel on a Silver Platter: Remembering Krishnamurti – Trisha English

There is a particularly humorous and ironic aside in Professor Krishna's book "*A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*" and it occurs when the dying Krishnamurti returns to Ojai, from India, for the last time. He says to Erna Lilliefelt, "I didn't want to die in India because I don't want to come back as an Indian". Even though said in jest, I totally sympathize with his sentiments. This book is such a contradictory mess of inaccuracies, special pleading, and confused understandings, that it might very well stand alone in persuading someone – anyone – of the disadvantages of being born into the so-called spiritual climate of India. I am loathe to call it a deliberately deceptive book because I am not sure to what degree Krishnamurti himself is not responsible for this impression.

I have been reading and studying Krishnamurti's teaching for well on fifty years and I have some personal acquaintance with the tensions and fragmentation of views which have plagued the Krishnamurti Foundation as well as the Theosophical Society. What I do know, is that the serious researcher needs to be vigilant and alert, because it is so easy to unwittingly take sides, in any matter, and thus become involved in the claims and counter-claims about this and that. As it was in the beginning, so it is now. Krishnamurti had a good idea of what would happen after his death, and he went to great pains on his deathbed to inform those present, and those who would come after, not to rely on anyone claiming to be a disciple, an interpreter, or worse, someone claiming "to know" what the teachings are all about. His eternal refrain, was that if you want to know about the teachings, then go to the teachings directly and not some spruiker. Don't rely on anyone to tell you what is true. Find out for yourself.

And from my limited understanding, what Krishnamurti did *not mean* is that we should join the Theosophical Society, or swallow all the metaphysical mumbo jumbo on offer, including beliefs about Masters and invisible beings guiding the destiny of mankind, and other similar claims. After all, these are merely beliefs put together by thought. According to Krishnamurti, if you are dominated by beliefs, you are not free, you are caught in conditioning.

So, it was rather surprising to discover that the author presents the life and teachings of Krishnamurti through the prism of Theosophy. It was even more astonishing to see his bland acceptance of Ravi Ravindra's accolades, among them the claim that, "In my judgment Krishna is the best living expositor of Krishnamurti's teachings". Similar adulation is furnished by Tim Boyd, the current International President of the Theosophical Society, and successor to Radha Burnier. At least Boyd does us a great service by reminding readers that Prof. Krishna is a long time member of the Theosophical Society. It helps us to understand, even if we do not accept Prof. Krishna's book of remembrances.

Krishnamurti may or may not have known about his membership. Most probably he did, for in spite of all the hot air and speculation, Krishnamurti kept in close contact with his friends and associates from his Theosophical days, and some of them worked for him. The late Radha Burnier for example, was not only related to Prof. Krishna, but served for many years until her death as the International President of the Theosophical Society and a Trustee of the Krishnamurti Foundation.

In this book- *Jewel on a Silver Platter* - there is a curious exchange between Burnier and Krishnamurti, in which he asks her if she believed in the Masters in the same way and with the same intensity as Annie Besant, that is, that she is willing to lay down her life for them: and when she affirms that such is the case, he clasps her hands in delight and exclaims - "Good!"

In a similar incident, Professor Krishna recites the case of Mahesh Saxena, who asked Krishnamurti if he denied the Masters. Krishnamurti replied strongly: "I have never denied the Masters". Well, if this doesn't get your attention, nothing will.

All these years, my deteriorating brain was almost certain that Krishnamurti had left all the spooks and metaphysical stuff behind. Many hundreds of books and tapes appear to bear testimony to Krishnamurti's views about the Masters and Theosophy and the verdict seemed to be that it was all nonsense. However, when I went over some of the research recently, I saw that the evidence is conflicting. Krishnamurti sometimes say "yes", sometimes says 'no', and sometimes says "maybe". We could dismiss the whole thing as irrelevant, except that Krishnamurti's claim to be the vehicle of the World Teacher, is actually premised on Theosophical belief, or if you

prefer, his version of it. If you deny this to be so, then you have to handle some pretty uncomfortable questions. If he is *not* the World Teacher – as he believed – then the Masters, *the process*, his revelations and insights – which produced the teachings – together with some claims that a supernatural consciousness invaded his body from time to time, can be totally disregarded. However, without all these “beliefs” understructuring his teaching, would it have had the same relevance and urgency, that clearly it had during his lifetime? In what way would it then be different from the claims of all the other gurus that preach enlightenment and liberation?

