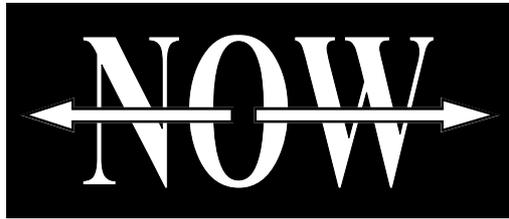


Greville Street
Meetings
20 July 97
17 August 97



Issue No. 36
July 97

.....So, can we find a way to share our wonderfully unique points of view or are we for ever condemned to using them merely to prick one another?

E. Baigum

Editor's note

The June article by Margot, me & Chaucer generated the most active correspondence in the history of this publication. There was so much in fact that this issue is devoted exclusively to airing your letters. Thank you for your response. The "Pearl in the Mouth of the Swine" saying provided a topic which became the subject of a couple of Greville street dialogue meetings in 1995 and followed a Terry Hills meeting addressed by Andrew Cohen. (NOWletter 18 April 95) The saying is meant to convey that whatever the carrier, the truth remains true. Those of you involved in the early meetings would have realised there was no intention to cast either Krishnamurti, Adi Da, or anyone else for that matter, in the role of swine. Some of you were not aware of the background and I am sorry it caused offence.

The June meeting followed close on the June NOWletter and the 'Pearl' issue was raised as a 'hot topic' by Barry. I cannot claim to speak for the meeting but I found my position undergoing some change. First it became clear that there was not a single issue but several. One important issue was about saying one thing and doing another: it is worth stressing here that none of the teacher's actions or behaviour per se are being judged, simply that the teacher 'should' be prepared to address discrepancies between his behaviour and his teachings. Secondly, the location of the pearl, it was suggested, is never in the mouth of any 'other', human being or beast, but is always 'here'. So the saying itself is not a very good hook to hang the dialogue on after all.

The problem with teacher behaviour that doesn't seem to match the teachings is that there are two conflicting signals arriving and we are invited by the sender to accept one and reject the other. If we refuse to accept this advice on the grounds that that is only half the story we are told that this resistance is our conditioning in action - as though that resolves the question. Over the two weeks following the posting I found my position swinging wildly from my original view to agreement that the 'teachings' can stand alone and be judged on their merits and on how they apply to one's own life. And then the possibility arose that both points of view might be true, or two aspects of the one truth.

As I said at the outset of our article last month I accept that the view that both teacher and teacher must be of a piece is not necessarily a rational approach. So at the rational level I find it a hard case to defend. But what about the level at which these teachings are pointing? Remember, the pre-rational/trans-rational discussions we wrestled with about eighteen months ago. I wonder whether a resolution lies in that direction? Perhaps we can explore that in coming weeks.

One of the results of this enquiry has been a lot of material pointing to Krishnamurti's gentle, caring and warm personality. Some letters (not published here) describe the enormous impact of his open presence and humility on the writer's life. I think this information is important for the same reason that the more negative data is important. Whether the teacher agrees or not, he/she is the embodiment of the teaching and will inevitably be included in the picture. I think the acceptance of a dark side enhances rather than detracts from Krishnamurti's contribution. It is the evasion of the shadow which, I think, causes the difficulties.

Mogens Holt
Francis Road Terrigal, 2260
To: The Editor and Subscribers of the Now
Newsletter

The validity of the delightful old adage 'Give them enough rope and they will hang themselves' never ceases to amaze this writer. I am referring to the article by that lofty trinity of know-it-all certitude, Alan Mann, Margot Mann and Geoffrey Chaucer in issue no 35 of the Now newsletter (largely a record of suburbia in hot pursuit of the ultimate experience) regarding Krishnamurti and the relationship between the life of the teacher and his teachings.

It was quite a chastening experience to read this scathing diatribe against a former spiritual world figure, permeated as it is with Christian rectitude, although the headline, 'The Pearl in the mouth of a Swine', surreptitiously casting Krishnamurti as the swine, was certainly less than Christian and, one is tempted to add, derogative and offensive in the extreme.

I notice that my subscription to the newsletter has expired. So, co-incidentally, has my interest in its further publication.

