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FROM THE EDITOR

This is the last in the series of issues dedicated to Krishnaji's use of water metaphors to illustrate his Teachings. In a previous issue, we noted that the metaphor describes his own consciousness. Of himself as a young boy, for instance, he writes, 'He was not withdrawn, aloof, but like the waters of a river'. After the 1922 experience under the Pepper Tree, he wrote, in a letter to Mrs Besant, 'I have drunk of the clear and pure waters at the source of the fountain of life and my thirst was appeased'. For his biographer Mary Lutyens, in his mature years, he carried the implications in an unexpected direction:

Water can never find out what water is ... There is an element in all this which is not man-made, thought-made, not self-induced. I am not like that. Is this something which we cannot discover, mustn't touch, is not penetrable?
(Mary Lutyens, *The Open Door*)

Then in a dialogue with a group that included the Buddhist scholar Jagannath Upadhyaya and the physicist George Sudarshan, Krishnamurti sketches a complex image of himself as an ordinary man seeking answers to fundamental questions. He touches on the mystery contained within his identification with the watery element, in the form of a river. However, the image does not set him apart from the rest of humanity. It stands for historical time and the evolution of human consciousness. The river, a depository of the human past, contains 'a great volume of water, the water of the

last million years'. The man who walks upstream against the river's current is an ordinary man, not special in any way but one who is capable of climbing up, against the current, to the river's source, where 'he comes to a point where the river begins'. He is dwarfed up there by the surrounding great mountains, even though 'he discovers that he is that river, he is the world'.

The very act of climbing is significant. 'And as I move up the river – it is a movement, it is not a static state; it is a movement up the river; that very movement creates its own discipline.' But skepticism is essential to the movement. It is what transforms the movement into learning: 'the movement is learning; it is not accumulating knowledge'.

In a strange reversal, when an interlocutor using Buddhist imagery, asks if there is a stepping out of the stream, Krishnamurti answers, 'It is water, whether it is up there or down here, it is still water'.

And he comes to a point at the origin of the river and he says: 'By Jove, I have made all this tremendous effort: climbing (physical climbing – not psychological climbing), and it has been utterly useless! *Because* what was [down] there is up here. I needn't have moved up here – because I am self-centred there, and I am self-centred here.

At a later point, Krishnamurti hesitates to the use of the term 'stepping out' of the river. His hesitation creates a paradox: a man climbing up the mountain,

learning as he climbs, and the man who does not have to move at all, both, the dialogue reveals, are meaningful acts for Krishnamurti. The paradox of a man climbing up the mountain, learning as he climbs, and the man who has not moved at all but has 'stepped out', perhaps, as Krishnamurti says, has not stepped out at all because there is nothing to step out of, could be resolved when we hear Krishnaji say, 'He has never been in all this.'

– RH

FOLLOW THE RIVER UPSTREAM

J KRISHNAMURTI (JK): Yesterday we talked about an ordinary man who is fairly well-educated – not too educated, fortunately; he has no special profession. He starts looking at the world – the outside world. It is like a great river flowing. As it enters the sea it is in a turmoil because it has got a great volume of water, the water of the last million years. And this turmoil, the conflict, the various deltas, the whole vast river entering into the sea – that is the world. He follows that river up stream. He is not any kind of 'religious' person; he is just an ordinary man, and he follows that river up stream. And as he follows it up and up and up, up the mountain, he comes to a point where the river begins.

The various techniques, the various disciplines, science, physics, judgments, the whole of human

existence is in this vast river. And he comes to the beginning of that river on a great hill, a great mountain. And he is very small there. And there he is, after a million years. And he is alone, self-centred up there. The river is like a funnel: wide [where it meets the sea] and very small [where it begins]. And he realizes that all that river was himself – not in any theological or theoretical or hypothetical sense, because *he* has followed that river up and up and up and up, to the very small few drops of that river, and there he discovers that he is that river, he is the world. And the world is based – the movement of all that is based – on self-centredness. Self-interest is the end of that funnel; it is the narrow, small end of the funnel.