Consider this statement of Professor Krishna: “We are all fortunate to have had such a person amidst us. It does not matter whether we look on him as a Theosophist or not, whether he left the Theosophical Society or not. These are all trivial thoughts. A man like that does not belong to anybody, neither to the Krishnamurti Foundation, nor the Theosophical Society. He does not belong to India or any other country. He belongs to the whole world!” It was at this point that I began to wonder just who Professor Krishna wanted to impress with this book. He claims to have written it for posterity, to give people who did not know Krishnamurti personally, a sense of the presence of the man and the flavour of his message – or words to that effect. As it happens, the flavour of this book is decidedly Theosophical and for some reason it tastes like poison. Perhaps I have been wrong in thinking that Krishnamurti claimed that his mission in life was to “set us unconditionally free”. And reading again his own statement of mission in Mary Lutyen’s second volume of his biography, I see that it has nothing whatever to do with any belief system whatsoever. He concludes with “*Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.*” Just the same, I don’t know if Krishnamurti would have been too perturbed by this book. He said for years that the Theosophists were going the wrong way. This is a fact, and it doesn’t matter what other people say or think; a fact remains a fact. (*Unless*, of course, you happen to be Krishnamurti, and therein lies the danger. You see, you can never be sure that what Krishnamurti says is what Krishnamurti means, even when he assures us that what he says is true). He often said that it was not his desire to confuse us, but to get us to stand on our own two feet. You may think you understand Krishnamurti, but consider this alleged retort to

someone who asked about reincarnation (p.124) He said: “*Reincarnation is a fact but it is not the Truth*”. Forgive me, but is that a “yes” or a “no”, or a “maybe” ? Or is he hinting that only people, like himself, who have stepped out of the stream of consciousness really know anything first hand about reincarnation as an actuality and not a belief?

Upon reading this reference to reincarnation, I immediately recalled something else Krishnamurti said when talking about Truth. He said: “*it can come to you; but you cannot go to it*”. Is this another way of saying that, “where *you* are, the *other* is not”? or does it mean something else?

If Krishnamurti means that Truth, or that source of Energy in the Universe which pervades everything, cannot possibly be known by us because we are so small, limited and inconsequential in the great scheme of things, then I have a glimpse, however inadequate, of what he is pointing to.

However, if Krishnamurti is speaking as a kind of closet Theosophist, or some supersensible being - a kind of god-man – or god-made man - different from the rest of us, then I question his truthfulness because all through his life, he denied this. Or did he? Indeed, I wonder if I can trust anyone to tell me anything reliable about this man Krishnamurti which is **not** based upon belief, supposition, and remembrances of things past. What I can say for myself is that I am in communion with Achyut Patwadhan, one of the people who are interviewed by Prof. Krishna, when he says: “*So the words are capable of creating an illusion of understanding where there is none. It is much better to start with ‘I have no understanding’*”. Amen to that. Whether Prof Krishna finds these concerns about Krishnamurti and his connection with the theosophists trivial, may well be framed by the fact that he is himself, a theosophist. Consider what Krishnamurti said in 1949 at a public meeting in Rajghat referring to the Theosophists and the Theosophical Society. “You may come together as a Society, and you may ask me if you and I meet. I say we do not. You can make us “meet”, you can twist anything to suit your convenience. You can pretend that white is black, but a mind that is not straight, that is incapable of direct perception of things as they are, merely thinks in terms of vested interest, whether in belief, in property, or so-called spiritual status. I am not saying you should leave your Society. I am not at all

concerned whether you leave it or don't leave it; but if you think you are truth seekers, and have come together to find reality, I am afraid you are going about it very wrongly”.

Professor Krishna's interviews in Part 1 of this book are mainly with people who were connected in some way with the Theosophical Society in India, and this is only relevant in that it demonstrates the power of conditioning to structure what we see and hear. From a different perspective, it is interesting to behold the Indian mind at work. In fact it is rather fascinating to see how the Indians handle contradiction and change, especially in relation to their guru. (I beg your pardon, I should have said, the guru you have when you are not having a guru).

The only interview outside the Indian mind, so to speak, is conducted with Mark Lee, who was a teacher in Krishnamurti's Rishi Valley School, before marrying an Indian and settling in the USA. He served as Executive Director of the Krishnamurti Foundation for 20 years.

Among Lee's many recollections of his time with Krishnamurti is his assertion that the rift that occurred between David Bohm and Krishnamurti was due to tensions in the Foundation. He claims that it was the Foundation, under the influence of Mary Zimbalist, which caused the rift to occur. My understanding is quite different, but I wasn't there and I don't know. I suggest however, that people who are interested might like to check their facts, against Bohm's own recollections.