Yours in rare high dudgeon,

Mogens Holt

Mogens included the following extract from 'J Krishnamurti in Conversation with KFA Trustees, 1972. KFA Archives'.

Krishnamurti states unequivocally that one should focus on the teachings and forget about the teacher. But, as the following sequence demonstrates, this is much easier said than done:

Q: Still, I must admit that, for me at least, I have to believe in the integrity of the teacher.

K: Wait a minute, Sir. What do you mean by integrity? How do you know?

Q: Well let me put it this way. What the teacher teaches must be applicable to what happened to him.

K: How do you know? Wait a minute. Let's

see. How do you know?

Q: I don't know but I feel that this has to be true for me to feel motivated by his teaching.

K: Ah, ah. I'm not interested. I am only interested in the teaching. Nothing else who you are, who you're not. Whether you're real or honest. It is my life that I am concerned with, not with your life.

Q: Well, but this is a teaching that states things about human beings. The man who made these statements must know of what he speaks by his life.

K: Apparently. No. What I am trying to say is this, Sir. How do you know whether he is honest or dishonest? Wait. I'm just going seriously into this. How do you know whether what he is saying is out of his own life or he is inventing? Inventing in the big sense? Or he's leading a double life?

Q: Let me put it the other way round. I can't know whether he is leading a double life, but if at any moment I believe that he is, that affects his teaching for me. Do you see the difference?

K: I understand. I would say: "Please, leave the personality completely alone."

Q: As long as the personality doesn't get in the way of my...

K: How do you know? You're prejudiced. You're conditioned. You say he must not sleep with somebody. He must not tell a lie. He must be a vegetarian. He must etc. etc. etc. That's your conditioning.

Q: It might be a series of conditionings in order for me to believe.

K: Yes. I say forget that. Concern yourself with your own conditioning, which is much more logical, much more honest.

K: ...All this implies: why do you want an example? And the teaching says don't have examples... People, the man in the street wants a perfect example. And perfection isn't

involved in this. That's stupid. Which doesn't mean I am defending myself. Please, I am very careful about these things.

Q: This is a new idea to me, that there can be a teaching...

K: Sir, when the book says, "Be a light to yourself," it means that. You are responsible to yourself, you are your own teacher, your own disciple. No authority. It means that. And people can't stand this, can't take it at its value, at its depth, but say

"For god's sake, help me. Why did you?... You went through all this. I can't do this. You must help me to come to it by degrees, therefore I must have future lives..."

Q1: We don't have to be Krishnamurti to understand what Krishnamurti is saying.

K: Certainly not. That's all. And Krishnamurti may be the most hideous man. It has nothing to do with it.

Q: This is too much for me. Look...

K: No Sir, do listen to this seriously. This is very important because you see what you're saying you're caught in this too which is: they used to say in my youth, "You must be the perfect instrument: what you do, what you say, how you write. Then only the teacher can use you." And you are saying exactly the same thing, in a different way, "You must show that you lead the perfect life."

Q: No, no, no. The only thing that your life must show is that it is of one piece of cloth with your teaching, not perfect, one piece of cloth.

K: As I said, how will you know? It's in the book. How will you know that it is one piece? By reading, by listening, by talking to the man, you'll find out? Besides how will you know that it's one piece of cloth? The piece of cloth will be cut according to your conditioning. And he says, "Don't bother about the cloth. Look at your conditioning."

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Editorial note

As you can imagine, I identify strongly with the questioner and find Krishnamurti's response very unsatisfactory. I accept the point that it is my conditioning which insists on actions matching words. Now tell me, in turn, something about the conditioning that says that it doesn't matter whether they match up or not. Why it is OK to say things like "Without goodness and love you are not rightly educated" (Commentaries 3, p113) and then say "I may be the most hideous man. It has nothing to do with it."

Nothing to do with it? If he sees - believes what he is teaching it surely has everything to do with it. Otherwise he is warning us that all that stuff about love, truth and goodness is nonsense and that the hideousness lies in him pulling our legs for all these years? I doubt the latter but I could be wrong again.

There is also some fudging of the issue by introducing irrelevant moral questions. The questioner is not demanding 'perfection' but consistency between word and deed.

