

PART II

**THE TEACHINGS
OF
J. KRISHNAMURTI :
THE *DHAMMA*
AS TAUGHT BY
THE BUDDHA**

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ABBREVIATIONS USED

J. Krishnamurti	—	K
Shri S.N. Goenka	—	SNG

<i>Tipitaka</i>		
<i>Digha Nikaya</i>	—	D
<i>Majjhima Nikaya</i>	—	M
<i>Samyutta Nikaya</i>	—	S
<i>Anguttara Nikaya</i>	—	A

ORGANISATION

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NOTE : The *Pali* word *Vedana* (Hindi—*Samvedna*) means sensation/s in english.

***NAMO TASSA BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA***

**Homage to The Exalted One, The Liberated One,
The Fully Enlightened One**

I sat on the floor, with legs crossed, meditating,
Forgetting the sunlit mountains,
The birds,
The immense silence,
And the golden sun.

There in front of me
Seated cross-legged,
As the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.

Enlightenment attained,
He gave to the world, as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

—J Krishnamurti, 'The immortal friend', Ommen : Star publishing Trust 1928,
Pages 8-10 , also quoted in 'J Krishnamurti' as I knew him'
by Susunaga Weeraperuma—Motilal Banarsidass-1996, Pages 181—183.

INTRODUCTION

The Teachings of J. Krishnamurti : The *Dhamma* as Taught by the Buddha

WHY COMPARE ?

Walpola Rahula—who is an international authority on Buddha and His teachings and who has authored the Encyclopaedia Britannica entry on the Buddha had dialogued with J. Krishnamurti (K) on the question :— “Are you not saying what the Buddha said ?” (Brockwood park—England—June 1978), This study is an inquiry to go into the same question. K had asked Walpola Rahula “May I ask, Sir, with due respect, why you compare?” and Walpola Rahula had replied “There is no necessity (to compare)”. Indeed comparison is not necessary and not needed as The Teaching are The Teachings—The *Dhamma* is The *Dhamma* and we need to go directly into the teachings. Light is Light and it is just not possible to compare Light with Light.

The Buddha said :—

Yo Kho Dhammam passati, So mam passati
Yo mam passati, So Dhammam passati.

—*Samyutta Nikaya, Vakkali Sutta*

One who SEES the *Dhamma*—the universal law of nature SEES me and one who SEES me SEES the *Dhamma*

The Buddha again said :—

Apassmano Saddhammam, mam passapi na passati.

If one does not SEE the Sublime *Dhamma* then he is not SEEING me although he is seeing me (with his eyes).

The Buddha had said this to the monk Vakkali. Monk Vakkali was overwhelmed and mesmerized by the personality and external appearance of Lord Buddha and he had forgotten the *Dhamma*—the Teachings. Vakkali was not ‘going into’ the Teachings.

So, The Teachings are important. We may have respect and gratitude for the Teacher but the Teachings are more important than the Teacher and the Teachings are Teachings only when we go into them and see that our lives flower. This is the way to show proper respect to the Teacher. Needless to say, the Teachings are Teachings, they cannot be said to be the Teachings of K or that of Gotama the Buddha. These are Teachings of Truth and have been taught by all the Buddhas since time immemorial. Truth has no copyright !.

The Buddha has taught the theoretical teachings (*pariyatti*) so that we go into the teachings (*patipatti*—the experiential aspect of the teachings) and SEE the sacred with penetrating insight (*pativedhan*).

This study is an inquiry and the Buddha has said “*pakaren janeti ti panya*”—which means that knowing something—seeing something—enquiring into something in different ways—from different angles is insight—is wisdom.

This study is merely a collection—a compilation of the major themes of K’s teachings and the crux of what the Buddha said. No attempt has been made to find a word by word equivalency between K’s teachings and the *Dhamma* as taught by the Buddha. The teachings of J. Krishnamurti and Lord Buddha have been placed together to go into the teachings and inquire. This volume should simply be called “THE TEACHINGS”.

BUDDHA AND *DHAMMA* ***DHAMMA* AND SECTARIANISM**

(Shri Satya Narayan Goenka (Shri S N Goenka) is the master of *Vipassana* meditation. *Vipassana* is the experiential aspect of the Teachings of Lord Buddha. S. N. Goenka learnt *Vipassana* from Sayagyi U Ba Khin—the great Burmese *Vipassana* Teacher. Sayagyi U Ba Khin belonged to a long lineage of celebrated *Vipassana* teachers. Dr. S N Goenka, D.Litt (Nalanda University) is considered an expert in *pariyatti* (the theory) and *patipatti* (the experiential aspect—*Vipassana*) of the teachings of Lord Buddha. He has established the *Vipassana* Research Institute (VRI) at Igatpuri (Nasik) in India. Below is a collection of Goenka's sayings and Q/A on Buddha, *Dhamma* and sectarianism).

The Buddha taught *Dhamma* (the way, the truth, the path). He did not call his followers “Buddhists”; he referred to them as “Dhammists” (those who follow the truth)

Q. You keep referring to the Buddha. Are you teaching Buddhism?

SNG — I am not concerned with ‘isms’. I teach *Dhamma*, and that is what the Buddha taught. He never taught any ‘ism’, or any sectarian doctrine. He taught something from which people of every background, every religion, can benefit. He taught the way with which one can live a life full of benefits for oneself and other. He didn’t merely give empty sermons saying, “Oh, People. You must live like this, you must live like that”. The Buddha taught practical *Dhamma*, the actual way to live a wholesome life. And *Vipassana* is the practical know-how to lead a life of real happiness.

Q. What is the connection between *Vipassana* and Buddhism?

SNG — Buddha never preached Buddhism. We have compiled 140 volumes of Buddha’s existing talks into a CDROM and found that the word *Bauddha* or Buddhism is not mentioned even once. Buddha talks of *Dhamma* (*Pali* for *dharma*), not *Bauddha Dharma*. Buddha was against organized religion. It was his followers who later created a religion out of his talks. A person who identifies with a religious community can never attain *Dhamma*.

Dharma is nothing but a pure science, a super-science of mind and matter: the interaction of mind and matter, the cross-currents and the under-currents happening deep inside every moment. Things are happening inside every moment, but we remain extroverted, giving importance to things outside. Say somebody has abused me, and I don’t have this practice of observing what is happening within myself: I become angry and start shouting. What am I doing.

To observe anger as anger, or hatred as hatred, or passion as passion, is very difficult. It takes time. That is why the wise people, the enlightened people, the saints and seers of India advised: “Observe yourself.” Observing oneself is a path of self-realization, truth-realization; one can even say “God-realization,” because after all, truth is God. What else is God? The law is God, nature is God. And when one is observing that law; one is observing *Dharma*. Whatever is happening within you, you are just a silent observer, not reacting. As you observe objectively, you have started taking the first step to understand *Dharma*; the first step towards practicing *Dharma* in life.

Q. What is *Dhamma*?

SNG — What one’s mind contains, at this moment, is *Dhamma*. *Dhamma* is everything there is.

Let a beginning be made to understand *Dharma*. *Dharma* is free from all sectarian beliefs, dogmas, rites and rituals. Even sectarian names are not necessary. You may or may not call yourself a Hindu or a Muslim, but you should be a *Dharmic* person, a person living the life of *Dharma*. This means that your mind should

remain pure. If your mind remains pure, then all your other actions, vocal or physical, will naturally become pure.

On the other hand, if you learn the art of *Dharma*, this means the art of living, and you stop generating negativity, you start experiencing peace and harmony within yourself. When you keep your mind pure, full of love and compassion, the peace and harmony that is generated within permeates the atmosphere around you. Anyone who comes in contact with you at that time starts experiencing peace and harmony. You are distributing something good that you have. You have peace, you have harmony, you have real happiness, and you are distributing this to others. This is *Dharma*, the art of living.

Dhamma is so simple, so scientific, so true—a law of nature applicable to everyone. Whether one is Buddhist, Hindu, Muslim, Christian; whether one is American, Indian, Burmese, Russian or Italian—it makes no difference; a human being is a human being. *Dhamma* is a pure science of mind, matter, and the interaction between the two. Do not allow it to become a sectarian or philosophical belief. This will be of no help.

The greatest scientist produced by the world worked to find the truth about the relationship between mind-matter. And discovering this truth, he found a way to go beyond mind-matter. He explored reality not just for the sake of satisfying his curiosity but to find a way to be free of suffering. So much misery in every family, in every society, in every nation, in the entire world. The Enlightened One found a way to come out of this misery.

—Shri S N Goenka
(Collection of Q/A from the *Vipassana* website
www.vri.dhamma.org)

DHAMMA....DHAMMADHAMMA.....
DO YOU WANT TO KNOW WHAT IS MEANT BY *DHAMMA* ?
PLEASE READ THE PREFACE OF THIS STUDY .

“If the Buddha talked to me I would say “Sir, I listen to you because I love you. I don’t want to get anywhere because I see what you say is true, and I love you”. That’s all. That has transformed everything.”

“No body listened to Him, that is why there is Buddhism.”

—Krishnamurti. *Way of Intelligence Chapter 2 Part 3 (3rd Seminar Madras 16 Jan 1981).*

VIPASSANA—THE ESSENCE OF THE TEACHINGS

Vipassana is an ancient *pali* word meaning the right way to SEE / the correct way to see / the special way to see / observation / total, holistic observation / meditation / observation of the reality ‘as it is’ / observing ‘what is’ / insight. *Vipassana* is the experiential aspect of the teachings of all Buddhas. Needless to say such an observation, such an enquiry into the truth is universal, non sectarian, non ritualistic, non dogmatic and liberating. It is an art of living.

Vipassana is not a technique or a ritual to be followed mechanically. *Vipassana* is a process of observation—observing the truth from moment to moment—observing the truth as it is.

LOOKING WITHIN—LIVING AND DYING FROM MOMENT TO MOMENT

(EXCERPTS FROM THE DISCOURSES OF SHRI S N GOENKA AND
SAYAGYI U BA KHIN ON *VIPASSANA*)

Understand what *Vipassana* is and how it helps us in our day-to-day lives; how it helps us to come out of our misery, the misery of life and death. Everyone wants to come out of misery, to live a life of peace and harmony. We simply do not know how to do this. It was Siddhartha Gotama’s enlightenment that made him realize the truth: where misery lies, how it starts, and how it can be eradicated. But we have to realise the truth ourselves.

There were many techniques of meditation prevailing in those days, as there are today. The Bodhisatta Gotama tried them all, but he was not satisfied because he found that he was not liberated from misery. Then he started to do his own research. Through his personal experience he discovered *Vipassana*, which eradicated misery from his life and made him a fully enlightened person.

There are many techniques that give temporary relief. When you become miserable you divert your attention to something else. Then you feel that you have come out of your misery, but you are not totally relieved. If something undesirable has happened in life, you become agitated. You cannot bear this misery and want to run away from it. You may go to a cinema or a theatre, or you may indulge in other sensual entertainment. You may go out drinking, and so on. All this is running away from misery. Escape is no solution to the problem, indeed the misery is multiplying.

In Buddha’s enlightenment he realized that one must face reality. Instead of running away from the problem, one must face it. He found that all the types of meditation existing in his day consisted of merely diverting the mind from the prevailing misery to another object. He found that practicing this, actually only a small part of the mind gets diverted. Deep inside one keeps reacting, one keeps generating *sankharas* (reaction or conditioning) of craving, aversion or delusion, and one keeps suffering at a deep level of the mind. The object of meditation should not be an imaginary object, it should be reality—reality as it is. One has to work with whatever reality has manifested itself now, whatever one experiences within one’s own body-mind.

In the practice of *Vipassana* one has to explore the reality within oneself—the material structure and the mental structure, the combination of which one keeps calling “I, me, mine.” One generates a tremendous amount of attachment to this material and mental structure, and as a result becomes miserable. To practise Buddha’s path we must observe the truth of mind and matter. Their basic characteristics should be directly experienced by the meditator. This results in wisdom.

Wisdom can be of three types: wisdom gained by listening to others, that which is gained by intellectual analysis, and wisdom developed from direct, personal experience Buddha found that one may play any number of intellectual or devotional games, but unless he experiences the truth himself, and develops wisdom

from his personal experience, he will not be liberated. *Vipassana* is personally experienced wisdom. One may listen to discourses or read scriptures. Or one may use the intellect and try to understand: “Yes, Buddha’s teaching is wonderful! This wisdom is wonderful!” But that is not direct experience of wisdom.

The entire field of mind and matter—the six senses and their respective objects—have the basic characteristics of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (egolessness). Buddha wanted us to experience this reality within ourselves. To explore the truth within—we have to explore the reality of mind—matter. Matter is the material structure, the corporeal structure, the physical structure. The other is the mental structure—the mind. The mind has 4 factors :- consciousness (*vinnana*), perception (*sanna*) the part of the mind that feels **sensation (*Vedana* or *Samvedna* in hindi)** and the part of the mind that reacts—the conditioning (*Sankhara*).

Mind and matter are deeply interrelated—deeply interrelated. To ‘completely’, ‘totally’, explore the reality within—to observe—we observe the body, the sensations on the body, the mind and the contents of the mind. Observing the truth—the reality from moment to moment ‘as it is’ in the field of mind-matter, mindfulness is established (*Satipatthana*). Mind-matter are deeply interrelated.

Anything that arises in the mind turns into matter, into a sensation in the material field. This was the Buddha’s discovery. People forgot this truth, which can only be understood through proper observation. The Buddha said, “*Sabbe Dhamma vedana samosarana*”, anything that arises in the mind starts flowing as a sensation on the body. See from your personal experience how this mind and matter are related to each other. To believe that one understands mind and matter, without having directly experienced it, is delusion. It is only direct experience that will make us understand the reality about mind and matter. This is where *Vipassana* starts helping us. There are sensations throughout the body, from head to feet. One feels those sensations, and is asked not to react to them. Just observe; observe objectively, without identifying yourself with the sensations. You observe this structure that initially appears to be so solid, the entire physical structure at the level of sensation. Observing, observing you will reach the stage when you experience that the entire physical structure is nothing but subatomic particles: throughout the body, nothing but kalapas (subatomic particles). And even these tiniest subatomic particles are not solid. They are mere vibration, just wavelets. The Buddha’s words become clear by experience: *Sabbo pajjalito loko, sabbo loko pakampito*. The entire universe is nothing but combustion and vibration. As you experience it yourself you experience that the entire material world is nothing but vibration. We have to experience the ocean of infinite waves surging within, the river of inner sensations flowing within, the eternal dance of the countless vibrations within every atom of the body. We have to witness our continuously changing nature. All of this is happening at an extremely subtle level. These *kalapas* (subatomic particles) according to the Buddha, are in a state of perpetual change or flux. They are nothing but a stream of energies, just like the light of a candle or an electric bulb. The body (as we call it), is not an entity as it seems to be, but is a continuum of matter and life-force coexisting.

You become sensitive to the ongoing processes of his own organism, which in other words are atomic reactions ever taking place in all living beings. When you become engrossed with such, sensations, which are the products of nature, you come to the realization, physically and mentally, of the truth that his whole physical being is after all a changing mass. This is the fundamental concept of *anicca*—the nature of change that is ever taking place in everything, whether animate or inanimate, that exists in this universe. The corollary is the concept of *dukkha*— the innate nature of suffering or ill—which becomes identified with life. This is true because of the fact that the whole structure of a being is made up of atoms (*kalapas*) all in a state of perpetual combustion.

The last concept is that of *anatta*. You call a “substance” what appears to you to be a substance. In reality there is no substance as such. As the course of meditation progresses, the student comes to the realization that there is no substantiality in his so-called self, and there is no such thing as the core of a being. Eventually he breaks away the egocentrism in him—both in respect to mind and body He then emerges out of meditation with a new outlook—ego-less and self-less—alive to the fact that whatever happens in this universe is subject

to the fundamental law of cause and effect. He knows with his inward eye the illusory nature of the separate self.

Buddha's teaching is to move from the gross, apparent truth to the subtlest, ultimate truth (from *olarika* to *sukhuma*) The apparent truth always creates illusion and confusion in the mind. By dividing and dissecting apparent reality, you will come to the ultimate reality. As you experience the reality of matter to be vibration, you also start experiencing the reality of the mind: *vinnana* (consciousness), *sanna* (perception), *vedana* (sensation) and *sankhara* (reaction). If you experience them properly with *Vipassana*, it will become clear how they work.

Suppose you have reached the stage where you are experiencing that the entire physical structure is just vibration. If a sound has come in contact with the ears you will notice that this sound is nothing but vibration. The first part of the mind, consciousness, has done its job: ear consciousness has recognized that something has happened at the ear sense door. Like a gong which, having been struck at one point, begins vibrating throughout its structure, so a contact with any of the senses begins a vibration which spreads throughout the body. At first this is merely a neutral vibration, neither pleasant nor unpleasant. The perception recognizes and evaluates the sound, "It is a word—what word? Praise! Oh, wonderful, very good!" The resulting sensation, the vibration, will become very pleasant. In the same way, if the words are words of abuse the vibration will become very unpleasant. The vibration changes according to the evaluation given by the perception part of the mind. Next the third part of the mind starts feeling the sensation: pleasant or unpleasant.

Then the fourth part of the mind will start working. This is reaction; its job is to react. If a pleasant sensation arises, it will react with craving. If an unpleasant sensation arises, it will react with aversion. Pleasant sensation: "I like it. Very good! I want more, I want more!" Similarly, unpleasant sensation: "I dislike it. I don't want it." Generating craving and aversion is the part played by the fourth factor of the mind—reaction.

Understand that this process is going on constantly at one sense door or another. Every moment something or the other is happening at one of the sense doors. Every moment the respective consciousness cognizes; the perception recognizes; the feeling part of the mind feels; and the reacting part of the mind reacts, with either craving or aversion. This happens continuously in one's life.

At the apparent, surface level, it seems that I am reacting with either craving or aversion to the external stimulus. Actually this is not so. Buddha found that we are reacting to our sensations. This discovery was the enlightenment of Buddha. He said:

*Salayatana-paccaya phasso
phassa-paccaya vedana
vedana-paccaya tanha.*

With the base of the six senses—contact arises, with the base of contact—sensation arises, with the base of sensation—craving arises.

It became so clear to him: the six sense organs come in contact with objects outside. Because of the contact, a sensation starts in the body that, most of the time, is either pleasant or unpleasant. Then after a pleasant or unpleasant sensation arises, craving or aversion start—not before that. This realization was possible because Buddha went deep inside and experienced it Himself. He went to the root of the problem and discovered how to eradicate the cause of suffering at the root level.

Working at the intellectual level of the mind, we try to suppress craving and aversion, but deep inside, craving and aversion continue. We are constantly rolling in craving or aversion. We are not coming out of misery through suppression.

Buddha discovered the way: whenever you experience any sensation, due to any reason, you simply observe it:

*Samudaya dhammanupassi va kayasmim viharati
vaya dhammanupassi va kayasmim viharati
samudaya-vaya-dhammanupassi va kayasmim viharati.*

He dwells observing the phenomenon of arising in the body.

He dwells observing the phenomenon of passing away in the body.

He dwells observing the phenomenon of simultaneous arising and passing away in the body.

Every sensation arises and passes away. Nothing is eternal. When you practice *Vipassana* you start experiencing this. However unpleasant a sensation may be—look, it arises only to pass away. However pleasant a sensation may be, it is just a vibration—arising and passing. Pleasant, unpleasant or neutral, the characteristic of impermanence remains the same. You are now experiencing the reality of *anicca*. You are not believing it because Buddha said so, or some scripture or tradition says so, or even because your intellect says so. You accept the truth of *anicca* because you directly experience it. This is how your received wisdom and intellectual understanding turn into personally experienced wisdom.

Only this experience of *anicca* will change the habit pattern of the mind. Feeling sensation in the body and understanding that everything is impermanent, you don't react with craving or aversion; you are equanimous. Practising this continually changes the habit of reacting at the deepest level. When you don't generate any new conditioning of craving and aversion, old conditioning comes on the surface and passes away. By observing reality as it is, you become free from all your conditioning of craving and aversion.

To a casual observer a piece of iron is motionless. The scientist knows that it is composed of electrons all in a state of perpetual change or flux. If this is so with a piece of iron, what will be the case with a living organism, say a human being? The changes taking place inside a human body must be more violent. Does man feel the rocking vibrations within himself? Does the scientist who knows that all the electrons are in a perpetual state of change or flux ever feel that his own body is but energy and vibration? What will be the repercussion on the mental attitude of the man who introspectively sees that his own body is mere energy and vibration?

To quench thirst one may easily just drink a glass of water from a village well. Supposing his eyes are as powerful as microscopes, he would surely hesitate to drink the very same water in which he must see the magnified microbes. Similarly, when one comes to the realization of perpetual change within himself (*anicca*—impermanence), he must come to the understanding, as a sequel thereto, of the truth of suffering as a consequence of the sharp sense of feeling the radiation, vibration and friction of the atomic units within. Indeed life is suffering, both within and without, to all appearances and in ultimate reality.

Western psychologists refer to the “conscious mind” Buddha called this part of the mind the *paritta citta* (a very small part of the mind). There is a big barrier between the *paritta citta* and the rest of the mind at deeper levels. The conscious mind does not know what is happening in the unconscious or half-conscious. *Vipassana* breaks this barrier, taking you from the surface level of the mind to the deepest level of the mind. This exposes the *anusaya kilesa* (latent mental defilements) that are lying at the deepest level of the mind.

The so-called “unconscious” mind is not unconscious. It is always conscious of body sensations, and it keeps reacting to them. If they are unpleasant, it reacts with aversion. If they are pleasant, it reacts with craving. This is the habit pattern, the behaviour pattern, of the so-called unconscious at the depth of the mind.

Here is an example to explain how the so-called unconscious mind is reacting with craving and aversion. You are in deep sleep. A mosquito bites you and there is an unpleasant sensation. Your conscious mind does not know what has happened. The unconscious knows immediately that there is an unpleasant sensation, and it reacts with aversion. It drives away or kills the mosquito. But still there is an unpleasant sensation, so you scratch, though your conscious mind is in deep sleep. When you wake up, if somebody asks you how many mosquito bites you got during the night, you won't know. Your conscious mind was unaware but the unconscious knew, and it reacted.

Another example: Sitting for about half an hour, some pressure starts somewhere and the unconscious mind reacts: “There is a pressure. I don't like it!” You change your position. The unconscious mind is always in contact with the body sensations. You make a little movement, and then after some time you move again. Just watch somebody sitting for fifteen to twenty minutes. You will find that this person is fidgeting, shifting a little here, a little there. Of course, consciously he does not know what he is doing. This is because he is not

aware of the sensations. He does not know that he is reacting with aversion to these sensations. This barrier is ignorance.

Vipassana breaks this ignorance. Then one starts understanding how sensations arise and how they give rise to craving or aversion. When there is a pleasant sensation, there is craving. When there is an unpleasant sensation, there is aversion, and whenever there is craving or aversion, there is misery.

If one does not break this behaviour pattern, there will be continual craving or aversion. At the surface level you may say that you are practicing what Buddha taught, but in fact, you are not practicing what Buddha taught! You are practicing what the other teachers at the time of Buddha taught. Buddha taught how to go to the deepest level where suffering arises. Suffering arises because of one's reaction of craving or aversion. The source of craving and aversion must be found, and one must change one's behaviour pattern at that level.

Buddha taught us to observe suffering and the arising of suffering. Without observing these two we can never know the cessation of misery. Suffering arises with the sensations. If we react to sensations, then suffering arises. If we do not react we do not suffer from them. However unpleasant a sensation may be, if you don't react with aversion, you can smile with equanimity. You understand that this is all *anicca*, impermanence. The whole habit pattern of the mind changes at the deepest level.

Make use of the teaching of Buddha at the deepest level. Don't just remain at the surface level of the teaching of Buddha. Go to the deepest level where your craving arises:

Vedana paccaya tanha;
vedana-nirodha tanha-nirodho;
tanha-nirodha dukkha-nirodho.

Sensations give rise to craving.
If sensations cease, craving ceases.
When craving ceases, suffering ceases.

When one experiences the truth of *nibbana*—a stage beyond the entire sensorium—all the six sense organs stop working. There can't be any contact with objects outside, so sensation ceases. At this stage there is freedom from all suffering. When one comes out of such a nibbanic experience—he is a changed person—his life becomes different. First you must reach the stage where you can feel sensations. Only then can you change the habit pattern of your mind. If you work on the surface level of the mind you are only changing the conscious part of the mind, your intellect. You are not going to the root cause, the most unconscious level of the mind; you are not removing the *anusaya kilesa*—(deep-rooted defilements of craving and aversion). They are like sleeping volcanoes that may erupt at any time. You continue to roll from birth to death; you are not coming out of misery.

Modern science has given us, for what it is worth, the atomic bomb, the most wonderful and yet at the same time the most dreadful product of man's intelligence. Is man using his intelligence in the right direction?

Why not use intelligence to look within? Know ourselves? This will give us the "peace within" and enable us to share it with all others. We will then radiate such powerful and purified mental forces as will successfully counteract the evil forces which are all around us. Just as the light of a single candle has the power to dispel darkness in a room, so also the light developed in one man can help dispel the darkness in several others.

To imagine that good can be done by the means of evil is an illusion, a nightmare. For all the loss of lives, bloodshed and war, are we nearer to, or further away, from peace? These are the lessons which we have learnt. Change of mankind's mental attitude alone is the solution. What is necessary at the moment is mastery over the mind and not only mastery over matter. In *Dhamma* we differentiate between *loka dhatu* and *Dhamma dhatu*. By *dhatu* is meant the nature- elements or forces. *Loka dhatu* is therefore matter (with its nature-elements) within the range of the physical plane. *Dhamma dhatu*, however, comprises mind, mental properties and some aspects of nature-elements which are not in the physical but in the mental plane. Modern science deals with what we call *loka dhatu*. It is just a base for *Dhamma dhatu* in the mental plane. A step

further and we come to the mental plane; not with the knowledge of modern science, but with the knowledge of Buddha-*Dhamma* in practice.

At least Mr. H. Overstreet, author of *The Mature Mind* (W.W Norton & Co., Inc., New York) is optimistic about what is in store for mature Minds. He writes:

The characteristic knowledge of our century is psychological. Even the most dramatic advances in physics and chemistry are chiefly applications of known methods of research. But the attitude toward human nature and human experience that has come in our time is new. This attitude could not have come earlier. Before it came, there had to be long preparation. Physiology had to be a developed science; for the psychological person is also physiological. His makeup, among other things, is a matter of brain tissue, of nerves, of glands, of organs of touch, smell and sight. It was not until about seventy years ago that physiology was sufficiently developed to make psycho-physical research possible, as in the laboratories of the distinguished German psychologist, William Wundt. But before physiology there had to be a developed science of biology. Since brain, nerves, glands and the rest depend upon all processes, the science of the living cell had to have its maturing before a competent physiology could emerge.

But before biology, there had to be chemistry; and before chemistry, physics; and before physics, mathematics. So the long preparation goes back into the centuries.

There is, in short, a time clock of science. Each science has to wait until its hour strikes. Today, at least, the time clock of science strikes the hours of psychology, and a new enlightenment begins.

To be sure, the interests explored by this latest of the sciences are themselves old; but the accuracy of research is new. There is, in brief, a kind of iron logic that is in control. Each science has to wait for its peculiar accuracy until its predecessor has supplied the data and tools out of which its accuracy can be made.

The time clock of science has struck a new hour: a new insight begins to be at our service.

