

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

The *Bulletin* presents, in chronological order, three selections that reflect Krishnaji's response to the questions about his Teaching.

The first is a dialogue held at Rajghat in 1974, where Pupul Jayakar asked Krishnaji: What is the Teaching? Participating in the dialogue were many who had listened to Krishnaji for more than twenty-five years, among those present were Achyut Patwardhan and Radha Burnier. Hesitating at first to identify 'the main element of his Teaching', Krishnaji responded enigmatically, 'I don't know myself. I can't put it in a few words, can I?' But mid-way through the dialogue, he responded aphoristically, 'I'll say it in a few words, and that is: Where you are, the other is not.'

His initial statement, 'I don't know myself' carries as much weight as the aphorism 'Where you are, the other is not'; it exemplifies the point that his teaching is not 'shaped by concepts already established in his mind' but emerges spontaneously from a mind that is silent. The two equally enigmatic responses are untangled in the mutual exchange between Krishnaji and his interlocutors, which is a typical feature of the dialogic process.

As a young man – a world teacher under the guidance of Dr Annie Besant and Bishop Leadbeater – Krishnamurti was encouraged to write aphoristically. Traces of his early training as an aphorist remain in his more mature writings; for instance, his 1929 declaration of independence begins with *Truth is a pathless land*. In his later works one finds the following: *The teacher and the taught are one; The Teaching is that there is no teacher and no taught; You are the world; Thought is time.*

The second selection is about whether Krishnamurti's Teaching had changed during the five decades of his teaching life. In Brockwood Park, in 1978, Pupul Jayakar asked him whether 'the Teaching moved from what it was to what it is today or is the "movement" only a deepening of the Teaching?'

Krishnamurti states and at the same time seeks to demonstrate that the essence of his Teaching has not changed, even though the language may have.

The third selection, well-known now as the 'Core of the Teaching', first appeared in the second volume of Mary Lutyens' biography *The Years of Fulfilment* (1983) and is reproduced in her *The Life and Death of Krishnamurti* (1990). Lutyens provides the context in which Krishnamurti wrote what is essentially an expository piece.

Wanting to ask the same question [as Pupul Jayakar's in a 1974 dialogue] myself, when writing the second volume of his biography, I wrote out a short statement beginning, 'The revolutionary core of Krishnamurti's teaching . . .' and sent it to him for his approval. In response, Krishnamurti rewrote it entirely, leaving in the single word 'core'. (*The Years of Fulfilment*)

It is important to note that the 'Core of the Teaching' is often mis-identified with Krishnamurti's 1929 Ommen speech; it was written almost five decades afterwards, and less than five years before his passing. It reads like a mature summation of his Teaching.

R.H.

WHAT IS THE TEACHING?

PUPUL JAYAKAR (PJ): I wonder whether, during the next few weeks while you are in India, we could identify the main elements in the Teaching. We have heard you for twenty or twenty-five years and, in a sense, many of us could give some substance to this whole field but, still, I would like to ask you one question, namely: What is the Teaching?

J KRISHNAMURTI (K): Are you asking me what the Teaching is? I don't know myself. I can't put it in a few words, can I? I think that the idea of someone *teaching* and of someone being taught is basically wrong – at least for me. I think that it is a matter of 'sharing' rather than of being taught, a matter of 'partaking' rather than of giving or receiving. So, can we share something which is not in the field of time, thought, and direction? Can we share it, or are we all so conditioned that we do not know what it means to share?

ACHYUT PATWARDHAN (AP): Listening to you, sir, one realizes that communication at the level of thought is very inadequate, and that we ourselves make the thought – that we *are* the thought. This comes out very clearly whenever we are in touch with you. We have been used to functioning in thought – with concepts and with words. It is relatively easy for us to see this, but it is a little more difficult to see this with regard to time. I wonder if we could explore that.

PJ: Before we go into that, can I say one thing? That is, I don't think there is *that* relationship between us. At least, speaking for myself, I think that as there is a turning to you, there is a feeling that I am to receive something. There is not this quality of 'sharing' of which you speak.

K: Would you enquire into what it – ‘to share’ – means? Do we share anything at all with another? If we do share, at what level is it? Perhaps that may answer your question. Do we share anything at all with anybody, including K? What does ‘sharing’ mean?

PJ: To take something from ...

K: No, I am not talking of *taking* at all. I am talking of sharing.

PJ: Please, just see how we see it.

K: No, I am trying to find out the meaning of that word, and not how you feel or I feel.

PJ: Sir, obviously, in sharing, there are two. You are giving a special meaning to that word.

K: No... *sharing*. What does ‘sharing’ imply?

PJ: Give and take.

K: Etymologically it means ‘to partake together’.

AP: Examples do not take us very far, but I would say that when you witness the sun rise, and you say to your friend, ‘Look’, there is a sharing. In that sharing there is no giver and no receiver.

K: Instead of the word ‘sharing’, let us use the word ‘participating’. We are participating in the investigation of something. In that investigation, you may be more subtle, more quick than I, but if you are willing to share your perception, your ‘seeing’ with me, then, in that ‘seeing’, there will be no division as the ‘you’ and the ‘me’. All that is implied in

participating, in sharing. What is the state of your mind and my mind when we are participating in something?

PJ: I started from another question: What is your Teaching? You said that that was a wrong approach. You said that it was not a question of *teaching*. You said that it was rather a question of participating, of sharing, in that there was neither a teacher nor someone who was taught. Now, are we investigating the nature of the Teaching, or are we investigating the state with which we approach this problem?

K: Leave the Teaching for the moment. We were asking: What is the state of two people who are serious, whose intention is to investigate and to share?