Krishnamurti's position is that the teachings can only be validated for me in my life, not in his. I see that and I can even go along with it. The difficulty arises because I am unable to to fragment the teachings by cutting them free of the teacher. I think that to do so would be the denial of the most important part; the playing out of the teachings in the life from which they arose.

Enid Jenkins - Letter 1

Dear M & A

Thank you for sending the newsletter which informs me I have expired. I thought as much.

But resurrection is nigh! (Unless I am stricken with the disease which despiseth present mercies...) No, no the poor parson will redeem me. It was lovely (yes lovely) having him there among all the sound and fury, opinionating and pontificating of so much else. And I'm still a sucker for J W-L., still intrigued and fascinated by his ongoing experiences. He is no 'beast' but is that a 'jewel' he has in his mouth? Or just a semi-precious stone? [I don't like to think things are fortuitous, that 'grace' is

fortuitous, being a firm believer in the inexorable law of cause and effect. (When I hear Australian farmers claiming their land is theirs "by law" I think, sagely, to myself: but what of the greater law - of cause and effect.]

After all, J W-L was able to receive this experience and make much of it. (Though, come to think of it, there may be millions who receive but being unready, neglect and lose it.)

Why am I really writing? (Terrible isn't it? that we have to underline and invert words like true or real. Are we so ill at ease with them?) Why I am really writing is because I hope you saw the film on Wittgenstein on SBS on Monday evening . Did you see it? It hit home with me. I found it a sincere account of a man desperate to get to the centre of things. Logic strips everything of its essence. (How like the Buddha!) - but Wittgenstein asked: Why is there something and not nothing? Now how to respond to that question? For me it is the basis of all "true" inquiry. Mostly we start with, "there is something, so what can we make of it?" But why is there something?

In a way this would be a foundation for faith. There is something. In itself a miracle. (Even cynical Voltaire felt that.) Why is all this happening. Lemons, babies and ploughs and guns and bombs and rabbits and sheep and tigers and viruses and emotions and books and music - on and on - when there could be - nothing!?

Why is there something and not nothing? Why isn't there - nothing?

Enid Jenkins

Editorial note

I did watch the programme Enid refers to and from it I selected a Wittgenstein quote which matches my assumption base or conditioning perfectly:

"It is who we are and what we do which gives meaning to our words".

Letter 2 from Enid - Sometime in late June 97

Dear M & A

Yes, there's the poor parson - & then there's - Ikkyu - who I have just discovered staring at me from a bookshelf for only \$5.

Listen to him:

A sex loving monk, you object!
Hot blooded and passionate, totally aroused.
Remember though that lust can consume all
passion
Transmuting base metal into pure gold and
Stilted koans and convoluted answers are all
monks have,
Pondering endlessly to officials and rich
patrons
Good friends of the Darma, so proud, let me
tell you
A brothel girl in gold brocade is worth more
than any of you.

I find here a great relief after the heavy stuff I tend to read and Ikkyu has helped me survive.....etc.

Enid Jenkins

Letter from Howard Adams

30 Bee Farm Road. Springwood. NSW. 2777. 17/6/97.

Dear Alan,

Received your latest opus, for which thank you. Whilst there is not much of interest in it, there is valuable information about you and your dialogue bit.

Your use of the word TRANCE indicates a preoccupation with the continuous incestuous reinforcement of an existing subjective state. This entails the suspension of the learning process, since this requires the Continuous objective revision of the internal reality.

Your newsletter duplicates the format of the Kuranda occasion, in that it was a collection of random events instead of an integrated learning process. Letters I have received since indicate a lack of vitality generally, which left a hunger for new insights, an accelerated learning process. Equally your paper was a collection of random comments, without any objective attempt to integrate the information or advance awareness

It is also apparent that our discussion here was merely a logical exercise which you could not refute, but did little to liberate you from the problem you continue to create. There was no indication of excitement, or a release from

your attachment to the existing structure of your internal reality. This amounts in terms of energy systems to a positive instead of a negative feedback loop, which neutralises the dynamics of the living process, It is also possible that your wife reinforces your subjective reality.

I find your comments on K. and other avatars both gratuitous and simplistic. They appear to be based on the book by Rajagopals daughter, who observed much that she didn't understand and developed a reactive resentment That she waited to publish till after Ks. death indicates the insecurity of her factual base. I find your remarks petty and offensive. Do not confuse gurus with Avatars and get out of your depth.