From there he begins to work, and he discovers, slowly, the enormity of that funnel on the other side. It is immensely wide, much wider than the river, and he doesn't know quite how to move from there. He has read what people have said: 'There is an enormity beyond this limited self-interest', but he doesn't know anything about it. He is rather a skeptical man, very questioning, doubting. He doubts his own experiences, his own thinking, his own way of life, and he has never 'disciplined' himself. This is important for him. He has never [followed] disciplines; he has just followed the river from the beginning, from that enormous delta up the river into the ocean, he has followed it up. And the following-it-up is not a discipline. And he has reached that very small hole, which is self-interest. And he doesn't know how to go beyond that; he is stuck.

And there have been teachers before him, authorities, a great many scientists telling him what to do; that he is composed of atoms, cells; that the origin of man is from the ape to the present state of the brain – this long endlessness of time. He accepts all that; it is obvious and natural. But he has come to a point where he discovers there is no spiritual authority whatsoever because he has left all that. He has climbed to the origin of the river, and there, there is no guide, there is no helper. He discovers that there is nobody to help. As he climbed he hoped that somebody would help him, but he discovers that there is not a single person in heaven or in any book or in any guru or in any philosophy to help. And he is stranded up there – aware of his loneliness, and all the rest of it. And he can't stay there. There is a pull wanting to climb more, but there is nothing to climb either; he has come to that point.

I wonder if I have made myself clear.

PARTICIPANT 1 (P1): (*Translating Pandit Jaganath Upadhyaya*) He says that you have explained the whole thing very clearly, but he would like to ask whether each individual who is in this river, in this stream, has to remain utterly helpless. It is the river of hope, of desire, of anxiety, and all that. He asks whether there is a possibility for him not to be completely dragged in that stream, but to create some kind of a raft, something by which he can be out of it. That is: Can he, though not entirely out of it, can he, yet, stand apart from it?

PARTICIPANT 2 (P2): This calls for some energy, some (he calls it) *purushartha*. By that he means some special attribute of his own understanding; it does not come from outside, it comes from within him. And it is that which helps him to discover that rock and to hold firmly to that rock while people are being dragged, against their will, in that stream. And he watches that; he is a witness to people being dragged in the stream. But his question is: Can he find some energy within him which will help him to cleave to that rock?

P1: And, also, what is that rock?

P2: Krishnaji, you also said one more thing yesterday. You said that a person standing up in the stream, on the island in the stream, is still not separate from those who are being swept away.

P1: But he is not being swept away. That is *Panditji's* point. He can stand on that rock and observe the whole process. He can stop being dragged in that, but at the same time he is not out of it.

And he says something else, too. It is a mixed metaphor. He says that this man is like the traffic policeman on a traffic island: with his hand he is directing traffic, but he himself is not part of the movement of that traffic.

JK: Sir, I said (subject to correction) that he is always moving up the river. There is no island, because he is moving. And that very moving gives him the strength.

You are missing the whole thing. He has been in all that noise, all the travail, but now he is moving away, moving, going up.

P2: Now, *Panditji* is using another metaphor. He says it is not a rock or an island, but it is a small boat.

JK: No, I would rather stick to this metaphor, if you don't mind, because it conveys an awful lot of meaning (of course, I may be mistaken).

Now, I have gone up the river and watched all this movement round me, and I realize that I am part of that movement; I am not different from that movement. I am that movement. I am humanity. It is not humanity *and* me; I am that. I have wandered all over, and I discover that. And as I move up the river – it is a movement, it is not a static state; it is a movement up the river; that very movement creates its own discipline. The man who is static needs 'discipline', not the man who is constantly moving up and up and up. He is following the river and, therefore, there is no island; there is no island because he is moving. The river won't allow islands to be formed. I may invent islands. I may invent rocks to hold on to, but the river won't permit me to do that because I see the implications of all that.

I don't know if you are following this.

P2: No, sir. What I understand is this: As you have described the stream of life, everyone in it is being dragged down.

JK: Because they are not moving.

P1: *Panditji* says that there is some seed within man himself. Man seeks some special kind of happiness, and it is because of that there is the desire for sexual

JK: That is natural.

P1: Yes; it is natural, but at some point he feels like transcending it, to be without it. There is something in him which takes him out of all that.

JK: He may be tired of it. Don't make it something spiritual.