T. K. PARCHURE (TKP): Their feelings are identical.

K: Go slowly, sir; they can't be identical; they can't be similar. Let us begin again. Would you say that the teacher and the taught is a wrong proposition, a wrong structure, altogether?

PJ: And yet there is the Teaching.

K: We will come to the Teaching a little later. Would you say that the whole structure and the nature of the teacher and the taught is conventional, traditional, and not real? – real in the sense that it should not be.

PJ: What is unreal is the state where the mind, based as it is on its structure of consciousness, questions in order to get an answer. Because it questions another in order to get an answer, it creates the teacher.

K: And the teacher says: There is no answer; there is only a sharing. Therefore you are stuck, aren't you?

PJ: When I question and merely come upon a blank wall, the only thing left for me to do is to throw that question back.

K: No, not necessarily. If I may point out, you are asking what the Teaching is. The reply is: *The Teaching is that there is no teacher and no taught*. That is part of the Teaching. Now, how do you receive that statement which, to the man who made it, is absolutely and not conditionally or relatively real? How do you listen to it? What operations or processes go on in your mind?

AP: The receiving is done by the brain, by an accumulative centre. And you have indicated that that is not the direction.

RADHA BURNIER (RB): Sir, traditionally there is the teacher and the taught. If you look at it non-traditionally, it is true that an investigation can be shared but, unfortunately, that kind of investigation ends, or does not seem to proceed as the teacher is not there.

K: I am asking you a very simple question: What is the process of your mind when you hear that statement?

RB: Just to see how far it is a fact for me.

K: No, I make a statement: There is no teacher and no taught. You hear that. The old traditional mind in operation says, 'I don't know what you mean'. Now, I ask: How do you receive this statement? What do you do with that statement?

RB: I have to look at it.

K: No, I am making it. You do not have to look at it.

PJ: We do not accept it.

JANARDHAN PATWARDHAN (JP): It is received with a certain amount of surprise as well as shock which is, then, followed by an understanding.

K: Which means that you project your reactions to it. You have not listened to the statement that I made, namely, that there is neither a teacher nor someone who is taught.

RAMDHAR MISRA (RM): Agreed.

K: No, do not agree. What happens to the mind that listens to that statement? You make that statement, sir. I listen to it, and I see the tremendous meaning it has; I see the fullness of it. I see it instantly. I see without drawing an abstraction, which is an ideation. I just see that fact, and not my reaction to the fact.

JP: The mind passes through a surprise, a shock, and an understanding.

K: That means you are listening to the statement through a process of time.

JP: All that happens in a split second, sir.

K: That took time, even if it were two seconds.

JP: Does that happen on account of the fact that we are not listening as adequately as we should?

K: That is the whole point. Sir, you know, the word ‘idea’, according to the dictionary, means ‘to see’. The root meaning of the word ‘idea’ is ‘to see’. I see something, draw an abstraction from it, and that becomes the idea. Now, can you see, can you hear without an abstraction, without an ideation?

JP: We seem to feel that we can.

K: I believe that they are teaching higher mathematics to children of six and seven years. They – the children – receive it because they know nothing about anything. They immediately receive it, but we have such mechanisms, such obstructive ideas which prevent direct reception. Now, I make a statement: Do not invest the man with authority. There is no higher or lower; there is only sharing. This means that there is neither the teacher nor the taught. If there is a teacher and the taught you will be back in the old tradition, which prevents direct reception. Now, I make a statement that there is neither the teacher nor the taught. Can you receive it completely, without going through all that? That is part of the Teaching.

PJ: The process of discrimination is in a listening that is wise. But why is it that when you make a statement like that, I immediately give great importance to what you are saying? That, naturally, establishes the teacher. There is an inbuilt mechanism within us which discriminates between various people.

K: I understand, but that is a different matter. I naturally discriminate between the sound made by a wheel on the road and that of a bird.

PJ: If we take what you say to its logical end, then there will be no questions to ask.

K: No, there will be lots of questions to ask.

PJ: Why?

AP: Because I think it is primarily an exploration in which you do not say that he knows and that you don't know. Both of you are exploring.

PJ: The fact is that in my consciousness, in my skin, there is a teacher. How can you negate that fact?

K: I said that there is neither the teacher nor the taught. Is that a wrong statement?

PJ: It may be a right statement.

K: No, wait. If it is a wrong statement, it is a wrong statement *whoever* made it. Is it a matter of compassion? Do you understand what I mean? A compassionate person does not feel that he is sharing. He does not even know what the word means. Take a virtuous person – if he is conscious of his virtue, he will no longer be virtuous. You see, it may be the compassion in one that says that there is no teacher and no taught. Do you follow what I am saying? The state of compassion is like sunshine; there is only sunshine – not you sharing it, or I sharing it. We are both in the sun. All right, let us move from here.

You asked: What is the Teaching? Right? I'll say it in a few words, and that is: Where you are, the other is not. How do you receive that statement? You see, when you drop a stone from very close

above the water, there will be no ripple. It will go gently down to the bottom. Now, does that take place, or are there a lot of ripples which are agitations? And, do you say, 'My God, what does that mean? How am I to get rid of it?' Now, how do you receive the statement?

RM: We are reminded of similar statements made earlier.

K: Therefore, you are creating ripples. You are soaked in tradition and, when this statement is made, you say, 'The *Upanishads* say that' or 'The *Bible* says that'. That has no meaning; it only shows that you have not listened.

RM: It is not necessary to understand every statement.

K: Pupul asked me a question. She asked: What is your Teaching? I said, to put a very complex issue very simply, 'Where you are, the other is not'. How do you receive that? When you listen to that, what has taken place in you? Are there ripples, or does the statement sink in?