You need to sort out what you are about, Ks. teachings or your ideosyncratic interpretation of the function of dialogue. I doubt that either you or Terry has any significant grasp of what K. is about, and his place in human history. I do not worship him, I love and appreciate him for the work he has done for humanity, opening up a new perspective of possibilities to Civilization. Through his work I have been given the greatest gift life has to offer, and I have accepted it with humility and wonder. What I have offered is an experimental integrated learning process for the further understanding of Ks.teachings. I take for granted that this will produce meaningful dialogue naturally. My suggestion was that it should be held quarterly if this was successful. Please report the facts with greater accuracy in your publicity material
Fraternally,

GHA (Howard Adams)

Editorial note

My views on K's shadow side are not based on the Rajagopal story but on an affair in which I had some marginal involvement and which is reported in Donald's book. I acknowledged Howard's letter saying that I would include it in this newsletter and Howard then sent a second.

Letter 2

30 Bee Farm Road. Springwood. NSW. 2777. 25/6/97.

Dear Alan,

Am disappointed in your reply to my letter. It

trivialises what I have written to you, and has no relevance to my concerns. I have recently been give a video of the last interview Bohm did before he died, for Denmark Radio/TV. It confirms my understanding of his use of dialogue, which he couples with exchange as an essential part of the learning process'

He demonstrates the integration of Ks. teachings with the existing world view, both in physics and generally. This is exactly my perspective, and I found his presentation very confirming. Your view of dialogue as a quasi-mystical entity from which you can derive magical effects is poppy-cock, and is not working, as your NOW thing demonstrates. Why you have hitched it to the K. bandwagon is unclear, but there seems to me no real connection. If there is,tell me.

I am essentially interested in K. as the harbinger of the future, and the integration of his understanding into the culture completely, simply because it is more accurate and complete than the existing ethos, and resolves present problems. I suggest you call in on your way to your place, and listen to the video,and discuss future directions.

Fraternally, GHA. (Howard Adams)

Letter from Erik Harting

What pearl? What swine?

In the previous Newsletter, Alan states his position that: "it seems unlikely if not impossible that [an enlightened individual] will behave like a complete bastard to fellow manifestations of the 'unnamable'." And hence his strong reservation about the truth (or originality?) of the words of a teacher whose actions are out of harmony with his precepts.

Thinking about matters such as this usually leaves me with more questions and uncertainties than I consciously started out with - thanks a lot, Alan! But as you want to initiate a Dialogue on this topic, here are some of my questions and attempted answers(?):

Q1. Focusing first on the teachings: How does one decide about their 'validity' or 'truth'? Whether they are pearls or rabbit pellets? Is there a universally recognised way of deciding?

A1. It seems to me there isn't. After much thought the conclusion is that it is 'I' who decides on the validity of teachings. There are of course the obvious criteria: they can be understood, they make some sense, they don't fall below one's basic sense of morality. But if the teachings are to tell me something I don't yet know, how am I to judge them before following them? Further, since mostly they stress the need to get rid of the ego as a false concept then unless I have already managed that (and therefore am not in need of the teaching) a large part of the "I" who decides on the validity is the same ego which has to be got rid of. And this would make it a chancy business, wouldn't it?

Q2. Isn't there another way of deciding if a teaching is valid?

A2. Possibly the 'experiential' way? This would apply to the type of teaching which states: "If you want to attain this, you must first do that" - the 'that' being a set of (spiritual) experiments or practices. Having picked such a teaching, it is a matter of following the instructions and seeing if the claims are valid. When one has done this and verified the claims, one could really claim that the teaching is a pearl.

However, the instruction set for an experiential type of teaching may take a whole life-time to work up or act out. This method of choosing a teaching may therefore not be very helpful - after all, we only have one life-time to play with.

Q3. What other ways remain?

A3. The only other way I can see is to look at the behaviour of the Teacher and his disciples: After all, that is how we decide on choosing a driving school or math tutor. I stress behaviour, and not what the disciples say about the teaching: anyone who has invested a lot of him/herself in a spiritual search will find it hard to admit doubt or failure.