P4: Krishnaji, may I say something? *Panditji* says that the effort is to rise out of the stream. Every effort, he says, is man's natural desire to rise outside the flow.

P2: Within man, *Panditji* says, there is the urge to rise above these sordid sorrows and worries. And everything and every action is ...

JK: When does that happen?

P2: No, everything and every action is for this. That is why, he says, sex

JK: No, I question it.

Q2: Sex, he says, is the totality of his tissues making a great effort to move out of that flow, out of the vortex of sorrow, etc. But he is never out of it. And this man, by every act that he does, is still a part of that stream.

JK: Sir, he has spent his youth in that, at the mouth of the river: sex, power, you know all the business. And he sees it is a habit, a condition; and he is bored with it. Don't give him some kind of spiritual ... He is so exhausted and bored with the whole circus! Right? This is what is happening, sir. From boredom, from laziness, he says, 'By Jove, I must move somewhere', and not from something inwardly pushing him. He starts from there.

P1: You mean boredom takes him right up to the top?

JK: No, I don't say that.

PARTICIPANT 4 (P4): He goes out of the stream?

JK: Sirs, have you ever watched the Nile or the Ganga entering into the sea? The greater the volume of water the greater the delta. He is that; he begins there. Do you understand? We are all that. We want sex, we want power, we want etc., etc., etc. And he says to himself, 'My God, that is enough'. Why impute something spiritual to him, which makes him reject all this? I said, please listen carefully: He begins to move from there. I am saying that he wants to see where the river begins.

P2: You have described the stream which is dragging people along with it. And then you say ...

JK: No. If he wants to remain there, he is there. But he is curious enough to find out the origin of the river; that's all.

I followed, sir, the Rhine up stream, and there it was (I have forgotten exactly), five thousand or three thousand feet up in the Alps. It was a few drops, very slow; from the glacier, a few drops. And it became bigger and bigger and bigger, and it flowed for miles.

So he is following that. But the moment he likes it there, he stays there at the mouth of the river. And the vast majority like it there; they like drugs, they like sex, they like power, position, knowledge – everything. They like it, don't they? What are you talking about?

P1: I think nobody denies that. All that is said is: There is some energy which makes him follow the river to the...

JK: Curiosity. He wants to find out. Why not be simple about it? He is curious; he wants to know. He has been through all that awful business and says, 'My God, I am bored with this stuff!' Aren't you bored with sex when you have had enough of it? (*Laughs*)

P5: There seem to be two different metaphors which are so similar that they are clashing with each other.

One is your metaphor of the person finding himself at the foaming mouth of the river, recognizing the river. He feels curious about it, and is not taken up with the ...

JK: He has been through it.

P5: There is another metaphor that *Panditji* has brought up; it is a slightly different metaphor. It is the metaphor of suffering humanity in which the river is not the river of the happening of one person's experience but of seeing the whole world and feeling compassionate about all the people being dragged down. It is the great misery. Buddhism talks about the world as a sad place.

JK: I know all that.

P5: And then one says: Wouldn't it be nice if there was somebody to help them so that they would not just be swept away?

JK: Somebody to pat him on the back.

P5: Or at least a traffic policeman.

JK: I don't want all that.

PARTICIPANT 5 (P5): Also, I am saying that there are two metaphors being used here at the same time. They both talk about the river, but they are talking about two different rivers.

JK: I am talking of one river. My river is the river of everybody. Don't introduce sorrow. The river is sorrow, it is pain, it is anxiety, it is loneliness, despair, hope – all that.

P2: Sir, would you not describe your river as the river of sorrow?

JK: Why reduce everything to sorrow?

P5: Krishnaji, I am with you. I like the idea of not talking about sorrow but of talking about things as they are.

JK: Yes, as they are; that is all I'm saying.

P5: You are not talking about the theory of sorrow.

JK: Nothing. *Panditji*, I am not trying to beat you down. (*Laughter*)

P2: He wants to know, sir: What is the place of the arising of sexual desire?

JK: Biological – procreation. Biologically all the glands are prepared for that. For God's sake!

P2: He doesn't agree.

JK: Oh, he doesn't agree!?

P2: He says that there is an ecstasy in which there is self-forgetfulness, which is joy.