JP: It appears that suddenly there is a solution to this question which seemed to be very difficult, in that one sees the meaning of it immediately. One sees the fact that it is so.

K: No, it is much more complex. Oh, now I am beginning to understand why you say that this is so. Why don't you just swallow it and see what happens? You will swallow something if it is pleasant and tastes nice. You will not swallow something if it does not taste nice. That is exactly what you are doing now. Why do you not first let it drop into you (just as the stone drops into the water) and see what happens afterwards?

RM: You say that if it is pleasant, one swallows, and that if it is unpleasant, one does not swallow. But there is a third alternative, namely: It is difficult to swallow. I feel that what you have said is correct, but I have not been able to swallow it.

K: I am trying to get at something which is very simple. Can you listen without all the ripples? I think this is the clue, namely, that you don't really know the art of listening. Because you know nothing about some extraordinary, complicated electronic affair, your mind is ready to absorb it. But here you know a great deal – you have heard me ten thousand times, you have read the *Gita* a hundred million times. You know a lot and, so, your mind is crowded. Therefore, you are not capable of listening directly. Isn't that so? A boy who is learning mathematics has no ripples; he doesn't know. You pour mathematics into him, and he absorbs it. But you don't do this here.

JP: Some of us are quite blank about tradition and, so, are able to see.

K: I am not blank, sir. Here is a very good example of not listening. K made a statement. Why can't you just let it drop? If it has value, it will operate; if it has no value, it will just die. Why can't you listen so that you just let it drop into you? After all, you plant the seed in the earth after preparing the earth, and the seed does all the work. It has to be watered, and all that, but the vitality, the energy, is there in the seed.

PJ: What gives vitality to the seed?

K: I thought you would ask that. Does the teacher give vitality to the seed, or does the seed itself have vitality?

PJ: It is a difficult thing to say, sir. The teacher and the seed are not two separate things. A question is asked, and a statement is made. That statement carries in itself the factor of illumination. Now, what has given it that factor?

K: What has given to that statement the light that goes with the statement? Is it that you have an image of K and that that image gives it the factor of importance? If Radha-ji made that statement – forgive me – would you accept it with the same feeling, with the same attention, with the same quality of reception?

PJ: No, sir, take one of the sacred books. You read a statement; but is not the quality of that statement different from the quality of a statement made by a person who is illumined?

K: I know what you are saying, Pupul. If I admit that, we will be back in the old trap.

PJ: I want to say one thing; please, don't deny that also.

K: Of course, I am not so silly. You are saying that the statement coming from an illumined mind has a vitality of its own. You are also saying that if another made the same statement – rationalized, carefully thought out – it would not have the same energy, vitality, and power to flower.

You see that implies that K has an illumined mind. I am not saying that he has or has not. The illumined mind makes a statement and, because that statement is born out of illumination, it has a tremendous weight. If another made that statement, it would not have the same weight. Now, what Pupul is saying is that what the illumined mind says carries authority. The word 'authority' means to 'originate something new'. I am using the word 'authority' in

that sense, namely, as the originator of something new. And you are saying that that mind is the ‘teacher’, because it is the originator. The words that the illumined mind uses may be the same as those of the *Gita*, but it is not the same thing. Though others have said it before, this is original and, therefore, that originality gives a certain weight as authority.

PJ: I will not accept that. It has the capacity of penetrating; the other has not the capacity of penetrating. This has the capacity of penetrating; it is a process which creates its own movement.

K: Therefore, you cannot have anything to *do* with it. What you do now creates the ripples. Absorb it, and see what happens. You don’t do that. That is what I am trying to get at. I am also getting at your question – which I am not trying to avoid – which is: As the illumined mind has got weight, a penetrating quality, when it makes a statement, can I share not just the statement made by the illumined mind but the illumined mind itself? I cannot share, partake, in an illumined mind.

PJ: No, sir, the illumined mind, and what is being said, are the same. So, in what you say, there is a paradox, namely, that I can share the illumined statement, but I cannot share the illumined mind.

K: Yes, that is it. You *think* that you can share the illumined mind. Therefore, you make the illumined mind into a teacher, and put yourself at a distance, and *hope* that you will, some day, reach it.

PJ: No, therefore, we gather around to listen to that illumined statement.

K: Now, you have listened to that illumined statement: Where you are, the other is not. What has happened? You see, I cannot do a thing about that statement. Whatever I do, it will still be the ‘me’ doing something about that. So, is it possible for me to listen to that and let that operate?

ASHA LEE (AL): You see, the seed falls, and the soil receives it. If the soil is receptive, it will.

K: Not ‘if the soil is receptive’. That is a conditional statement. Is your mind receptive? All that you can say is, ‘I am listening. I do not know what is happening, but I am listening; I have no ripples. I am just concerned with listening to you’. Do you see how extraordinarily difficult the art of listening is? That brings to mind the fact that knowledge prevents learning. Knowledge prevents sharing. When the little boy knows no mathematics, he is willing to listen. After acquiring a lot of knowledge, information, about it, he stops listening. That is exactly what is happening to you.

PJ: That is too facile.

K: Do you see my point? Knowledge prevents sharing. Knowledge has not changed man psychologically.

PJ: Knowledge is an obstacle to listening.

K: Proceed to the next step. Would you admit that?

PJ: I would admit that.

K: Knowledge prevents listening. Remain with that statement for two minutes. Will knowledge bring about the change? Will knowledge bring about the transformation of man?

PJ: I cannot so easily answer the second question. I won't make a statement. I say that having listened for twenty-five years, when you make a statement like that, there is, for me, a total freedom from knowledge.

K: It is knowledge.

PJ: For twenty-five years, I have been soaked in it.