-And this leads finally back to the pearls/swine conundrum - there would seem to be no other reliable way to decide which Teaching to follow than by the most searching observation of the Teacher's behaviour, so that it can be assumed that it reflects accurately the state of

his inner being and hence the truth and effectiveness of the Teaching.

Q4. So what behaviour should we look for? And here I must go out on a limb and state my own subjective criteria:

I would expect a spiritual teacher to act compassionately above all, and to all of humanity at the very least. Not necessarily always truthful, honest, temperate; not free from anger or fear. Making mistakes like all of us, but always building up the other, to see the God in the other, to be free from arrogance. Having the humility to admit mistakes and to make amends.

Q5. If we know already what behaviour we think is desirable, why do we need a teacher in the first place?

A5. I don't know. Why?

Erik Harting.

Letter from Rome Warren 'Fortunata' 26 June 97

Dear Chauc,

er, forgive the familiarity, but your decision to suddenly agree to co-authorship in your name seems to indicate a longing to relate to the unknown masses.

Maybe it is simply a matter of distortion through interpretation but some fundamentals are missing. So, if you forgive advice from a mere mortal who has led a less than perfect life, here goes.

We all know the word is not the thing; and also that the observer is the observed and the perceiver is the perceived. The latter is by far the most difficult to understand since it is more common to confuse the perceived with the observed as the heart of another can never be fully revealed.

This is possibly best understood through a modern day process called dialogue, though even its own practitioners frequently overlook the obvious. All words whether imagined, written or spoken are words. Their source is the brain's own intellect. Feelings, on the other hand, whether ephemeral or visceral, come from the senses and evoke a plethora of

sensations in relationship or intimacy. The twain seldom meet except on a superficial level.

There are few of us who have perfect relationships or impeccable morality. Even when we know what we teach or preach, our own aspirations are often flawed and to blame our teachers or preachers is a cop-out. Surely, instead of criticising "World Teachers" for what goes on in our own heads, we need to look at our own content instead of conjecturing about their PRIVATE innerverse not intended for public consumption.

We also need to look at what we actually mean by "World Teacher" as we clearly have different views on this. To me, the title means those who influence great numbers of people and impact on their consciousness.

K used to say "First you create the guru. then you kill him". There is really no point in doing either as they are both in the realm of ideas and fantasy.

No one TEACHER teaches me anything unless I choose to learn. Occasionally a direction has been pointed out but, again, the choice is mine, When ideas are dropped, there is only one teacher and this teacher encompasses everyone and everything without lecturing and without moralising, leaving us to be both judge and jury of our own actions.

The "World Teacher" is life. What we actually learn or fail to learn is our own responsibility and should be of no concern to anyone else.

Rome Warren

Letter 2 - Rome Warren

Dear Alan(Margot & Chaucer)

My response to the Chaucer letter doesn't really deal with the dilemma that prompts you to seek an answer (other people's opinions) through dialogue.

"When you see the Buddha on the road kill him" does not refer to "do what I say" or "to what I do" but relates to neither or both. The 'Buddha' is the PROJECTION of the observer: to 'kill him' is to see this. Without the projection, there is no Buddha to see - yet the 'lesson' survives. the projection/perception does not.

Because we lack wholeness and observe through secondhand (perceptions conditioning) we can see conditioning in another but not in oneself. It is not a teacher who bestows the title 'World Teacher', but OTHERS. And it is these others whose conditioning creates distortions in their own reflections ... and cast a mote in interpreters eyes.

A maestro may play the world's greatest music but, if the hearer has distorted hearing, any review of the sounds heard is meaningless.

The song of the butcher bird is the sweetest birdsong in the world compared to the twittering of a nightingale. By your assessment, what it DOES, i.e., impale its prey on the fork of a tree, its song is 'false' and not worth hearing.

The fact is that the value of perception lies in observation of DIRECT Insight. As soon as we are acting under the influence of others, we betray our reliance on conditioned responses. Inner freedom exists solely when we remain awake and vigilant so we see what-it-is as what-it-is. The instant of thought/ideas/words presses the buttons of conditioning - and truth is obscured.