JK: That is sex.

P2: And, he says, this is not a biological but a psychological factor. He says that particular impulse pulls a man out of the common run of things. This urge for that ecstasy or self-forgetfulness is

JK: Wait a minute, sir. For God's sake! I can take a drug and forget all about myself. I can go to a concert, and listen to Beethoven's Ninth Symphony or the Fifth Symphony and forget entirely myself. I can go to a temple, do *puja* and I can forget myself.

P4: You say that I am mankind. I have a lot of things in common with man, but I am an individual also. Humanity is given a particular form in me.

JK: I question that. We went into all this yesterday. We went into consciousness and all that and said: I am humanity. I am not different from the rest of you. I am the whole of mankind. We discussed that – or didn't we?

P2: We've discussed that.

JK: And I have been through all that, sorrow, pleasure, pain, sex, drugs. I have been through all that and I am

bored with it. Don't impute some strange inward impulse to it. I am bored with all that. To me that has no meaning. I have been in it. I have been involved in it. I have cursed. I have obeyed and I've disobeyed. I have done all that. Then, as I am bored – I am using the word 'bored' specially – I begin to question: Is my life just boredom, a meaningless boredom? And I begin to move; I begin to move up the stream. This is very important. I am moving. This is static. I don't know if I am making it clear.

P2: This is static because it is just a repetition.

JK: Repetition, mechanical, habitual, and all the rest of it. The moment I move because I am bored with the whole thing, I realize that movement has no discipline. This is where we are going to come into conflict with all of you: Where there is a movement there is no 'discipline'. I am walking up the hill because...

P3: Krishnaji, I want to look at the language used; it's exactly opposite to what you used to say. Forgive me for saying so, sir, you are propounding something – it maybe only a semantic thing, but you are using it in a totally different, opposite way ...

The point is: You used to say that the river of humanity flows, unless I step out of the stream.

JK: I know what you are going to say.

P3: Please, listen to me, sir ...

You used to say that the river of humanity flows, unless I step out of the stream. Unless I step out of the stream, unless the mind – I will use the word ‘mind’ now ...

JK: I know nothing about all this.

P3: Please listen, sir.

JK: You impute all this.

P3: I don't. I am using your words.

P4: But he may have used a different metaphor. It is a question of metaphor and vocabulary.

P6: I think I can solve this question because I have listened to Krishnaji's language and struggled with it for a long time. I now no longer pay any attention to the word meanings because he means different things at different times. (*Laughter*) Previously, when he talked about movement, it was an ordered movement, it was an entire movement; it had a law, it was a slave thing and therefore there was time. Only a thing which is moving according to prescribed law can be used for time. This movement, he says, comes by itself ...

JK: That's right.

P6: It comes because of boredom; it has no law. And a movement without law is creativity, is freshness, it is *swatantrya*; it has no time that can be associated with it.

JK: That's right, sir; you have got it. He is my disciple!
(*Laughter*) Forgive me, sir! You are not my disciple.

Now, let me finish what I want to say, and then you can jump on me.

He has been through all that, and he is bored with all that. He is not spiritual, holy – none of that. He has just begun. He got bored and he has become very skeptical, skeptical doubtful, questioning. This is important. None of this has any meaning to him so he moves, naturally. He is not seeking some high altitude; he just moves. And in this movement, he is becoming aware of the difficulties of movement. Do you understand? (I wonder if you understand.) He is becoming aware of the difficulties of movement in leaving this. So he begins to question why he is finding it difficult. Then he talks about renunciation, and he says: 'I don't want anything of renunciation, I don't believe in renunciation'. He says: 'I understand now why all this has become a habit. Sex, drugs, high position, language, and knowledge – it is all here. I am a little part of it because I have also collected a lot of memories. And also I am married, children – you know, all that turmoil'. And when somebody like *Panditji* or X comes along and says, 'You must do this, you must do that in order to reach that'. He says, 'For God's sake, I

don't want your advice!' Do you understand? That is the position of an intelligent man; he questions the Buddha, the Christ, all the churches, everything. He says: 'For God's sake, I don't want any of it!' So he is moving. And he asks: 'Am I really moving? Or am I still there, pretending that I am moving?' Which means: 'Have I really understood all that? – The biological part, the psychological part, the brain, the physical reactions, biological necessity, the glands?' He asks: 'Am I really moving, or am I pretending I am moving?' And in asking that question he becomes terribly honest, really, deeply honest; really no pretence. Then humility begins.