K: You have listened for twenty-five years, and gathered lots of things. Now K made that statement. Is that statement related to what you have heard before?

PJ: It is not related to what I have heard before but, I wonder, if I hadn't heard it for twenty-five years, whether this act of listening would be possible.

K: Forgive me, you may be making a mistake. That is, as you have had twenty-five years of listening, this (namely, the transformation) would not have happened. I am asking, this listening this morning, is it related to the ...

PJ: It is not related.

K: All right. If it is not related, what has taken place? If you admit, even once, that twenty-five years of preparation is necessary to the act of listening to the statement and to the immediate understanding of it, that means that you admit this whole process of time, and time is *not* valid here. Time is thought, time is direction, and so on.

PJ: It may have been twenty-five years or five years or even just one day, but if you absorb, like osmosis, that very absorption will mature you. It is not related. It does not draw sustenance from that.

K: Therefore, don't say, 'For twenty-five years I have listened, and that has made me listen now'. I am trying to get at this: Truth is something not of time. Seeing the quality, the nature of truth and also having a feeling of it is instantaneous; it is unrelated to the past. Now, when you hear that loaded statement, do you still think in terms of twenty-five years?

PJ: There is no part of twenty-five years or even of five years.

K: That is just it. Therefore, would you say, from *that*, that the mind must be free – all the time – of every sort of accumulation? The mind must be free from any movement as accumulation, as knowledge, as direction, as will.

PJ: I see that the mind must be free from any movement.

K: Movement implies time. Time is movement. I am asking: Is time necessary to see the truth? And, if it is not necessary, how does a mind, the whole structure of the mind which has evolved through time, see that which is not of time? Do you see that paradox?

PJ: There are two ways. Either the totality of time sees...

K: That is right, of course. Can you die to all the things that you have acquired? – pleasure, pain, hurt, this, and that.

PJ: You do not go through all that exercise, do you?

K: Of course not, none of those exercises, practices; all those are trivial. You see, that is the whole problem. The mind, the brain, has evolved through time. It has recorded in time. Can that mind see that which is not of time? Obviously not. Then what is it that perceives something which is not of time? You see, Achyut-ji made a statement the other morning. He said, 'Politics won't solve any of the problems of this country'. But he took twenty-five years to see that. I am not criticizing; forgive me.

PJ: No, sir. When I saw it, it had nothing to do with the twenty-five years of being involved with it.

K: Why didn't you see it at first? This is what you all do. That is, you are saying that experience is necessary. But this is to enter into a very dangerous field. This is what every schoolboy says: 'I must have sexual experience. I must get drunk. I must smoke. I must go through all that and, then, I will learn.' That is, through experience you hope to learn. I question that.

RB: But you haven't answered your own question: Why did he not see it at first?

K: All of you, why don't you see instantaneously, instead of going through all this mess?

PJ: We should explore time. This problem – whether experience is necessary at all – is very interesting.

K: I question, altogether, the value and the necessity of experience.

AP: I hope you will understand my difficulty. You see the sunset, and I see the sunset. With you, it is not an experience. With me, it

becomes an experience. I am saying that the conversion of what is perceived into an experience is the time-making process.

K: Historically we have had five thousand years of war, and we have not learnt a thing from it. So, I ask myself whether experience is necessary at all.

*Varanasi
19 November, 1974*

THE UNFOLDING OF THE TEACHING

PUPUL JAYAKAR (PJ): I have been wanting to ask you a question for several years. It is a question that in a sense contains the totality of your Teaching and, I think, if we could discuss it, it might help clarify certain issues.

I have heard you for thirty years and I feel that through these years there has been a movement in the Teaching. I am using the word ‘movement’ deliberately. I am not calling it a development, but rather an unfolding.

In 1948 when I first heard you, you were very concerned with the problem of the thinker and thought, with self-knowledge and the observation of one thought as it arises in consciousness, the pursuance of that thought to its end, the pursuance of another thought that intervenes, and so on, and so on.

You symbolically took the hand of the person who was with you and entered into the process of self-knowing.

To observe thought operate in consciousness ultimately appeared to be the key to your Teaching.

You then discussed the whole problem of judgement, condemnation, the observing of judgement and condemnation and the movement beyond. There were many other facets of this: there was the whole problem of the thinker and thought, whether the thinker was separate from thought or whether the thinker was part of thought itself. This awakening to thought, for me at least, has been the most crucial point of understanding. You went on to say that the pause between two thoughts was silence; that the ending of thought, rather, was silence.

Today, you do not say that. You hardly speak of the thinker and thought. You hardly speak of the observation of thought. You hardly speak of the movement of condemnation, the observation of condemnation and the movement beyond. You speak of a totality of seeing, a holistic seeing, which appears to wipe out the need for all the rest.

My question is: Has your Teaching moved from what it was to what it is today or is the ‘movement’ only a deepening of the Teaching? Or, is it that you can arrive at this holistic position without going through the whole process of observation and self-knowing? For you see, sir, you no longer take the person by the hand and enter into the process. I would like to know whether you have turned away from the earlier position.

J. KRISHNAMURTI (K): No. But you used the word ‘unfolding’; I think that is correct. You see, the questioning is in the same direction. It is a widening, a deepening and, as you said, a ‘holistic’ position, rather than a going minutely into detail as we did, if I remember rightly, and from what you say, thirty years ago.

So your question now is, correct me if I am wrong, whether K has moved away, completely, from the past Teaching to the present

position, or whether the Teaching is now direct, simple, and comprehensive. Would you accept that?

PJ: Sir, you say that it is nothing but a deepening, a widening. That may be from your point of view, but what about the person who listens? Is it possible, without moving through the other, to immediately jump?