While staying in New Zealand, I experimented with this. My question: "Are my responses resonating from my own essence or from the influence of others?" I discovered that all my habits and ideas are the result of (early) conditioning. It was not until the perception of this that I truly came innerly awake and direct insights flooded into the void.

All 'World Teachers' are dead. Their Teaching survives but, so long as people continue to translate and interpret through the miasma of their own conditioned brains, there can be no clarity or wholeness. While you continue to 'listen' to your own moralising on what those Teachers 'should have done when they were alive, you will never be able to hear Truth in their existing Teachings or in you

Love to you both

Rome Warren

Extract from Biddy Foster's letter

Hebden Bridge, UK, 21st June 1997

Dear Alan

The latest edition of NOW, which arrived this morning (thank you) has precipitated this attack of letter writing. Some of the NOW's I find difficult to follow and think it must be a bit like listening to one side of a telephone conversation. My mood must have been receptive today as I read it from cover to cover as soon as it arrived and found it really stimulating. I particularly liked John Wren-Lewis's article, and wanted to ask him why he thinks his eternity consciousness has remained with him. I shall look out for the book he is writing, if available here. Although he attributed the altered consciousness to an experience of death, I did wonder if the cocktail he had been poisoned with had killed off some part of his organic brain which acts as a barrier to the rest of us.

I immediately thought about 'my bubble' and T.T's 'sphere' and wondered if they were the same as J. W-L's state. I was particularly interested in the 3rd para on p 6. He seemed to be saying that eternity-consciousness replaces reincarnation. You know that I have a strong belief in reincarnation, but have always felt that the only way off the conveyor was to lose all attachment to this material world. He does not mention whether eternity consciousness = lack of any material attachment. He does warn to beware of any philosophies which contain growth or evolution. However, loss of material attachment could be defined as non-growth and letting-go as devolution.

I looked up evolve and devolve in the dictionary. Evolve - to unroll, disclose, develop or unravel. Devolution = a passing from one person to another - which fits in neatly but is open to interpretation !

I found your article thought provoking too I have a recollection of a conversation about goodness and evil that I think we had some time ago My feelings are that actions, thoughts etc can only be categorised into good or bad if someone has made certain judgements, and ultimately it is how the recipient sees the action, in terms of how it will affect him, that determine its goodness or its badness. It must follow, therefore, that not holding onto or

cherishing oneself in a material sense, frees one from all evil; what can hurt you? Or what is it that can be hurt? You know the story about the wise man who was the butt of an insult? He replied, "I do not accept your insult, therefore it still belongs to you!"

In the excerpt from Canterbury Tales are we led to believe the priest is good because he fulfills so many of the 'rules' that good people follow. In other words he was painted as fitting in with a pre-ordained code of practice by which we can recognise good - dogma. Who wrote that code of practice? Are these not outward indications which a clever actor could portray to mislead I am not sure whether it is necessary to be wholly good to be able to illustrate, inspire and teach goodness. I suppose it is like a sports coach whose pupil may win a gold medal that the coach himself could not achieve. I have a sneaky feeling that this is really about religious teaching by intimidation and fear. But then I have a more jaundiced outlook than you on church practices. I do not know if I wrote to you a while back; I intended to. You sent me a NOW which included a communication you had had from a man in USA via e-mail. He asked if he was detecting a catholic conditioning in your background. I think I know what he meant.

Biddy Foster

Email

This exchange has crept on to the Internet and I include the following two responses:

A respondent who remains anonymous because I haven't had time to clear this with him says:

"Since this message is headed "Re:Gurus" I will use it to ask, what if you found an anonymous book hidden in cave and it contained the sort of material that resonated with something deep within you to the point that you were prepared to allow it to change your life, would you first try to discover the author in order to find out if what he said really worked for him?"

Reply:

My first response is to agree with you and

reply 'no', to your question. I started this here in another place and in raising the issue acknowledged that my position was irrational. Nevertheless, whilst I think it is intellectually untenable I feel it is true. I am still wrestling with it. Is everything to be resolved on the intellectual level?

In your example, I am getting a single signal whereas in the original scenario there were two conflicting signals - teachings versus behaviour. Your question invites me to separate the teacher from the teachings and allow the teachings to stand alone and be judged by their effect in my living. Everybody wants me to do this, especially Krishnamurti.