Lee also claims that it was Mary Zimbalist who objected to some of the Bohm and Krishnamurti dialogues being published. He claims that she influenced Mary Lutyens, but anyone who knew Mary Lutyens, and I knew her only through correspondence, will tell you that she wasn't a lady for turning. In fact it was Mary Lutyens, then head of publications, who thought Bohm was overshadowing Krishnamurti in this particular series of taped dialogues. Maybe someone needs to check these allegations against the minutes of the International Publication Committee if they are interested. (These dialogues are now available through the Krishnamurti Foundation of America).

And as for the claim that there was consternation in the Foundations because Krishnamurti was going to establish an apex committee, with an *uber* apex committee

over the top of it, headed by Scott Forbes, which somehow or other would keep an eye on the work of all the Foundations seems merely delusional, even if some people believed it at the time. Look at the facts. Not even Krishnamurti could keep the peace between the different personalities of the Foundation, and nominating someone else to do it seems improbable to say the least. Maybe someone should take a short cut and ask Scott Forbes about this; after all, he was supposed to be going to head the thing up.

Indeed some of these allegations and many more, can be checked against Mary Zimbalist's memoirs of her time with K, published on the net by Scott Forbes under the title, "In the Presence of Krishnamurti: the Memoirs of Mary Zimbalist" and also "Mary's Unfinished Book". Some will claim that all this is trivial. And they may well be right. Krishnamurti said you cannot come to Truth through the intellect or anything else. So, why do we try?

One of the most valuable chapters in Krishna's book, as far as I am concerned, is Chapter 3 entitled, *A Dialogue Between Krishnamurti And Three Scientists* recorded on the 28th August, 1977 in Brockwood. The three scientists were: - Asit Chandmal (computer scientist) Professor Krishna, and Professor David Bohm. The book is worth buying just to read this dialogue. It is not included in the Krishnamurti Text Collection, nor is it available on the official website of the Krishnamurti Foundation, but it may become available in the future. Rather than paraphrase the material in this dialogue, I appeal to everyone interested in Krishnamurti's work to read it. It clearly demonstrates the limits of thought and how we are all tethered within a conditioned field of consciousness – even if we can't see it, or will not admit it.

Nowhere is this more clearly seen, than in the interviews conducted by Prof. Krishna where he returns over and over again to the question of Krishnamurti's break with Rajagopal, and his long affair with Rosalind, Rajagopal's wife. As far as I can make out, the Western mind has long got over Krishnamurti's affair, but clearly it has left an indelible mark on the Indian mind. Which is not to suggest that the Western mind is different from the Indian mind, because in actuality they are the same. Only the *expression* of conditioning differs.

Clearly some people were uneasy about the question, and some more forthright. Nowhere though, is the topic of sex better handled than in Krishnamurti's alleged retort to a man in Varanasi who said, "Sir, sex is the greatest sin". Krishnamurti replied, "Why do you say so Sir? Is it not just a natural thing? If you want to sleep with someone, do so, and if you do not, then do not. Why make such a big song and dance about it?" Could I suggest, that the man who was making the song and dance about it was not interested in sin, or in love either. He seems to be asking for the guru's reassurance because he felt insecure about it. If the fellow was really in love, in the deepest sense of the word, he wouldn't ask the question, he would just get on with it. Either way, as long as he was prepared to rely upon the guru as his source of authority he was going to be riddled with guilt. Perhaps you may have noticed that guilt and gurus go together. Professor Krishna handles it, as many Indians do, in an earlier section of the book, by calling Krishnamurti a *jivanmukta*, a liberated soul. Just how it is possible for an unenlightened person to recognize a *jivanmukta*, a liberated soul, is not clear. Krishnamurti would probably say that it is impossible for *anyone* to identify a liberated soul, unless he had achieved liberation himself, in which case he wouldn't say! Krishnamurti was very fond of quoting Lao Tzu: "Those who say don't know; and those who know, don't say". Be that as it may, what we can say with reasonable confidence, is that all through his life, Krishnamurti developed "not saying" into an art form. Actually, if the mind is not burdened by images and *concepts*, then it is really not necessary to say anything. There are many occasions when Krishnamurti lets the silence speak for him.