K: Yes.

PJ: You speak today, as you never did before, of a total immobility in consciousness ...

K: Yes.

PJ: You speak of a total non-movement. You also make another statement. You say that the ending of thought is not silence. You have said, a number of times, that the space between two thoughts is not silence.

K: I would say that the space between two thoughts is not silence but that the total ending of thought is silence. This means the total ending of time. Time coming to a stop is complete silence.

PJ: The query is: Can a person who has not observed time in operation in consciousness, time as thought, time as judgement, time as becoming and, so, is not familiar with the process of becoming, suddenly leap from a state of becoming – a state whose implications he is totally unaware of – into the other?

K: Obviously not.

PJ: Then we are back where we were.

K: Not quite. Let's be clear. You are asking, Pupulji – aren't you? – whether there has been a radical change in the Teaching. You are asking whether there has been, after thirty years, a movement away from observation, a movement away from a questioning of the division between the thinker and thought and the whole content of consciousness. You are asking whether there is a difference or a fundamental change in the Teaching from that of thirty years ago to today. That is the basic question, isn't it?

PJ: Yes, that is the basic question.

K: Could we begin from today and look back to yesterday? That is, could we look not from yesterday to today, but from today to yesterday? Do you follow what I am saying?

PJ: Yes.

K: Could we do that?

PJ: But, a person like me looking from today to yesterday had a yesterday.

K: Yes, but you are looking at yesterday with a different mind, with a different eye which you hadn't yesterday.

PJ: I agree, sir, but my point is that without the yesterday ...

K: There would be no today.

PJ: Without the yesterday would it be possible for me, today, to look back at the yesterday?

K: Now, wait a minute. I haven't quite understood your question. Go slowly.

PJ: You said: Can you look back from today to yesterday? And I said: I had a yesterday and, therefore, from today I can look back at the yesterday ...

K: Yes, naturally.

PJ: But if I did not have the yesterday ...

K: Go slowly, go slowly. If you had no yesterday, you are saying, you could not look back from today to yesterday.

PJ: No, I make a further statement: I cannot *be* today.

K: You cannot be today, obviously. But Pupul, there is something else in what you are saying, something which we have to be clear about. You say: You had a yesterday, so from yesterday you can look at today. I said: Look from today to yesterday. To that you said: If I had no yesterday, I couldn't look from today. But I did not introduce the *not* having a yesterday. You carried on a little further. Don't, please, carry it further; wait; proceed slowly.

Thirty years ago, which is yesterday, there was a certain category or a certain expression of this Teaching. Now, after thirty years you are asking: Has that Teaching, of thirty years, undergone a deep change? To that I say: Can you as you are today look back to thirty years ago, and not the other way round? That's all I am asking. Don't bring in a new element into it for the time being.

Pupul, would you say from the position of today that there has been a change when you look back to thirty years ago? Please, don't think that I am turning the tables on you. I am only asking you this in order to find out how you look at the past from your position today, and not in order to catch you out, as it were. You

see, I think how you look at yesterday is a valid question. (*Long pause*)

PJ: Yes, I will answer. There has been no change; basically there is no change.

K: Why do you say that?

PJ: Because inbuilt into this holistic seeing is the seeing and listening which I came to yesterday. The holistic seeing, or the immobility that you speak about, holds all that.

K: Wait, Pupul, wait. The past, or rather the present, holds the entirety of the past.

PJ: I do not speak of it as memory, Krishna-ji. Please let me make it very clear; I am not speaking of it as memory.

K: I understand what you are saying. The present holds the past.

PJ: It holds the totality.

K: The totality of the past.

PJ: Sir, you asked me a question.

K: Yes. Can you look from today to yesterday? When you look from today to yesterday, you are looking not only with the memory of yesterday, but you are also looking at it with different eyes.

PJ: Yes, sir, but my query still is not answered.

K: No, perhaps not; but we will explore it as we go along. I was asking: Can you look from today to all the yesterdays? This is a

very interesting question. I don't know what the others feel, but I think that this is an extraordinary question which invites a great deal of debate. Now, to come back. Thirty years ago there was a certain Teaching and today, I am saying, that it is a holistic Teaching. Let's put it that way for the time being. You are asking if this whole movement of thirty years has brought about a basic change. I would say that there is no basic change.

PJ: My query is: Without the process of self-knowing and the observation of what-is, is this possible?

K: Yes, it is possible. Without those thirty years of exploration, without those thirty years of discussion and examination of consciousness and its content, and so on, and so on – without all that – one can comprehend, one can be aware of and have an insight into this whole thing immediately. How shall we explore this? Right?

PJ: Sir, you may not have felt it, but thirty years ago the people around you felt that you took them by the hand ...

K: Yes, I know; they have told me.

PJ: Now you have taken away your hands.

K: I understand and, perhaps, we are also a little more mature.

PJ: But what has brought about this maturity? The thirty years?

K: No. Let's go into this a little bit. (*Long pause*) Why do you, if I may ask, go back thirty years? I am not stopping you; I am just asking you, why do you go back thirty years?

PJ: I will tell you why, sir. I have been wanting to see, very objectively, what has been taking place in the Teaching over the last thirty years. I have been wanting to see what has been taking place not only as it has come through in the written word but as it comes through within me.

K: Yes.

PJ: As I was going into it for myself, certain things became very obvious. There are three distinct periods in your Teaching. These are periods when changes took place and a totally different position was evident.

K: Would you explain it a little bit?

PJ: There was the period when you spoke of self-knowledge and what I have discussed already ...

K: Yes.