May I say that it is the Buddha *Dhamma* which should be studied by one and all for a new insight into the realities of human nature. In *Dhamma* we have the cure for all the mental ills that affect mankind. It is the evil forces of the mind, past and present, that are responsible for the present state of affairs all over the world.

Nowadays, there is dissatisfaction almost everywhere. Dissatisfaction creates ill feeling. Ill feeling creates hatred. Hatred creates enmity. Enmity creates war. War creates enemies. Enemies create war. War creates enemies, and so on. It is now getting into a vicious cycle. Why? Certainly because there is lack of proper control over the mind.

What is man? Man is after all mental forces personified. What is matter? Matter is nothing but mental forces materialized, a result of the reaction of the moral (positive) and immoral (negative) forces.

Buddha said: *Cittena niyate loko* (the world is mind-made). Mind therefore predominates everything. Let us then study the mind and its peculiar characteristics and solve the problem that is now facing the world. *Vipassana* helps you to come out of your misery, come out of the bondages and enjoy real peace, real harmony, real happiness.

May all of you enjoy real peace, real harmony, real happiness.

—Sayagyi U Ba Khin

—Shri S N Goenka

(Sourced from “Buddha’s path is to experience reality” by S N Goenka OCT 95 *Vipassana* english news letter, “*Samma Samadhi*” April 95 hindi *Vipassana* patrika, discourses of Sayagyi U Ba Khin—Sayagyi U Ba Khin Journal—VRI Igatpuri)

QUESTION ANSWERS BY SHRI S. N. GOENKA

Q. What is the difference between *Vipassana* and concentration?

SNG — *Vipassana* is not merely concentration. *Vipassana* is observation of the truth within, from moment to moment. You develop your faculty of awareness, your mindfulness. Things keep changing, but you remain aware - this is *Vipassana*. But if you concentrate only on one object, which may be an imaginary object, then nothing will change. When you are with this imagination, and your mind remains concentrated on it, you are not observing the truth. When you are observing the truth, it is bound to change. It keeps constantly changing, and yet you are aware of it. This is *Vipassana*.

Q. You talk about conditioning. Isn't this training really a kind of conditioning of the mind, even if a positive one?

SNG — On the contrary, it is a process of de-conditioning. Instead of imposing anything on the mind, it automatically removes unwholesome qualities so that only wholesome, positive ones remain. By eliminating negativities, it uncovers the positivity which is the basic nature of a pure mind.

—Art of living by William Hart, VRI

Q. But over a period of time, to sit in a particular posture and direct the attention in a certain way is a form of conditioning.

SNG — If you do it as a game or mechanical ritual, then yes—you condition the mind. But that is a misuse of *Vipassana*. When it is practiced correctly, it enables you to experience truth directly, for yourself: And from this experience, naturally understanding develops, which destroys all previous conditioning.

—Art of living by William Hart VRI

Q. What is the ultimate goal of life?

SNG — The ultimate life, the ultimate goal, is here and now...you keep looking for something in the future...this is a delusion. If you have started experiencing peace and harmony now, then there is every likelihood that you will reach the goal, which is nothing but peace and harmony. So experience it now, this moment. Then you are really on the right path.

Q. Would you say that *Vipassana* is the only way to reach enlightenment?

SNG — Enlightenment is observing oneself and eliminating conditioning. And doing this is *Vipassana*, no matter what name you may call it. Some people have never even heard of *Vipassana*, and yet the process has started to work spontaneously in them. This seems to have happened in the case of a number of saintly people in India, judging from their own words.

Q. Is it okay to have a craving for enlightenment?

SNG — It is wrong. You will never get enlightenment if you have a craving for enlightenment. Enlightenment just happens. If you crave for it, you are running in the opposite direction. One cannot crave for a particular result. The result comes naturally. If you start craving, "I must get *nibbana*, I must get *nibbana*", you are running in the opposite direction of *nibbana*. *Nibbana* is a state which is free from craving, and you want to reach that state with craving - not possible.

—S N Goenka

(Sourced from the Question and Answer Collection posted on the *Vipassana* Website at www.vri.dhamma.org and the Q/A published in the *Vipassana* newsletters. 2 Q/A are taken from the Book 'Art of Living' by William Hart—VRI)

Q. What do you think is the ultimate goal of *Vipassana* ?

SNG — The ultimate aim is to clean the mind. *Nirvana* is beyond mind and matter. It can come to you anytime depending on how pure you are. In that state, all your senses stop functioning. It could be for a second, a minute, or longer, but for that brief period, you are beyond all sensation, all thought.

—S N Goenka, from interview published in the 'life positive' magazine.

Q. I am confused about who is observing and who or what is being observed ?

SNG — No intellectual answer can satisfy you. You must investigate for yourself : “What is this ‘I’ who is doing all this? Who is this ‘I’?” Keep on exploring, analyzing. See whether any ‘I’ comes up; if so, observe it. If nothing comes then accept, “Oh, this ‘I’ is an illusion !”.

—S. N. Goenka, Art of living by William Hart Pg 112—113.
Singapore edition 1991.

Q. How to put effort and yet be effortless in observation (meditation) ?

SNG — Effortless is not trying to create a sensation. Effort in observing—in remaining equanimous. Choiceless observation is no craving no aversion.

—S N Goenka Q/A *Vipassana* Course Igatpuri Jan 1997 and annual conference Q/A Igatpuri Jan 1999.

SOURCES UTILIZED FOR THIS STUDY

J KRISHNAMURTI :

(1) The main source of this study is the Krishnamurti CDROM by the Krishnamurti Foundation Trust—1991. This CDROM contains the complete published works of Krishnamurti (from 1933—1986) and includes his talks, discussions, dialogues, Questions—Answers, writings etc.

(2) Archival material at Krishnamurti foundations. (as quoted in Books by Mary Lutyens, Pupul Jayakar, Susunaga Weeraperuma and G Narayan).

- (a) The Years of Awakening by Mary Lutyens Avon books USA
- (b) The Years of Fulfillment by Mary Lutyens Avon books USA
- (c) The Open Door by Mary Lutyens Avon books USA
- (d) Biography of Krishnamurti by Pupul Jayakar
- (e) The River meets the ocean by G. Narayan
- (f) 'J. Krishnamurti as I knew him' by Susunaga Weeraperuma. Motilal Banarsidass.
- (g) The Sayings of J. Krishnamurti—Susunaga Weeraperuma, Motilal Banarsidass

(3) Reference books consulted :—

- (a) Lives of Alcyone by CW Leadbeater. Theosophical Society.
- (b) Thousand Suns—Asit Chandmal (collection of pictures of K and a few anecdotes).

This study utilizes excerpts from the entire life span of Krishnamurti's teachings from 1920's to 1986 and is representative of the whole spectrum of his teachings.

This study is genuine, authentic and unbiased. Word by word as Krishnamurti said and not a word from outside. I have not added anything from my side. The wordings of the questions put to Krishnamurti by others in discussions / dialogues / question and answer sessions have not been utilized for this study. Whatever J. Krishnamurti has said has been presented without altering it in anyway.

The sources of the sayings of J Krishnamurti have been mentioned along with the quotes. I have taken paragraphs from the first part of this study and these paragraphs are entirely a collection of K's own words. These paragraphs are sourced from more than one source and as such the source for such paragraphs is mentioned simply as 'CDROM'. Kindly refer to the first part of this study (K on sensations/the journey from sensations to sacred by K) to find how that study was done. Please utilize the word search option on the KFT CDROM to verify the authenticity of any statement or to find out the source/reference. At several places in the study I have mentioned the name of the book and the page no from where the quote has been taken. All these books have been published by KFI. The material contained in these books is available on the CDROM and detailed source/reference can be checked by using the CDROM.

The reference of all non CDROM sources (Archival material) have clearly been mentioned and for further details please check the book mentioned.

BUDDHA—DHAMMA :

(1) The major input of this study is from the publications of *Vipassana* Research Institute (VRI)—Igatpuri (Nasik) India—422403. The discourses of Shri S N Goenka and Sayagyi U Ba Khin as published by VRI have been utilized alongwith the research articles published by VRI.

TIPITAKA :—VRI has compiled the Chattha Sangayana CDROM which is the most authentic compilation of the Buddha's sayings alongwith commentaries and sub commentaries in *Pali*. All the research papers and publications of VRI utilize this CDROM.

The books and sources utilized are :—

- a) Tipitak mein Samyak Sambuddh (Vol. I and II) (in hindi) VRI
- b) Jage Pavan Prerna (hindi) VRI
- c) Jage Antarbodh (hindi) VRI
- d) *Maha Satipatthana Suttam*—VRI
- e) Discourses on *Satipatthana Sutta* by Shri S N Goenka—VRI
- f) Sayagyi U Ba Khin Journal VRI
- g) Art of Living by William Hart—VRI
- h) *Dhammageetam* (Hindi/*Pali*)—VRI
- i) Manuals of *Dhamma* by Ven Ledi Sayadaw—VRI
- j) A Re appraisal of Patanjali's Yoga Sutras by Shri S N Tandon VRI
- k) *Vipassana* newsletters (english/hindi) as published by VRI Igatpuri. These newsletters are available at the archives in Igatpuri and some of them are available on the website www.vri.dhamma.org
- l) *Dhamma* archives and Q/A collection on the website of *Vipassana*. (www.vri.dhamma.org)
- m) audio recording of S N Goenka's Talks / Q/A at Calcutta, Igatpuri and Pune.

The *pali* quotations of the teachings of Lord Buddha and their translations have mostly been taken from VRI sources. VRI publications and the CDROM compiled by them and the translations are considered to be genuine and authentic. At several places excerpts from the articles/discourses of S N Goenka/Sayagyi U Ba Khin have been added for clarity.

DR. S N Goenka—D litt by Nalanda University is considered to be world *Vipassana* Teacher and an authority on *pariyatti* and *Patipatti* (theory and practice of Buddha's Teachings) and he learnt *Vipassana* from Sayagyi U Ba Khin the great Burmese *Vipassana* Teacher.

The VRI CDROM can be utilized to verify the authenticity and to check the reference of any discourse by Lord Buddha.

Kindly check the book sources mentioned for further details and for further reading.

Non VRI books utilized for this study are :—

- a) The Buddha and His Teachings—Narada. (BPS Sri Lanka)
- b) The five aggregates by Matthieu Boisvert. (Canadian Corporation for study in religion.)
- c) The Buddha's Ancient Path by Thera Piyadassi. (Corporate Body of Buddha Educational Foundation)

- d) The All Embracing Net Of Views (*Brahmajala Sutta*) by Bhikkhu Bodhi (BPS Kandy Sri Lanka)
- e) A comprehensive manual of *Abhidhamma* Narada, Bodhi (BPS—Sri Lanka)
- f) *Visuddhimagga* —‘The Path of Purification’ by Thera Nanamoli.

WEBSITES

J KRISHNAMURTI :

Please check www.kfa.org for info on K CDROM, publications, the foundations in USA, UK and India.

DHAMMA :

Please check www.dhamma.org and www.vri.dhamma.org for *Tipitaka* CDROM, publications, addresses of *Vipassana* meditation centres and course schedules all over the world.

May all beings be happy !

— **Munish Agarwal**

**THE TEACHINGS
OF
J. KRISHNAMURTI :
THE *DHAMMA*
AS TAUGHT BY
THE BUDDHA**

“ ... the most impressive thing I have listened to. It was like listening to a discourse of the Buddha—such power, such intrinsic authority...”

—Aldous Huxley after attending one of K’s lectures.

LORD BUDDHA—J KRISHNAMURTI

“...He (Lord Buddha) was illumined...”

—J Krishnamurti
Pg 430 biography of K by Pupul Jayakar

K had deep reverence and gratitude for the Buddha and this has clearly been documented in the books/biographies authored by Pupul Jayakar, Mary Lutyens and Susunaga Weeraperuma who were people close to K.

“Krishnaji read a small passage out of ‘the Gospel of Buddha’ in meditation each morning. He is indeed a devotee, and the very sound of the name of the Lord Buddha, seems almost to make him tremble with a feeling of utmost worship.”

—Pupul Jayakar, biography of K, Pg 64.

He was reading aloud to the de Manziarlys *The Buddha's Way of Virtue* and was so struck by one passage that he copied it out for Lady Emily: “All conquering and all knowing am I, detached, untainted, untrammelled, wholly freed by destruction of desire. Whom shall I call Teacher ? Myself found the way.”

—Pg 126, biography of K by Mary Lutyens VOL I.

They all went into K's tower at eight every morning for half an hour's meditation before breakfast; K would then read aloud to them a passage from *The Gospel According to Buddha*,

—Pg 208, biography of K by
Mary Lutyens VOL I (Years Of Awakening)

“Another peculiar thing in all this is that K has always been attracted to the Buddha.”

—K, Pg 228, biography of K by Mary Lutyens (VOL II—the years of fulfillment)

—Asit Chandmal in his picture book ‘A thousand Suns’ mentions an anecdote where K says that he would leave everything to go and hear the Buddha if he were to come and sermonise at Sarnath.

—The book ‘Lives of Alcyone’ by CW Leadbeater (Theosophical Society) which supposedly chronicles the previous lives of J Krishnamurti mentions that K was a monk in the Sangha of the Buddha in 2 previous lives. K took robes and learnt *Dhamma* at the feet of Lord Buddha.

—When K visited Bodhgaya with Annie Besant (then president of the Theosophical Society) K pointed out to her that he remembered the place as he had been at this place in his previous births as a monk—a part of the Buddha Sangha.

—K talked about the mango groves in the Rajghat Varanasi area as the place where the Buddha rested before sermonising the *Dhammachakkapavattana sutta* at Sarnath. K also pointed out a particular place where Buddha used to rest after His meals. Dr Parchure, the physician to K later fixed a concrete slab at that spot. This place can be seen at ‘Us Paar’ in the Rajghat Fort–Varanasi area within the premises of KFI–Rajghat.

‘Are there people who have drunk the waters and will carry on?’ I would go to someone who had known him and through them get a feeling of what he was like. I would walk many miles to talk to someone who had been with him: ‘You have drunk the waters, what is it like?’ [He had said much the same thing, referring to the Buddha, at the meeting of the Foundation at Ojai in 1977.]

—Pg. 231, biography of K by Mary Lutyens (VOL II—Years of fulfillment)

“I could feel the vibration of the Lord Buddha...”

—Krishnamurti’s own account of the pepper tree experience in ojai as quoted in ‘The years of awakening’ by Mary Lutyens Avon books USA 1991. Page 169.

“...and in my heart there has been a continual thought of Lord Buddha. I was in such a state that I had to sit down and meditate.....”

—Letter written by Krishnamurti as quoted in ‘The years of awakening’ by Mary Lutyens Avon books USA 1991 Page 125.

THE IMMORTAL FRIEND (POEM)

I sat dreaming in a room of great silence.
The early morning was still and breathless,
The great blue mountains stood against the dark
skies, cold and clear,
Round the dark log house
The black and yellow birds were welcoming the sun.

I sat on the floor, with legs crossed, meditating,
Forgetting the sunlit mountains,
The birds,
The immense silence,
And the golden sun.

I lost the feel of my body,
My limbs were motionless,
Relaxed and at peace.
A great joy of unfathomable depth filled my heart.
Eager and keen was my mind, concentrated.
Lost to the transient world,
I was full of strength.

As the Eastern breeze
That suddenly springs into being
And calms the weary world,
There in front of me
Seated cross-legged,
As the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.
That one look
Showed the progress of the world,
Showed the immense distance between the world
And the greatest of its Teachers.

How little it understood,
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From its tyranny and entangling wheel.

Enlightenment attained,
He gave to the world, as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

—J Krishnamurti, 'The immortal friend', Ommen, Star publishing Trust 1928, Pages 8-10 also quoted in 'J Krishnamurti' as I knew him' by Susunaga Weeraperuma— Motilal Banarsidass- 1996, Pages 181—183.

**(other sayings of K on Buddha have been quoted
under different headings in this study)**

Q FOR SHRI S N GOENKA

Q. Can *Vipassana* be called practical J Krishnamurti ? (in hindi—*Kya Vipassana Ko J. Krishnamurti ki prayogik siksha kaha ja sakta hai ?*)

S.N. Goenka answers :—in hindi—“*Are nahi bhai, yeh to Bhagvan Buddha ki prayogik siksha hai, unhone Bhagvan Buddha se Kuch Liya ho—yeh aur baat hai*”. (“*Vipassana* is the practical teachings of Lord Buddha, that J Krishnamurti got something from the Buddha—is a different thing”.)

—S N Goenka, annual conference Jan 1997 Igatpuri

Q FOR SHRI S N GOENKA

Place : Kala Mandir Public Auditorium, Calcutta

DATE : 5 -1 – 2000, OCCASION : Question answer session after public talk on *Vipassana* meditation.

Q. You have met J Krishnamurti. Tell us what you think of him and his teachings as compared to *Vipassana*.

Answer by S. N. Goenka : He was a good saintly person—I met him. Very good vibrations—practicing *Vipassana*. The same thing... He got it because of his past experiences.....

MEETING BETWEEN SHRI S N GOENKA AND K

(S. N. Goenka met K at KFI Rajghat in early 1970's.)

Question for Shri S. N. Goenka about his meeting with J Krishnamurti (K)

Location : Pune

Date : 17 October 2000.

Occasion : public Q/A session after a public talk by Shri S N Goenka on *Vipassana* meditation.

Q. Krishnamurti did not believe in a technique or gurus. I believe you met him, did you discuss this?

Answer by S. N. Goenka :

Certainly, I met him. He was a very saintly person, and I very much understood why he is against technique and why he is against gurus. Because he observed the situation all over the country where gurus just exploit the people saying “Look I am your guru and you are my disciple, you are so weak, how can you liberate yourself ? Just surrender to me and I will liberate you. I will liberate you.”

This is exploitation by gurus, this is against *Dhamma* and when you talk of technique that means you have got one object and you are just working with one object. It does not take you to the final goal.

Things are changing from moment to moment you are observing, you are observing. (This is *Vipassana*, this is not a technique, *Vipassana* is not a technique, it is a process of observation.)

So I discussed with him “Well in age you are an elderly person and in experience also you are an elderly person.” It was 30 years ago when we met. “You are elderly so let me know if I am making any mistake. I am teaching *Vipassana* because I got benefit from it and I want to share my benefit with others. That is the only reason. If I am making any mistake please tell me”. then he (K) asked me “First day what you teach?”. (I replied and he said)

“Oh! This is not a technique”...second day... (K said) “This is not a technique”.

....all the ten days I explained (and K said) “This is not a technique, you are observing the truth. The truth from moment to moment. Perfectly all right !”.

And guru? (I said) “I never say that I will liberate you, you have to work out your own liberation. A guru can only show the path then only sadguru. Otherwise if he tries to exploit then he is not a guru, he is harmful to the country.” He said, “no this is not gurdodom.” .

YOU ARE YOUR OWN MASTER BE A LIGHT UNTO YOURSELF

K'S TEACHINGS :

You must know for yourself, directly, the truth of yourself and you cannot realize it through another, however great. There is no authority that can reveal it.

—Authentic Report of Sixteen Talks given in 1945 & 1946
...p. 85.

You yourself have to be the master and the pupil. The moment you acknowledge another as a master and yourself as a pupil, you are denying truth. There is no master, no pupil, in the search for truth.

—Krishnamurti's Talks Benares-India 1949 (Verbatim Report)
p.37

You must understand it, go into it, examine it, give your heart and your mind, with everything that you have, to find out a way of living differently. That depends on you, and not on someone else, because in this there is no teacher, no pupil; there is no leader; there is no *guru*; there is no Master, no Saviour. You yourself are the teacher and the pupil; you are the Master; you are the *guru*; you are the leader; you are everything.

—Talks by Krishnamurti in U.S.A 1966 p.73

If you are very clear, if you are inwardly a light unto yourself, you will never follow anyone.

—Krishnamurti's Talks Benares — India 1949
(Verbatim Report) p.38.

DHAMMA :

*Atta hi attano natho
atta hi attano gati;*

—*Dhammapada* - 380

You are your own master,
you make your own future.

*Attadipa Viharath Attasarana Anannasarana
Dhammadipa Dhammasarana Anannasarana*

—*Digha Nikaya, maha parinibbana sutta*

Abide with oneself as an island, with oneself as a refuge.
Abide with the *Dhamma* as an island, with the *Dhamma*
as a refuge. Seek not for an external refuge.

BLIND BELIEFS, DOUBTS AND RATIONAL ENQUIRY

K'S TEACHINGS :

Doubt brings about lasting understanding; doubt is not an end in itself. What is true is revealed only through doubt, through questioning—the many illusions, traditional values, ideals.

—Verbatim Reports of Talks and Answers...Adyar, India
1933-34 p.29

If you doubt, that is, if you desire greatly to find out, you must let go of those things which you hold so dearly. There cannot be true understanding by keeping what you have. You cannot say, "I shall hold on to this prejudice, to this belief, to this ceremony, and at the same time I shall examine what you say." How can you? Such an attitude is not one of doubt; it is not one of intelligent criticism.

—Verbatim Reports of Talks and Answers . . . Adyar, India
1933-34 p.30

DHAMMA :

The Buddha advises seekers of truth not to accept anything merely on the authority of another but to exercise their own reasoning and judge for themselves whether a thing is right or wrong.

On one occasion the citizens of Kesaputta, known as Kalamas, approached the Buddha and said that many ascetics and brahmins who came to preach to them used to exalt their own doctrines and denounce those of others, and that they were at a loss to understand which of those worthies were right.

"Yes, O Kalamas, it is right for you to doubt, it is right for you to waver. In a doubtful matter, wavering has arisen," remarked the Buddha and gave them the following advice.

"Come, O Kalamas, do not accept anything on mere hearsay (i.e. thinking that thus have I heard it from a long time). Do not accept anything by mere tradition (i.e., thinking that it has thus been handed down through many generations). Do not accept anything on account of rumours (i.e., by believing what others say without any investigation). Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the appearances. Do not accept anything merely because it agrees with your preconceived notions. Do not accept anything merely because it seems acceptable (i.e., should be accepted). Do not accept anything thinking that the ascetic is respected by us (and therefore thinking it is right to accept his word).

—*Anguttara Nikaya* I gradual sayings, *Kalama Sutta*
(The bracketed explanatory parts of the translation are in accordance with the commentary and sub commentary)

YOU HAVE TO 'GO INTO' THE TEACHINGS YOURSELF

K'S TEACHINGS :

Nobody, unless the body has been prepared, very carefully, protected and so on—nobody can understand what went through this body. Nobody. Don't anybody pretend. Nobody. I repeat this: nobody amongst us or the public, know what went on. I know they don't. And now after seventy years it has come to an end. Not that that intelligence and energy—it's somewhat here, every day, and especially at night. And after seventy years the body can't stand it—can't stand any more. It can't. The Indians have a lot of damned superstitions about this—that you will and the body goes— and all that kind of nonsense. You won't find another body like this, or that supreme intelligence operating in a body for many hundred years. You won't see it again. When he goes, it goes. There is no consciousness left behind of *that* consciousness, of *that* state. They'll all pretend or try to imagine they can get into touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that's that.

When Scott asked him to clarify some of what he had said in this statement for fear it might be misunderstood he became 'very upset' with him and said, 'You have no right to interfere in this.'

As I said earlier, K knew far more than anyone else can ever hope to know about who and what he was, and in this last recording he ever made was he not sharing with us all something of what he did know which he had never revealed before? This sharing is surely an ineffable privilege. Did he not intend this message to be for all of us? Is he not telling us that the work is done, that it will not, and does not need to, be done again—at any rate not for a very long time? Nor is he taking away hope from us, for he tells us again, as he had maintained most of his life, that if we live the teachings we may be able touch 'that'. *If*. The teachings are there. The rest is up to us.

After this last tape K had nine more days to live.

—Pg 149, Biography of K by Mary Lutyens
Vol III (The open door)

In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself.

—Pg 158 You are the world

You can propagate an idea, but you cannot propagate truth. I go around pointing out Truth ; and it is for you to recognize it or not.

—K's talks 1949—1950 (Verbatim Report)...India Pg. 5.

DHAMMA :

Tumhe hi Kicchmatappam, akkhataro tathagata.

—Dhammapada 276 maggavagga

You have to work out your own Salvation. *Tathagatas* only show the way.

(*tathagata* = The Enlightened One — One who lives the way He preaches)

SLEEP AND DREAMS

K'S TEACHINGS :

The psychologists, the fashionable ones and the well established ones, say that you must dream otherwise something is wrong with you. We have never asked ourselves why we dream at all. We have never asked ourselves whether we can give the mind complete rest, not only at those moments when we are alone in solitude with ourselves, but also when we are asleep—but to have complete rest, without any dreams, without any conflict, without any problems. In that state the mind can renew itself, can become fresh, young, innocent. But if the mind is all the time tortured by problems, by conflict, by innumerable contradictory desires, then dreams are inevitable...

Because if you are really awake during the day, watching every thought, every feeling, every movement of the mind, your angers, your bitterness, your envies, your hates, your jealousies, watching your reactions when you are flattered, when you are insulted, when you are neglected, when you feel lonely, watching all that, and the trees, the movement of the water, being greatly aware of everything outside you, inwardly, then the whole of the unconsciousness, as well as the conscious, is opened up. You don't have to wait for the night to sleep, to have the intimations of the unconscious. Then, if you do this, watch your mind in operation, your feelings, your heart, your reactions—that is, if you know yourself as you are in your relationships with the outer and with your own feelings—then you will see that when you go to sleep there is no dreaming at all. Then the mind becomes an extraordinary instrument which is always renewing itself—because there is no conflict at all, it is always fresh.

—Pg 45–47 (July 67 Saanen)
Talks and Dialogues J. Krishnamurti
Avon Books New York.

DHAMMA :

*Sabba asattiyo chetva, vineyya hadaye daram.
Upsanto sukham seti, santim pappuyya chetsa.*

—*chulvagga, anathpindik vatthu*

Ending all attachment, ending fear from heart, he sleeps peacefully with a serene mind.

Dhammachari Sukham Seti

—*Dhammapada 169 Lokavagga*

One who dwells in *Dhamma* sleeps peacefully.

MEDITATION (SITTING STILL AND SITTING CROSS LEGGED)

[K talked about the necessity to sit still for self observation—for meditation, in many of his public talks. He said that restless movements, fidgety movements dissipate energy. He said that when one sits with the back and head straight more blood goes to the head. K has talked about these in his talk on “what is meditation” given in Sandiego in 1972. In the book ‘The river meets the Ocean’ by G. Narayan, the author mentions an anecdote where K was questioned about the necessity to sit cross legged. Before K could reply a child said that in sitting cross legged there was more energy (for self enquiry) and K said that there was no need to say more on this. K asked his listeners to sit quietly for a while after his talks. However K clearly said that sitting still or sitting cross legged is NOT meditation but a mere rite, a mechanical ritual if the importance of sitting still or sitting cross legged is not understood. K repeatedly said that meditation is part of life from moment to moment, it is like a river—with no beginning and with no end and it is possible to look within while sitting still or while standing, talking, walking or while watching the birds and trees. The Buddha said that there should not be a break in awareness—insight even for a moment. This aspect of complete/total/holistic meditation has been dealt with under other headings in this study. Here is a collection of K/Buddha Teachings on sitting still and sitting cross legged.]

K’S TEACHINGS :

First of all sit absolutely still. Sit comfortably, cross your legs, sit absolutely still, close your eyes, and see if you can keep your eyes from moving. You understand? Your eye balls are apt to move, keep them completely quiet, for fun. Then, as you sit very quietly, find out what your thought is doing. Watch it as you watched the lizard. Watch thought, the way it runs, one thought after another. So you begin to learn, to observe.