The second part of Krishna's book is somewhat fragmented, being devoted to questions and topics that Krishnamurti had already dealt with. Krishna does a reasonable job in paraphrasing him, but like all imitators, sooner or later he gets it wrong and when he does it becomes horribly self-evident, as in Krishna's discussion of modern education. Under the sub-heading "The Present Vision of Education", Prof. Krishna asks: "What kind of human being are we aiming to produce".

With the deepest respect, I would like to point out to readers that this is a wrong question. Education which aims to "*produce*" a particular kind of human being is not education at all. It is indoctrination, and should be cast into the darkness along with

propaganda. Factories *produce* things - cardboard boxes, robots, sausages and so forth, but education if it is to be a worthwhile process is generally based upon an understanding of the nature of the child, how children learn and what skills they may need to acquire in order to function in society without being overwhelmed by the conditioning of that society. It seeks always, to nourish life-long learning not just in the students but in the teachers as well.

Which leads me to comment on the section of the book entitled “A Brief Summary of Krishnamurti’s Teaching” . It is exactly eight pages long. Frankly, I wouldn’t be game to attempt such a summary and I wondered what purpose Prof. Krishna’s summary might serve. Somehow, it was like the primers that kids buy today to pass examinations. They just want to swallow the information - whatever it is – and regurgitate it at an appropriate time and place, so that they can get the piece of paper at the end. It goes without saying that this is not a process which confers understanding and intelligence and if we have any claims to being responsible people we should stop contributing to the mental laziness that it fosters.

I don’t know what kind of education goes on in India. I suspect it is riddled with the same stresses and strains that are evident in other countries. Education has become a commodity, a global commodity in fact, which can be bought and sold in the market place. If it is a lousy ‘commodity’, we shouldn’t protest too loudly , after all, we created it!

Prof. Krishna also gives us a shopping list of the many challenges and catastrophes threatening human beings in our modern society, but like all shopping lists it doesn’t really stir the blood, and many of the pieces included in Part 11 are better suited to some New Age book, where spirituality and catastrophe go hand in hand to convince readers of the importance and relevance of the propaganda therein expounded. In conclusion, I must caution readers against some of the views in this book. Remember what the Buddha said: “With your thoughts you make the world”. Whatever you do, don’t fall for Professor Krishna’s view of the world, or his views about Krishnamurti, or the teachings. And while I’m about it, don’t fall for anything I might tell you either. Do the work for yourself.

Finally, with the greatest affection, I would like to caution those of you planning an academic career in a western University. Please don't go to your Vice Chancellor, as Prof. Krishna did, and ask for a few years leave because your guru needs you! Well, not unless you want to be fired on the spot. (I just loved this story incidentally. It was better than all the Krishnamurti jokes cited in a separate chapter). And while I'm about it, it might be a good idea if you are Indian and heading West, to jettison some of the idealistic nonsense in this book about scientists and the purity of their motives. There are some scientists today, who tend to see themselves as the priests of the present age, but their beliefs are every bit as lethal as any other brand of beliefs. Let's face it, there is nothing so tiresome as a person who believes his own propaganda! Of course, if you really get stuck, you can always declare yourself a Jivanmukta, an enlightened being, or better still, get someone else to do it for you! Perhaps if you keep at it long enough, you might impress somebody, somewhere, if that is your aim. Unfortunately, I don't think you will be successful, and I cannot say with any confidence that this book – *A Jewel on a Silver Platter*- will help the seekers of the future to come upon an understanding of themselves or Krishnamurti. Nevertheless, if this book invites doubt and negation, well and good. Krishnamurti promoted both - and in spades. Indeed there are times when one feels that he was deliberately ambiguous in order to test the quality of our listening. *Deep Listening* was so important to him that there were occasions when he claimed it was one of the major contributing factors in bringing about the mutation in the brain of which he sometimes spoke. On his deathbed however, he claimed that he had failed. No one – other than he – had mutated. In other words, everyone had missed that breathless moment of clarity in which love and joy abide, and where the content of consciousness is finished.