Right? And with that he is moving, learning, watching. He says: 'I am not different from all mankind; I am that, but I am watching'. And he is climbing, moving. (I will carry on with the metaphor, if you don't mind.) And he says: 'There is no discipline for me. I won't accept any enforcement, any effort, any of that. I have had all that there.' So he keeps on moving, moving, moving, and the movement is learning; it is not accumulating knowledge. I don't know if you see the difference.

And he comes to a point at the origin of the river and he says: 'By Jove, I have made all this tremendous effort: climbing (physical climbing – not psychological climbing), and it has been utterly useless! *Because* what was [down] there and is up here. I needn't have moved up here; because I am self-centred there, I am self-centred here. Right? That's all. I have come to that point. Please explain that very simply.

P2: *Panditji* says that after listening to this latter part of what you have said, he has understood not only what you are saying but he has also understood his own limit of comprehension, limit of understanding. And he wants to describe the state where he has stopped. He says: 'Yesterday we started with how this stream is there and we are there. He says that the questions of how he happened to be in that stream or whether the stream is eternal or not does not concern him at all. He is concerned with the fact that the stream is there and he is there.'

JK: But he is part of that stream.

P2: But now he says that being in the stream, he has the urge to get out of the stream. That is his limit. That is what he says.

JK: No. Is he bored with the stream?

P2: He says that there is no desire to get out of it, but there is the desire to get transformed.

JK: I have no desire.

P1: He says that he is not concerned with the origin of the stream; he doesn't feel like going up and up to find out.

JK: Then remain there!

P1: But he wants to get out of the stream.

PARTICIPANT 6 (P6): But, Krishnaji, it seems to me that there were irreconcilable differences in the starting point, in the cosmologies. The stream that you talked about is the totality of all the happenings that I am.

JK: I am that.

P6: Right. But *Panditji's* stream is an external stream. He is immersed in that stream. He sees the stream as ...

JK: I am that stream. I can't ...

P6: Sir, what I'm saying is that [we are talking about] two different streams. Because of the difference in the starting point, *Panditji* is trying, somehow or the other, to recognize that he is in the stream, of it, but he sees that the stream is not himself.

JK: No, that's all there is.

P6: But, because of the difference ...

P2: I am afraid, Doctor, I don't agree. Because when *Panditji* started, he started with a question which he wanted to ask. The question concerned existence. And because the question concerned existence, I think they are in the same stream.

P4: And *Panditji* said that the stream is the self.

P2: The stream is the self – that is what he said. And I personally feel, to be fair to *Panditji*, that the stream that Krishnaji has described and the stream that he refers to as ‘existence’ is the same. Self-interest is the core of it, as I understood it. Have I misunderstood him?

JK: Careful sir, careful. Listen to it.

P2: But I want to know if what I have said reflects what *Panditji* is saying, or whether he has said something different.

JK: Listen to Dr Sudarshan; he may be right. He says that K says, ‘You are that stream; you are not different from that stream’. Right? That’s all, first.

P6: While *Panditji*’s stream is one in which he finds misery and, therefore, he wants to transform it, Krishnaji says: ‘I recognize I am the stream. I am in it. I have been it for sufficiently long; I am bored with it.’

P3: ‘I want to transform’, ‘I want to step out’, [these thoughts] are also part of this stream. You can’t say that it has no place; it is part of it.

JK: Yes, part of this.

P2: What Krishnaji has led us to is a step ahead of this. He says that this business of wanting to transform and

wanting to change all is also like various other things of pleasure; it is like all the other things that we have done. So, ultimately, you come to a point where you feel that there is movement without progress, and with this situation you are bored.

P3: But, you see, the whole point is this: The state of boredom that he talks about leads him to say, 'I am bored' or whatever, 'and I want no change'.

JK: No. Wait just a minute; half a minute. I don't want to transform. I don't know what it means.

P3: That is what I said. We don't know these things.