First of all sit completely quiet, comfortably, sit very quietly, relax, I will show you. Now, look at the trees, at the hills, the shape of the hills, look at them, look at the quality of their colour, watch them. Do not listen to me. Watch and see those trees, the yellowing trees, the tamarind, and then look at the bougainvillea. Look not with your mind but with your eyes. After having looked at all the colours, the shape of the land, of the hills, the rocks, the shadow, then go from the outside to the inside and close your eyes, close your eyes completely. You have finished looking at the things outside, and now with your eyes closed you can look at what is happening inside.

—Pg 22, 36
K on education

DHAMMA :

*Ayasma mahamoggallano bhagavato avidure
nisinno hoti pallankam abhujitva
ujum kayam panidhay kayagatay satia
ajjhattam supatithaya.*

—Udana

monk mahamoggallana was sitting not far from Lord Buddha—cross legged and keeping his body upright and was established in the mindfulness of the body within (at the level of sensations.)

*Idha, bhikkhave, bhikkhu arannagato va
rukhamulagato va sunnagaragato va
nisidati pallankam abhujitva ujum
kayam panidhaya....*

*—Mahasatipatthana Sutta
Kayanupassana, anapanapabbam*

Here a monk, having gone into the forest, or to the foot of
a tree or to a vacant sheltered place, sits down cross legged,
keeps his body upright...

—discourse on the establishment
of mindfulness, the observation of body

SITTING QUIETLY—LOOKING WITHIN MEDITATION—FROM MOMENT TO MOMENT 'TOTAL'—'COMPLETE'—'HOLISTIC' MEDITATION MEDITATION IS PART OF LIFE

K'S TEACHINGS :

On August 12, about five weeks after their arrival at Ojai, he wrote to Lady Emily:

“I have been meditating every morning for half an hour or 35 mins. I meditate from 6:45 to 7:20. I am beginning to concentrate better even though it be for sometime & I meditate again before I go to sleep for about 10 minutes. All this is rather surprising you, isn't it?”

—J Krishnamurti as quoted in page 162,
biography of K by Mary Lutyens Vol I
(The years of awakening)

“....and in my heart there has been a continual thought of Lord Buddha. I was in such a state that I had to sit down and meditate....”

—Letter written by Krishnamurti as quoted in ‘The years of
awakening’ by Mary Lutyens Avon books USA 1991 Page 125.

Have done a great deal of meditation and has been good. I hope you are doing it too—begin by being aware of every thought—feeling—all day, the nerves and the brain—then become quiet, still—this is what cannot be done through control—then really begins meditation. Do it with thoroughness.

Whatever happens don't let the body shape the nature of the mind—be aware of the body, eat right, be by yourself during the day for some hours—don't slip back and don't be a slave to circumstances. Be tremendous—be awake.

—letter written by K to a friend (Nandini Mehta)
as quoted in the biography of K by Pupul Jayakar Page 277.

...I feel if we could be serious for an hour and really fathom, delve into ourselves as much as we can, we should be able to release, not through any action of will, a certain sense of energy that is awake all the time which is beyond thought.

—K, New Delhi 8 Jan 1961.

Do you want to sit together quietly for a while ? All right, sirs, sit quietly for a while.

(K used to ask his listeners to sit quietly for sometime after his public talks)

First of all, sit very quietly; do not force yourself to sit quietly, but sit or lie down quietly without force of any kind. Do you understand?...

—Pg 59, K on education

Meditation is not something different from daily life; do not go off into the corner of a room and meditate for ten minutes, then come out of it and be a butcher—both metaphorically and actually.

Meditation is part of life, not something different from life.

—K, Pg 10, meditations.

Meditation is one of the greatest arts in life—perhaps the greatest, and one cannot possibly learn it from anybody. That is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy—if you are aware of all that in yourself, without any choice, that is part of meditation.

So meditation can take place when you are sitting in a bus or walking in the woods full of light and shadows, or listening to the singing of birds or looking at the face of your wife or child.

—K, Pg 2, meditations

Q. You seem to object even to our sitting quietly everyday to observe the movement of thought. Is this, by your definition, a practice, a method and therefore without value?

K : Now the questioner asks. What is wrong with sitting quietly every morning for twenty minutes, in the afternoon another twenty minutes and perhaps another twenty minutes in the evening or longer — what is wrong with it? By sitting quietly you can relax, you can observe your thinking, your reactions, your responses and your reflexes. What is the motive of those who sit quietly by themselves, or together in a group? What is the motive behind the desire to sit quietly for half an hour every day? Is it not important to find out why you want to do this? Is it because somebody has told you that if you sit quietly you will have para-psychological experiences, that you will attain some kind of peace, some kind of understanding, some kind of enlightenment, or some kind of power?...

So it is important — before we plunge into all this— to find out what is your motive, what it is that you want. But you do not do that. You are so eager and gullible; somebody promises something and you want it. If you examine the motive, you see that it is a desire to achieve something — like a businessman's desire to earn a lot of money. That is his urge. Here the psychological urge is to have something that a guru, or an instructor, promises. You do not question what he promises, you do not doubt what he promises...

Is it true? Who are you to tell me what to do? then you will find that sitting quietly, without understanding your motive, leads to all kinds of illusory psychological trouble. If that is the intention of sitting quietly, then it is not worth it. But if while sitting quietly without any motive, or walking quietly by yourself or with somebody, you watch the trees, the birds, the rivers and the sunshine on the leaves, in that very watching you are also watching yourself. You are not striving, not making tremendous efforts to achieve something ...

Is it not possible to be quiet, naturally — to look at a person, or to listen to a song, or to listen to what somebody is saying quietly, without resistance, without saying, “I must change, I must do this, I must do that”. Just to be quiet?

Is it possible to sit, or stand, or walk quietly, without any promptings from another, without any reward or desire for extraordinary super-physical sensory experiences? Begin at the most rational level; then one can go very far.

—K Q/A Saanen July 1980

...if you are really awake during the day, watching every thought, every feeling, every movement of the mind...watching your reactions...being greatly aware of everything outside you, inwardly, then the whole of the unconsciousness, as well as the conscious, is opened up...

—K, 13 July 1967 Saanen Talks.

These are the outer pressures and demands that bring about this neurotic society; there are also the inner compulsions and urges within ourselves, our innate violence inherited from the past, which help to make up this neurosis, this imbalance. So this is the fact — most of us are slightly off balance, or more, and it's no use blaming anybody. The fact is that one is not balanced psychologically, mentally, or sexually ; in every way we are off balance. Now the important thing is to become aware of it, to know that

one is not balanced, not how to become balanced. A neurotic mind cannot become balanced, but if it has not gone to the extremes of neurosis, if it has still retained some balance, it can watch itself. One can then become aware of what one does, of what one says, of what one thinks, how one moves, how one sits, how one eats, watching all the time but not correcting. And if you watch in such a manner, without any choice, then out of that deep watching will come a balanced, sane, human being; then you will no longer be neurotic. A balanced mind is a mind that is wise, not made up of judgments and opinions.

—Pg 173 You are the world.

Teacher : Sir, all sensations leave a residue, a disturbance which lead to various kinds of conflict and other forms of mental activity. The traditional approach of all religions is to deny this sensation by discipline and denial. But in what you say there seems to be a heightened receptivity to these sensations so that you see the sensations without distortion or residue.

Krishnamurti : That is the issue. Sensitivity and sensation are two different things. A mind that is a slave to thought, sensation, feeling, is a residual mind. It enjoys the residue, it enjoys thinking about the pleasurable world and each thought leaves a mark, which is the residue. Each thought of a certain pleasure you have had, leaves a mark which makes for insensitivity. It obviously dulls the mind and discipline, control and suppression further dull the mind. I am saying that sensitivity is not sensation, that sensitivity implies no mark, no residue. So what is the question?

Teacher : Is the denial of which you are speaking different from a denial which is the restriction of sensation?

Krishnamurti : How do you see those flowers, see the beauty of them, be completely sensitive to them so that there is no residue, no memory of them, so that when you see them again an hour later you see a new flower? That is not possible if you see as a sensation and that sensation is associated with flowers, with pleasure. The traditional way is to shut out what is pleasurable because such associations awaken other forms of pleasure and so you discipline yourself not to look. To cut association with a surgical knife is immature. So how is the mind, how are the eyes, to see the tremendous colour and yet have it leave no mark?

I am not asking for a method. How does that state come into being? Otherwise we cannot be sensitive. It is like a photographic plate which receives impressions and is self-renewing. It is exposed, and yet becomes negative for the next impression. So all the time, it is self-cleansing of every pleasure. Is that possible or are we playing with words and not with facts?

The fact which I see clearly is that any residual sensitivity, sensation, dulls the mind. I deny that fact, but I do not know what it is to be so extraordinarily sensitive that experience leaves no mark and yet to see the flower with fullness, with tremendous intensity. I see as an undeniable fact that every sensation, every feeling, every thought, leaves a mark, shapes the mind, and that such marks cannot possibly bring about a new mind. I see that to have a mind with marks is death, so I deny death. But I do not know the other. I also see that a good mind is sensitive without the residue of experience. It experiences, but the experience leaves no mark from which it draws further experiences, further conclusions, further death.

The one I deny and the other I do not know. How is this transition from the denial of the known to the unknown to come into being?

How does one deny? Does one deny the known, not in great dramatic incidents but in little incidents? Do I deny when I am shaving and I remember the lovely time I had in Switzerland? Does one deny the remembrance of a pleasant time? Does one grow aware of it, and deny it? That is not dramatic, it is not spectacular, nobody knows about it. Still this constant denial of little things, the little wipings, the little rubbings off, not just one great big wiping away, is essential. It is essential to deny thought as remembrance, pleasant or unpleasant, every minute of the day as it arises. One is doing it not for any motive, not in order to enter into the extraordinary state of the unknown. You live in Rishi Valley and think of Bombay or Rome. This creates a conflict, makes the mind dull, a divided thing. Can you see this

and wipe it away? Can you keep on wiping away not because you want to enter into the unknown? You can never know what the unknown is because the moment you recognise it as the unknown you are back in the known....

—Pg. 119–121, K on education.

Sensitivity and sensation are two different things. Sensations, emotions, feelings always leave a residue, whose accumulation dulls and distorts. Sensations are always contradictory and so conflicting; conflict always dulls the mind, perverts perception. The appreciation of beauty in terms of sensation, of like and dislike, is not to perceive beauty; sensation can only divide as beauty and ugliness but division is not beauty. Because sensations, feelings, breed conflict. To avoid conflict, discipline, control, suppression, have been advocated but this only builds resistance and so increases conflict and brings about greater dullness and insensitivity. The saintly control and suppression is the saintly insensitivity and brutal dullness which is so highly regarded. To make the mind more stupid and dull ideals and conclusions are invented and spread around. All forms of sensations, however refined or gross, cultivate resistance and a withering away. Sensitivity is the dying to every residue of sensation; to be sensitive, utterly and intensely, to a flower, to a person, to a smile, is to have no scar of memory, for every scar destroys sensitivity. To be aware of every sensation, feeling, thought as it arises, from moment to moment, choicelessly, is to be free from scars, never allowing a scar to be formed. Sensations, feelings, thoughts are always partial, fragmentary and destructive. Sensitivity is a total of body, mind and heart.

—Pg 182–183, K notebook

(Please refer to the Sayings of K as quoted under “Sensations—the root of misery and sorrow and the key to insight and freedom...” in this study)

DHAMMA :

(Please Refer the *Dhamma* teaching of Lord Buddha as quoted under “Sensations—The root of misery and sorrow and the key to insight and freedom” in this study)

Sampajanapabbam

*Puna ca pararm, bhikkhave, bhikkhu abhikkante patikkante
sampajanakari hoti, alokite vilokite sampajanakari hoti, saminjite
pasarite sampajanakari hoti, sanghatipattacivaradhirane
sampajanakari hoti, asite pite khayite sayite sampajanakari hoti,
uccarapassavakamme sampajanankari hoti, gate thite nisinne sutte
jagarite bhasite tunhibhave sampajanakari hoti.*

—mahasatipatthana Sutta

Kayanupassana—Sampajanapabbam

Section on the Constant Thorough Understanding of Impermanence

Again, O monks, a monk, while going forward or backward, he comprehends this, constantly aware of impermanence; whether he is looking straight ahead or looking sideways, he comprehends this, constantly aware of impermanence; while he is bending or stretching, he comprehends this, constantly aware of impermanence; whether he is putting on his inner and outer garment or carrying his bowl, he comprehends this, constantly aware of impermanence; whether he is eating, drinking, chewing or savouring, he comprehends this, constantly aware of impermanence; if he attends to the calls of nature, while passing stool and urine, he comprehends this, constantly aware of impermanence; whether he is walking, standing, sitting, sleeping or awake, speaking or in silence, he comprehends this, constantly aware of impermanence. ('Comprehends this' = aware of the reality 'as it is', staying with 'what is')

Yatham care: when we walk, we walk with awareness.

Yatham titthe: when we stand, we stand with awareness.

Yatham acche: when we sit, we sit with awareness.

Yatham saye: when we lie down, we lie down with awareness. —*Anguttara Nikaya* II PTS 14

Whether sleeping or awake, arising or sitting, in every state, we remain aware and attentive every moment. No action of ours is without awareness.

Paccavekkhitva paccavekkhitva kayena kammam katabba.

All body activities should be done with full awareness.

Paccavekkhitva paccavekkhitva vacaya kammam katabba.

All vocal activities should be done with full awareness.

Paccavekkhitva paccavekkhitva manasa kammam katabba.

All mental activities should be done with full awareness.

At the same time, this awareness should be endowed with *panna*. This means that, along with awareness, the experiential understanding of the three characteristics of *panna*: that all phenomena, have the inherent characteristic of impermanence (*anicca*); that all phenomena which are impermanent give rise to suffering (*dukkha*); and that all such phenomena which are impermanent and give rise to *dukkha* are without essence—i.e., they cannot be “I” or mine or “my soul”, (*anatta*).

Once this is understood at the experiential level, one realises how meaningless it is to react with craving or aversion, clinging or repugnance towards any phenomenon that arises. Instead, there should only be awareness and, at the same time, detachment towards every phenomenon. This is *Vipassana*. This is the experiential wisdom that shatters ignorance.

—S N Goenka quoting the teachings of Lord Buddha.
“Awaken in wisdom” Jan. 98 *Vipassana* newsletter
VRI Igatpuri.

*Yato ca bhikkhu atapi sampajannam na rincati,
tato so vedana sabba pariyanati pandito;
So vedana parinnaya ditthe dhamme anasavo,
kayassa bheda Dhammattho, sankhyam nopeti vedagu.*

—*Pathama-akasa-sutta, Samyutta-nikaya, Salayatana-vagga*

When a meditator observing ardently, does not, miss his faculty of thorough understanding of impermanence, such a wise one fully understands all sensations. And having completely understood them, he becomes freed from all impurities. On the breaking up of the body, such a person, being established in *Dhamma* and understanding sensations perfectly, attains the indescribable stage beyond the conditioned world.

Rattidiva matandito Sampajannam na rinchatu

—*Samyutta nikaya* IV

Day and night—there should be no break in the continuous thorough understanding of impermanence at the level of sensations.

The “*mahasatipatthana sutta*” of the Buddha is “The Great Discourse on the establishing of awareness”. In this discourse Buddha has shown the “one and only way” (*ekayano maggo*) for the overcoming of sorrow and lamentation...for the realization of *nibbana* : that is to say, the fourfold

establishing of awareness (*nibbanassa sacchikiriya yadidam cattaro satipatthana ti*). Buddha said that for our observation to be ‘Total’, ‘complete’, ‘holistic’, we have to ‘look within’ for ‘self knowledge’ and this self observation is the study of mind—matter. Our self observation and looking within is total only when we observe the entire field of mind-matter (*nama-rupa*) : that is to say the body, the sensations on/in the body, the mind and the contents of the mind. This is the fourfold establishing of awareness. (*Kayanupassana, Vedananupassana, cittanupassana, Dhammanupassana*). Again this is not a mechanical ritual or an intellectual game but real understanding experientially at the level of sensations.

The four divisions mentioned above are not water tight compartments but in fact constitute the holistic observation. Body can only be observed when one feels the body at the level of sensations and one knows the mind from the contents of the mind, again it is the mind that knows the body. Moreover “anything that arises in the mind flows along with sensations on the body.” (*Sabbe Dhamma vedana sammosarana*). Thus mind and matter are deeply interdependent and deeply inter-related.

The observation is complete and total only when the entire field of mind-matter is fully understood at the level of sensations (*Parijanati*). This observation is of the reality ‘as is it’, the truth from moment to moment, staying with ‘what is’ (*yathabhuta*)—There is “constant through understanding of impermanence at the level of sensations” (*Sampajanna*). Thus one develops his awareness to such an extent that there is mere understanding along with mere awareness—the observer is the observed (*yavadeva nanamattaya patissatimattaya...*) In this way he abides detached, without clinging or craving towards anything in this world of mind-matter. (*anissito ca viharati, naca kinci loke upadiyati*).

(This is insight, this is liberation, this is freedom.)

—for details refer to *Mahasatipatthana Suttam*—VRI
and the discourses on *Mahasatipatthana Sutta* by
S N Goenka—VRI.

OBSERVATION 'WHAT IS' OBSERVER IS OBSERVED

K'S TEACHINGS :

So what is the correct action in which there is no will, no choice, no desire—Now is it possible to see, to observe, to be aware of the beautiful and the ugly things of life and not say “I must have” or “I must not have”? Have you ever just observed anything? Is there an action in which there is no motive no cause—the self does not enter into it at all? Of course there is. There is when the self is not which means no identifying process takes place....Effortless observation....choiceless observation....There is the perceiving of a beautiful lake with all the colour and the glory and the beauty of it, that's enough. Not the cultivating of memory, which is developed through the identification process. Right ?

You want more and more and more and more, and “the more” means that the past sensation has not been sufficient...A mind which is seeking the ‘more’ is never conscious of ‘what is’ because it is always living in the ‘more’—in what it would like to be, never in ‘what is’. ...meditation is actually seeing ‘what is’...when no identification....not identified by thought....There are only sensation.

So we are asking is there a holistic awareness of all the senses, therefore there is never asking for the ‘more’. I wonder if you follow all this ?. Are we together in this even partially?. and where there is this total—fully aware—of all the senses, awareness of it—not you are aware of it....the awareness of the senses in themselves—then there is no centre—in which there is awareness of the wholeness. If you consider it, you will see that to suppress the senses...is contradictory, conflicting, sorrowful...To understand the truth you must have complete sensitivity. Do you understand Sirs? Reality demands your whole being ; you must come to it with your body, mind, and heart as a total human being....Insight is complete total attention...

I wonder if you know what it means to be aware of something? Most of us are not aware because we have become so accustomed to condemning, judging, evaluating, identifying, choosing. Choice obviously prevents awareness because choice is always made as a result of conflict. To be aware...just to see it, to be aware of it all without any sense of judgement....

Just be aware, that is all what you have to do, without condemning, without forcing, without trying to change what you are aware of.....if you are aware choicelessly, the whole field of consciousness beings to unfold.....So you begin with the outer and more inwardly. Then you will find, when you move inwardly that the inward and the outward are not two different things, that the outward awareness is not different from the inward awareness, and that they are both the same.

—Collection of K teachings from the KFT CDROM which contains all the published works of K from 1933—1986.

Be alert to all your thoughts and feelings, don't let one feeling or thought slip by without being aware of it and absorbing all its content. Absorbing is not the word, but seeing the whole content of the thought-feeling. It is like entering a room and seeing the whole content of the room at once, its atmosphere and its spaces. To see and be aware of one's thoughts makes one intensively sensitive, pliable, and alert. Don't condemn or judge, but be very alert. To see “what is,” is really quite arduous.

—“happy is the man who is nothing” : Letters to a young friend
(nandini mehta, bombay)

“the need to observe thought, see it arise, see it disappear, to pursue it till it ends.”

—(this expressions was commonly used by K in his public talks in the late 1940's and 1950's. Ref. KFT CDROM—1933—1986)

To observe 'what is', the mind must be free of all comparison of the ideal, of the opposite. Then you will see that what actually 'is', is far more important than what 'should be'....

What we call living is conflict and we see what that conflict is. When we understand that conflict—'what is' is the truth and it is the observation of the truth that frees the mind. There is also much sorrow in our life and we do not know how to end it. The ending of sorrow is the beginning of wisdom. Without knowing what sorrow is and understanding its nature and structure, we shall not know what love is, because for us love is sorrow, pain, pleasure, jealousy. When a husband says to his wife that he loves her and at the same time is ambitious, has that love any meaning? Can an ambitious man love? Can a competitive man love? And yet we talk about love, about tenderness, about ending war, when we are competitive, ambitious, seeking our own personal position, advancement and so on. All this brings sorrow. Can sorrow end? It can only come to an end when you understand yourself, which is actually 'what is'. Then you understand why you have sorrow, whether that sorrow is self-pity, or the fear of being alone, or the emptiness of your own life, or the sorrow that comes about when you depend on another. And all this is part of our living. When we understand all this we come to a much greater problem, which is death. Please bear in mind that we are not talking about reincarnation, about what happens after death. We are not talking about that, or giving hope to those people who are afraid of death.

—You Are the World

So meditation is a mind seeing actually 'what is'.....

—Talks and dialogues, Saanen 1968 Pg. 93

...let us keep in mind that we want to examine 'what is', to observe and be aware of exactly 'what is' the actual, without giving it any slant, without giving it an interpretation. It needs an extraordinarily astute mind, an extraordinarily pliable heart, to be aware of and to follow 'what is'; ...

—First and last Freedom, p. 21.

...'what is' is not static, it is a movement. And to keep with the movement of 'what is' you need to have a very clear mind, you need to have an unprejudiced (not a distorted) mind...

—The Impossible question Pg 179.

So we are asking is there a holistic awareness of all the senses, therefore there is never asking for the 'more'. I wonder if you follow all this ?. Are we together in this even partially?. and where there is this total—fully aware—of all the senses, awareness of it—not you are aware of it...the awareness of the senses in themselves—then there is no centre—in which there is awareness of the wholeness. If you consider it, you will see that to suppress the senses...is contradictory, conflicting, sorrowful...To understand the truth you must have complete sensitivity. Do you understand Sirs? Reality demands your whole being ; you must come to it with your body, mind, and heart as a total human being.....Insight is complete total attention....

When this is a fact not an idea, then dualism and division between observer and observed comes to an end. The observer is the observed—they are not separate states. The observer and the observed are a joint phenomenon and when you experience that directly then you will find that the thing which you have dreaded as emptiness which makes you seek escape into various forms of sensation including religion—ceases and you are able to face it and be it.

—Collection of K teachings from the KFT CDROM

Watch what is happening inside you, do not think, but just watch, do not move your eye-balls, just keep them very, very quiet, because there is nothing to see now, you have seen all the things around you, now you are seeing what is happening inside your mind, and to see what is happening inside your mind, you have to be very quiet inside. And when you do this, do you know what happens to you? You become very sensitive, you become very alert to things outside and inside. Then you find out that the outside is the inside, then you find out that the observer is the observed.

—Pg 36, K on education

As long as there is the thinker and the thought, there must be duality. As long as there is a seeker who is seeking, there must be duality. As long as there is an experiencer and the thing to be experienced, there must be duality. So duality exists when there is the observer and the observed. That is, as long as there is a centre, the censor, the observer, the thinker, the seeker, the experiencer as the centre, there must be the opposite.

—Talks by Krishnamurthy in India 1966 p.72

Liberation is not an end. Liberation is from moment to moment in the understanding of ‘what is’—when the mind is free, not *made* free.

—Krishnamurti’s Talks 1949-1950 (Verbatim Report)
...India p.22

Are not the thinker and his thought an inseparable phenomenon? Why do we separate the thought from the thinker? Is it not one of the cunning tricks of the mind so that the thinker can change his garb according to circumstances, yet remain the same? Outwardly there is the appearance of change but inwardly the thinker continues to be as he is. The craving for continuity, for permanency, creates this division between the thinker and his thoughts. When the thinker and his thought become inseparable then only is duality transcended. Only then is there the true religious experience. Only when the thinker ceases is there Reality. This inseparable unity of the thinker and his thought is to be experienced but not to be speculated upon. This experience is liberation; in it there is inexpressible joy.

—Authentic Report of Sixteen Talks given in 1945 & 1946
...p.14.

(Please refer to the teachings of K as quoted under “meditation from moment to moment”/“meditation is a part of life” in this study)

DHAMMA :

(Please refer to the *Dhamma* teachings as quoted under “meditation—from moment to moment”/“total—complete—holistic meditation” in this study)

Ditte ditthamattam bhavissati,

sute sutamattam bhavissati,

mute mutamattam bhavissati,

vinnate vinnatamattam bhavissati.

—*MaIukyaputta-sutta, Samyutta-nikaya, Salayatana-vagga*

In the seen there will be merely the seen; in the heard, merely the heard; in the smelled, the tasted and touched, merely the smelled, tasted, touched; in the cognized, there will be merely the cognized.

Cittanupassana

*Katham ca pana, bhikkhave, bhikkhu citte cittanupassi viharati?
Idha, bhikkhave, bhikkhu saragam va cittam 'saragam cittam' ti pajanati, vitaragam va cittam 'vitaragam cittam' ti pajanati, sadosam va cittam 'sadosam cittam' ti pajanati, vitadosam va cittam 'vitadosam cittam' ti pajanati, samoham va cittam 'samoham cittam' ti pajanati, vitamoham va cittam 'vitamoham cittam' ti pajanati, sankhittam va cittam 'sankhittam cittam' ti pajanati, vikkhittam va cittam 'vikkhittam cittam' ti pajanati, mahaggatam va cittam 'mahaggatam cittam' ti pajanati, amahaggatam va cittam 'amahaggatam cittam' ti pajanati, sauttaram va cittam 'sauttaram cittam' ti pajanati, anuttaram va cittam 'anuttaram cittam' ti pajanati, samahitam va cittam 'samahitam cittam' ti pajanati, asamahitam va cittam 'asamahitam cittam' ti pajanati, vimuttam va cittam 'vimuttam cittam' ti pajanati, avimuttam va cittam 'avimuttam cittam' ti pajanati.*
—mahasatipatthana sutta (cittanupassana)

The Observation of Mind

Again, O monks, how does a monk abide, observing mind within mind? ('mind' as 'mind'—as it is—staying with 'what is')

Here, a monk, O monks, knows properly—mind with attachment as mind with attachment, he knows properly—mind free from attachment as mind free from attachment, he knows properly—mind with hatred as mind with hatred, he knows properly—mind free from hatred as mind free from hatred, he knows properly—mind with delusion as mind with delusion, he knows properly—mind free from delusion as mind free from delusion, he knows properly—collected mind as collected mind, he knows properly—distracted mind as distracted mind; he knows properly—expanded mind as expanded mind, he knows properly—unexpanded mind as unexpanded mind, he knows properly—surpassable mind as surpassable mind, he knows properly—unsurpassable mind as unsurpassable mind, he knows properly—concentrated mind as concentrated mind, he knows properly—unconcentrated mind as unconcentrated mind, he knows properly—freed mind as freed mind, he knows properly—not freed mind as not freed mind.

Etadanuttariyam, ananda, nananam yadidam

tattha tattha yathabhuta nanam.

Etasma Caham, ananda, nana annam nanam

uttaritaram va panittaram va natthiti vadami.