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A Response to the Review from Alan Mann

Hello Trisha, Very good commentary on the book, I feel I have now read it, and an excellent analysis of the uncertainties surrounding Krishnamurti and his teachings. It reflects my own experience as a long-time listener to his talks. I came upon him as the

result of a dream and I was deeply influenced by his apparent rigor and clarity. Later, as I stumbled on some of the contradictions you identify I began to have my doubts. I am regarded as something of a heretic by the Krishnamurti folk. I was on the Australian Krishnamurti committee for some time and resigned twice. The first time when Krishnamurti anathematized Donald for no good reason, for quite the wrong reason in fact, and compounded his mistake by refusing to clear Donald's name. The Bohm affair is a clear case of jealousy. Indeed Bohm did overshadow Krishnamurti and the one thing I value most about my Krishnamurti life was that it led me to Bohm. Donald told me he met David Bohm on one occasion, I think at Brockwood, as Bohm was coming downstairs from a meeting with Krishnamurti. he looked ashen. Donald asked him what was wrong. Bohm said "he just told me that I was only a scientist". So much for relationship which was a major plank in Krishnamurti's platform. Thanks for sending the chapter covering the *Dialogue Between Krishnamurti And Three Scientists* recorded on the 28th August, 1977 in Brockwood.

Krishnamurti said some remarkably true and beautiful things which I claim to have verified in my own experience but he seems to have been almost schizophrenic. I feel that the price he paid for his flashes of clarity was a dumb opacity in his personal dealings, and an inability to see his own blindspots. You pointed out that "Actually, if the mind is not burdened by images and *concepts*, then it is really not necessary to say anything. There are many occasions when Krishnamurti lets the silence speak for him."

Yes, and thereby allowing his listeners to fill the apparent gaps with their multiple misinterpretations.

And you conclude, "On his deathbed however, he claimed that he had failed. No one – other than he – had mutated. In other words, everyone had missed that breathless moment of clarity in which love and joy abide, and where the content of consciousness is finished".

I think that final claim is a sad confirmation of a basic un-connectedness. I'd certainly like to put it in the NOWletter and will assume that is OK unless you say otherwise. Alan

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Dialogue Between Krishnamurti and Three Scientists—Alan Mann

The only part of the book I have read so far is a chapter entitled Dialogue Between Krishnamurti And Three Scientists. It is introduced by the author as an example of the way Krishnamurti conducted dialogues for exploring fundamental questions of life. This dialogue was held in the Krishnamurti School at Brockwood Park, Bramdean, Hampshire, U.K., on 28 August 1977 between J. Krishnamurti and three scientists: David Bohm, Asit Chandmal and Padmanabhan Krishna (the author). Professor Bohm was a Professor of Theoretical Physics at Birkbeck College in London and Asit Chandmal was a computer scientist from the US, both of whom were greatly interested in this inquiry. The author, Professor Krishna, was then a Professor of Physics at the Banaras Hindu University in India.

It opens in the familiar way with Krishnamurti asking " Who is going to start?"

Professor Krishna then defines the question for the day as follows:

Well, after your talk yesterday, we were discussing amongst ourselves, this question of the need for a tremendous clarity of perception, which is what would cause a dissolution of the ego without any effort on our part; because we understand that any kind of voluntary effort on our part, only goes to strengthen the ego. At the same time, it's also true that it is the ego that interferes with the perception and it is because of our attachments and identifications that we have a partial, fragmentary view of things which prevents that depth of perception. So, it seemed to us that this made a kind of vicious circle in which one is caught, that you need to have a deep perception in order that the ego should dissolve; and the fact that the ego is present, prevents that perception. Where does this circle break? Is the question clear, Sir?

The dialogue proceeds from that point and there is, in its early stages, the expectation of some form of resolution; a means of resolving the dilemma of how thought can come upon that which is uncontaminated by thought. The dialogue continues with the three scientists trying to come to grips with the perceptive clarity Krishnamurti is saying is necessary.

Krishnamurti seems to be insisting that scientists are not listening and by means of constant interruptions and cutting them off as they tried to explain their difficulties provides us with a wonderful example of what 'not listening' is really all about. I was surprised that David Bohm remained so silent throughout the dialogue, I felt it badly needed his guiding hand.

Professor Krishna, tried desperately to introduce some order into the exchanges but his respect for Krishnamurti seemed to prevent him from being as forceful as the situation required.

The only explanation I can come up with is that Krishnamurti was so deeply entrenched in his particular perspective that he was completely unable to make any concessions to his listeners' point of view or allowance for their difficulty in seeing the world as he saw it.

I thought his comments on time were very interesting and maybe he is simply trying to get us to apprehend our world free of what he is calling 'time'. There was no attempt to define 'time'. In the case they were discussing, there was only the injunction to be free and it. So what did he mean by time?

I think the standard explanation of time is that it is the conceptual context in which we place ourselves. The past, present and future are apprehended as some sort of is spatial continuum. Is he asking us to drop that and work from a time-free openness? I think he is but if I am correct about that he is an appalling teacher because he doesn't spell out that that is what he wants his listeners to do. Maybe there was an earlier dialogue in which this was made clear but it doesn't sound like it from reading the script.