PJ: Then around the sixties you moved away from there and you talked about this totality of seeing. You were concerned about this totality of seeing and yet you spoke of the ending of thought as being silence. Today, you have put all that aside. You never discuss any particular subject but take the whole. Today you have a more – forgive me for using this word – ‘cosmic’ way of speaking.

K: Yes.

PJ: And you are more precise in the language you use. You ask, in almost scientific terms: Can the brain cells themselves hold the holistic?

K: Do I?

PJ: That's why I wanted to move slowly into this position.

K: So let's begin. What is the first thing you are asking? Leave the three things, we will come to them later.

PJ: Sir, if you say that the process of self-knowing, the process of going into the self, and that of observation are not necessary and that the holistic position is possible immediately, then the question is: What is it that triggers it? That is the major query.

K: Oh, my lord!

PJ: I understand the other position. I understand what careful observation is. I understand the process of becoming. I understand the movement of it. But today you are making a major departure. You are saying today that the holistic position, holistic seeing, is possible *now*. But what brings the maturity to the eye and the ear and the process of learning which makes it possible?

K: Pupul, what is it you are trying to tell me now?

PJ: Sir, you say that the holistic position is possible here and now. My major query is: Without the thirty years ...

K: I understand. So let's examine that statement. I may be wrong or I may be saying something which is not accurate, so one must go into this carefully.

Are you asking: How can a blind man see light or, to put it differently, how can one, without any preparation, have a holistic view? It comes to that, doesn't it? Without going through all the examination, all the exploration and detailed observation, without all that activity, can one see, immediately, the totality of all existence? Right? That is the basic question, isn't it?

PJ: Yes.

K: That is, without thirty years ‘preparation’, is it possible to see the totality of all existence, to see the wholeness of consciousness? Right?

PJ: Which means a totally empty consciousness.

K: No, no; not empty. Let’s go slowly. Seeing the totality of consciousness ...

PJ: Which is the past.

K: Wait, wait, wait. I know it is the past. You are asking a question which is: Without preparation, without the drill, without all that examination, is it possible to see the total content of consciousness and move out of it? Right?

PJ: And be totally immobile.

K: That is the question. Is that possible? I say: Yes. Have I stuck my neck out? It doesn’t matter. I still maintain that it is possible to see the whole content of consciousness which is the movement of thought, with all its different categories and types and characteristics instantly and to move out of it, reaching a point where thought comes to an end. Let’s put it that way for the time being. Yes, I will stick to that, and I maintain it not out of obstinacy or stubbornness or because I think that as nobody else has said this it’s good to say it. I don’t maintain this because of any such absurd thing.

PJ: Was the position then not true?

K: No, I wouldn’t say that it was not true.

PJ: The position then was true, because the perception of the thinker and thought was a total perception.

K: Yes, yes.

PJ: As total as this.

K: Yes, quite right. However, in explaining the totality of that perception, one had to go into details. But then, as now, it was a total perception.

PJ: But, if you had not spoken and there had not been a listening to that observing – observing the mind, judging, condemning, wanting – and if there had not been an actual perception, this would not have been possible. How does one proceed?

K: Without going through all that, could we just say: Is it possible? That is the real crux of the question.

PJ: What you said then was as total and as true as anything you say today.

K: I agree. K may have said something out of totality, just as he is now saying something out of totality. In that saying there may have been a detailed examination.

PJ: Yes, yes.

K: But that examination was born from the totality of perception.

PJ: Yes.

K: And therefore it is still total.

PJ: I agree sir; I think it is so, too. But, for the person who comes for the first time, the question as to whether that is still not necessary remains.

K: You see, Pupul, you are saying the same thing.

PJ: Must one not see the process of becoming?

K: Must you not go through school, through college, through university to reach the final examination? Without going through all that, can you come to this?

PJ: I know you will say, 'No', because that would involve a process and it would involve time. I know that; but I say that was total and true then ...

K: As now.

PJ: As now.

K: Then what's the question?

PJ: For the person who starts, it's the most crucial thing.

K: I understand this.

PJ: If you say that you can plunge straight into this holistic position, the question then is 'how?'. As you showed us then, sir, show us now.

K: Yes, all right; I understand. K is saying that there is no preparation necessary – the preparation of thirty years.

Now is that valid? That is: Can one observe without the past? Right? Can one have an insight without the weight of yesterday and can that insight be instantaneous? Am I stating the question correctly?

PJ: Yes.

K: The perception of the totality can only come about instantly.

PJ: Yes.

K: It cannot come through time, through thought, through exploration. That perception of the whole can only take place instantly. Now, if that is so, then what is the need for preparation?

PJ: Would you call all that preparation?

K: What?

PJ: The observing, learning ...

K: Pupul, thirty years; I am talking of thirty years.

PJ: If you see the thirty years as 'time', I want to drop the thirty years.

K: No, Pupul, I would like to point this out: It is only possible to have complete, total, insight immediately, instantly and that instant is not contained in time. Right?

PJ: Yes.

K: X cannot see this. He says: Tell me what I have to do in order to have this extraordinary insight immediately. And K tells him:

Observe the thinker and the thought. He also says that there is no division between the thinker and the thought. Now, the question is, as this is being explained, is X listening, or is there a process of abstraction taking place which pushes X away from the instant action? K says that the thinker and the thought are identical; they are not separate. Can you see, instantly, the truth of it or do you say: I must think it over?

PJ: I understand. But, sir, the brain that has observed – and that observation has deepened – *is* capable of receiving when you speak.

K: No, I question whether it is not capable of receiving *without* the thirty years.

PJ: If this is so...

K: Why haven't people seen? That would be the normal question. They don't see because they are not actually listening.

Now just listen carefully. This person, K, says that the perception of the totality is instant. And the questioner then says: Tell me what to do; please help me to understand what you say.