—*anguttara nikaya, adhivuttipadasutta*

O Ananda, incomparable is the knowledge if that is, that is the knowledge of 'what is'. O Ananda, I say there is no knowledge higher or greater than this knowledge (of 'what is').

...Sati paccupatthita hoti. Yavadeva nanamattaya patisatimattaya anissito ca viharati, na ca kinci loke upadiyati..
—*mahasatipatthana sutta*

...his awareness is established. *Matta* means "mere." There is mere understanding, mere awareness—mere observation. This is to the extent (*yavadeva*) that there is no wise person, no-one to know or experience. There is only knowing—only seeing. The observer is observed. In this way he abides detached, without clinging or craving towards anything in this world of mind—matter.

—(Translation and explanation based on "mahasatipatthana sutta" by VRI and the "discourses on mahasatipatthana sutta" by S N Goenka VRI)

Yathabhuta—nana—dassanam

—*Anguttara Nikaya (Pancakanipata, sattakanipata, Attakanipata)*

(*Vipassana* is) experiential knowledge of the reality 'as it is', ' what is ' .

ATTENTION AND INATTENTION

K'S TEACHINGS :

Naturally, that awareness cannot be constant. But to be aware that it is not constant, is to be aware of inattention. To be aware of inattention is attention. One cannot reasonably, sanely, say: "I am going to be alert from the moment I wake up until the moment I go to sleep"—one cannot, unless one is neurotic and practises saying: "I am going to be aware, I am going to be aware" — then it becomes words and has no meaning. But if one sees that attention, awareness, cannot be maintained all the time—which is a fact—then inattention, not being attentive, has its value, has its meaning; because in inattention you discover that you are not attentive.

—K, Saanen July 1980 Q/A

DHAMMA :

Cittanupassana

Katham ca pana, bhikkhave, bhikkhu citte cittanupassi viharati?

Idha, bhikkhave, bhikkhu saragam va cittam 'saragam cittam' ti pajanati, vitaragam va cittam 'vitaragam cittam' ti pajanati, sadosam va cittam 'sadosam citam' ti pajanati, vitadosam va cittam 'vitadosam cittam' ti pajanati, samoham va cittam 'samoham cittam' ti pajanati, vitamoham va cittam 'vitamoham cittam' ti pajanati, sankhittam va cittam 'sankhittam cittam' ti pajanati, vikkhittam va cittam 'vikkhittam cittam' ti pajanati,...

—*Mahasatipatthana Sutta (Cittanupassana)*

The Observation of Mind

Again, O monks, how does a monk abide, observing mind within mind? ('mind' as 'mind'—as it is—staying with 'what is')

Here, a monk, O monks, knows properly mind with attachment as mind with attachment, he knows properly mind free from attachment as mind free from attachment, he knows properly mind with hatred as mind with hatred, he knows properly mind free from hatred as mind free from hatred, he knows properly mind with delusion as mind with delusion, he knows properly mind free from delusion as mind free from delusion, he knows properly collected mind as collected mind, he knows properly a distracted mind as distracted mind,....

**SENSATIONS—THE ROOT OF MISERY AND SORROW
AND THE KEY TO INSIGHT AND FREEDOM
SENSATION—IMPERMANENCE, SUFFERING AND
EGOLESSNESS
VEDANA AND SAMPAJANNA
SATIPATTHANA**

K'S TEACHINGS :

What is sensation ?. If one may go into it now. The actual meaning of that word is “the activity of the senses” Right? —touching, tasting, seeing, smelling, hearing, mind is part of the senses. Sensation like... pain....tears, laughter, having humour, it's all part of sensation. Intellectual, theoretical philosophical sensation. Art or music....sensation. Good taste bad taste and so on. Fear is a sensation. The sensation of drugs, alcohol....the sensation of sexuality. The sensation of achieving something. We live by sensation. Be clear on that.

Sensations are going on—inside....

If there was no sensation both biologically and psychologically we would be dead human beings. Right? we live by sensation. That crow calling that is acting on the ear drum-nerves—and translating the noise into the cry of a crow. That is a sensation. You see a nice sari and shirt. You see it, touch it and there is the sensation of touching it, you say “By Jove, what a lovely material that is”. There is perception, contact, sensation and desire. My mind is always experiencing in term of sensation. It is the instrument of sensation. Being bored with a particular sensation, I seek a new sensation, which may be what I call the realization of God but it is still a sensation. As you know and as I know every sensation comes to an end and so we proceed from one sensation to another and every sensation strengthens the habit of seeking further sensation....sensations are going on—inside....

You want more and more and more and more. and “the more” means that the past sensation has not been sufficient....sensations—I like it or dislike it...Our sensations are limited and you take drugs and all the rest of it to have higher sensation....the sensation of sexuality....It is not to the experience that we cling but to the sensation of that experience which we had at the moment of experiencing.

Keep it very simple, don't intellectualize it for the moment—we'll do it later. Sir, sensation is ever a reaction and it wanders from one reaction to another. The wanderer is the mind, the mind is sensation. The mind is the storehouse of sensation, pleasant and unpleasant and all experience is reaction. The mind is memory which alter all in reaction. Reaction or sensation can never be satisfied. Sensation, reaction must always breed conflict, and the very conflict is further sensation.

Thought gives pleasure, sensation is turned into pleasure !. When there is no identification the senses are senses. Why does thought identify with sensation ?. Why does thought identify with senses—is that it? Now wait a minute Sir. Why, because of pleasure,...sensations—I like it or dislike it...If it is pleasurable when the senses begin to enjoy-say “how nice”—then thought begins to identify itself with it. Why because of pleasure....the mind is the storehouse of sensation, pleasant and unpleasant and all experience is reaction The mind is memory which alter all in reaction. So unless one understands this activity of sensation fear and pleasure will go on. Sensations are ever seeking gratification. If it is pleasurable I want more of it, if it is painful I resist it. So the resistance to pain or the pursuit of pleasure—both give continuity to desire.

What is wrong in watching the beautiful motion of a bird on the wing? What is wrong in looking at a new car...? ...in seeing a nice....face? But desire does not stop here. Your perception is not just perception, but with it comes sensation. With the arising of sensation....comes the urge to possess. You say “This is beautiful, I must have it” and so begins the turmoil of desire.

—Collection of K Teachings from the KFT CDROM which contains all the published works of K from 1933—1986.

....there are some things which the mind goes on with, even though it knows them to be ugly or stupid. It knows how essentially stupid it is to smoke, and yet one goes on smoking. Why? Because it likes the sensations of smoking, and that is all. If the mind were as keenly aware of the stupidity of smoking as it is of the pain of a pinprick, it would stop smoking immediately. But it doesn't want to see it that clearly because smoking has become a pleasurable habit. It is the same with greed or violence. If greed were as painful to you as the pinprick in your arm, you would instantly stop being greedy, you wouldn't philosophize about it; and if you were really awake to the full significance of violence, you wouldn't write volumes about non-violence—which is all nonsense, because you don't feel it, you just talk about it. If you eat something which gives you a violent tummy-ache, you don't go on eating it, do you? You put it aside immediately. Similarly, if you once realized that envy and ambition are poisonous, vicious, cruel, as deadly as the sting of a cobra, you would awaken to them. But, you see, the mind does not want to look at these things too closely; in this area it has vested interests, and it refuses to admit that ambition, envy, greed, lust are poisonous....

—Pg 150, This matter of culture

Happiness is not an end in itself. It comes with the understanding of what *is*. Only when the mind is free from its own projections can there be happiness. Happiness that is bought is merely gratification; happiness through action, through power, is only sensation; and as sensation soon withers, there is craving for more and more. As long as the more is a means to happiness, the end is always dissatisfaction, conflict and misery. Happiness is not a remembrance; it is that state which comes into being with truth, ever new, never continuous.

—Commentaries on Living (Second Series) p.71

Everything about us, within as well as without—our relationships, our thoughts, our feelings—is impermanent, in a constant state of flux. But is there anything which is permanent? Is there? Our constant desire is to make sensation permanent, is it not ? Sensation can be found again and again, for it is ever being lost....Being bored with a particular sensation, I seek new sensation....every sensation comes to an end and so we proceed from one sensation to another and every sensation strengthens the habit of seeking further sensation. My mind is always experiencing in terms of sensation. There is perception, contact, sensation and desire and the mind becomes the mechanical instrument of all this process. With the arising of sensation comes the urge to possess....and so begins the turmoil of desire....and the habit of seeking further sensation... and is there an end to sorrow ? Is it possible to live a daily life with death, which is the ending of the self? ...There is only one fact impermanence....every sensation comes to an end....Can the mind the brain remain absolutely with that feeling of suffering and nothing else....there is no movement away from that moment, that thing called suffering. Is there an action in which there is no motive no cause—the self does not enter into it at all ? Thought identifies itself with that sensation and through identification the ‘I’ is built up....identification with sensation makes the self. If there is no identification is there a self ? So is it possible not to identify with sensation ?

Thought gives pleasure, sensation is turned into pleasure !. When there is no identification the senses are senses. Why does thought identify with sensation?. Why does thought identify with senses—is that it? Now wait a minute Sir. Why, because of pleasure,....sensations—I like it or dislike it..If it is pleasurable when the senses begin to enjoy-say “how nice”—then thought begins to identify itself with it. Why because of pleasure..

Face the fact don't move away from the fact. Thought identifies itself with that sensation and through identification the 'I' is built up, the ego and the ego then says "I must" or "I will not". Thought has given shape to sensation. Desire is born when thought gives shape to sensation, gives an image to sensation.

That means I must put everything in its right place. Right? But there are all the bodily demands....sex....food.... put it in the right place. Who will tell me to put it in the right place? You understand Sir? So I want to find out what is the right place. How shall I find out? I have got the key to it Right? Which is non identification with sensations, that is the key of it. Right Sir? So non identification with sensation. Identification with sensation makes the self. So is it possible not to identify with Sensation? Yes sensation.

So we are asking is there a holistic awareness of all the senses....? Just be aware....effortless observation....choiceless observation....and to learn, to find out whether it is possible to allow sensation to flower and not let thought interfere with it—to keep them apart. Will you do it?

—Collection of K teachings from the KFT CDROM

(Please refer to the K teachings quoted under “The Four noble truths” and “Ignorance and conditioning/cause effect” in this study)

IMPORTANT : Please refer to the Teachings as quoted in PART III

DHAMMA :

VEDANA IN SATIPATTHANA **(THE IMPORTANCE OF SENSATIONS)**

The four-fold *satipatthana*, (the establishing of awareness,) was highly praised by the Buddha in the *suttas*. Mentioning its importance in the *Mahasatipatthana Sutta*, the Buddha called it *ekayano maggo*—the only way for the purification of beings, for overcoming sorrow, for the extinguishing of suffering, for obtaining the path of truth and experiencing *nibbana* (liberation). (1)

In this *sutta*, the Buddha showed the way for developing self-knowledge by means of *kayanupassana* (constant observation of the body), *Vedananupassana* (constant observation of sensation), *cittanupassana* (constant observation of the mind), and *Dhammanupassana* (constant observation of the contents of the mind). These are the 4 *Satipatthanas*. (2)

To explore the truth about ourselves, we must examine what we are: body-mind. We must learn to observe these directly within ourselves. Accordingly, we must keep three points in mind: A) The reality of the body may be imagined by contemplation, but to experience it directly one must work with *vedana* (body sensation) arising within it. B) Similarly, the actual experience of the mind is attained by working with the contents of the mind. Therefore, in the same way as body and sensation cannot be experienced separately, the mind cannot be observed apart from the contents of the mind. C) Mind and matter are so closely inter-related that the contents of the mind always manifest themselves as sensation in the body. For this reason the Buddha said :

Vedanasamosarana sabbe Dhamma. (3)

Everything that arises in the mind flows along with sensations.

Therefore, observation of sensation offers a means—indeed the only means—to examine the totality of our being, physical as well as mental. (mind—matter). The 4 avenues for the establishing of awareness (*Satipatthana*) mentioned above are not 4 different compartments but in fact are one—and constitute 'Total', 'complete', 'holistic' observation. *Satipatthana* is 'total' meditation. All these 4 avenues go hand in hand, body can only be felt and observed experientially because of the sensations in/on the body, mind is known by the content of the mind and “everything that arises in the mind flows along with sensations on the body”. Again it is the mind that feels and observes the body. Hence mind and matter are deeply

co-related and interdependent. Rather it should be said it is mind–matter and not mind and matter. This observation is of the truth as it manifests from moment to moment in mind-matter—the truth, the reality ‘as it is’—it is staying with the truth of the moment (‘what is’ or *yathabhuta*), effortlessly–choicelessly. When the awareness is completely established in mind-matter choicelessly—the observer is observed, there is no one to experience or know—there is no craving or clinging to anything in this world and that is freedom.

Broadly speaking, the Buddha refers to five types of *vedana* :

- A) *Sukha vedana*—pleasant body sensation
- B) *Dukkha vedana*—unpleasant body sensation
- C) *Somanassa vedana*—pleasant mental feeling
- D) *Domanassa vedana*—unpleasant mental feeling
- E) *Adukkhamasukha vedana*—neither unpleasant nor pleasant sensation, whether of body or mind.

In all references to *vedana* in the *Satipatthana Sutta* the Buddha speaks of *sukha vedana*, *dukkha vedana*, i.e., the body sensations; or *adukkhmasukha vedana*, which in this context also clearly denotes neutral body sensations.

The strong emphasis is on body sensations because they work as a direct avenue for the attainment of fruition (*nibbana*) by means of “strong dependence condition” (*upanissaya paccayena paccayo*), i.e., the nearest dependent condition for our liberation. This fact is succinctly highlighted in the *Patthana*, the seventh text of *Abhidhamma Pitaka* under the *Pakatupanissaya*, where it is stated:

Kayikam sukham kayikassa sukhassa, kayikassa dukkhassa, phalasamapattiya upanissayapaccayena paccayo.
Kayikam dukkham kayikassa sukhassa, kayikassa dukkhassa, phalasamapattiya upanissayapaccayena paccayo.
Utu kayikassa sukhassa, kayikassa dukkhassa, phalasamapattiya upanissayapaccayena paccayo.
Bhojanam kayikassa sukhassa, kayikassa dukkhassa, phalasamapattiya upanissayapaccayena paccayo.
Senasanam kayikassa sukhassa, kayikassa dukkhassa, phalasamapattiya upanissayapaccayena paccayo. (4)

Pleasant body sensation is related to pleasant sensation of the body, unpleasant sensation of the body, and attainment of fruition (*nibbana*) by strong dependence condition.

Unpleasant body sensation is related to pleasant sensation of the body, unpleasant sensation of the body, and attainment of fruition by strong dependence condition.

The season (or surrounding environment) is related to pleasant sensation of the body, unpleasant sensation of the body, and attainment of fruition by strong dependence condition.

Food is related to pleasant sensation of the body, unpleasant sensation of the body, and attainment of fruition by strong dependence condition.

Lying down and sitting (i.e., the mattress and cushions, or the position of lying, sitting, etc.) is related to pleasant sensation of the body, unpleasant sensation of the body, and attainment of fruition by strong dependence condition.

From the above statement it is clear how important *vedana*, sensation, is on the path of liberation. The pleasant and unpleasant body sensations, the surrounding environment (*utu*), the food we eat (*bhojanam*), and the sleeping and sitting position, the mattress or cushions used, *etc.*(*senasanam*)—are all responsible for ongoing body sensations of one type or another. When the sensations are experienced properly, as the Buddha explained in *Satipatthana Sutta*, these become the nearest dependent condition for our liberation.

There are four dimensions to our nature: the body and its sensations, and the mind and its contents. These provide four avenues for the establishing of awareness in *satipatthana*.. In order that the observation

be complete, we must experience every facet, which we can only do by means of *vedana*. This exploration of truth will remove the delusions we have about ourselves.

In the same way, to come out of the delusion about the world outside, we must explore how the outside world interacts with our own mind-and-matter phenomenon, our own self. The outside world comes in contact with the individual only at the six sense doors: the eye, ear, nose, tongue, body and mind. Since all these sense doors are contained in the body, every contact of the outside world is at the body level.

The traditional spiritual teachers of India, before the Buddha, in his day and afterwards, expressed the view that craving causes suffering and that to remove suffering one must abstain from the objects of craving. This belief led to various practices of penance and extreme abstinence from external stimuli. In order to develop detachment, the Buddha took a different approach. Having learned to examine the depths of his own mind, he realized that between the external object and the mental reflex of craving is a missing link: *vedana*. Whenever we encounter an object through the five physical senses or the mind, a sensation arises; and based on the sensation, *tanha* (craving) arises. If the sensation is pleasant we crave to prolong it, if it is unpleasant we crave to be rid of it. It is in the chain of Dependent Origination (*paticcasamuppada*) that the Buddha expressed his profound discovery :

*Salayatana-paccaya phassa
Phassa-paccaya vedana
Vedana-paccaya tanha. (5)*

Dependent on the six sense-spheres, contact arises.
Dependent on contact, sensation arises.
Dependent on sensation, craving arises.

The immediate cause for the arising of craving and, consequently, of suffering is not something outside of us but rather the sensations that occur within us.

Therefore, just as the understanding of *vedana* is absolutely essential to understand the interaction between mind-matter within ourselves, the same understanding of *vedana* is essential to understand the interaction of the outside world with the individual.

If this exploration of truth were to be attempted by contemplation or intellectualization, we could easily ignore the importance of *vedana*. However, the crux of the Buddha's teaching is the necessity of understanding the truth not merely at the intellectual level, but by direct experience. For this reason *vedana* is defined as follows :

Ya vedeti ti vedana, sa vedayati lakkhana, anubhavanarasa....(6)

That which feels the object is *vedana*; its characteristic is to feel, it is the essential taste of experience...

However, merely to feel the sensations within is not enough to remove our delusions. Instead, it is essential to understand the *tilakkhana* (three characteristics) of all phenomena. We must directly experience *anicca* (impermanence), *dukkha* (suffering), and *anatta* (selflessness) within ourselves. Of these three the Buddha always stressed the importance of *anicca* because the realization of the other two will easily follow when we experience deeply the characteristic of impermanence. In the *Meghiyasutta* of the *Udana* he said:

*Aniccasannino hi, Meghiya, anattasanna santhati,
anattasanni asmimanasamugghatam papunati dittheva
dhamme nibbanam. (7).*

In him, Meghiya, who is conscious of impermanence, the perception of selflessness is established. He who perceives what is selfless wins the uprooting of the pride of egotism in this very life, and thus he realizes *nibbana*.

This experience of impermanence (*anicca*), suffering (*dukkha*) and egolessness (*anatta*) is experiential and not intellectual. It is experiential understanding at the level of sensations and experiential understanding is only possible at the level of sensations. This experience of *anicca* is called *anitya bodha*

in hindi or sanskrit which means experiential understanding of *anicca* (impermanence). This experience of impermanence, suffering and egolessness strikes at the roots of craving—clinging—‘I’ or that is to say strikes at the very roots of misery and sorrow and one who understands this totally—is free from all bondages—all misery and sorrow.

Therefore, in the practice of *satipatthana*, the experience of *anicca*, arising and passing away, plays a crucial role. This experience of *anicca* as it manifests in the mind-body is also called *Vipassana*. The practice of *Vipassana* is the same as the practice of *satipatthana*.

In the process of self observation everyone passes through the same way to the final goal and this is no ‘beaten track’, this is the experiential understanding of ‘what is’—which is not static but is everchanging.

These are described in important sentences repeated not only at the end of each section of *kayanupassana* but also at the end of *Vedananupassana*, *cittanupassana* and each section of *Dhammanupassana*. They are :

- A) *Samudaya-Dhammanupassi va viharati.*
- B) *Vaya-Dhammanupassi va viharati.*
- C) *Samudaya-vaya-Dhammanupassi va viharati. (8)*

- A) One dwells observing the phenomenon of arising.
- B) One dwells observing the phenomenon of passing away.
- C) One dwells observing the phenomenon of arising-and-passing-away.

These sentences reveal the essence of the practice of *satipatthana*. Unless these three levels of *anicca* are experienced, we will not develop *panna* (wisdom)—the equanimity based on the experience of impermanence—which leads to detachment, to liberation. Therefore to establish awareness and for our observation to be total and holistic we have to develop (effortlessly—choicelessly) the constant thorough understanding of impermanence which in *pali* is known as *sampajanna* (*Sampragyan* in sanskrit or hindi)

Sampajanna has been often misunderstood. In the colloquial language of the day it also had the meaning of “knowingly.” For example, the Buddha has spoken of *sampajanamusa bhasita*, (9) and *sampajana musavada* (10) which means “consciously, or knowingly, to speak falsely.” This superficial meaning of the term is sufficient in an ordinary context. But whenever the Buddha speaks of *Vipassana* leading to purification, to *nibbana*, as here in the *mahasatipatthana sutta*, the *sampajanna* has a specific, technical significance.

To remain *sampajano* (the adjective form of *sampajanna*) , one must meditate on the arising and passing away of phenomena (*anicca-bodha*), objectively observing mind-matter without reaction. The realization of *samudaya-vaya-Dhamma* (impermanence) cannot be by contemplation, which is merely a process of thinking, or by imagination or even by believing; it must be performed with *paccanubhoti*. (11) (direct experience), which is *yathabhuta-nana-dassana* (experiential knowledge of the reality as it is) (12). Here the observation of *vedana* plays its vital role, because with *vedana* a meditator very clearly and tangibly realizes *samudaya-vaya* (arising and passing away). *Sampajanna*, in fact, is directly perceiving the arising and passing away of *vedana*, wherein all four facets of our being are included.

It is for this reason that the three essential qualities—to remain *atapi* (ardent), *sampajano*, and *satima* (aware)—are invariably repeated for each of the four *satipatthanas*. And as the Buddha explained, *sampajanna* is observing the arising and passing away of *vedana*. (13) Hence the part played by *vedana* in the practice of *satipatthana* should not be ignored or this practice of *satipatthana* will not be complete.

In the words of the Buddha:

Tisso ima, bhikkhave, vedana. Katama tisso? Sukha vedana, dukkha vedana, adukkhamasukha vedana. Ima kho, bhikkhave, tisso vedana. Imasam kho, bhikkhave, tissannam vedananam parinnaya cattaro satipatthana bhavetabba. (14).

Meditators, there are three types of body sensations. What are the three? Pleasant sensations, unpleasant sensations and neutral sensations. Practise, meditators, the four-fold *satipatthana* for the complete understanding of these three sensations.

Satipatthana which is the same as *Vipassana*—is the essence of the teachings of Lord Buddha and it is complete only when one directly experiences impermanence. Sensation provides the nexus where the entire mind-body are tangibly revealed as an impermanent phenomenon leading to liberation.

References

1. *Digha-nikaya* II: VRI 373, PTS 290.
2. Loc. cit.
3. *Anguttara-nikaya, Dasakanipata* : VRI II, 58; PTS V, 107.
4. *Patthana*, Vol. I, *Kusalatika* : VRI, 324.
5. *Vinaya, Mahavagga* : VRI, 1; PTS 2.
6. *Abhidhammattha-sangaho*, Hindi translation and commentary by Ven. Dr. U. Rewata Dhamma, Varanaseya Sanskrit Vishva-vidyalaya, Varanasi, Vol. I p. 101. By using the term *anubhavanrasa* the commentator is pointing to the fact that the essence of experience itself is *vedana*, the sensations on the body.
7. *Udana* : VRI, 31; PTS, 37.
8. *Digha-nikaya* II: VRI, 374-404; PTS, 292-314.
9. *Digha-nikaya* III: VRI, 62; PTS 45. *Anguttara-nikaya* I, *Tikanipata*: VRI, 28; PTS 128.
10. *Vinaya, Pacittiya* : VRI, 3; PTS 2
11. *Majjhima-nikaya* I: VRI, 455. *Samyutta-nikaya* III, *Mahavaggasamyutta*: VRI, 512, 823 ff., 839 ff.
12. *Anguttara-nikaya* : VRI II, *Pancakanipata*, 24, 168, *Sattakanipata*, 65, VRI III, *Atthakanipata*, 81; PTS III, 19, 200; IV, 99, 336
13. *Samyutta-nikaya* : VRI III, *Mahavagga-samyutta*, 401; PTS V, 180.
14. *Ibid.*: VRI III, 415; PTS V, 180.

Note: Pali references are from the Chattha Sangayana edition of the Tipitaka, published by the Vipassana Research Institute (VRI), giving book and paragraph number, followed by the Pali Text Society (PTS), giving book and page number.

—This article is BASED ON a research article by VRI (Pg vii—xiv of the introduction to “*mahasatipatthana sutta*” in english by VRI Igatpuri)

SAMPAJANNA—THE CONSTANT THOROUGH UNDERSTANDING OF IMPERMANENCE

Whenever the Buddha was asked to describe *sati* (mindfulness or awareness), his explanation invariably included the term *sampajanna*.

*Katama ca, bhikkhave, samma-sati? Idha,
bhikkhave, bhikkhu kaye kayanupassi viharati
atapi sampajano satima, vineyya loke
abhijjha-domanassam (1)*

And what, meditators, is right awareness? Here, a meditator dwells ardently, with constant thorough understanding and right awareness, observing the body in the body (body as body—‘as it is’), having removed craving and aversion towards this world (of mind-matter).

From this it becomes evident that according to the Buddha, whenever there is *samma-sati* or *satipatthana*, it is always with *sampajanna*. That means it is with *panna* (wisdom). Otherwise it is mere *sati*, which is mere remembrance or awareness.

In the *Sutta Pitaka*, the Buddha gave two explanations of the term *sampajanna*. In the *Samyuttanikaya* the Buddha defines *sampajano* as follows:

Kathanca, bhikkhave, bhikkhu sampajano hoti ? Idha, bhikkhave, bhikkhuno vidita vedana uppajjanti, vidita upatthahanti, vidita abbattham gacchanti; vidita sanna uppajjanti, vidita upatthahanti, vidita abbattham gacchanti; vidita vitakka uppajjanti, vidita upatthahanti, vidita abbattham gacchanti. Evam kho, bhikkhave, bhikkhu sampajano hoti. (2)

And how, meditators, does a meditator understand thoroughly? Herein, meditators, a meditator knows sensations arising in him, knows their persisting, and knows their vanishing; he knows perceptions arising in him, knows their persisting, and knows their vanishing; he knows each initial application (of the mind on an object) arising in him, knows its persisting, and knows its vanishing. This, meditators, is how a meditator understands thoroughly.

In the above statement, it becomes clear that one is *sampajano* only when one realizes the characteristic of impermanence, and that too on the basis of experience of sensation (*vidita vedana*). If this is not realized through *vedana*, then it is merely an intellectualization, as our fundamental contact with the world is based on sensation. It is through sensation that direct experience occurs. The statement further indicates that *sampajano* lies in experiencing the impermanence of *vedana vitakka* (the initial application of the mind on an object) and *sanna* (perception). Here we should note that impermanence of *vedana* is to be realized first because according to the Buddha:

Vedana-samosarana sabbe Dhamma. (3)

Everything that arises in the mind is accompanied by sensation.