I have mentioned that in past NOWletters that Alan Rowlands who knew both Krishnamurti and Douglas Harding told us that he had tried to interest Krishnamurti in the Harding experiments by way of providing means of breaking the deadlock. That is, how is it possible for the ego to reach that which cannot be got at by ego activity. Krishnamurti, as you can imagine, immediately brushed aside the notion that Harding had anything to contribute. Alan then tackled Bohm who thought for a moment and then said "that's the place from where you watch thought" or something very much like

it. In other words, Bohm listened and saw what was to be seen, Krishnamurti couldn't listen, ironically, blocked by his own egoic formula of 'no-method'.

There was a very useful outcome in reading the exchange as it provided the source of 'you want to go North while insisting of facing South', another irony in view of Alan Rowlands brave attempt to show him one approach that offers a solution. I remain open to the strong possibility that I am missing whatever it is that Krishnamurti wants me to join him in but if it is what I think it might be it would be a loving openness, with exasperation replaced by helpful guidance.

For some reason a verse from the Bhagavad Gita kept popping into my head as I struggled with their problem.

As is the use of a well of water
where water everywhere overflows
Such is the use of all the Vedas
To the seer of the Supreme.

I thought that if Krishnamurti was such a one, a seer of the Supreme, then he could have been so immersed in it that he just couldn't see how it might be impossible for ordinary mortals, even gifted scientists, to join him there.

Alan Mann

The book is available at \$19.80 as a paperback from Lulu Publishing at :
<http://www.lulu.com/us/en/shop/padmanabhan-krishna/a-jewel-on-a-silver-platter/paperback/product-22035916.html>

There is an ebook option for \$9.99 at:
<http://www.lulu.com/shop/search.ep?keyWords=Jiddu%20Krishnamurti>

Amazon lists the book at \$33 Paperback, \$46 Hardcover.

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Final comment from Trisha English

Dear Alan, I fell about laughing when I read your notes on the dialogue with three scientists. You hit the nail on the head. This is vintage Krishnamurti. First of all Krishnamurti opens a question. Next, Krishnamurti tells everyone they are missing the point. Everyone is living within the field of thought. Every time he mentions "time" substitute the word "thought" and then you've got it. Thought creates ego, ego restricts insight etc. Always Krishnamurti uses himself as the ultimate "measure". He seems to say: I am the only one who has stepped out of consciousness, therefore you are caught in time (thought), but I am not. I am outside of time. I have mutated. You have partial insight because of your conditioning. (I have never been conditioned - therefore I am outside of time, thought, conditioning).

I also noted how quiet Bohm was. You see he has debated (discussed, dialogued) with Krishnamurti about this before. He knows the game. He restricts himself to logical reasoning. (However, Krishnamurti responds by stressing that logic is thought, thought is in the field, therefore while anything is in the field it is partial, not whole.) The scientist is **always** in the field. Therefore his insights are imperfect, lack clarity and so forth. Only the mutated being is outside the field and is therefore capable of responding "wholly, sanely and with complete clarity". This kind of insight from the position of non-self (no thought) is the whole insight, the insight that brings about complete clarity. Deep listening which -is without thought - brings about this total insight. It always amazes me how Krishnamurti can talk about "love". Everyone else is a sentimental fool, a victim of delusion and attachment. Only Krishnamurti knows the love "outside of thought" which is the "Other". Only he is free from ego. Only he knows the true significance of how "love can transform" - as in the Christian sense. "Love others as I have loved you", Christ is supposed to have said. Krishnamurti seems to imply that *only his love, because it is outside the field of thought (time,) can bring about the insight that can transform utterly.* Simply telling someone you "love them" - really love them - in the Krishnamurti sense, when accompanied by listening, is outside the field, outside time/thought and therefore (implied) it brings a union with the "Other". Everything you think, or Alan Rowlands, or Harding, or anyone else thinks, is within the field and therefore of "no significance whatsoever".