P1: Perhaps some confusion has arisen because of the word 'origin' in the metaphor. Because you said, 'The stream is everything'. Of course, the desire for transformation is also [part of] everything. So, the question is: What is this 'everything'? What is the very substance of this 'everything'? This delta is a many-branched thing, but is there a single root from which all these branches have come?

JK: It is water, whether it is up there or down here, it is still water.

P1: It is still water.

JK: That's all.

P3: What I am questioning is the state [which you describe as] 'I am bored with all this, and there is nothing beyond'. I do nothing but stay with it.

JK: Wait a minute, wait a minute.

P3: That is what you said.

JK: No; wait. Would you let me finish, please?

Sir, I am that. That thing is not different from me, both biologically and psychologically. In every way, atom, cells, all that is me. And I am that. So I am humanity. That to me has tremendous meaning. I am there, and I ask: 'Is there any change possible at all? I thought change existed in climbing the hill and going to the source, but I find that I am still there. I have never left it. I thought that by going up to the source I would find the whole explanation, but that explanation is right there – which is my desire, and all the rest of it. And there, as well as up here, it is self-interest.' Right?

And I see that self-interest has created a terrible mess. Obviously. This doesn't need a great deal of insight. You can see everybody's self-interest is fighting each other – nations, and so on. Then, out of that observation, I ask: 'Is any change possible at all?' - Not transformation. Transformation means changing from one form to another – right, sir? I am not going to use that word, although I have used it. So I am concerned

with change. What does 'change' mean? Is it from this to that, or is change the ending of this? I don't know...

P2: Yes, quite right.

JK: Changing from this to that implies time and, so, I go into time and all the rest of it. So I may question: 'Is there any change at all?'

P2: But you would say that there is ending.

JK: Wait; you are saying it.

P1: Are you saying that there is no such thing as 'change', or 'ending', or anything?

JK: No; you are going ahead of me. I have reached a point when I say: 'After all this movement and struggle (pain and listening to the master, changing the master, changing the gurus, getting more knowledge than required – all that has been done), I come to this point. I see that if there is no change, man will be destroyed. If he goes on as he has gone on, man will be destroyed.'

So I ask myself: What is change? Change implies time, and man has not changed through time. Right? So I question: 'Is there change at all? Or there is only ending? Which means dying. Can I die to everything everyday and not pick up the same thing after dying? Have you understood, sir? I die today to everything I have known. Which is death. Or I die, but carry on the same thing [tomorrow] until I die the next day? Do you

follow what I mean? So I question if there is a continuity at all, or simply dying. And then the man who has been there and has come to that point will see what happens. That's all.

I can go on further, and explain that. What does *Panditji* think?

P2: Sir, he says that he goes with you the whole way; therefore there is no change but there is only ending.

JK: Do you know what that means?

P2: Yes, sir. He has taken the whole of it. But *Panditji* says that in that stream itself is the seedling of a beginning, because the stream is continuity.

P5: When everything ends according to this one [realization], everything about the stream business ends.

JK: Quite right.

P5: And the stream contains within it the seed and the sprouting of the seed.

JK: No. The stream is my consciousness, the human consciousness. As I am humanity, I am that consciousness. Right? And if I die to that consciousness, I am not in it. No, no; [it is not that] I am not in it, but it is out. I don't know how to put it

P2: Sir, what *Panditji* says is that there is a continuity to the stream of consciousness, independent of my ending it.

JK: Sir, that consciousness is sorrow, fear, greed, envy, etc., etc., which is the essence of self-interest. Right? Now after travelling [through] all that down there, I come to this point, and I ask: Is it possible for a human being, who is the entire humanity, to step out of it?

P2: Now you have again changed the metaphor.

JK: It is the same thing; it is the same thing. I am that stream. I am humanity. Humanity suffers, goes through hell, and that stream goes on because as long as human beings have not moved out of it, that stream will go on.

P1: When there is a stepping out...

JK: Wait a minute. Have you understood what I said?

P1: Yes.

JK: As long I – and I am humanity – am in that stream, that stream will go on. And [when] I, who am humanity, step out of that stream, that stream will go on, *but* I am no longer [in it]. He – that person, that something – is out of it; therefore he can – not help, but he has compassion, he has intelligence and, therefore, that acts.