The second explanation given by the Buddha of *sampajanna* emphasizes that it must be continuous. He states:

Kathanca, bhikkhave, bhikkhu sampajano hoti? Idha, bhikkhave, bhikkhu abhikkante patikkante sampajanakari hoti. Alokite vilokite sampajanakari hoti. Saminjite pasarite sampajanakari hoti. Sanghati-patta-civara-dharane sampajanakari hoti. Asite pite khayite sayite sampajanakari hoti. Uccara-passava-kamme sampajankari hoti. Gate thite nisinne sutte jagarite bhasite tunhi-bhave sampajanakari hoti. (4)

And how, meditators does a meditator understand thoroughly? Again, meditators, a meditator in going forwards and backwards understands impermanence thoroughly, in looking straight ahead and sideways understands impermanence thoroughly, in bending and stretching understands impermanence thoroughly, in wearing the robes and carrying the bowl understands impermanence thoroughly, in chewing and drinking, eating and savouring understands impermanence thoroughly, in attending to the calls of nature

understands impermanence thoroughly, in walking, standing, sitting, sleeping and waking, speaking and remaining silent understands impermanence thoroughly.

The same passage has been repeated in other *suttas*, including the section on *sampajanna* under *Kayanupassana* in the *Mahasatipatthana-sutta*.

The emphasis on the continuity of *sampajanna* is very clear. One should develop constant thorough understanding of impermanence in whatever one does: in walking forward and backward, in looking straight and sideways, in bending and stretching, in wearing robes and so on. In sitting, in standing and even in sleeping one experiences constant thorough understanding of impermanence. This is *sampajanna*.

With proper understanding of the teaching of the Buddha, it becomes clear that if this continuous *sampajanna* consists only of the thorough understanding of the processes of walking, eating and other activities of the body, then it is merely *sati*. If, however, the constant thorough understanding includes the characteristic of arising and passing away of *vedana* while the meditator is performing these activities, then this is *panna*. This is what the Buddha wanted people to practise (observe).

The Buddha describes this more specifically in a passage from the *Anguttara-nikaya*, using language that is bound to bring to mind the *sampajanapabba* of the *Mahasatipatthana-sutta* :

*Yatam care yatam titthe, yatam acche yatam
saye, yatam saminjaye bhikkhu, yatamenam
pasaraye, uddham tiriya apacinam, yavata
jagato gati, samavekkhita ca Dhammanam
khandanam udayabbayam.(5)*

Whether the meditator walks or stands or sits or lies, whether he bends or stretches, above, across, backwards, whatever his course in the world, he observes the arising and passing away of the aggregates.

Thus the emphasis is on the continuity of awareness of *anicca* (impermanence) with the base of body sensation. The Buddha frequently stressed that the meditator should not lose the thorough understanding of impermanence even for a moment: *sampajannam na rincati*. (6)

Every language, however rich it may be, has its limitations and we cannot expect even the richest of languages to be capable of giving precise equivalents to the technical *Pali* words used by the Buddha. If the term *sampajanna* is translated too concisely into English its meaning can be lost. It has usually been translated as “clear comprehension,” “bare comprehension,” etc. Superficially these translations appear to be correct. Some have taken this to mean that one must merely have clear comprehension of bodily activities. The limitations of this translation may have had the effect of misleading some meditators on the path of *Dhamma*. The Buddha clearly emphasized the thorough understanding of *anicca* (impermanence) in all bodily and mental activities. Therefore, to understand the term *sampajanna*, we have translated it as: “The constant thorough understanding of impermanence.” It is felt that this translation conveys more fully the precise meaning of the term used by the Buddha.

Notes: (References)

1. *Digha-nikaya* II, Nal. 234, PTS 314.
2. *Samyutta-nikaya* V, Nal. 155-6, PTS 180-1.
3. *Anguttara-nikaya*, Nal. IV 184, PTS V. 107.
4. *Digha-nikaya* II, Nal. 76, PTS 95.
5. *Anguttara-nikaya* II, Nal. 16, PTS 14.
6. *Samyutta-nikaya* IV Nal. 194, PTS 218.

— Excerpts from the VRI Research article published in the Sayagyi U Ba Khin Journal (VRI) Pg 252-254.

Vedananupassana

Katham ca pana, bhikkhave, bhikkhu vedanasu vedananupassi viharati ?

Idha, bhikkhave, bhikkhu sukham va vedanam vedayamano ‘sukham vedanam vedayami’ ti pajanati ; dukkham va vedanam vedayamano ‘dukkham vedanam vedayami’ ti pajanati ; adukkhamasukham va vedanam vedayamano ‘adukkhamasukham vedanam vedayami’ ti pajanati. Samisam va sukham vedanam vedayamano ‘samisam sukham vedanam vedayami’ ti pajanati; niramisam va sukham vedanam vedayamano ‘niramisam sukham vedanam vedayami’ ti pajanati. Samisam va dukkham vedanam vedayamano ‘samisam dukkham vedanam vedayami’ ti pajanati; niramisam va dukkham vedanam vedayamano ‘niramisam dukkham vedanam vedayami’ ti pajanati. Samisam va adukkhamasukham vedanam vedayamano ‘samisam adukkhamasukham vedanam vedayami’ ti pajanati; niramisam va adukkhamasukham vedanam vedayamano ‘niramisam adukkhamasukham vedanam vedayami’ ti pajanati.

Iti ajjhattam va vedanasu vedananupassi viharati, bahiddha va vedanasu vedananupassi viharati, ajjhatabhiddha va vedanasu vedananupassi viharati, samudayadhammanupassi va vedanasu viharati, vayadhammanupassi va vedanasu viharati, samudayavayadhammanupassi va vedanasu viharati, ‘atthi vedana’ ti va panassa sati paccupatthita hoti. Yavadeva nanamattaya patissattimattaya anissito ca viharati, na ca kinci loke upadiyati. Evam pi kho, bhikkhave, bhikkhu vedanasu vedananupassi viharati.

The Observation of Sensations

How, O monks, does a monk abide, observing sensations within sensations? (Observing the sensations as sensations—‘as it is’. Staying with ‘what is’)

Here, O monks, a monk, while experiencing a pleasant sensation, knows properly, “I am experiencing a pleasant sensation”; while experiencing an unpleasant sensation, he knows properly, “I am experiencing an unpleasant sensation”; while experiencing a neither-pleasant-nor-unpleasant sensation, he knows properly, “I am experiencing a neither-pleasant-nor-unpleasant sensation.” While he is experiencing a pleasant sensation with attachment, he knows properly, “I am experiencing a pleasant sensation with attachment”; while he is experiencing a pleasant sensation without attachment, he knows properly, “I am experiencing a pleasant sensation without attachment”; while experiencing an unpleasant sensation with attachment, he knows properly, “I am experiencing an unpleasant sensation with attachment”; while experiencing an unpleasant sensation without attachment, he knows properly, “I am experiencing an unpleasant sensation without attachment”; while experiencing a neither-pleasant-nor-unpleasant sensation with attachment, he knows properly, “I am experiencing a neither-pleasant-nor-unpleasant sensation with attachment”; while experiencing a neither-pleasant-nor-unpleasant sensation without attachment, he knows properly, “I am experiencing a neither-pleasant-nor-unpleasant sensation without attachment.”

Thus he abides observing sensations within sensations internally, or he abides observing sensations within sensations externally, or he abides observing sensations within sensations both internally and externally. Thus he abides observing the phenomenon of arising of sensations, thus he abides observing the phenomenon of passing away of sensations, thus he abides observing the phenomenon of simultaneous arising-and-passing-away of sensations. Awareness that, “This is sensation” remains present in him. Thus he develops his awareness to such an extent that there is mere understanding along with mere awareness. In this way he abides detached, without clinging or craving towards anything in this world of mind and matter. This is how, monks, a monk abides observing sensations within sensations. (Sensations as sensations—observing the reality ‘as it is’)

—mahasatipatthana sutta (Vedananupassana)

Note : Craving and aversion are the two sides of the same coin. Both craving and aversion have their roots in "attachment". The mind craves for pleasant sensations, due to attachment. The mind has aversion to unpleasant sensations, as it is attached to pleasant sensations. An equanimous mind, is a mind without attachment at that moment.

PASSAGES ON VEDANA FROM THE SUTTAS

In his discourses the Buddha frequently referred to the importance of awareness of sensation. Here is a small selection of passages on this subject.

Through the sky blow many different winds, from east and west, from north and south, dust-laden or dustless, cold or hot, fierce gales or gentle breezes—many winds blow. In the same way, in the body sensations arise, pleasant, unpleasant, or neutral. When a meditator, observing ardently, does not neglect his faculty of thorough understanding [*sampajanna*], then such a wise person fully comprehends sensations. Having fully comprehended them, he becomes free in this very life. At life's end, such a person, being established in *Dhamma* and understanding sensations perfectly, attains the indescribable stage beyond the conditioned world.

—S. XXXVI (II). ii. 12 (2), *Pathama Akasa Sutta*

When a sensation arises in the meditator, pleasant, unpleasant, or neutral, he understands, “A pleasant, unpleasant, or neutral sensation has arisen in me. It is based on something, it is not without a base. On what is it based? On this very body.” Thus he abides observing the impermanent nature of the sensation within the body.

—S. XXXVI (II). i. 7, *Pathama Gelanna Sutta*

The meditator understands, “There has arisen in me this pleasant, unpleasant, or neutral experience. It is composed, of a gross nature, dependent on conditions. But what really exists, what is most excellent, is equanimity.” Whether a pleasant experience has arisen in him, or an unpleasant, or a neutral one, it ceases, but equanimity remains.

—M. 152, *Indriya Bhavana Sutta*

There are three types of sensation: pleasant, unpleasant, and neutral. All three are impermanent, composed, dependent on conditions, subject to decay, to decline, to fading away, to ceasing. Seeing this reality, the well-instructed follower of the Noble Path becomes equanimous toward pleasant, unpleasant, and neutral sensations. By developing equanimity, he becomes detached; by developing detachment, he becomes liberated.

—M. 74, *Dighanaka Sutta*

If a meditator abides observing the impermanence of pleasant sensation within the body, its decline, fading away and ceasing, and also observing his own relinquishing of attachment to such sensation, then his underlying conditioning of craving for pleasant sensation within the body is eliminated. If he abides observing the impermanence of unpleasant sensation within the body, then his underlying conditioning of aversion toward unpleasant sensation within the body is eliminated. If he abides observing the impermanence of neutral sensation within the body, then his underlying conditioning of ignorance toward neutral sensation within the body is eliminated.

—S. XXXVI (II). i. 7, *Pathama Gelanna Sutta*

When his underlying conditionings of craving for pleasant sensation, of aversion toward unpleasant sensation, and of ignorance toward neutral sensation are eradicated, the meditator is called one who is totally free of underlying conditionings, who has seen the truth, who has cut off all craving and aversion, who has broken all bondages, who has fully realized the illusory nature of the ego, who has made an end of suffering.

—S. XXXVI (II). i. 3, *Pahana Sutta*

(Please refer to the *Dhamma* quotes under “The 4 noble Truths” and “Ignorance and conditioning/cause effect” in this study.)

**IGNORANCE AND CONDITIONING
CONSCIOUSNESS
SIX SENSE BASES / COGNITION /
PERCEPTION—SENSATION—DESIRE
KARMA AND THE ENDING OF KARMA
'I' AND THE ENDING OF 'I'
CAUSE-EFFECT (*PATICCA SAMUPPADA*)**

K'S TEACHINGS :

Sensation is ever a reaction and it wanders from one reaction to another. The mind is memory which alters all in reaction.... As you know and as I know every sensation comes to an end and so we proceed from one sensation to another and every sensation strengthens the habit of seeking further sensation....cause and effect are inseparable ; in the cause is the effect. To be aware of the cause-effect of a problem needs certain swift pliability of mind-heart for the cause-effect is constantly being modified, undergoing continual change...ever changing cause-effect....*Karma* is this bondage to cause-effect. *Karma* is not an ever enduring chain....there's no permanent continuance of anything....conditioning itself is impermanent....

—KFT CDROM

So long as I do not know myself, the ways and compulsions of my own mind, unconscious as well as conscious, there must be suffering. After all, we suffer because of ignorance — ignorance in the sense of not knowing oneself.

—Talks by Krishnamurti in Europe 1956 p. 103

By your own acts you are being conditioned, but at any moment you can break the chain of limitation. So you are a free agent at all times but you are conditioning yourself through ignorance, fear....

—K, 7th talk Ommen
Aug 1936

We are conditioned and that conditioning is our consciousness.

—K, 1st public Talk
Sanfrancisco May 1984

This consciousness which is conditioning itself through it's own volitional activities, this 'I'—process of ignorance, wants, fear, illusion—is the centre of action. This centre is continually reforming itself, and creating anew it's own limitations through it's own volitional activities and so there is always conflict, pain, sorrow. There must be a fundamental change in consciousness, in this very centre of action..., you have to discern that the "I" process, with it's fear and illusion is transient, and so can be dissolved.

—K, 8th Talk, Ommen
Aug 1936

And what is consciousness? To be conscious of something, to be aware of, to be able to recognise, to understand, that is the whole field in which the mind is in operation, and that is more or less what we mean by consciousness.

—K, Q/A, Brockwood park
Sept 1980

We began with the words consciousness, thought, brain, and mind. We discussed consciousness, and K asked, “How do you define it?”. I said that consciousness was the sense of existing, of being. The sense that one “is.” We then explored the relationship of thought to consciousness. “Thought is not concerned with the totality of consciousness, but with parts of it,” Krishnaji said.

“But is it through thought that consciousness reveals itself ? The part is revealed in the ‘now’ as the fragment,” I responded.

“Does thought reveal the part ? Thought is a fragment. Can thought, which is a fragment, see the whole of consciousness?. ‘I am hurt’—that feeling is a part of consciousness. Thought is a broken piece in movement. That fragment, that thought, cannot see the whole. Thought does not see it is hurt; it says, ‘I am hurt’.” Krishnaji was elaborating.

“But that is a thought formation,” I said.

“The name—the form—the environment are the structure of the ‘I.’ Thought does not say it is hurt.”

“Who says it?” I queried.

“Look at it factually,” said Krishnaji. “I am hurt—in explaining that hurt, thought thinks it is different from the structure it has built, which is hurt. Thought can never be aware of the total content of consciousness. It can only be aware of the fragment. What is the total content of consciousness? You say consciousness implies existence—what will give holistic meaning to consciousness?” Krishnaji asked.

“Has it a holistic meaning?”

“Consciousness is the totality of life. Not only my life, your life, but the life of the animal, the tree; the totality of all life,” said Krishnaji...

Do you mean consciousness is the whole phenomenon of life—of existence?”

“What do you mean by phenomenon?” Krishnaji was still looking into the question.

“That which can be perceived by the senses.”

“That is only part of it,” said Krishnaji.

“What is the other part?” I asked.

“All accumulated knowledge, experience, the psychological agonies of man which you cannot touch or taste. Psychological turmoil, anxiety can affect the organism of man and plant. That is the process of mankind. It is global. It is the common fate of man.”....

“You are using mind as if it were an instrument. You say it can perceive. Is the mind an instrument or a field?”

“Is the mind the field? Is it the whole field—or part of the field?”

“Does the mind include intellect, and what part do the senses play?” I asked.

I don’t think emotions—sensation—can possibly bring about a perception of the whole.”

“Would you rule out the place of the senses as such?”

“No, I don’t rule them out.”

“Are they being wrongly used?” I asked.

“When thought identifies itself with sensation, then it becomes the ‘me’,” said Krishnaji. “You say the mind is the field, the matrix. A field circumscribed. The mind includes the brain, thought, emotion, intellect. Is time part of the field—part of the mind?” Krishnaji was extending the area of investigation. “If time is not part of my mind, is sensation part of mind?”

“Are we discussing senses identified with desire building up the structure of the self, or have the senses any other role?” I asked.

“Yes. I see the germ of what it is. To observe with all your senses—in that there is no identification, The question is, can you look with all your senses awakened?”

“Can you look and listen in one instant of time?” I asked. “Is it possible to observe with all your senses, and in that state is there any movement of thought at all?”

Krishnaji continued to probe as he questioned. “When there is movement of thought, then it is one particular sense operating. Can I find out if there is a totally different dimension? A state where consciousness as we know it ceases?”

“You have examined and negated all the known instruments we have. The only instrument you do not negate is the movement of the sensory.”

“How can I negate the senses?” Krishnaji spoke.

“It is the senses that may have the capacity to be free from illusion.”

“This is only possible when the sensory as identification with thought is understood. Then the senses do not produce the psychological structure, as the ‘me’. The movement of thought, emotions, as fear, hate, attachment, are going on in the brain endlessly. We want to bring about order in it. What instrument or quality is necessary to move out of this enchaining circle of consciousness?” Krishnaji asked.

“The last question is very valid.”

“I am trying to convey that there must be total order for the cosmic to be. I see that there is total disorder in everyday life. Order is necessary. What will bring order?”

“There is only one instrument which has a possibility of being free of taint.”

“The senses?” asked Krishnaji.

“Otherwise you have blocked every instrument the brain has.”

“Have we not also blocked the senses?” asked Krishnaji.

—dialogue between K and Pupul Jayakar, Summer 1978,
Brockwood Park. (Pg 376–379 Biography of K by Pupul
Jayakar)

What is sensation ?. If one may go into it now. The actual meaning of that word is “the activity of the senses” Right ? —touching, tasting, seeing, smelling, hearing, mind is part of the senses.

So what is the origin of desire ?. We live by sensation Right ? We live by sensation. If I observe the whole process of desire in myself I see there is always an object towards which my mind is directed for further sensation. There is perception, contact, sensation and desire and the mind becomes the mechanical instrument of all this process. So sensation becomes monstrously important and it's problems overwhelming and if we do not penetrate deeply and comprehend its processes our life will be shallow and utterly vain and miserable ...and the habit of seeking further sensation....and is there an end to sorrow?.

If there was no sensation both biologically and psychologically we would be dead human beings. Right? we live by sensation. That crow calling that is acting on the ear drum-nerves—and translating the noise into the cry of a crow. That is a sensation. You see a nice sari and shirt. You see it, touch it and there is the sensation of touching it, you say “By Jove, what a lovely material that is”. There is perception,

contact, sensation and desire. My mind is always experiencing in term of sensation. It is the instrument of sensation.

So I am saying when there is time in between sensation and thought....an interval, you understand the nature of desire, the way desire begins—then you know what to do with it. This identification through recognition sets going a process of thinking like a vibration or a wave which has its own continuity. Thought continues as a vibration which may manifest itself afterwards. The vibration of the word takes time to reach your ear and the nervous response as well as the brain response have a split second.

—Collection of K teachings from the KFT CDROM

(Please refer to the K teachings quoted under “Sensations—the root of misery and sorrow and the key to insight and freedom”)

Face the fact don't move away from the fact. Thought identifies itself with that sensation and through identification the 'I' is built up, the ego and the ego then says “I must” or “I will not”. Thought has given shape to sensation. Desire is born when thought gives shape to sensation, gives an image to sensation. If there is no identification is there a self ? You understand sir ?. So you examine this very carefully not to identify yourself with anything....with sensation...with an experience. Thought tries to take over to make it permanent. Permanent ? That's right which means memory, a remembrance. It is now conditioned. Why it cannot give it up. That's our whole problem. Thought wants to hold on to memories which have created the image. Why has it made the image so valuable ? The whole process of identification—my house, my name, my possessions, what I will be, the success, the power, the position, the prestige—the identification process is the essence of the self.

Thought creates the thinker. Thought is always seeking a permanent state seeing its own state of transition or flux or impermanence, thought creates an entity which it calls the thinker, the *atman*, *Paramatman*, the soul—a higher and higher security. That is thought creates an entity which it calls the observer, the experiencer, the permanent thinker as distinct from the impermanent thought and the wide distance between two creates the conflict in time.

—KFT CDROM

Everything about us, within as well as without—our relationships, our thoughts, our feelings—is impermanent in a constant state of flux. Being aware of this, the mind craves permanency, a perpetual state of peace, of love, of goodness, a security that neither time nor events can destroy; therefore it creates the soul, the *Atman*, and the visions of a permanent paradise. But this permanency is born of impermanency, and so it has within it the seeds of the impermanent. There is only one fact impermanence.

—Commentaries on Living (Third Series) p.253

Is there a permanent thing in you? You are changing, your body changes, unless you are dead. Everything is in a movement, but you refuse to accept that movement. And to say there is a soul, an *atman*, means that thought has thought about it, or has invented it.

—Talks by Krishnamurti in India 1966 p.97

There is a life in which there is no centre as 'me', a life, therefore, walking hand in hand with death ; and out of that sense of ending totally, time has come to an end. Time is movement, movement is thought, thought is time. When one asks: “Can one live in that eternity?” —one cannot understand. See what one has done. “I want to live in eternity, to understand immortality” —which means the 'I' must be part of that. But what is the 'I'? A name, a form, and all the things that thought has put together; that is what the 'I' actually is, to which one clings. And when death comes, through disease, accident, old age, how scared one is.

—K, Q/A, Saanen, July 1980

...The idea of becoming arises only when there is a sense of insecurity..., the inward void. If you are aware of that process of thought and feeling, you will see that there is a constant battle going on, an effort to change, to modify, to alter what is. This is the effort to become, and becoming is a direct avoidance of what *is*. Through self-knowledge, through constant awareness, you will find that strife, battle, the conflict of becoming, leads to pain, to sorrow and ignorance. It is only if you are aware of inward insufficiency and live with it without escape, accepting it wholly, that you will discover an extraordinary tranquillity, a tranquillity which is not put together, made up, but a tranquillity which comes with understanding of what *is*. Only in that state of tranquillity is there creative being....

—Pg 70, First and Last freedom

If you become fully aware of one hindrance, whether it be a *guru*, memory, or class consciousness, that awareness will uncover the creator of all hindrances, the creator of illusions, which is self-consciousness, the ego. When mind awakens intelligently to that creator, which is self-consciousness, then in that awareness the creator of illusions dissolves itself. Try it, and you will see what happens.

—Verbatim Reports of Talks and Answers ...Adyar, India
1933-34 p.84

When a machine is revolving very fast, as a fan with several blades, the separate parts are not visible but appear as one. So the self, the me, seems to be a unified entity but if its activities can be slowed down then we shall perceive that it is not a unified entity but made up of many separate and contending desires and pursuits. These separate wants and hopes, fears and joys make up the self. The self is a term to cover craving in its different forms. To understand the self there must be an awareness of craving in its multiple aspects.

—Authentic Report of Sixteen Talks given in 1945 & 1946 ...
p.99-100

The self is put together, made up, and the self is *not* when the parts are dissolved. But in illusion the self separates itself from its qualities in order to protect itself, to give itself continuity, permanency. It takes refuge in its qualities through separating itself from them. The self asserts that it is this and it is that; the self, the I, modifies, changes, transforms its thoughts, its qualities, but this change only gives strength to the self, to its protective walls. But if you are aware deeply you will perceive that the thinker and his thoughts are one; the observer is the observed. To experience this actual integrated fact is extremely difficult and right meditation is the way to this integration.

—Authentic Report of Sixteen Talks given in 1945 & 1946
...p. 114-115

The self, the “me” and the “mine”, is very strong in most of us ; sleeping or waking, it is ever alert, always strengthening itself. But when there is an awareness of the self and a realization that all its activities, however subtle, must inevitably lead to conflict and pain, then the craving for certainty, for self-continuance comes to an end.

—Education and the Significance of Life p. 60-61

The mind seeing it's own impermanency, it's own transiency, craves a permanent state and the very craving creates the symbol, the sensation, the idea, the belief to which we cling.

—9th public Talk, ojai 1952

All craving and any experience born from it, makes up the self sustaining process of the “I”...so first begin to discern for yourself the process of craving which distorts perception and maintains the “I” process and nourishes fear....when you deeply discern that the “I” process is maintaing itself through it's

own limitations, it's own volitional activities of craving, then your action, your morality, your whole attitude towards life undergoes a fundamental change. In that there is reality, bliss.

—3rd Talk, pennsylvania
June 1936

Every living thing is force, energy—unique to itself. This force or energy creates it's own materials which can be called the body, sensation, thought or consciousness. This force or energy in it's self acting development becomes consciousness. From this there arises the 'I' process, the 'I' movement. Then begins the round of creating it's own ignorance. The 'I' process begins and continues in identification with it's own self created limitations. The 'I' is not a separate entity, as most of us think, it is both the form of energy and energy itself. But that force, in it's development, creates it's own material and consciousness is a part of it; and through the senses, consciousness becomes known as the individual. This 'I' process is not of the moment—it is without a beginning. But through constant awareness and comprehension, this 'I' process can be ended.

—2nd public Talk Ojai
April 1936.

So from birth to death we are caught in an endless struggle and we have accepted this battle of becoming as worthwhile, as noble, as an essential part of existence.

—8th public Talk,
Bombay, 1948

I think there is a way of understanding the whole process of birth and death, becoming and decaying, sorrow and happiness....we see around us this continual becoming and decaying, this agony and transient pleasure, but we cannot possibly understand this process outside of ourselves. We can comprehend this only in our own consciousness, through our own 'I' process and if we do this, then there is a possibility of perceiving the significance of all existence.

—3rd public Talk,
Ojai, 1936

What is our consciousness? It is to be conscious of, to be aware of, what is going on, not only outside but inside; it is the same movement. Our consciousness is the product of our education, our culture, racial inheritance and the result of our own striving. All our beliefs, our dogmas, rituals, concepts, jealousies, anxieties, pleasures, our so-called love— all that is our consciousness. It is the structure which has evolved through millenia after millenia—through wars, tears, sorrow, depression and elation: all that makes up our consciousness.... Without the content, consciousness, as we know it, does not exist.

—K, Q/A, Saanen
July 1980

The brain has been registering for millennia. Therefore, registering has become part of it. The brain has become mechanical. I say: Can that mechanical process stop? That is all. If it cannot be stopped it becomes merely a machine, which it is. This is all part of tradition, part of repetition, part of the. constant registration through millennia. I am asking a simple question which has great depth to it, which is: Can it stop? If it cannot stop, man is never free.

—Pg 167, exploration into insight

Cause and effect are inseparable; in the cause is the effect. To be aware of the cause-effect of a problem needs certain swift pliability of mind-heart for the cause-effect is constantly being modified, undergoing continual change. What once was cause-effect may have become modified now and to be aware of this

modification or change is surely necessary for true understanding. To follow the ever changing cause-effect is strenuous for the mind clings and takes shelter in what was the cause-effect; it holds to conclusions and so conditions itself to the past. There must be an awareness of this cause-effect conditioning; it is not static but the mind is when it holds fast to a cause-effect that is immediately past. *Karma* is this bondage to cause-effect. As thought itself is the result of many causes-effects it must extricate itself from its own bondages.

—Authentic Report of Sixteen Talks given in 1945-1946
...p.62

Karma is not an ever-enduring chain; it's a chain that can be broken at any time. What was done yesterday can be undone today; there's no permanent continuance of anything. Continuance can and must be dissipated through the understanding of its process.

—Commentaries on Living (Third Series) p.280

You say action is the outcome of the past. Such action is not action at all, but only a reaction, is it not? The conditioning, the background, reacts to stimuli; this reaction is the response of memory, which is not action, but *karma*. For the present we are not concerned with what action is. *Karma* is the reaction which arises from certain causes and produces certain results. *Karma* is this chain of cause and effect.

Is the background, the past, a static state? Is it not undergoing constant modification? You are not the same to-day as you were yesterday; both physiologically and psychologically there is a constant change going on, is there not?.

One form of conditioning can be substituted for another, but it is still conditioning. The response of this conditioning is *karma*, is it not?. The response of memory is called action, but it is only reaction; this 'action' breeds further reaction, and so there is a chain of so-called cause and effect. But is not the cause also the effect? Neither cause nor effect is static. To-day is the result of yesterday, and to-day is the cause of tomorrow; what was the cause becomes the effect, and the effect the cause. One flows into the other. There is no moment when the cause is not also the effect.