PJ: The moment that question is asked, it is like asking someone – you – to give me insight.

K: Nobody can give it to you.

PJ: Then I am stuck.

K: No, wait a minute. Look at the question. You ask: Can you give it to me? And K says: No, it cannot be given by anyone. Wait a minute. What is your reaction to that statement, namely, that

nothing and nobody – no guru, no time, no evolution, no experience – can give it to you?

PJ: To that I would say, yes.

K: Yes, but don't you also ask: Since it cannot be given and I haven't got that insight, what am I to do? That would be a normal, healthy reaction. (*Pause*) To that K says: Listen to what K is saying. Listen. Don't weave it into a theory or a speculative abstraction. Just listen to that statement: Nobody can give it to you. If you listen, and if it is the truth, it must have a tremendous effect on you because your whole attention is captured in listening to the fact that no time is necessary, no preparation is necessary.

PJ: But do you think, sir, that a person who has not delved into the self can listen like this?

K: He cannot, because even though he may delve into himself, he won't listen to this. Pupul-ji, listen. Would you listen to the fact that nobody can give it to you?

PJ: Yes.

K: What has happened to your mind? If you so listen, what has taken place?

If you are dependent on a guru or on an outside agency such as a God and so on, would you listen? Or would you say: I am too frightened to listen to what you are saying, because that means I have to abandon everything? There is fear and you say: I won't listen to you because that means I have to give up my whole dependency on something which I have cultivated for millennia. That is the difficulty, Pupul.

PJ: You have said something just now. But you still have not answered my first query whether there has been a deep change in your Teaching.

K: None at all.

He talked about authority, he still speaks about authority; he talked about fear, he still talks about fear; he talked about consciousness in different sets of terms, he still talks about it. He said thought must end, and he still speaks of it. He spoke of the nature of desire, and he still speaks of it.

PJ: May I ask a question, Krishna-ji? Do you, during these years – I am hesitant to use the word ‘years’ because again you will say time, and so on – think that there has been any inner change in you? I am asking this very seriously.

K: Let me observe it. I have never been asked this question before. Has there been a deep change in me from thirty years ago or from when I started, in the beginning? To be really truthful and accurate: No. Yes, there have been changes in expression, changes in vocabulary, changes in language and gesture – you know all that – but there has been no fundamental change from the beginning till now.

PJ: So what we see ...

K: That is immobility. Have you got it? Let’s go into this.

Listen to this statement, namely, that the perception of the total is immediate. Time is not necessary; preparation is not necessary. Examination, exploration, will not help you to perceive that instant totally. You say to me: What is your next instruction? What am I to do? Right? To which I naturally reply: Don’t do anything, just

listen. For if you listen, accurately, to the statement that time, preparation, the whole process of evolution is unnecessary, if you listen – not just accept or take it and observe it and say, ‘Yes, I have understood it’ – you will have instant perception.

Come, let’s discuss it. You see, the point is that our whole attitude, our whole way of life, is based on evolution – on becoming, on growing, on achieving, and on finally reaching God. I think that basic assumption, that basic conditioning, is radically false. Now do you see the falseness of it instantly, or do you say, ‘Wait a minute; this, that, and the other’?

PJ: No sir, I would say that I see the truth of that.

K: Wait a minute; go slowly, Pupul. What do you mean when you say that you see the truth of it?

PJ: I can listen to that without a ripple, without a movement in consciousness.

K: If you so listen, what takes place? Let us say that the Buddha said to me, ‘The ending of sorrow is the bliss of compassion’. I don’t examine this statement. I don’t translate this statement into my way of thinking. I don’t question it; I don’t analyse it; I don’t say, ‘What do you mean by it?’ I am only in a state of acute, total, attention of listening – nothing else – because that statement has enormous truth and there is tremendous content in that statement.

Then I would say to the Buddha, ‘Forgive me, sir, but I am not capable of such intense action or non-action – whatever it is – of listening, so please help me’. Right? So the Buddha says, ‘First listen to what I have said, namely, that no agency that the mind, that thought, has invented, will help you. Nothing will help you. There is not even an outside agency that will help you to have this

tremendous “insight”. I listen and I am frightened. For that means that I must drop everything that I am attached to. And I ask, ‘How am I to be detached?’ You see, my reasoning is false. My reasoning – the questioner’s reasoning – is false. The moment I ask, ‘How am I to be detached?’, I am lost.

He says, ‘Be detached’, but I am not listening. I have a great reverence for him, but I am not listening. I am not listening because attachment has been a tremendous thing in my life, and in one stroke he says, ‘Throw it out’. And in one instant I must throw it out ...

QUESTIONER (Q): Is the dropping also the moment of perception?

K: Yes. The moment you see the fact that you must be free of all knowledge ... But the man who has spent his life collecting knowledge from books and all the rest of it, says, ‘What are you talking about?’

PJ: Krishna-ji, may I ask one question?

K: You may ask lots of questions; we’ve got today and tomorrow, so come on.

PJ: A statement like, you say, the Buddha makes: Is it a question – I am putting it this way because I know of no other so, please, listen – of holding the totality of that statement without the word?

K: Yes, of course. The word is not the thing. The statement, the description, of the flowering, and all that, is not the thing; therefore there must be freedom from the word. And then the questioner says, ‘Please help me to be free of the word’. You see, then one is lost. That’s why I am saying that the intensity of listening is the real crux of it.

PJ: What is it that gives that intensity?

K: That intensity? Nothing.