Maybe the following might help. Imagine a paddock. In the paddock are two horses. One is on a tight tether and can only wander a few places near the edge of one part of the field. Another horse (a scientist, philosopher, educator) whatever, is on a longer tether and can wander a long way off to the far side of the paddock. This horse thinks he is free because he is important (ego) and has thoughts (time) about all sorts of things that he labels "insights". These insights are partial because he is in the same field/paddock as the other horse. But he doesn't see it. Krishnamurti points out that both horses are in the field. It doesn't matter whether it is Gandhi, or Mother Theresa or Hitler. They are all within the field of their own thoughts and thought creates ego. The insights of ego are always "partial". Now I don't know if this is a "real" insight. Why? Because (a) I don't regard Krishnamurti as unconditioned. (b) I don't believe he mutated - because I don't accept all the mumbo jumbo surrounding tales of his enlightenment via Theosophical belief etc. and (c) I see the uniqueness of his insights, while remaining perplexed as to why he didn't articulate these insights in a way that was clear to everyone. Too easy? Notice how he always reverts back to some shock, or catastrophe, that brings about "awakening". To me this inevitably leads to Nitya. When Radha Rajagopal was born, he asked people if it was "Nitya" returned. Krishnamurti asked Mary Zimbalist (in her Memoirs) if *she* was Nitya. He asked Mahesh Saxena if he was Nitya (the latter occurring in the days when he was dying). In all his major surgery, when he came to consciousness, Mary Z told me "he saw Nitya and would engage in conversation with him". At one stage he said to Nitya "I am coming now" or words to that effect. Mary Z reminded him that he still had work to do in the world. Krishnamurti then told Nitya "I am coming. But not now".

Was there a genuine mystery surrounding K? Undoubtedly. But what it was, and why it was, can only be answered from "within the field". So we are back at the beginning. Because everything that comes from "within" the field, is reality but not Truth. So you can see from the above, that I have no idea what I am talking about either!!!! Trisha.

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To Trisha English from Alan Mann

Thank you Trisha. That is a most illuminating commentary and I'm pretty sure that I now understand the problem. I can see I've spent a lot of time lengthening my tether. I have always been mystified by what I see as Krishnamurti's occasional resort to the supernatural, it doesn't seem to fit with the 'teachings'. I hold the view that truth is to be found in the secular, the secular fully revealed, and to that extent I meet that part of the Krishnamurti specification. To extend the field metaphor -- to discover that the field has no fence. Or perhaps that there is no tether, you see how metaphors get tangled up. Let's say that Krishnamurti realised there was no fence and couldn't understand why others kept insisting on bumping into it. Thoughts come to mind as I write this. His endless talks are a form of fence building. "How else could I teach?" I hear him ask. Maybe the Meher Baba silent treatment? Did Donald tell you about his ABC interview of the silent sage? As for boundaries of the field or of the self my friend Traherne made a number of observations, e.g., "...no brims nor borders such as in a bowl we see, my essence was capacity, etc., I think this exchange could be a very interesting contribution to Krishnamurti studies. I'll see if I can pull it together in some way. Alan

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Donald Ingram Smith and Meher Baba from Alan Mann

This is the Wikipedia entry for Meher Baba:

(25 February 1894 – 31 January 1969), born Merwan Sheriar Irani, was an Indian spiritual master who said he was the Avatar, God in human form. Merwan Sheriar Irani was born in 1894 in Pune, India to Irani Zoroastrian parents. At the age of 19, he began a seven-year spiritual transformation.^{[6][7]} During this time he contacted five spiritual masters before beginning his own mission and gathering his own disciples in early 1922, at the age of 27. From 10 July 1925 to the end of his life, Meher Baba maintained silence, communicating by means of an alphabet board or by unique hand gestures. With his mandali (circle of disciples), he spent long periods

in seclusion, during which time he often fasted. He also traveled widely, held public gatherings and engaged in works of charity with lepers, the poor and the mentally ill.

Donald Ingram Smith, (1912–2006) at one stage of his life, worked for the ABC and headed an interview programme called Scope. He interviewed most of the 'important' visitors to Australia and, long before I knew him personally, we used to listen to his weekly programme. He told me he once interviewed Meher Baba on his arrival in Sydney sometime, I think, in the early sixties. He wasn't aware that Meher Baba's vow of silence applied in all situations and that even when confronted with a microphone the sage would not falter in his commitment. So, how does the enterprising interviewer manage a situation like that? Donald explained that Meher Baba had an assistant to whom he could direct his questions and, for an initial period, the assistant would say what the sage would have said had he been free to speak. However, even this arrangement was available for only a few minutes before the process fell into total silence. Somehow, Meher Baba indicated, presumably by sign language that Donald was to continue with his questioning even though there would not be a verbal response. To his credit, Donald persisted and asked a couple of the questions with which he'd come prepared. He asked the question, and then waited in the silence, all the while gazing into the luminous eyes of the visitor. After a while, the penny dropped. He realised that the question was being redirected to its source, the only place where it could be truly resolved. This silent dialogue continued for some time and Donald told me that he found it a very valuable lesson. I didn't ask him whether he put the interview to air.