With the understanding of its conditioning, with the choiceless awareness of its own responses as thought and feeling, tranquillity comes to the mind. This breaking of the chain of *karma* is not a matter of time; for through time, the timeless is not.

—Pgs. 79-81, Commentaries of Living Vol II.

Are cause and effect fixed, stationary? When you use the word "and" between cause and effect, does it not imply that both are stationary? But is cause ever stationary? Is effect always unchangeable? Surely, cause-effect is a continuous process, is it not? Today is the result of yesterday, and tomorrow is the result of today; what was cause becomes effect, and what was effect becomes cause. It is a chain-process, is it not? One thing flows into another, and at no point is there a halt. It is a constant movement, with no fixation. There are many factors that bring about this cause-effect-cause movement.

—Pg 180, Commentaries of Living VOL I

(Please refer to the K teachings quoted under "Journey from sensations to sacred—state beyond mind and matter" and "Nibbana—sacred-freedom" in this study)

IMPORTANT : Please refer to the Teachings as quoted in PART III

DHAMMA :

*Sabbe sankhara anicca'ti ;
yada pannaya passati,
atha nibbindati dukkhe,
esa maggo vissuddhiya.—Dhammapada-277.*

Impermanent are all compounded things. (conditionings)
When one perceives this with true insight,
one becomes detached from suffering; this is the path
of purification.

*Sabbe Sankhara anicca'ti, yada pannaya passati,
atha nibbindati dukkhe, esa maggo visuddhiya.
Sabbe Sankhara dukkha'ti, yada pannaya passati,
atha nibbindati dukkhe, esa maggo visuddhiya.
Sabbe Dhamma anatta'ti, yada pannaya passati,
atha nibbindati dukkhe, esa maggo visuddhiya.*

—*Theragatha*

Impermanent and suffering are all compounded things (conditionings)
and all formations have the characteristic of impersonality (egolessness).
When one perceives this with insight one ends suffering—this is the path
of purification.

*Anicca vata sankhara, uppavaya-dhammino;
uppajjiva nirujjhanti, tesam vupasamo sukho.*

—*Mahaparinibbana-sutta,
Digha-nikaya*

Impermanent truly are compounded things (conditionings), by nature
arising and passing away. Having arisen when they are extinguished (with
insight), their eradication brings happiness.

Visankhara gatam chittam, tanhanam khayamajjhaga.

—*Dhammapada 154 (Jaravagga)*

—conditionings of the mind have been eradicated, craving has
ended.—(This is the state of an *arahat*—an enlightened / liberated one)

- 1) *Chayime avuso vinnanakaya : cakkhuvinnanam sotavinnanam ghanavinnanam
jivhavinnanam kayavinnanam manovinnanam (M. i, 53; also M. i, 259; iii, 216, 281).*
- 2) *Vijanati vijanatiti kho avuso, tasma vinnanam ti vuccatiti (M. i, 292).*
- 3) *Sutava ariyasavako...na rupam attato samanupassati...na vedanam...na sannam...
na sankhare...na vinnanam attato samanupassati, na vinnanavantam attanam, na
attani vinnanam na vinnanasmim attanam (M. i. 300).*
- 4) *Tam kim mannatha bhikkhave. Vinnanam niccam va aniccam va ti? Aniccam bhante
(M.i, 138; also S. iv, 67-68).*
- 5) *Yo bhikkhave evam vadeyya : aham annatra rupa annatra vedanaya annatra sannaya
annatra sakkharehi vinnanassa agatim va gatim va cutim va upapattim va vuddhim va
virulhim va vepullam va pannapessami ti n'etam thanam vijjati (S. iii, 53.)*

Majjhimanikaya (M) and *Samyutta nikaya* (S) state :—*Vinnana* is “consciousness”. Six kinds of *vinnana* exist—with each designation dependent upon the sense organ through which the faculty performs its function. (There are 6 sense organs and hence 6 kinds of *vinnana*, the six sense organs are the 5 physical sense organs and the 6th is the mind). Therefore we find *vinnana* associated with each of the 6 sense doors.

The function of the *vinnana* is to “vinnanize” (cognize, mere cognition, pure cognition, cognition without perception, pure consciousness, mere attention).

vinnana displays the characteristics of all conditioned phenomena: namely the truths of impermanence and selflessness. For example, the *Cullavedallasutta* condemns the attempt to regard not only *vinnana* but any of the five aggregates as the seat of individuality (*atta*), while the *Alagaddupamasutta* stresses that *vinnana* itself is impermanent. And it is mentioned elsewhere that those who believe that *vinnana* has a destiny of its own, distinct from the other four *khandha*, are misled as to its true nature. Therefore, it is clear that within the realm of *Pali Dhamma* neither *vinnana* nor any of the other aggregates can be considered as permanent or as occupying the place of an everlasting self. (All the 5 aggregates of mind-matter : that is to say *rupa* (matter/body) and the 4 parts of mind—consciousness (*vinnana*), perception (*sanna*), sensation (*vedana*) and reaction or conditioning (*sankhara*) are all impermanent, suffering and egoless.)

Yato ca kho avuso ajjhattikan c’eva cakkhum aparibhinnam hoti bahira ca rupa apatham agacchanti tajjo ca samannaharo hoti, evam tajjassa vinnanabhagassa patubhavo hoti (M. i, 190).

Majjhimanikaya states :

Whenever there is a functioning sense-organ (eye, ear, tongue, nose, body and mind), a sense-object (visual form, sound, taste, smell, touch and thought) entering into the field of the sense- organ then, with these brought together, there is the manifestation of the part of consciousness referring to the specific sense organ.

*dvarasangahe dvarani nama cakkhudvaram
sotadvaram ghanadvaram jivhadvaram
kayadvaram manodvaran ca ti chabbidhani
bhavanti.....*

—*Abhidhammattha Sangaha* of Acariya Anuruddha Chap.III–12
(Narada–Bodhi, BPS)

In the compendium of doors, there are 6 doors, namely : eye door, ear door, nose door, tongue door, body door and mind door.

When no active cognitive process is taking place, the *bhavanga* (life-continuum) flows on as a series of *cittas* (mind moments).....at the very moment a sense object enters a sense door...then...*bhavanga-cittas* vibrate owing to the impact of the object....and launches into a cognitive process (*vithipata*)...

—Pg 157 *Abhidhammattha Sangaha*, A comprehensive manual of *Abhidhamma* by bhikkhu bodhi, BPS Srilanka.

Buddha’s teaching is to move from the gross, apparent truth to the subtlest, ultimate truth, from *olarika* to *sukhuma*. The apparent truth always creates illusion and confusion in the mind. By dividing and dissecting apparent reality, you will come to the ultimate reality. As you experience the reality of matter to be vibration, you also start experiencing the reality of the mind: *vinnana* (consciousness), *sanna* (perception), *vedana* (sensation) and *sankhara* (reaction). If you experience them properly with *Vipassana*, it will become clear how they work.

Suppose you have reached the stage where you are experiencing that the entire physical structure is just vibration. If a sound has come in contact with the ears you will notice that this sound is nothing but vibration. The first part of the mind, consciousness, has done its job: ear consciousness has recognized that something has happened at the ear sense door. Like a gong which, having been struck at one point, begins vibrating throughout its structure, so a contact with any of the senses begins a vibration which spreads throughout the body. At first this is merely a neutral vibration, neither pleasant nor unpleasant.

The perception recognizes and evaluates the sound, “It is a word—what word? Praise! Oh, wonderful, very good!”. The resulting sensation, the vibration, will become very pleasant. In the same way, if the words are words of abuse the vibration will become very unpleasant. The vibration changes according to the valuation given by the perception part of the mind. Next the third part of the mind starts feeling the sensation: pleasant or unpleasant.

Then the fourth part of the mind will start working. This is reaction; its job is to react. If a pleasant sensation arises, it will react with craving. If an unpleasant sensation arises, it will react with aversion. Pleasant sensation: “I like it. Very good! I want more, I want more!” Similarly, unpleasant sensation: “I dislike it. I don’t want it.” Generating craving and aversion is the part played by the fourth factor of the mind—reaction.

Understand that this process is going on constantly at one sense door or another. Every moment something or the other is happening at one of the sense doors. Every moment the respective consciousness cognizes; the perception recognizes; the feeling part of the mind feels; and the reacting part of the mind reacts, with either craving or aversion. This happens continuously in one’s life.

At the apparent, surface level, it seems that I am reacting with either craving or aversion to the external stimulus. Actually this is not so. Buddha found that we are reacting to our sensations. This discovery was the enlightenment of Buddha. He said :

*Salayatana-paccaya phasso
phassa-paccaya vedana
vedana-paccaya tanha.*

With the base of the six senses, contact arises with the base of contact, sensation arises with the base of sensation, craving arises.

It became so clear to him: the six sense organs come in contact with objects outside. Because of the contact, a sensation starts in the body that, most of the time, is either pleasant or unpleasant. Then after a pleasant or unpleasant sensation arises, craving or aversion start—not before that. This realization was possible because Buddha went deep inside and experienced it himself. He went to the root of the problem and discovered how to eradicate the cause of suffering at the root level.

Working at the intellectual level of the mind, we try to suppress craving and aversion, but deep inside, craving and aversion continue. We are constantly rolling in craving or aversion. We are not coming out of misery through suppression.

Buddha discovered the way : whenever you experience any sensation, due to any reason, you simply observe it :

*Samudaya Dhammanupassi va kayasmim viharati
vaya Dhammanupassi va kayasmim viharati
samudaya-vaya-Dhammanupassi va kayasmim viharati.*

He dwells observing the phenomenon of arising in the body.

He dwells observing the phenomenon of passing away in the body.

He dwells observing the phenomenon of simultaneous arising and passing away in the body.

Every sensation arises and passes away. Nothing is eternal. When you practise *Vipassana* you start experiencing this. However unpleasant a sensation may be—look, it arises only to pass away. However pleasant a sensation may be, it is just a vibration—arising and passing. Pleasant, unpleasant or neutral, the characteristic of impermanence remains the same. You are now experiencing the reality of *anicca*. You are

not believing it because Buddha said so, or some scripture or tradition says so, or even because your intellect says so. You accept the truth of *anicca* because you directly experience it. This is how your received wisdom and intellectual understanding turn into personally experienced wisdom.

Only this experience of *anicca* will change the habit pattern of the mind. Feeling sensation in the body and understanding that everything is impermanent, you don't react with craving or aversion; you are equanimous. Practising this continually changes the habit of reacting at the deepest level. When you don't generate any new conditioning of craving and aversion, old conditioning comes on the surface and passes away. By observing reality as it is, you become free from all your conditioning of craving and aversion.

Western psychologists refer to the "conscious mind" Buddha called this part of the mind the *paritta citta* (a very small part of the mind). There is a big barrier between the *paritta citta* and the rest of the mind at deeper levels. The conscious mind does not know what is happening in the unconscious or half-conscious. *Vipassana* breaks this barrier, taking you from the surface level of the mind to the deepest level of the mind. The practice exposes the *anusaya kilesa* (latent mental defilements) that are lying at the deepest level of the mind.

The so-called "unconscious" mind is not unconscious. It is always conscious of body sensations, and it keeps reacting to them. If they are unpleasant, it reacts with aversion. If they are pleasant, it reacts with craving. This is the habit pattern, the behaviour pattern, of the so-called unconscious at the depth of the mind....

—from a discourse given by S N Goenka in Bangkok Thailand in September 1989. (for details see "looking within—living and dying from moment to moment" in the introduction of this study)

(please refer to the *Dhamma* teachings as quoted under "Sensations—the root of misery and sorrow and the key to insight and freedom" in this study)

*Panc' upadanakkhanda : rupupadanakkhando,
Vedanupadanakkhando, sannupadanakkhando,
Sankharupadanakkhando, vinnanupadanakkhando.*

—*Abhidhammattha Sangaha* of Acariya Anuruddha
Chap VII–35.

The 5 aggregates of clinging are :—(1) the materiality (body) aggregate of clinging (2) the sensation aggregate of clinging (3) The perception aggregate of clinging (4) the conditioning aggregate of clinging (5) the consciousness aggregate of clinging.

(Much of the discussion above is of *abhidhamma* —the analytical study of mind—matter. This study is experiential with insight ('what is') and not intellectual. For details please refer to 'A comprehensive manual of *abhidhamma*' by Bhikkhu Bodhi—BPS Sri Lanka)

*Yam hi, bhikkhave, mannati,
Yasmim mannati, yato mannati,
Yam meti mannati,
Tato tam hoti Annatha
Annathabhavi bhavsatto Loko bhavmev abhinandti.*

—*Samyutta nikaya (dutiya eja sutta)*

Monks, what one believes to be ‘I’, ‘me’, ‘*atma*’ (soul), In which one believes resides ‘I’, ‘me’, ‘*atma*’ (soul), Like which one believes is the ‘I’, ‘me’, ‘*atma*’ (soul), what one believes “(This is mine)”, when one sees (by *Vipassana*)—and sees that it is impermanent—then it becomes clear to him that—one who is attached to this impermanent existence—considers this existence to be worthwhile (and keeps giving it importance).

Kammassaka, bhikkhvave, satta kammadayada, kammayoni, kammabandhu, kammapatissarana, yam kammam karonti—kalyanam va papakam va—tassa dayada bhavanti

Oh meditators, beings are the owners of their deeds, the heirs of their deeds, born of their deeds, kin to their deeds; their deeds are their refuge. Whatever actions they perform, whether good or evil, such will be their inheritance.

*Aneka jati samsaram,
Sandhavissam anibbisam;
Gahakarakam gavesanto,
Dukkha jati punappunam.*

*Gahakaraka ditthosi,
Puna geham na kahasi;
Sabba te phasuka bhagga,
Gahakutam visankhitam;
Visankharagam cittam,
Tanhanam khayamajjhaga.*

—Udana uttered by the Buddha after His enlightenment.

So many births I have taken in this world, seeking in vain the builder of this house; in my search over and over, I took new birth, new suffering.

Oh! house builder, now I have seen you, you cannot make a new house for me; all your beams are broken, the ridge pole is shattered; my mind is freed from all the conditionings of the past, and has no more craving for the future.

[The ‘house builder’ referred to above is *avijja* (ignorance). ‘house’ or ‘new house’ referred to above is *nama-rupa* (the mind-matter continuum) which is in fact the 5 aggregates (*pancakkhanda*)—matter or body (*rupa*) and the 4 parts that constitute the mind, consciousness (*vinnana*) perception (*sanna*), sensation (*vedana*), reaction or conditioning (*sankhara*).]

This has been discussed in more depth later on under "cause-effect (*paticca-Samuppada*)".

*Sabba kamma jahassa bhikkhuno
dhunamanassa pure katam rajam;
amamassa thitassa tadino,
attho natthi janam lapetave.*

—*Khuddaka-nikaya, Udana*

The monk who does not make new *kamma* (*Karma*), and combs out old defilements as they arise; has reached that meditative state where there remains no 'I' or 'mine'. For him mere babbling makes no sense. He remains engrossed in silent observation (*Vipassana*).

...*Annanmula—bhedaya, kammayanta—vighatano...*

—Sayings of *arahat* Ven. Migjalatissa Thera on the *Dhamma* as taught by Lord Buddha

Ven Migjalatissa Thera who was an Arahant (Liberated one) had this to say about *Dhamma* Teachings (*Vipassana*) as Taught by Lord Buddha :—

...breaks the roots of ignorance, dismantles the *Karma*-machinery...

PATICCASAMUPPADA

Paticcasamuppada (the Law of Dependent Origination) is fundamental to the teaching of the Buddha. Emphasizing its importance, the Buddha said :

*Yo paticcasamuppadam passati,
so Dhammam passati.
Yo Dhammam passati,
so paticcasamuppadam passati. (1)*

One who sees *paticcasamuppada*
sees the *Dhamma*.
One who sees the *Dhamma*
sees *paticcasamuppada*..

Paticcasamuppada explains that *samsara*, the process of repeated existences, is perpetuated by a chain of interconnected links of cause and effect ; it also reveals the way of breaking this chain and putting an end to the process. Man has been continuing in this *Samsara* since millenia—through countless aeons—millenia upon millenia.

The Buddha said :

*Tanhadutiyo puriso,
dighamaddhana samsaram
Itthabhavannathabhavam,
samsaram nativattati. (2)*

The man with craving as his companion has been flowing in the stream of repeated existences from time immemorial. He comes into being, experiences various types of miseries, dies again and again, and does not put an end to this unbroken process of becoming.

This is *samsara*, the world of suffering, as explained by the Buddha. He further said:

*Etamadinavam natva,
tanham dukkhassa sambhavam
Vitanho anadano,
sato bhikkhu paribbaje. (3)*

Rightly understanding the perils of this process, realizing fully craving as its cause, becoming free from craving and attachment, one should mindfully lead the life of detachment.

Such an approach, he said, will have great benefit :

*Nandi-samyojano loko,
vitakkassa vicaranam
Tanhaya vippahanena,
nibbanam iti vuccati. (4)*

Pleasure is the binding force in the world. Rolling thought processes are its ever-changing base. With the complete eradication of craving, The state called *nibbana* is attained.

These statements made by the Buddha describe the nature of *samsara*, the state of suffering, and the nature of *nibbana*, the state of final emancipation. But how can detachment be developed, and craving eradicated?

This is the practical aspect of *Dhamma* discovered by Siddhattha Gotama, the realization that made him a Buddha (enlightened one), and that he in turn revealed to the world by the doctrine of *Paticcasamuppada*.

According to this doctrine, twelve links form the wheel of becoming (*bhava-cakka*).

Paticca-samuppada

Anuloma

*Avijja-paccaya sankhara;
sankhara-paccaya vinnanam;
vinnana-paccaya nama-rupam;
nama-rupa-paccaya salayatanam;
salayatana-paccaya phasso;
phassa-paccaya vedana;
vedana-paccaya tanha;
tanha-paccaya upadanam;
upadana-paccaya bhavo;
bhava-paccaya jati;
jati-paccaya jara-maranam
soka-parideva-dukha-
domanassupayasa sambhavanti;
evametassa kevalassa
dukkhakkhandhassa samudayo hoti. (6)*

Patiloma

*Avijjaya tveva asesam viraga-
nirodha, sankhara-nirodho;
sankhara-nirodha vinnana-nirodho;
vinnana-nirodha nama-rupa-nirodho;
nama-rupa-nirodha salayatana-nirodho;
salayatana-nirodha phassa-nirodho;
phassa-nirodha vedana-nirodho;
vedana-nirodha tanha-nirodho;
tanha-nirodha upadana-nirodho;*

upadana-nirodha bhava-nirodho;
bhava-nirodha jati-nirodho;
jati-nirodha jara-maranam
soka-parideva-dukkha-
domanassupayasa nirujjhanti;
evametassa kevalassa
dukkhakkhandhassa nirodho hoti. (6)

Chain of Dependent Origin

Forward Order

Dependent on ignorance, reaction (conditioning) arises;
Dependent on reaction (conditioning), consciousness arises;
Dependent on consciousness, mind-body arise;
Dependent on mind-body, the six senses arise;
Dependent on the six senses, contact arises;
Dependent on contact, sensation arises;
Dependent on sensation craving and aversion arise ;
Dependent on craving and aversion, clinging arises ;
Dependent on clinging, the process of becoming arises ;
Dependent on the process of becoming, birth arises;
Dependent on the base of birth, ageing and death arise,
together with sorrow, lamentation, physical and mental sufferings and tribulations.

Thus arises this entire mass of suffering.

Reverse Order

With the complete eradication and cessation of ignorance, reaction (conditioning) ceases;
with the cessation of reaction (conditioning), consciousness ceases;
with the cessation of consciousness, mind-body cease;
with the cessation of mind-body, the six senses cease;
with the cessation of the six senses, contact ceases;
with the cessation of contact, sensation ceases;
with the cessation of sensation, craving and aversion cease;
with the cessation of craving and aversion, clinging ceases;
with the cessation of clinging, the process of becoming ceases;
with the cessation of the process of becoming, birth ceases;
with the cessation of birth, ageing and death cease, together
with sorrow, lamentation, physical and mental sufferings and tribulations.

Thus this entire mass of suffering ceases.

In other words, the origin of each link depends upon the preceding one. As long as this chain of twelve causal relations operates, the wheel of becoming (*bhava-cakka*) keeps turning, bringing nothing but suffering. This process of cause and effect is called *anuloma-paticcasamuppada* (the Law of Dependent Origination in forward order). Every link of *anuloma* results in misery (*dukkha*), as a result of *avijja* which is at the base of every link. Thus the process of *anuloma* clarifies the first two Noble Truths, *dukkha-sacca* (suffering), and *samudaya-sacca* (its origination and multiplication).

We have to emerge from this *bhava-cakka* of *dukkha*. Explaining how to do so, the Buddha said that when any one of the links of the chain is broken, the wheel of becoming comes to an end, resulting in the cessation of suffering. This is called *patiloma-paticcasamuppada* (the Law of Dependent Origination in

reverse order) which clarifies the third and fourth Noble Truths, *nirodha-sacca* (the cessation of suffering), and *nirodha-gamini-patipada-sacca* (the path that leads to the cessation of suffering). How can that be achieved? Which link of the chain can be broken?

Through deep insight, the Buddha discovered that the crucial link is *vedana*. In the *anuloma-paticcasamuppada*, he says “*vedana-paccaya tanha*” (with the base of sensation, craving and aversion arise). *Vedana* is the cause of *tanha*, which gives rise to *dukkha*. In order to remove the cause of *dukkha* or *tanha*; therefore, one must not allow *vedana* to connect with *tanha*; in other words, one must practise *Vipassana* meditation at this juncture so that *avijja* becomes *vijja* or *panna* (wisdom). One has to observe *vedana*, to experience and to comprehend the truth of its arising and passing away, i.e., *anicca*.

Through *Vipassana* (the observation of the reality ‘as it is’), as one experiences *vedana* properly, one comes out of the delusion of *nicca-sanna* (perception of permanence) by the development of *anicca-bodha* or *anicca-vijja* (the wisdom of impermanence) towards *vedana*. This is practised by observing with equanimity, the arising and passing away of *vedana*. With *aniccabodha*, the habit pattern of the mind changes. Instead of the earlier pattern of *vedana-paccaya tanha*, through *anicca-vijja* it becomes *vedana-paccaya panna* (with the base of sensation wisdom arises). As *panna* becomes stronger and stronger, naturally the *sanna* and with it *tanha*, becomes weaker and weaker. The process of the multiplication of suffering with the base of *avijja* then becomes the process of the cessation of suffering, with *vijja* as the base. As this process continues, a time comes where there is the complete cessation of *vedana* as well as *tanha*: “*vedana-nirodha tanha nirodho*” (with the cessation of sensation, craving and aversion cease).

This state of emancipation is a state beyond mind-matter ; where both *vedana* and *sanna* cease. One can experience this for a few seconds, minutes, hours, or days when according to one's own capacity, one becomes established in *nirodha-samapatti* by practising *Vipassana*. After the period of *nirodha-samapatti* (the attainment of cessation), when one comes back to the sensual field of mind-matter, one again experiences *vedana*. But now the whole habit pattern of the mind has been changed, and continued observation leads to the stage where one does not generate aversion or craving at all because the *anusaya kilesa* and the *asava* (the deep-rooted mental impurities) are eradicated. In this way by the breaking of one link, *vedana*, the whole process is shattered and the wheel of repeated existence is broken completely.

If we want to advance on the path of liberation, we have to work at the level of *vedana* because it is here that the rotation of the wheel of misery can be arrested. With *vedana* starts the turning of the *bhava-cakka* (wheel of becoming), leading (because of *avijja*) to *vedana-paccaya tanha* which causes suffering. This is the path which ignorant persons (*puthujjana*) follow, since they react to *vedana* and generate *tanha*. And from here also the *Dhamma-cakka*, (wheel of *Dhamma*) or the wheel of cessation of suffering (*dukkha-nirodha-gamini-patipada*) can start to rotate, leading to *vedana-nirodha, tanha-nirodho*: the end of craving, as a result of *anicca-vijja* or *panna*, leading to the cessation of suffering. This is the path which wise persons (*sapanna*) follow by not reacting to *vedana*, because they have developed *anicca-bodha* by the practice of *Vipassana*.

Many of the contemporaries of the Buddha held the view that craving causes suffering and that to remove suffering one has to abstain from the objects of craving. In order to develop detachment, the Buddha tackled the problem in a different way. Having learned to examine the depths of his own mind, he realized that between the external object and the mental reflex of craving is a missing link: *vedana* (sensation). Whenever we encounter an object through the five physical senses or the mind, a sensation arises; and based on the sensation, *tanha* arises. If the sensation is pleasant we crave to prolong it, and if it is unpleasant we crave to be rid of it. It is in the chain of Dependent Origination that the Buddha expressed his profound discovery.

Phassa-paccaya vedana
Vedana-paccaya tanha. (5)

Dependent on contact, sensation arises.
Dependent on sensation, craving arises.

The immediate cause for the arising of craving and of suffering is, therefore, not something outside of us but rather the sensations that occur within us. To free ourselves from craving and suffering we must deal with this inner reality of sensations. Doing so is the practical way to emerge from suffering. By developing *anicca-vijja* (the wisdom of impermanence) we learn to cut the knots of our misery and witness the true nature of *Dhamma*. *Vedana* then is the cause of our bondage when not properly observed, as well as the means of our liberation when properly observed by understanding the *Dhamma*, the law of *paticcasamuppada*.

References :—

1. *Majjhima-nikaya* I, Nal. 241, PTS 191.
2. *Suttanipata*, verse 339, Nal. 383, PTS 139.
3. *Ibid.*, verse 340, Nal. 383, PTS 140.
4. *Samyutta-nikaya* I, Nal. 37, PTS 39; *Suttanipata*, verse 134, Nal. 436, PTS 202.
5. *Vinaya, Mahavagga*, Nal. 3, PTS 2.
6. *Paticca Samuppada Sutta, Samyutta Nikaya, XII (I), 1*

—BASED ON a VRI Research article, Sayagyi U Ba Khin
Journal-VRI (Pg. 254-256)

NOTE

“The law of *patthana*” of the *Abhidhamma* pitaka is known as the “law of relations” or cause-effect and *paticca samuppada* can be more accurately translated as “law of dependent origination”. There are 24 types of relations, as explained in “the law of “*patthana*”, on which cause-effect are based. ‘*hetu*’ (condition) and *kamma* (*karma*) are 2 of these 24 types. Sayagyi U Ba Khin has said :—“*hetu* is the condition of the mind at one conscious moment of each *karma* action whether physical, vocal or mental. Each *karma* therefore produces a condition of mind which is either moral, immoral or neutral. (These are mental forces or *Dhamma*, the content of mind is called *Dhamma*). ...All beings are subject to the law of *karma*. As the *karma* comes out of the mind which is everchanging the effects of *karma* must necessarily also be changing”

—Pg 49–50 sayagyi U Ba Khin journal VRI

Details can be studied from an *abhidhamma* book or the discourse given by sayagyi on this in the sayagyi Journal—VRI. All this is not for intellectualization but it is ‘what is’ or self knowledge; This is ‘reading the book which is oneself’ with insight and ending all misery and sorrow.

(Please refer to the *Dhamma* teaching as quoted under “Journey from sensations to sacred—State beyond mind and matter”/“*Nibbana*—sacred—freedom” in this study.)

JOURNEY FROM SENSATIONS TO SACRED – STATE BEYOND MIND-MATTER *NIBBANA-SACRED-FREEDOM*

K'S TEACHINGS :

Thy life is a death ; death is a rebirth.
Happy is the man
That is beyond the clutches
of their limitations.