Our whole way of thinking is based on growth; it is based on becoming, on evolving. I see a child and he grows to manhood. I see technological growth – it takes years and years for some scientific discovery or technique to be perfected. So everything is a growth. Everything is a becoming, a growing, an expanding. Now somebody comes along and says, ‘That’s right in certain places but it has nothing whatsoever to do with enlightenment’ – let’s use that word for the moment. The mind being heavily conditioned by the tradition of growth, man won’t even listen.

You see, you may say something which is totally accurate, totally true, something that is immovable, irrevocable, and what you say may have tremendous insight behind it. But the difficulty is that I cannot listen to it because I have commitments. I am attached. And because of this I don’t listen to this extraordinary statement.

So, to answer your question whether there has been, between the thirties, the forties and now, a fundamental change in me, I say: No, there has been a considerable change in expression, in the way I use words and so on, but the basic Teaching is the same.

*Brockwood Park
11 June, 1978*

THE CORE OF KRISHNAMURTI'S TEACHING

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said 'Truth is a pathless land'. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security – religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these dominate man's thinking, his relationships, and daily life. These are the causes of our problems for they divide man from man in every relationship. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness *is* this consciousness. This content is common to all humanity. The individuality is the name, the form, and superficial culture he acquires from his environment. The uniqueness of the individual does not lie in the superficial but in complete freedom from the content of consciousness.

Freedom is not a reaction; freedom is not choice. It is man's pretense that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence.

Thought is time. Thought is born of experience, of knowledge, which are inseparable from time. Time is the psychological enemy

of man. Our action is based on knowledge and therefore time, so man is always a slave to the past.

When man becomes aware of the movement of his own consciousness, he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past. This timeless insight brings about a deep, radical change in the mind.

Total negation is the essence of the positive. When there is negation of all those things which are not love – desire, pleasure – then love is, with its compassion and intelligence.

J Krishnamurti's Written Response on October 21, 1980 to Mary Lutyens' Question: What is the Teaching?; Reproduced in Mary Lutyens', Krishnamurti: The Years of Fulfilment (1983), pp. 204 - 205 & Mary Lutyens, The Life and Death of Krishnamurti (1990), pp. 149 - 150.

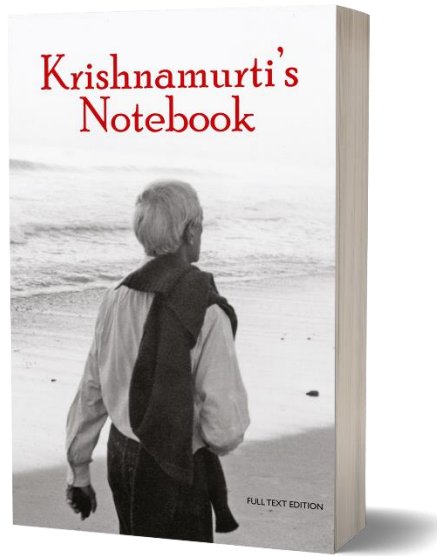
SOME REPRINTS OF J. KRISHNAMURTI'S BOOKS:



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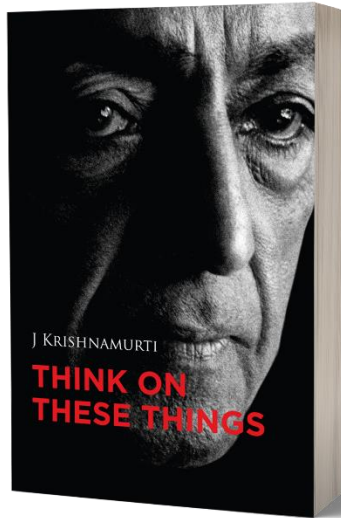
This book can be regarded as a companion volume to Krishnamurti's Notebook and Krishnamurti to Himself.

In September 1973 Krishnamurti suddenly started keeping a journal. He made daily entries into a notebook, first while staying at Brockwood Park in Hampshire, England, and then in Rome and California. Nearly every entry starts with a vivid description of some natural scene which serves as a backdrop for his reflections on the human predicament and man's ancient quest for the transcendental. The journal reveals to what an extent his teaching is inspired by his closeness to nature. Throughout, Krishnamurti refers to himself in the third person as 'he', and incidentally he tell us something about himself and his early days — something which he has not done before in his talks or writings.



KRISHNAMURTI'S NOTEBOOK

I wrote it [Krishnamurti's Notebook] as a diary while I was travelling... but I did not write it for publication. I describe what I call the process—my sensation of being outside the ordinary world, of being completely at peace and removed from conflict. This happens only from time to time and clearly it is impossible to describe to anybody who has not experienced it. But I have attempted to put into words the actual pain and sensation which goes with the heightened consciousness. It is not intended in a romantic way: if you lead a certain type of disciplined, quiet life, you release a kind of energy—that's a scientific fact—and this affects the non-mechanical part of your brain so that you enter into a new dimension. The physical organism is incapable of meeting it and so you get the pain. I am not suggesting that everyone should try to attain this. but it may be of interest to some people who have loved my thoughts and ideas to know what happens on a more personal level.



THINK ON THESE THINGS

Chosen by Parabola magazine as ‘one of the hundred best spiritual books of the century’. An excellent introduction to Krishnamurti’s teachings, for the young and the old.

Consisting of Krishnamurti’s talks and discussions with students, teachers, and parents in India, this book has been translated into the major languages of the world. Here Krishnamurti states, in unmistakable terms, that the function of education is not different from the purpose of human life itself:

‘The function of education is to bring about a release of energy in the pursuit of goodness, truth, or God, which in turn makes the individual a true human being and therefore the right kind of citizen... As a river creates the banks which hold it, so the energy which seeks truth creates its own discipline without any form of imposition, and as the river finds the sea, so that energy finds its own freedom.’

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