P2: You said that there is no getting out or anything; you are just observing and you get bored. That is the

point you came to. Then you said, 'Boredom is ending – if you understand it'.

JK: Sir, I belong to that. And I get bored, skeptical, all the rest of it. And I recognize that this boredom is part of everybody; therefore I am everybody. Everybody is consciousness and [that also] is my consciousness. And that consciousness from the beginning of human existence has been going on. And I question whether I can ever get out of it – not get out in the sense of step out or find *nirvana*. I ask: 'Can I step out of it? Can one human being step out of it?'

P2: Step out? I can't ...

JK: Leave it; leave it. Abandon it. Do not keep on going with that stream – that is all. What is the difficulty in that?

P3: Sir, at one moment you say there is no individual.

JK: Because I am that.

P3: I am humanity. But what steps out?

JK: Nothing.

(Laughter from the participants)

JK: No, no; I mean this. I mean this. Let me explain. I have taken this as something perpetual, which it is, time.

P2: The moment you use the word ‘consciousness’ it becomes perpetual.

P3: No but do you see what he has said?

JK: Can I use the word ‘insight’? – a glimpse: seeing the whole thing as a unit, a unitary movement that is going on. And he is walking along the lane after seeing it is a whole unitary movement and, suddenly, he realizes that there is nothing. This goes on. There is nothing beyond that. Nothing. ‘Nothing’ in the sense of ‘not a thing’. A ‘thing’ is thought, which is a material process. So he says: ‘That is the end of thought. That is nothingness’.

P1: And in that nothingness there is no duality between the self and ...

JK: No. He has been through conflict. He has been through hell. He has fought; he has struggled. Does it make any sense, sir?

P3: ‘Ending’ and ‘stepping out’ are the same.

JK: Stepping out. I am wrong in using the words ‘stepping out’. That stream is self-interest. That is, self-interest is perpetuating all the time, whether it is me or you; humanity is perpetually caught in that. And that is thought, etc., etc. He says: ‘By Jove, no movement.’ And when there is no movement, you are out of it. (Not out of it – that is a word. There is no longer ... There is something else.)

Now K comes along, and says that he has never been in all this.

P2: He has never been in all this.

JK: Jealousy, anxiety, pain. Sex, and all that is physical, like going to the toilet. Do you understand, sirs?

Panditji, I think (I am using the word 'think', forgive me if I use that word) Is it possible, except biologically, never to have the psyche as the centre? Do you understand my question? The moment you see that you are out, you are finished.

P2: He wants you to repeat this, to explain it a little.

JK: Sir, we have the idea of a path, a goal, achievement. A path demands discipline, control, sacrifice. The horror of it! But somebody like K comes along and says: 'Don't go through all this stuff. Be aware of nature, be aware of all the senses, and the senses create the self, etc., etc. See it as a tremendous movement and as a flash'. Then you are out of it.' It is not climbing, climbing, sacrificing, giving up, discipline, practice, saying, 'Oh, that is wrong. I am lazy, I don't want to practice!' and so on.

P2: You push out time. There is no place for time in the understanding of all this. The moment that goes, it ends.

JK: And I doubt it! Do you understand? I question it. I question whether I'm deceiving myself. Therefore: I began by questioning everything, and I end up by questioning. No, you are missing something. I began questioning, doubting, and asking (not asking somebody, but asking). I end up doubting, questioning, and asking.

P4: Have I moved at all?

JK: Ask it. I don't know. I leave that question alive. That question itself destroys everything. I wonder ...

P2: There is no conclusion.

JK: No, sir. I have got a quick bat!

Sir, *Panditji*, you and I have a dialogue. You put a question, I answer it. Then you answer that question. We keep this up – asking, answering. **We come to a point when the question itself is the answer. The question itself is so vital it bursts the ...**

P5: I think it would be helpful if you will describe that particular state once again. You had mentioned earlier that K questions this thing. K has never experienced this, but he questions even that not-experiencing. Then you said that that question continues to remain, and that the question is the answer.

Could you, please, say a little more, or even just say the same thing again? It would be helpful.