—K (the song of life)

And when you understand the nature of desire there is no conflict about it. Once you understand all of what is being said there is complete break from the past. Consider a mill pond which is absolutely quiet and you drop a stone into it: There are waves. ..it is an outside action... .but when the waves are over it is completely quiet again.

Now I realise the state of my own mind. I see that—it is instrument of sensation and desire and that it is mechanically caught up in routine. Such a mind is incapable of ever receiving or feeling the new for the new must obviously be something beyond sensation—which is always the old. So this mechanical process with it's sensations has to come to an end, has it not? *Karma* is not an ever- enduring chain ; it is a chain that can be broken at any time. What was done yesterday can be undone today; there's no permanent continuance of anything. Continuance can and must be dissipated through the understanding of its process. So when you **SEE** this process, when you are really aware of it without opposition, without a sense of temptation, without resistance, without justifying or judging it then you will discover that the mind is capable of receiving the new and that the new is never a sensation therefore it can never be recognized, re-experienced. It is a state of being in which creativeness comes without invitation, without memory and that is reality. That which is unnameable cannot be recognised. It is not a sensation.

Then you will find there comes love that is not sensation, intelligence that is not of time or of thought process and it is only that, that can resolve this immense and complex problem of sorrow... .and to have the capacity of freedom that can come upon that thing that is sacred and from there move to something that may be timeless.

—KFT CDROM

THE IMMORTAL FRIEND (POEM)

I sat dreaming in a room of great silence.
The early morning was still and breathless,
The great blue mountains stood against the dark
skies, cold and clear,
Round the dark log house
The black and yellow birds were welcoming the sun....

I lost the feel of my body,
My limbs were motionless,
Relaxed and at peace.
A great joy of unfathomable depth filled my heart.
Eager and keen was my mind, concentrated.

Lost to the transient world,
I was full of strength...

—J Krishnamurti, 'The immortal friend' Ommen : Star Pub.
Trust 1928, Pg. 8-10.

All the time that K was in India until the end of January 1980 every night he would wake up with this sense of the absolute.....The whole universe is in it, measureless to man....there was nothing beyond this. This is the ultimate, the beginning and the ending and the absolute. There is only a sense of incredible vastness and immense beauty.

—Pg 238, Biography of K by Mary Lutyens (Vol II—the years
of fulfillment)

There is a sacredness which is not of thought, nor of a feeling resuscitated by thought. It is not recognizable by thought nor can it be utilized by thought. Thought cannot formulate it. But there's a sacredness, untouched by any symbol or word. It is not communicable.'

—K's notebook

Truth cannot be explained or described. It *is*. I say that there is a loveliness which cannot be put into words; if it were, it would be destroyed; it would then no longer be truth.

—Verbatim Reports of Talks and Answers... Adyar, India
1933-34 p.9

DHAMMA :

*Vedana paccaya tanha;
vedana-nirodha tanha-nirodho;
tanha-nirodha dukkha-nirodho.*

—*Paticca Samuppada*

Sensations give rise to craving.
If sensations cease, craving ceases.
When craving ceases, suffering ceases.

When one experiences the truth of *nibbana*—a stage beyond the entire sensorium—all the six sense organs stop working.

There can't be any contact with objects outside, so sensation ceases. At this stage there is freedom from all suffering.

—S N Goenka on *nibbana*

(*Nibbana* in *pali* or *nirvana* in Sanskrit is liberation—sacred—freedom—the Truth)

*Yato-yato sammāsati
khandhanam udayabbayam
labhati pīti-pamōjjam, -
amatam tam vijānatam.*

—*Dhammapada*-374

Whenever and wherever one encounters the arising and passing away of the mental-physical structure, one enjoys bliss and delight, (which lead on to) the deathless stage experienced by the wise.

*Imasmimye vyammatte kallevare
Sasannimhi samanke—
Lokanch pannapemi, loksamudayanch,
Lok nirodanch, lok nirodhgamininch patipadanti.*

—*Anguttara Nikaya, Rohitassa Sutta.*

In the *Rohitassa Sutta*, The Buddha states :—

“In this very one-fathom-long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world”

(The cessation of the world is the cessation of suffering—*Nibbana*)

THE STATE OF SANNAVEDAYITANIRODHA

1) The *pali* texts repeatedly refer to this state beyond sensation—a state characterized by the eradication of recognition and sensation (*sanna* and *vedana*) which Buddhaghosha in *visuddhimagga* (the book called ‘The path of Purification’) compares to *nibbana*.

2) *Iti santam samapattim imam ariyasevitam, ditth’ eva dhamme nibbanam iti sankham upagatam.*

—*Visuddhimagga* 709

sannavedayitanirodha is “an attainment which a noble one may cultivate; the peace it gives is reckoned as *nibbana* here and now.”

—translation from Nanamoli, *The Path of Purification*, p. 833.

3) *Ayu aparikkhino, usma avupasanta, indriyani vipphasannani* (M. i, 296).

For all intents and purposes, one dwelling in *sanna-vedayitanirodha* exhibits the same features as a deceased person, with the slight exceptions that life (*ayu*) and bodily heat are still present, and that the sense-organs are purified. Thus the experiencer is technically but not actually dead.

4) *Kasma samapajjanti ti...ditth’ eva dhamme acittaka hutva nirodham nibbanam patva sukham viharissama ti samapajjanti*

—*Visuddhimagga* 705

Let us live happily (*sukham*) by being mindless in this very moment and having attained cessation which is *nibbana*.

bhaggarago....bhaggadoso....
bhaggamoho....

—*mahaniddesa (Tissametteyya sutta niddesa)*

[Lord Buddha was called ‘*bhagavato*’ or ‘*bhagva*’ (Sanskrit *bhagvan*) because He had] ended craving....ended aversion....ended ignorance....(and was liberated).

(‘*bhagga*’ in *pali* or ‘*bhagna*’ in Sanskrit means breaking)

Nibbanam paramam sukham.

—*Dhammapada 204 (Sukhavagga)*

Nibbana is bliss supreme.

...*Ajatam abhutam akatam asankhatam*—

—*Itivuttaka (ajatasutta)*

(In the *Itivuttaka* Buddha refers to *Nibbana* as) unborn, unoriginated, unmade and non-conditioned state.

Some of the words used by The Buddha while referring to *Nibbana* are :—

“*Anakkheyya*” (cannot be described),

“infinite” (*ananta*), “non-conditioned”. (*asamkhata*), ‘incomparable’ (*anupameya*), “supreme” (*anuttara*), “highest” (*para*), “beyond” (*paara*), “highest refuge” (*parayana*), “safety” (*tana*), “security” (*khema*), “happiness (*siva*), “unique” (*kevala*), “abodeless” (*analaya*), “imperishable” (*akkhara*), “absolute purity” (*visuddho*), “supramundane” (*lokuttara*), “immortality” (*amata*), “emancipation” (*mutti*), “peace” (*santi*), etc.

—Page 290, The Buddha and this Teachings—Narada and Page 276, Tipitak mein Samyak Sambuddha (Hindi-Pali) Vol 2—VRI.

FREEDOM FROM THE KNOWN

K'S TEACHINGS :

Truth is a pathless land and you cannot approach it by any path whatsoever, by any religion by any sect.....I am concerning myself with only one essential thing : to set man free. I desire to free him from all cages, from all fears, and not to found religious, new sects, nor to establish new theories and new philosophies....If an organization be created for this purpose it becomes a crutch, a weakness, a bondage and must cripple the individual and prevent him from growing, from establishing his uniqueness which lies in the discovery for himself of that absolute, unconditioned Truth....

—K, August 3, 1929, order of the star camp at Ommen.

In meditation one has to find out whether there is an end to knowledge and so freedom from the known.

—K, Pg 42, meditations.

Meditation is to find out if there is a field which is not already contaminated by the known.

—K, Pg 26, meditations.

What He (The Buddha) taught was original.....

—Conversation between K and Mary Lutyens. Pg. 230, Biography of K by Mary Lutyens (Vol. II—The years of fulfillment)

Now I realise the state of my own mind. I see that—it is instrument of sensation and desire and that it is mechanically caught up in routine. Such a mind is incapable of ever receiving or feeling the new for the new must obviously be something beyond sensation—which is always the old. So this mechanical process with it's sensations has to come to an end, has it not? *Karma* is not an ever- enduring chain ; it is a chain that can be broken at any time. What was done yesterday can be undone today; there's no permanent continuance of anything. Continuance can and must be dissipated through the understanding of its process. So when you **SEE** this process, when you are really aware of it without opposition, without a sense of temptation, without resistance, without justifying or judging it then you will discover that the mind is capable of receiving the new and that the new is never a sensation therefore it can never be recognized, re-experienced. It is a state of being in which creativeness comes without invitation, without memory and that is reality. That which is unnameable cannot be recognised. It is not a sensation.

—KFT CDROM

DHAMMA :

*Sabbamannitanantvev, bhikkhu,
Samatikkama muni, 'santo' ti vucchati.*

—*Majjhim Nikaya (dhatuvibhanga sutta)*

The *muni* (one who silently looks within is called a *muni*) who goes beyond all philosophical beliefs is called a 'saint'.

*Pubbe ananussutesu dhammesu—
Cakkhum udapadi
Nanam udapadi
Panna udapadi
Vijja udapadi
Aloka udapadi....*

—*Samyutta Nikaya
(Dhammachakka pavattana sutta)*

The Buddha preached His first sermon at Sarnath and he said that :—
“from the teachings unheard before
there arose in me vision
there arose in me knowledge
there arose in me insight
there arose in me wisdom
there arose in me light!”

BRAHMAJALA SUTTA

The *Brahmajala Sutta* is the very first text in the *Sutta Pitaka* of the *Pali* canon and one of the important discourses spoken by the Buddha. *Brahmajala Sutta* is "the discourse on the all-embracing net of views". The Buddha's aim in expounding this discourse is to elaborate on a "net" of all possible views / opinions / beliefs / philosophical ideas / speculative thought of His time. The discourse describes the situation out of which each view arises and shows how the speculative views and philosophies hold man in bondage to the cycle of birth and death—in misery and sorrow. He then shows the way —He says that he knows something far beyond all views and speculations. Buddha says that the solution to the tangle of views is in the development of insight to know the truth by looking within—direct knowledge—culminating in a state of enlightened liberation. This looking within and the development of insight is only possible at the level of sensations. ‘Total’, ‘complete’, ‘holistic’ observation means knowing the entire field of mind-matter, at the level of sensations with insight and going beyond it. All false views and speculative thought are within the field of sensations and these false philosophical ideas arise due to the contact—sensation—craving phenomenon. ‘Freedom from the known’ is going beyond all these impermanent, suffering and egoless phenomenon—going beyond sensations—the journey from sensations to sacred—the state beyond mind-matter. This is truth, this is freedom, this is liberation.

*Vedananam samudayanca atthangamanca assadanca
adinavanca nissarananca yathabhutam viditva
anupadavimutto, bhikkhave, tathagato.*

—*Digha Nikaya I. 36, Brahmajala Sutta*

Having known as they really are, the arising and passing away of sensations, the enjoyment of them, the danger in them and the release from them, the Enlightened One, O monks, is fully liberated and freed from all attachment.

THE FOUR NOBLE TRUTHS

K'S TEACHINGS :—

Why do we suffer ? There is suffering around you—there is immense suffering. There are so many ways of suffering. Desire in its movement, in its action is a process of fulfillment or denial. There are various forms of fulfillment and various forms of denial, likewise each bringing about different kinds of sorrow. Without understanding sorrow there is no wisdom.....and is there an end to sorrow ?.

So what is the origin of desire ? We live by sensation Right ? We live by sensation. If I observe the whole process of desire in myself I see there is always an object towards which my mind is directed for further sensation. There is perception, contact, sensation and desire and the mind becomes the mechanical instrument of all this process. So sensation becomes monstrously important and it's problems overwhelming and if we do not penetrate deeply and comprehend its processes our life will be shallow and utterly vain and miserable.....and the habit of seeking further sensation.....and is there an end to sorrow?.

Now I realise the state of my own mind. I see that—it is instrument of sensation and desire and that it is mechanically caught up in routine. Such a mind is incapable of ever receiving or feeling the new for the new must obviously be something beyond sensation—which is always the old. So this mechanical process with it's sensations has to come to an end, has it not? *Karma* is not an ever-enduring chain ; it is a chain that can be broken at any time. What was done yesterday can be undone today; there's no permanent continuance of anything. Continuance can and must be dissipated through the understanding of its process. So when you **SEE** this process, when you are really aware of it without opposition, without a sense of temptation, without resistance, without justifying or judging it then you will discover that the mind is capable of receiving the new and that the new is never a sensation therefore it can never be recognized, re-experienced. It is a state of being in which creativeness comes without invitation, without memory and that is reality. That which is unnameable cannot be recognised. It is not a sensation.

Then you will find there comes love that is not sensation, intelligence that is not of time or of thought process and it is only that, that can resolve this immense and complex problem of sorrow.. ..and to have the capacity of freedom that can come upon that thing that is sacred and from there move to something that may be timeless.

—KFT CDROM

IMPORTANT : Please refer to the K teachings on sensation, desire and the ending of desire as quoted in PART III.

DHAMMA :

THE FOUR NOBLE TRUTHS

The Four Noble Truths are the essence of the Buddha's teaching. In the *Anguttara-nikaya* the Buddha said:

*Vediyamanassa kho panaham, bhikkhave,
idam dukkham ti pannapemi ayam
dukkha-samudayo ti pannapemi
ayam dukkha-nirodho ti pannapemi
ayam dukkha-nirodha-gamini-patipada
ti pannapemi. (1)*

To one who experiences sensations, meditators,
I teach the truth of suffering (1st noble truth),
I teach the truth of the arising of suffering (2nd noble truth),
I teach the truth of the cessation of suffering (3rd noble truth),
and I teach the truth of the path leading to the cessation of suffering
(4th noble truth—the noble eight fold path).

In this passage the Buddha states unequivocally that the Four Noble Truths can be understood, realized and practised only through the experience of *vedana* (sensation).

He further analysed the Noble Truths in the light of *vedana* by saying :

Yam kinci vedayitam, tam pi dukkhasmim. (2)

Whatever sensations one experiences, all are suffering.

Not only is *dukkha vedana* (unpleasant sensation) suffering, but *sukha vedana* (pleasant sensation) and *adukkhamasukha vedana* (neutral sensation) are also suffering, because of their impermanent nature. Arising and passing away, *anicca* (impermanence), is the characteristic of *vedana*. Every pleasant sensation has a seed of *dukkha* in it because it is bound to pass away. We are so bound by ignorance that when a pleasant sensation arises, without knowing its real nature of impermanence, we react to it by developing craving and clinging towards it. This leads to suffering : *tanha dukkhassa sambhavam*—craving is the origin of suffering (3)

In fact, craving is not only the origin of suffering but suffering itself. As craving arises, suffering arises. The Buddha elucidated the second of the Four Noble Truths not as *tanha-paccaya dukkha* but instead as *dukkha-samudaya*. In other words, craving is not merely the precondition of suffering; it is itself inseparable from suffering. The same emphasis is apparent in the statement *tanha dukkhassa sambhavam*. Verily *tanha* and *dukkha* are *sahajata* (conascent). As soon as *tanha* arises, one loses the balance of the mind, becoming agitated and tense. In other words, one experiences *dukkha*.

Similarly, when *vedana* arises and results in *tanha*, it is *dukkha*. Thus whenever the term *vedana* is used in *Dhamma*, it conveys the sense of *dukkha*. Even a neutral sensation is *dukkha* if its impermanent nature is ignored. Therefore, not only for *dukkha vedana* but for *sukha vedana* and *adukkhamasukha vedana* as well, the Buddha correctly used the word *vedana* as a synonym for *dukkha*.

Emphasizing this fact again in relation to the Four Noble Truths, the Buddha said in the *Dyayatana-sutta* of the *Suttanipata* :

*Yam kinci dukkham sambhoti
sabbam vedanapaccaya ti—
ayamekanupassana.
Vedananam tveva asesaviraga-nirodha
natthi dukkhassa sambhavo ti—
ayam dutiyanupassana.* (4)

Whatever suffering arises, it is because of sensation—this is the first *anupassana* (constant observation). With the complete cessation of sensation there is no further arising of suffering—this is the second *anupassana*.

The first *anupassana* is the constant observation of *vedana* as *dukkha*. The second *anupassana* consists of the reality which is beyond the field of *vedana* as well as beyond the field of *phassa* (contact) and of *salayatana* (the six sense doors). This is the stage of *nirodha-samapatti* of an *arahant* (fully liberated one), the experience of the state of *nibbana*. By this second *anupassana*, the meditator realizes the truth that in the field of *nirodha-samapatti* there is no *dukkha*, because there is no *vedana*. It is the field beyond the sphere of *vedana*.

The Buddha continues in the same *sutta*:

*Sukham va yadi va dukkham,
 adukkhamasukham saha
 ajjhattam ca bahiddha ca,
 yam kinci atthi veditam.
 Etam dukkham ti natvana
 mosadhammam palokinam
 phussa phussa vayam passam,
 evam tattha virajjati
 Vedananam khaya bhikkhu,
 nicchato parinibbuto. (5)*

Whatever sensations one experiences in the body, pleasant, unpleasant or neutral, inside or outside, all are suffering, all are illusory, all are ephemeral. A meditator observes that wherever there is a contact in the body, sensations pass away (as soon as they arise). Realizing this truth with the extinction of sensation, the meditator is freed from craving, fully liberated.

A person well-established in this truth becomes liberated from the habit of craving and clinging towards sensation and reaches the state where there is no more *vedana* (*vedana-khaya*). (This is the stage of *nibana* reached in the second *anupassana*.) A meditator who has experienced this state of *arahata-phala* becomes *nicchato* (freed from all desires). Such a person becomes *parinibbuta* (totally liberated).

Therefore, to experience and understand *dukkhasacca* (suffering), *samudaya-sacca* (its arising), *nirodha-sacca* (its cessation) and *dukkha-nirodhagamini-patipada-sacca* (the path leading to the cessation of suffering), one has to work with sensations and realize the truth of *vedana* (*vedana-sacca*), the arising of *vedana* (*vedana-samudaya-sacca*), the cessation of *vedana* (*vedana-nirodha-sacca*) and the path leading to the cessation of *vedana* (*vedana-nirodha-gamini-patipada-sacca*).

This process is clearly described in the *Samadhi-sutta* of the *Vedana-samyutta* :

*Samahito sampajano, sato Buddhassa savako
 Vedana ca pajanati, vedananam ca
 sambhavam.
 Yattha ceta nirujjhanti, maggam ca
 kyayagaminam.
 Vedananam khaya, bhikkhu nicchato
 parinibbuto ti. (6)*

A follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end. A meditator who has reached the end of sensations is freed from craving, fully liberated.

The Buddha further says very emphatically that the *ariyo atthangiko maggo* (the Noble Eightfold Path) has the purpose of understanding *vedana* and reaching the state of *vedana-nirodha* (cessation of sensations) :

*Tisso ima,
 bhikkhave,
 vedana. Katama tisso ? Sukha vedana, dukkha
 vedana, adukkamasukha vedana. Ima kho,
 bhikkhave, tisso vedana. Imasam kho,
 bhikkhave, tissannam vedananam abhinnaya
 parinnaya parikkhayaya pahanaya...ayam
 ariyo atthangiko maggo bhavetabbo....(7)*

There are these three types of bodily sensations. What are the three? Pleasant sensation, unpleasant sensation and sensation which is neutral. Meditators, the Noble Eightfold Path should be practised for the

complete knowledge, the full realization, the gradual eradication and the abandonment of these three bodily sensations.

Sensations (*vedana*) are the tools by which we can practise the Four Noble Truths and the Noble Eightfold Path; and by realizing the characteristic of *anicca* (impermanence) we free ourselves from the bonds of *avijja* and *tanha* and penetrate to the ultimate truth: *nibbana*, freedom from suffering, a state which is beyond the field of *vedana* beyond the field of *nama-rupa* (mind-matter).

References :—

1. *Anguttara-nikaya* I, Nal. 163, PTS 176.
2. *Majjhima-nikaya* III, Nal. 288, PTS 208.
3. *Suttanipata*, Nal. 383, PTS 140.
4. *Ibid.*, Nal. 383, PTS 139.
5. *Loc. cit.*
6. *Samyutta-nikaya* IV, Nal. 183, PTS 204.
7. *Ibid.* V, Nal. 56, PTS 57.

—VRI Research Article, Sayagyi U Ba Khin Journal
Pgs 249—251

THE NOBLE EIGHT FOLD PATH

INTRODUCTION :

The noble 8 fold path (*Ariyo atthangiko maggo*) :—

<i>Sila</i> (Precepts or Morality)	1. Right Speech (<i>Samma Vaca</i>) 2. Right Action (<i>Samma Kammo</i>) 3. Right Livelihood (<i>Samma ajivo</i>)
<i>Samadhi</i> (concentration)	1. Right Exertion or right effort (<i>Samma Vayamo</i>) 2. Right Awareness (<i>samma sati</i>) 3. Right Concentration (<i>Samma Samadhi</i>)
<i>Panna</i> (wisdom or insight)	1. Right Aspiration (<i>Samma Sankappo</i>) 2. Right Understanding (<i>Samma ditthi</i>)

Buddha avoided all extremes, whether of Self Indulgence and Self Mortification; of Eternity or Annihilation; of Complete Indeterminism (*adhiccasamuppanna*) or Accidentalism and Strict Determinism (*Niyati-vada*) or Fatalism; or of any other 'ism' that tends towards extremes. His Way of Life, as he explained in his first sermon—is the Middle Path (*majjhim patipada*)—is a teaching that has direct bearing on the lives of mankind, a practical application, without bias, prejudice or emotion—the active and practical aspect of the entire teaching of the Master. It is not mere speculation, philosophizing and rationalizing, for it entails engaging oneself in the real task of applying each and every factor of the path to life; in coming to grips with the true meaning of life, for the sole purpose of freedom from the taints that haunt the human heart....

—Pg 88-89, the Buddha's ancient path, Thera Piyadassi

The noble eight fold path is not a philosophy or a dogma or a mechanical ritual. It is an art of living—a way of life—the path as shown by the Buddha. It is actually living the teachings—'going into' the teachings. The perfection of the noble path is insight or wisdom (*samma ditthi*). The noble 8 fold path is divided into *Sila* (morality), *samadhi* (concentration) and *panna* (wisdom/insight) but these are not rigid water tight compartments—they flow into each other and help each other culminating in insight. Anyone living a life of real wisdom/insight from moment to moment will be a righteous and virtuous person naturally and effortlessly—for they go hand in hand.

Whenever Lord Buddha talked about *Sati* (awareness) He said that awareness and insight go hand in hand (*atapi sampajano satima—Maha satipatthana Sutta*) The Buddha never instructed to develop mere concentration or forced concentration of a narrow or unwholesome mind.

All the 8 limbs of the 8 fold path have the prefix '*samma*' which is translated as 'Right' but it can be more accurately translated as 'holistic'. For something to be holistic it has to be natural, choiceless and wholesome—with the perfume of 'what is'—which is insight. It cannot be a rigid mechanical system.

The noble 8 fold path is the 'pathless path' to truth—to reality—to liberation. It is 'The path' (*ekayano maggo*) because it shows the way to purification (*visuddhimagga*) but it is the 'pathless path' because it is not a beaten track or a mechanical ritual or a technique or a method. To walk on this path one has to be in

touch with the reality ‘as it is’ (*yathabhuta*) and as the reality keeps changing (*anicca* or impermanence), one is aware of it choicelessly from moment to moment (*yathabhuta nana dassanam*). The reality keeps changing from moment to moment and one is aware of this change (at the level of sensations) from moment to moment—this changing reality makes the ‘path’ the ‘pathless path’.

The view of reality as it is becomes his right view. Thought of reality as it is becomes his right thought. Effort toward reality as it is becomes his right effort. Awareness of reality as it is becomes his right awareness. Concentration on reality as it is becomes his right concentration. His actions of body and speech and his livelihood become truly purified. Thus the Noble Eightfold Path advances him toward development and fulfillment.

—M. 149, *Maha-Salayatanika Sutta*

“Those truths of which before I had only heard, now I dwell having experienced them directly within the body, and I observe them with penetrating insight.”

—S. XLVIII (IV). v. 10 (50), *Apana Sutta* (spoken by Sariputta, chief disciple of the Buddha)

THE NOBLE EIGHT FOLD PATH— SILA (PRECEPTS OR MORALITY) :

K'S TEACHINGS :

We must be aware of the cunning and devious ways of the self, and in understanding them virtue comes into being, but virtue is not an end in itself. Self-interest cannot cultivate virtue, it can only perpetuate itself under the mask of virtue; under the cover of virtue there is still the activity of the self.

—Authentic Report of Sixteen Talks given in 1945 & 1946 ... p.95

Virtue is freedom, orderliness; without order, freedom, there can be no experiencing of the Real. In virtue there is freedom, not in the becoming virtuous.

—Authentic Report of Sixteen Talks given In 1945 & 1946 ... p.113

Then Krishnamurti spoke slowly, pausing at every word. “Right action is only possible when the mind is silent and there is a seeing of ‘what is.’

—Pg 128, Biography of K by Pupul Jayakar

...and this killing has been going on for millenia upon millenia...some treat it as a sport, others kill out of hatred, anger, jealousy and organized murder by the various nations with their armaments goes on. One wonders if man will ever live on this beautiful earth peacefully, never killing a little thing or being killed or killing another but live peacefully with some divinity and love in his heart.

—K to himself—his last journal, 26 April 1983, Ojai, California .

What is lie? a contradiction, isn't it?, a self contradiction. One can consciously contradict or unconsciously, it can either be deliberate or unconscious...and when the cleavage in contradiction is very great, then... one...sets about to mend it.

—K, 13th public Talk, ojai August 1949.

You have a watch and I take it away from you. Do you think it is right?...So I take it away from you. This is called stealing. Obviously it is not right. Is it? That is a disease. It is a kind of mental perversion, an aberration, a mental twist.

—6th Talk to students at Rajghat 1954.

...I suffer, I want to find out—to end it or must I carry on for the rest of my life—this agony, this brutality, this sexual perversion or sexual desires, you know all the rest of it....

—K, brockwood, 23 June 1978

I think the problem of drinking as any other problem can be understood and put an end to only when I understand the process of myself—when there is self knowledge.

—2nd Talk, London, Oct. 1949.

Obviously there are wrong means of livelihood. He who helps in manufacturing arms and other methods to kill his fellowman is surely occupied with furthering violence which never brings about peace in the world; the politician who, either for the benefit of his nation or of himself or of an ideology, is occupied in ruling and exploiting others, is surely employing wrong means of livelihood which lead to war, to the misery and sorrow of man; the priest who holds to a specialized prejudice, dogma or belief, to a particular form of worship and prayer is also using wrong means of livelihood, for he is only spreading ignorance and intolerance which set man against man. Any profession that leads to and maintains the divisions and conflict between man and man is obviously a wrong means of livelihood. Such occupations lead to exploitation and strife.

—Authentic Report of Sixteen Talks given in 1945 & 1946
..P.17

It is very important in modern society to have right employment, because today every action leads to war, the whole thing is geared for war; but at least we can find out the wrong professions; and avoid them intelligently. Obviously, the army, the navy, are wrong professions; so is the profession of law which encourages litigation, and the police, especially the secret police. So, right employment must be found and exercised by each one, and only then can there be the cessation of killing which will bring about peace among men.