In the case of your parable and in all teachings where we can no longer access the teacher, the match between author and teachings is assumed. In a situation when both teacher and teachings are available for scrutiny I also want them to be of one piece and if this is not the case then I question both. It is more a matter of seeing and being than of arriving at some rational conclusion.

Your parable also assumes it is possible to find a book in a cave which both resonates and has the potential to change my life. I question that such a thing could happen. I agree about the resonance but that reveals that there is something already here with which the words are resonating; at which they are pointing. And the point is that the necessary action is to open to what is already here and no teachings can do that.

The teachings, however comprehensive and beautiful are just a pile of words and re-cycled insights. They are an interesting reference and maybe a reinforcement after, but not before, the realisation.

There have been a few moments of 'opening' in my life in which something of the realisation, of which the teachings speak, seemed to occur. In such moments there is no question of wilfully undertaking actions which would be harmful to others. It is not a question of making a moral choice it is just not possible.

So when I see the great spiritual leaders floundering, I wonder how.

Alan Mann

Email 2 - From Matti Vaittinen

Re: gurus honest Date:12/07/97

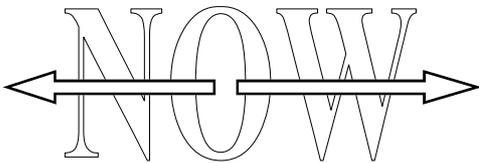
Yes, to give a talk, not hold it. Anyway, only a few weeks before our trip to Madras we special "adult" guests (I was 22, Ken 20 but Raman - Brockwood's Chief Cook must have been about 35) from the West were invited to the Rishi Valley Staff 'closed' meetings with Jiddu Krishnamurti.

While we were there two of such discussions well, perhaps dialogues, took place on the second floor of the two storey building that was probably K's apartment among other things whenever he stayed in RV (at least he ate there; we were once invited to have lunch with him among others an occasion of which Ken took an advantage, I might tell later what happened after lunch).

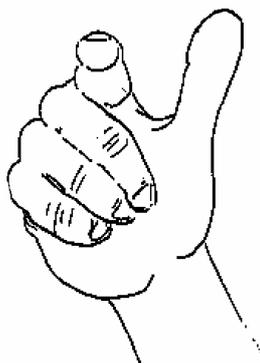
I can't remember if the meetings were recorded but I doubt it. Neither can I remember these meetings separately: I recall in one of them a young male teacher grew quite emotional, or anguished, bursting into tears, wanting to find that something that prevented him from 'seeing'. It might be true that K was more at ease, more relaxed in India (after all, he was with his fellow countrymen). He handled the situation perfectly well, perhaps knowing the young man; it is quite likely that he had behaved in such a way many times before. But this isn't the point. I didn't take any notes of these meetings, even though I had kept a diary during the journey. I didn't think it was necessary.

It may well have been in the meeting with this young fellow adding energy to the 'enquiry' and deepening it with a more intimate, emotional content that K began - in return - to warn him (and the others of course) of the danger of 'believing' him. I think I remember him clearly saying "Do not trust me." "What do you know! You don't know what I do in my room when this meeting is over!" Those were his exact words, as far as I can remember. What he said made perfect sense to me but I was quite astonished, too, and when returning back to England six weeks later I told this

DIALOGUE MEETINGS SYDNEY AREA				
LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre !, Avon Road	12.30pm Barry Hora	043 622 843 Wk.9997 4412
McMahons Point	First Wednesday	Community Centre 165 Blues Point Rd	7.30pm Terry O'Brien	044 438 353 018 410 127
City	Second Saturday	Theosophical Society 484 Kent St	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd)	10.30 am Alan Mann	By Arrangement Ring 9419 7394



Seeing Workshop at Greville Street.



A number of regular dialoguers have said they are interested in a meeting to look into the Douglas Harding experiments and discuss the implications of the 'Headless way'. I have made some half hearted attempts to tack workshops on to our regular group meetings but it just doesn't work. I think we need people who are independently interested in this line of enquiry, it is not an approach to be thrust on captive audiences. So I am planning a half day workshop for a maximum of 10 people. Let me know if you want to come. Phone 9419 7394

Provisional dates *Either* Saturday 30th or Sunday 31st August