Considering this in the light of our foregoing commentaries on Krishnamurti and the three scientists I think there is a lesson here for them. Krishnamurti was keen to point out that no method would work, that it is not a matter of the egoic me knowing or doing things differently. However, he seems to have been oblivious to the fact that others, realising there is nothing that the individual can do from within the field, had found a 'way' by restoring their fundamental perspective—our field-free being.

My particular angle on this, and the language I find easiest to live with, is to consider the field in which Krishnamurti says I am entrapped to be my second nature, the

accumulation of knowledge , what I know, and the lifelong development of my 'self' , this is the fence that makes the field a field and the self a self. To flog this analogy to death—the trouble is that the field, or paddock, thinks it is the farm. The point of the search, enquiry and the foregoing dialogue of the three scientists with Krishnamurti is to disclose the farm, our first nature. What is already the case but obscured by deep identification with second nature.

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Sam Harris and Waking Up

Dave Knowles wrote: After I took the liberty of sending your NOWletter review of Waking Up to a selected few of the men's group (I hope I didn't breach copyright? I did credit you as author.) I got this interesting reply from David Oliphant, the Anglican minister down the coast which may be of interest to you. Dave Knowles

Thanks very much for including me in this Dave. I had read an earlier book by Sam Harris. It interests me that God is associated with religion rather than spirituality, and I think this is because we associate religion with claims to authority. In my view Jesus began a spiritual movement, not a religion. It quickly became a religion, just as the focus of that religion became the 2nd person of the holy trinity in glory rather than a crucified carpenter. Liberating Christ from the church is very important. The next stage for Sam now is to move from meditation to prayer. This could be difficult because of the strong association of prayer with religion with God. But he would find that if he did dare 'talk' to the nothingness the Spirit would respond, but only if his openness and vulnerability is something like that of the crucified Christ. Nothing is less Christian in this world than the Pope in all his authority pronouncing from his Chair, except perhaps Islamists cutting off other people's heads. Hope all goes well with you. David Oliphant.

The Light Body from Douglas Lloyd

Jesus said:

Your whole body shall be full of light.

Take, eat, this is my body

I AM the bread of life - - -

If anyone eats this bread he shall live forever,
and the bread which I shall give is my flesh.

He who will drink from my mouth will become
as me. I too will become him and the secrets will
be revealed to him.

Jesus recognized two versions- poles apart- of his own body:

Its appearance as a body full of anatomy,
And its reality as the body full of light.

When he said, Take, eat, this is my body, which body did he mean?

Surely his light – body:

The alternative is as impossible as it is revolting . (Footnote 1.)

T. V. Black World

Recently, when I switched on the T.V. a lady was talking about a book. She said that the author painted a picture of the world as rotten, not worth living in.

Immediately there welled up in the light- body thoughts of climate disaster, nuclear annihilation, millions starving and refugees perishing in boats.

Yet the light – body irradiated the dark foreboding scenes. It embraced them, enfolded them, purified them.

A few minutes went by and the scenes disappeared. There emerged on the screen ladies dressed in blue, red and white clothes.

I picked up a mirror and placed it beside the T.V. I saw my head, and lo and behold there it was being looked at with the well dressed ladies by the light-body.

T.V. Bali 8 Darkness

I, one of 7 billion human beings am confronted with 6 of my fellow human beings. They have rifles in their hands.

I sing: ‘Amazing grace, how sweet the sound that saved a wretch like me,’ as I glare at them.

An order rings out, ‘Raise your rifles’. I keep singing,

‘I once was lost but now am found

was blind, but now I see.’

Fire! – bang - bang - bang!

I, with my 5 fellow executioners face the person to be executed. He glares at me, refuses to be blind-folded and starts singing something. I glare back at him. I listen. ‘Raise your rifles.’ I do so. I pull the trigger, once, twice, and again. Blood oozes down his chest. His head droops, still, lifeless. Or is he?

An official goes over to examine him. A minute or two later he nods to us and shouts, ‘Dead’.

The light-body radiates the darkness of the executions. It glows steadfastly and unchanging on the executioners and the executed. It dies as the executed. It lives on as the executioners. It glows eternally.

Douglas Lloyd. May, 2015.

Footnote: The Hidden Gospel by D. Harding. (Game 35).

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