JK: K comes along, some strange man from the dark Himalayas, and asks: ‘Why do you go through all this stuff? The Buddhas, the Christ, the disciplines, the sacrifice, the renunciation, the control?’ Don’t do all that. There is something else. Which is: Just see the futility of it. And when you really see the depth of that futility, and you ask why it has come, and you live with that question – not to find an answer. Then that question itself opens and withers like a flower. If you leave the flower alone, watch it carefully, nurture it, the flower blossoms and withers; at the end of it there is nothing. At the end there is no flower at all – which is, nothing.

P3: May I, please, go into it? You have talked about the flower. We know all about that metaphor. We have talked about it. But here you said something else, and that is: In seeing this whole stream and in questioning and in ending, the stream continues to flow. The question remains.

JK: That’s it; that’s it.

P3: And it is such a powerful, potent question ...

JK: I don’t put the question casually. It is my blood.

P3: It is such a powerful, potent question ...

JK: That’s it.

P3: ...that when it remains it has an explosive energy independent of me – it is like letting loose ...

JK: It is nothing to do with me. It is like a fire that is burning.

– Madras,
January 13th, 1985

KRISHNAMURTI FOUNDATION INDIA RAJGHAT EDUCATION CENTRE, VARANASI

The Rajghat Education Centre (REC) at Varanasi, run by the Krishnamurti Foundation India, is located on the banks of the rivers Ganga and Varuna, and has a sprawling campus of over 300 acres. The Rajghat Besant School, a residential school affiliated to the CBSE, the Vasanta College for Women, affiliated to the Banaras Hindu University, the Krishnamurti Study Centre and the Rural Centre are its constituent units on the campus.

The Centre is looking for suitable persons to serve in the following capacities:

1. Registrar (Central Office)
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The Registrar will oversee the overall administration, and along with the Finance Manager, provide all-round support to the Director/Secretary of the REC in running the Centre in an efficient way. Dealing with all the land, property and employee issues while relating with the local government is included in the work.

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The positions provide opportunities to dwell on the teachings of J.Krishnamurti through many formal programmes and a lot of informal discussions. Both individuals could also contribute to any teaching or extra-curricular activities on campus depending on their interests and abilities.

Interested persons may contact The Director, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001 (Email: chidananda9@yahoo.com and Telephones: 0542 244 0716, 244 0722). Retired people below the age of 65 years are also eligible and welcome to apply. Salary (in addition to free family accommodation on the campus and free meals from the dining-hall) is negotiable.

Applications are, also, invited for the following senior positions likely to fall vacant in the near future in this centre :

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We are interested in locating an experienced individual with a deep commitment to the educational vision of J. Krishnamurti, having at least 10 years' of teaching experience in a school/college. He/She will be responsible for creating a co-operative educational environment free from fear, hierarchy and competition so as to provide opportunity for holistic development of every child in this residential school with nearly 350 students and 50 teachers. The school is located in a large beautiful campus on the banks of the Ganga and Varuna rivers on the outskirts of Varanasi and is affiliated to the C.B.S.E. For details please visit our website at www.j-krishnamurti.org

Applicants must have a Master's degree with at least ten years teaching experience and be between 35 and 55 years of age.

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2. Director, Rural Centre

The Rural Centre consists of a village school upto class 8 with about 200 children and 15 members of staff, a primary health centre called Sanjivan Hospital, a dairy with 60 cows, a women's empowerment unit and about 100 acres of agricultural farms, all meant to provide education/health care/ vocational training etc. for poor villagers in the neighbourhood. For details please visit our website at www.j-krishnamurti.org and www.kfirural.org.

Applicants must have experience of social work with strong motivation to guide and develop the activities of the Rural Centre. Expertise in any one of the fields of Agriculture/Dairy/ Health Care or Education is desirable. There is no age limit and salary is negotiable. Free campus accommodation with free meals and free education of children is available.

For both posts applications on plain paper giving name, age, address, qualifications and work-experience, along with a statement of broad aims and objectives in life should reach S. Chidananda, Director, Rajghat Education Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi – 221 001, U.P. on or before 31 December, 2010. Email: chidananda9@yahoo.com

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KRISHNAMURTI FOUNDATION INDIA

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