—Krishnamurti's Talks 1949-1950 (Verbatim Report) Ceylon
p.15

DHAMMA :

Right speech (*sammavaca*) is:

musavada veramani, pisunaya vacaya veramani, pharusaya vacaya veramani, samphappalapa veramani.

It is not false or hurtful. It is not back-biting or slander. Again understand that this must be *yathabhutam pajanati*. (Insight based on 'what is'). It must happen in your life. It must be experienced, along with the understanding that you are living a life of abstinence from false, hurtful, backbiting, or slanderous talk. Unless you are practising this, unless it is experienced, unless it is happening in your life, it is not *samma* but *miccha*, merely an intellectual or emotional game. It must be *yathabhuta* ('What is').

Right action (*sammakammanto*) is:

panatipata veramani, adinnadana veramani, kamesu micchacara veramani.

It is abstinence at the bodily level (*veramani*) from killing (*panatipata*), stealing (*adinnadana*) or sexual misconduct (*kamesumicchacara*). This must also be experienced; it must happen in life. Only then you can say that you are living a life of abstinence from killing, stealing and sexual misconduct. It is *pajanati* (insight). It is experienced 'as it is'.

Right livelihood (*samma-ajivo*) is:

ariyasavako miccha-ajivam pahaya samma-ajivena jivitam kappeti.

It is where unwholesome (*miccha*) livelihood has been given up (*pahaya*), and again the same applies: the earning of a livelihood by wholesome means must be experienced in life. ('as it is')

—Shri S N Goenka, discourses on *mahasatipatthana sutta*, Pg 90-91, *Dhammanupassana*.

The *Mahasattipatthana Sutta—maggasaccam*—(the truth of the Path) emphasizes that Right speech—Right action and Right Livelihood must be based on ‘what is’—with wisdom/insight and this must be an experiential understanding and not an intellectual game.

Morality as explained by the Buddha is not a set of rules to be blindly followed—there has to be insight—wisdom and understanding from moment to moment—based on ‘what is’ (*yatha bhutam pajanati*).

The noble eight fold path culminates in insight. Insight and morality go hand in hand. Without insight morality is simply a set of rules. Insight is the flowering of virtue in life—naturally, normally, choicelessly, effortlessly—based on ‘what is’—based on ‘as it is’.

Gurus before the Buddha and at the time of the Buddha and even now have been telling us—to do this—to do that—not to do this—not to do that, but morality/virtue cannot be forcefully practised like this. Mind cannot be forcefully purified. A pure mind is a mind full of love. A life with love and equanimity is virtuous life, naturally. Morality without insight is meaningless, it is not morality at all.

In fact this *sutta* emphasizes that the whole of the noble eight fold path is to be experienced and experienced at the level of sensations with insight leading to the ending of all the misery and sorrow, the ending of all fear—freedom from the known. (This has also been discussed under the heading ‘‘The Four noble Truths’’ and ‘‘freedom from the known’’ in this study.)

The Buddha states that the ‘contents of the mind—concerning the 4 noble truths’ are observed as ‘contents of the mind—concerning the 4 noble truths.’—‘as it is’—with insight at the level of sensations. The 4th noble truth is the truth of the path. — the noble eight fold path.

—(*Mahasattipatthana Sutta, Dhammanupassana—Catusaccapabbam*—observation of mental contents—The section on the four noble Truths.)

What matters is to live at the height of virtue. (I know you don’t like that word). Those two words ‘virtue’ and ‘righteousness’ have been terribly abused, every priest uses them, every moralist or idealist employs them. But virtue is entirely different from something which is practised as virtue and therein lies its beauty; if you try to practise it, then it is no longer virtue. Virtue is not of time, so it cannot be practised and behaviour is not dependent on environment; environmental behaviour is all right in its way but it has no virtue. Virtue means to love, to have no fear, to live at the highest level of existence, which is to die to everything, inwardly, to die to the past, so that the mind is clear and innocent. And it is only such a mind that can come upon this extraordinary immensity which is not your own invention, nor that of some philosopher or guru.

– J. Krishnamurti, Pg. 168, You are the world.

THE NOBLE EIGHT FOLD PATH— SAMADHI (CONCENTRATION)

K'S TEACHINGS :

Meditation is hard work. It demands the highest form of discipline—not conformity, not imitation, not obedience—but a discipline which comes through constant awareness, not only of the things about you outwardly, but also inwardly. So meditation is not an activity of isolation but is action in everyday life which demands co-operation, sensitivity and intelligence. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value whatsoever. A righteous life is not the following of social morality, but the freedom from envy, greed and the search for power—which all breed enmity. The freedom from these does not come through the activity of will but by being aware of them through self-knowing. Without knowing the activities of the self, meditation becomes sensuous excitement and therefore of very little significance.

—Pg 6, meditations

There cannot be a world transformation, a revolution, as long as action is based on ideas; because action then is merely reaction; therefore ideas become much more important than action, and that is precisely what is taking place in the world, isn't it? To act, we must discover the impediments that prevent action. But most of us don't want to act — that is our difficulty. We prefer to discuss, we prefer to substitute one ideology for another, and so we escape from action through ideology.

—Krishnamurti's Talks 1949-1950 (Verbatim Report)...Ceylon
p.10

Understanding comes swiftly, unknowingly, when the effort is passive; only when the maker of effort is silent does the wave of understanding come.

—Krishnamurti's Talks 1949-1950 (Verbatim Report)...India
p.19

(Please refer to the K teachings quoted under “Meditation from moment to moment/“Total’ ‘Complete’ ‘Holistic’ Meditation” and “Observation” in this study)

In trying to concentrate, the conflicting thoughts-feelings are suppressed or pushed aside or overcome and through this process there can be no understanding. Concentration is gained at the expense of deep awareness. If the mind is petty and limited, concentration will not make it any the less small and trivial; on the contrary it will strengthen its own nature. Such narrow concentration does not make the mind-heart vulnerable to Reality; it only hardens the mind-heart in its own obstinacy and ignorance and perpetuates the self-enclosing process.

—Authentic Report of Sixteen Talks given in 1945 & 1946 ... p.52

Effort is a distraction from what *is*. The moment I accept what *is* there is no struggle. Any form of struggle or strife is an indication of distraction; and distraction, which is effort, must exist so long as psychologically I wish to transform what *is* into something it is not.

—Pg 68, First and Last freedom

Therefore action as we know it is really reaction, it is a ceaseless becoming, which is the denial, the avoidance of what *is*; but when there is awareness of emptiness without choice, without condemnation or justification, then in that understanding of what *is* there is action, and this action is creative being. You will understand this if you are aware of yourself in action. Observe yourself as you are acting, not only outwardly but see also the movement of your thought and feeling.

—Pg. 70, first and Last freedom

DHAMMA :

The third *bojjhanga* is *virīya* (effort) as in *samma-vayāmo* in the Noble Eightfold Path. Great effort is required, but the effort is not to react, to let things just happen. Even if you have been victorious in a thousand battles against a thousand warriors, this inner battle of non-reaction is more difficult because the old habit is to do something, to react. Don't fight Ananda's battle—"I *must* become an arahant," "I *must* eradicate my impurities—if you do, the mind becomes unbalanced. Another extreme is not to work, not to observe at all, and just let things happen. Let things happen, but also know the reality 'as it is'. Some slight degree of tension is necessary: either too much, or none at all, doesn't work. For example, some pressure is necessary to drill a hole in a precious gem, but too much pressure will break it. It is a middle path.

—Pg 72, "Discourses on *Satipatthana Sutta*" by S N Goenka.
(*Dhammanupassana—bojjhangapabbam*)

(*Bojjhanga*s are factors of enlightenment. Ananda was trying hard to become an *arahant*—a liberated human being. The State of Enlightenment is free from craving and as Ananda was craving for enlightenment and putting a lot of effort to get enlightened he was not enlightened but when Ananda was completely in the present moment—knowing 'what is'—that was the state of enlightenment).

Question for Shri S N Goenka

Date/Place—Igatpuri Jan 1997 10 day *Vipassana* course and Jan 1999 Annual Conference.

Q.—How to put effort and yet be effortless ?

Ans. by S.N.Goenka—Effortless in not trying to create a sensation and effort in trying to remain equanimous—Effort in observing. Choiceless in no craving, no aversion.

This must be noted that whenever Lord Buddha talked about awareness (*Sati*) He always included insight (*Sampajanna*). Awareness and insight are inseparable in the holistic Noble Eight Fold Path (*atapi sampajanno satima*). Awareness, concentration, insight go hand in hand in the Noble Eight Fold Path, they are inseparable.

(Please refer to the article titled 'Sampajanna—The constant thorough understanding of impermanence' under 'sensations—the root of misery and sorrow and the key to insight and freedom in this study.)

Q. Why is the practice of samadhi (concentration) not sufficient for liberation?

SNG—Because the purity of mind developed through *samadhi* (Concentration) is achieved primarily by suppression, not elimination of conditioning. It is just as if someone cleans a tank of muddy water by adding a precipitating agent, for example, alum. The alum causes the mud particles suspended in the water to fall to the bottom of the tank, leaving the water crystal-clear. Similarly *samadhi* makes the upper levels of the mind crystal-clear, but a deposit of impurities remains in the unconscious. These latent impurities

must be removed in order to reach liberation. And to remove the impurities from the depths of the mind, one must practice *Vipassana*. (*Vipassana* is the observation the reality as it is from moment to moment with insight)

—S N Goenka Q/A, Pg 79, ‘Art of Living’ by William Hart

“If the mind is fixed upon any object...it will become still, it will achieve one pointed concentration but mere concentration of mind is not *samma samadhi* (right concentration). For *samma samadhi* it is necessary for the mind to be wholesome, it is necessary for the mind to be untainted. Only the one pointedness of a wholesome mind can be called *kusalacittakaggata samadhi*—*samadhi* free from defilements.

Samma Samadhi means that the mind is established in equanimity. A mind that is focused upon an external object cannot attain equanimity; it will only disturb the balance of the mind. That is why only the concentration of a wholesome mind should be regarded as *samma samadhi*.

A mind filled with craving is not wholesome, a mind filled with aversion is not wholesome, a mind filled with ignorance is not wholesome. When the mind is concentrated with the help of an object of craving, aversion or ignorance, it will achieve concentration, but it will be neither balanced nor equanimous. Such concentration of the mind is not proper, not pure, not conducive to happiness. Concentration that is dependent upon craving, aversion or ignorance is the absorption of an unbalanced mind—how can it be beneficial?

A cat with a fully concentrated mind has its full attention on a mouse-hole, it is fully engrossed in its object. A heron standing on one leg on the bank of a lake in search of fish, focusing its full attention on the water, has a completely concentrated mind. It is not aware of anything else. This is the concentration of a mind filled with craving for the mouse or fish, it is not *samma samadhi*. Such a *samadhi* is not proper, not pure.

Similarly, a soldier lying in wait for his enemy, with his attention on the enemy’s trench, has a fully concentrated mind. As soon as the enemy raises his head, he will shoot him. In the same way, a hunter with a double-barrelled gun, lying in wait for some dangerous beast, is fully attentive. His mind is fully concentrated. As soon as he sees his prey, he will fire a bullet at it. In this way, the mind is concentrated but it is not a wholesome mind; it is polluted with aversion and violence. Therefore, the concentration of such a mind is not *samma samadhi*, is not pure *samadhi*.

A person who is in a stupor after taking an intoxicating substance becomes absorbed in intoxication and attains concentration of the mind. He is insensate like a person in a deep sleep. He is not aware of any external or internal event. Similarly, a person making use of chemicals, such as LSD, experiences hallucinations and becomes completely absorbed in them. In both these conditions, he loses the equanimity of his mind, he loses the balance of his mind. Concentration based upon an unbalanced mind, distorted by ignorance, is not meditation, is not proper *samadhi*, is not pure *samadhi*.

For the attainment of pure *samadhi*, an object based upon any kind of emotional fervour is not suitable. By this, the equanimity of the mind will be lost, the balance of the mind will be disturbed, the mind will become immersed in sentimentality and attachment that is full of craving. Even though the mind will become concentrated, purity will be missing.....”

—from ‘*Samma Samadhi*’ an article by Shri S N Goenka.

Q. What is the difference between *Vipassana* and concentration?

SNG — *Vipassana* is not merely concentration. *Vipassana* is observation of the truth within, from moment to moment. You develop your faculty of awareness, your mindfulness. Things keep changing, but you remain aware - this is *Vipassana*. But if you concentrate only on one object, which may be an imaginary object, then nothing will change. When you are with this imagination, and your mind remains

concentrated on it, you are not observing the truth. When you are observing the truth, it is bound to change. It keeps constantly changing, and yet you are aware of it. This is *Vipassana*.

—S.N. Goenka

The noble eight fold path is not a philosophy or a dogma or a mechanical ritual. It is an art of living—a way of life—the path as shown by the Buddha. It is actually living the teachings—‘going into’ the teachings. The perfection of the noble path is insight or wisdom (*samma ditthi*). The noble 8 fold path is divided into *Sila* (morality), *samadhi* (concentration) and *panna* (wisdom/insight) but these are not rigid water tight compartments—they flow into each other and help each other culminating in insight. Anyone living a life of real wisdom/insight from moment to moment will be a righteous and virtuous person naturally and effortlessly—for they go hand in hand.

Whenever Lord Buddha talked about *Sati* (awareness) He said that awareness and insight go hand in hand (*atapi sampajano satima—Maha satipatthana Sutta*) The Buddha never instructed to develop mere concentration or forced concentration of a narrow or unwholesome mind.

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The view of reality as it is becomes his right view. Thought of reality as it is becomes his right thought. Effort toward reality as it is becomes his right effort. Awareness of reality as it is becomes his right awareness. Concentration on reality as it is becomes his right concentration. His actions of body and speech and his livelihood become truly purified. Thus the Noble Eightfold Path advances him toward development and fulfillment.

—M. 149, *Maha-Salayatanika Sutta*

“Those truths of which before I had only heard, now I dwell having experienced them directly within the body, and I observe them with penetrating insight.”

—S. XLVIII (IV). v. 10 (50), *Apana Sutta* (spoken by Sariputta, chief disciple of the Buddha)

— (From the introduction to the noble eight fold path in this study).

NOTE

According to the *sukkhavipassaka puggala* (One who develops Insight Only), *samatha* (Calm) and *anapana* (the process of observation of natural / normal breathing ‘as it is’ from moment to moment), etc., are not separate. After observing the three constituents of the Morality-group of the Eightfold Path, the development of the Wisdom-group of the Eightfold Path is undertaken. The three constituents of the Concentration-group of the Eightfold Path come along together with the two constituents of the Wisdom-group of the Eightfold Path, and these two sets are termed *Pancangikamagga* (the five constituents of the Eightfold Path). These five form one group and together with the aforesaid three constituents of the Morality-group of the Eightfold Path, they become the Noble Eightfold Path.

—from *magganga dipani* by Ven. Ledi Sayadaw. For details ref to ‘Manuals of *Dhamma*’ by Ven. Ledi Sayadaw—VRI.

(This simply means that concentration and insight go together + morality based on insight constitutes The Noble Eight Fold Path).

THE NOBLE EIGHT FOLD PATH— PANNA (WISDOM/INSIGHT)

Please refer to the teachings of J. Krishnamurti and the *Dhamma* teachings of Lord Buddha as quoted under “observation/‘what is’/observed is observed” and “Meditation—from moment to moment/‘Total’—‘complete’-‘holistic’ meditation” and “sensations—the root of misery and sorrow and the key to insight and freedom/*Vedana* and *Sampajana/Satipatthana*” in this study.

Right understanding (*sammaditthi*) is :

*dukkhe nanam, dukkhasamudaye nanam, dukkhanirodhe
nanam, dukkhanirodhagaminiya patipadaya nanam.*

It is total experiential wisdom about misery, its arising, its cessation, and the path : *yatha-bhutam pajanati* (insight based on ‘what is’)—proper understanding of the reality ‘as it is’.

—Pg 90. “Discourses on *mahasatipatthana sutta* by S N Goenka—*Magga Saccam*

Please refer to the Teachings as quoted in PART III

COMPASSION

K'S TEACHINGS :

(K had great compassion for the suffering humanity. His life is a sterling example of love for all—human beings, wild life, birds, reptiles and plants.)

“ When he entered my room I said to myself ‘Surely the Lord of Love has come’.... ”.

—Kahlil Gibran (poet and mystic) on K.

For some time again there was silence. Then Krishnaji turned to his personal physician, Dr Parchure, and G. Narayan and asked them, “What do you say to this statement that perception of the total is immediate? That time is not necessary. Preparation is not necessary. Do you ask, ‘What am I to do? What is the next instruction?’ To which the reply would be ‘listen.’ Have you listened accurately to that statement? Time, preparation, the whole process of evolution is unnecessary. If you so listen, you have the whole perception.”

He turned to me. “So, Pupulji, the fact is, our whole attitude is based on evolution—becoming, growing, achieving, ultimately reaching. I think that basic assumption is radically false.”

“I see the truth of that. I can listen to that without a ripple in consciousness,” I said.

“If you so listen, what takes place?” Quietness flowed. Out of great depth Krishnaji spoke. “What takes place if the Buddha says to me, ‘ending of sorrow is the bliss of compassion’? I am one of his audience. I don’t examine this statement. I don’t translate the statement into my way of thinking. I am only in a state of acute total attention of listening. There is nothing else. Because that statement has enormous truth, tremendous truth. That is enough. Then, I would ask the Buddha, ‘I am not capable of that intense capacity of listening, so please help me,’ and the response is, ‘First listen to what I am saying. There is no outside agency that the mind or thought have invented.’ But I am frightened, for I see it means giving up everything that I cling to. So, I ask, ‘How am I to be detached?’ The moment I say ‘how,’ I am lost. He says, ‘Be detached,’ but I am not listening. I have great reverence for him. but I am not listening. Because attachment has a tremendous place in my life. So, he says, ‘Throw it out, throw it out, in one instant.’ He paused for a long time. “The moment you have perception into the fact you are free of the fact.”

“Is it a question of seeing the totality of that statement of the Buddha, ‘be detached,’ without the words?” I asked.

“Of course, the word is not the thing. The statement, the flowering is not the thing. There must be freedom from the word. Intensity of listening is the crux of it,” Krishnaji said.

“What is it that gives one that intensity?” I probed.

“Nothing.” The statement was absolute. “Our whole way of thinking is based on becoming, evolving. It has nothing whatsoever to do with enlightenment.

“The mind is heavily conditioned. It does not listen. K says something totally true. Something immovable, irrevocable, and it has tremendous weight, like a river with volumes of water behind it. But X does not listen to that extraordinary statement.

—Pg 374-375, biography of K by Pupul Jayakar.

...It's compassion and there is no illusion in it. You want to know the truth in one minute Sir ? It's compassion and there is no illusion in it.....

—K, as mentioned in the book 'The River meets the Ocean' by G Narayan.

THE flowering of love is meditation.

—Pg 41, meditations

DHAMMA :

*Sabbe satta sukhi hontu,
sabbe hontu ca khemino;
sabbe bhadrani passantu,
ma kinci dukkhamagama.*

May all beings be happy
may all beings be secure;
May all beings attain well-being,
may none suffer from misery.

*Sukhino va khemino hontu,
sabbe satta bhavantu sukhitatta*

*Ye keci panabhutatthi
tasa va thavara va anavasesa;
Digha va ye mahanta va,
majjhima rassaka anuka-thula.*

*Dittha va yeva adittha,
ye ca dure vasanti avidure ;
Bhuta va sambhavesi va,
sabbe satta bhavantu sukhitatta.*

*Mata yatha niyam puttam,
ayusa ekaputtamanurakkhe;
Evampi sabbabhutesu,
manasam bhavaye aparimanam.*

*Mettanca sabbalokasmim
manasam bhavaye aparimanam;
Uddham adho ca tiriyanca,
asambadham averamasapattam.*

*Tittham caram nisinno va,
sayano va yavatassa vigatamiddho;
Etam satim adhittheyya,
brahmametam viharamidhamahu.*

*Ditthinca anupagamma,
silava dassanena sampanno;*

*Kamesu vineyya gedham,
na hi jatu gabbhaseyyam punareti ti.*

—Karaniyametta Suttam

“May all beings be joyful and secure; may
they be happy within themselves.”

Whatever living beings there be,
without exception, movable or immovable,
long or huge,
medium or small, subtle or gross.

Visible or invisible,
dwelling far or near;
born or coming to birth,
may all beings be happy within themselves.

Just as a mother protects her only child,
even at the risk of her own life;
similarly let him develop
boundless Metta (love) towards all beings.

Let his thoughts of boundless Metta (Love)
pervade the entire Universe;
above, below and across,
without any obstruction, hatred or enmity.

Whether he stands, walks or sits,
or lies down, as long as he is awake;
he should develop his mindfulness towards
infinite Metta, (Love)
this is called the Brahma dwelling here
(Metta BrahmaVihara).

Such a person does not fall into any
philosophical entanglements,
he gets established in *Sila* (Morality) and
Insight;
he removes sensual cravings,
he never takes birth in the womb again.

—from the Loving-Kindness Discourse

[This loving-kindness, compassion and love (*metta*) is not an intellectual exercise. It is actual—experiential. Happiness and love are the hallmarks of a calm, pure, serene and equanimous mind. A pure mind is a mind full of love for one and all—naturally. A liberated mind is a state of perpetual loving friendliness, compassion, equanimous joy and detachment].

This sense of affection, this love, this quality cannot be cultivated, cannot be practised, cannot be brought about; but it must happen as naturally as breathing, as fully with great joy and delight as the sunset.

—Talks by Krishnamurti in india 1965 p.36

SEE THE TRUTH IN THE TEACHINGS— LIVE THE TEACHINGS

K'S TEACHINGS

“I drive away tomorrow, do I cut myself completely from you?”

I asked.

“No, you cut yourself away from that eternity, with all its compassion, if you make me a memory.” K paused and said :— “I meet the Buddha. I have listened to Him very deeply. In me the whole truth of what He says is abiding, and He goes away. He has told me very carefully, ‘Be a light to yourself.’ The seed is flowering. I may miss him. He was a friend, somebody whom I really loved. But what is really important is that seed of truth which He has planted—by my alertness, awareness, intense listening, that seed, will flower. Otherwise, what is the point of somebody having it?...”

—Pg 431, biography of K by Pupul Jayakar.

Suddenly Krishnaji caught my hand. “Keep it—keep the challenge—work with it—forget the person.” His touch was charged with the strength of nature, as found in storms in oceans. “Look what religions have done: concentrated on the teacher and forgotten the teaching. Why do we give such importance to the person of the teacher? The teacher may be necessary to manifest the teaching, but beyond that, what? The vase contains water; you have to drink the water, not worship the vase. Humanity worships the vase, forgets the water.”

My body, mind responded. “Even to start real enquiry into the teaching is a breakthrough in consciousness.”

“Yes, that is so,” Krishnaji said. “The human tendency is to center everything around the person of the teacher—not on the essence of what he says, but the person. That is the great corruption. Look at the great teachers of the world—

...Look what their followers have made of it? Buddhist monks are violent, they kill. Contrary to all that the Buddha had said.

“The manifestation has to take place, through a human body, naturally—the manifestation is not the teaching. We must be extraordinarily impersonal about all this. To see that we do not project the teacher because of one’s love and affection for the person, and forget the teaching. See the truth in the teaching, the depth in it, go into it, live it, that is what is important’..... ‘If I were living in the time of the Buddha, I may be attracted to Him as a human being, I may have great affection for Him, but I would be far more concerned with what He says...’ said Krishnaji.

—Pg 488-489, biography of K by Pupul Jayakar.

DHAMMA :

Yo kho Dhammam passati, so mam passati,

Yo mam passati, so Dhammam passati.

—*Samyutta nikaya, Vakkali Sutta*

One who SEES the *Dhamma*—sees me and one who sees me SEES the *Dhamma*

The Buddha again said :—

Apassmano saddhammam, mam passapi na passati.

If one does not SEE the *Dhamma* then he is not SEEING me although he is seeing me (with his eyes).

NOTE

Lord Buddha used the word *pass* – (*passati / passana / anupassana / Vipassana / passato / passami / kayanupassana / chittanupassana / vedananupassana / dhammanupassana*) etc. in connection with /to denote SEEING / observing / mere observation / bare observation / observation of the reality of mind—matter ‘as it is’ / awareness / awareness of the reality ‘as it is’ at the level of sensations with insight (*Vipassana*). ‘*vi*’ means ‘Right’ / ‘Special’ and ‘*pass*’ means ‘to SEE’, *Vipassana* is the right way to SEE, the correct way to SEE. *Vipassana* is The Essence Of The Teachings.

**The *Dhamma* can stand the test of those who are anxious to do so.
They can know for themselves what the benefits are.**

—Sayagyi U Ba Khin

I do not wish to convert people from one organized religion to another; I have no interest in any of these organised religions. My interest is in *Dhamma*—the truth, the Teachings of all Enlightened ones. If at all there is any conversion, it should be from misery to happiness, from defilement to purity, from bondage to liberation, from ignorance to enlightenment.

—S N Goenka

NOTE

Lord Buddha and J. Krishnamurti always spoke from such a large perspective that in any extended passage on a particular subject the main outlines of their whole vision was implied. When one wishes to see how an extended statement flows out of the whole discourse, one can find the context by referring to the book title and page number /other sources as mentioned at the foot of the passage.

Teachings are Teachings—the Teachings of Truth. These holistic teachings cannot be branded as Gotama’s Teachings or Krishnamurti’s Teachings—they cannot be categorised, compared or put under headings. *DHAMMA* is the Truth—the Teachings of all Enlightened Ones. This volume should simply be called “THE TEACHINGS” OR “*DHAMMA*” OR “FROM DARKNESS TO LIGHT”.

The Teachings are not for intellectualisation, but for actually looking within. Wisdom is of three types :—*sutmayi panna* (wisdom that is only heard), *cintanmayi panna* (wisdom gained by thinking, analysing, pondering) and *bhavnamayi panna* (experiential wisdom—*VIPASSANA*).

The experiential wisdom gained by actually looking within and realising the Truth within, with penetrating insight, culminates in *nibbana*—sacred—freedom—the ending of all misery and sorrow.

Love which is alone the means for the unity of mankind, must be supreme, and it cannot be so unless the mind is transcendently pure.

—Sayagyi U Ba Khin

K ON 'LOVE'

We shall know that state of love only when jealousy, envy, possessiveness, domination, come to an end; and as long as we possess, we shall never love.

—Krishnamurti's Talks 1949-1950 (Verbatim Report) ... India
p.97

The things of the mind are jealousy, envy, ambition, the desire to be somebody, to achieve success. These things of the mind fill your hearts, and then you say you love; but how can you love when you have all these confusing elements in you? When there is smoke, how can there be a pure flame? Love is not a thing of the mind; and love is the only solution to our problems.

—Krishnamurti's Talks 1949-1950 (Verbatim Report) ... India
p.98

The man who knows how to split the atom but has no love in his heart becomes a monster.

—Education and the Significance of Life p.19

If you have no love, do what you will — go after all the gods on earth, do all the social activities, try to reform the poor, the politics, write books, write poems — you are a dead human being. And without love your problems will increase, multiply endlessly. And with love, do what you will, there is no risk; there is no conflict. Then love is the essence of virtue. And a mind that is not in a state of love, is not a religious mind at all.

—Talks by Krishnamurti in India 1965 p.73

This sense of affection, this love, this quality cannot be cultivated, cannot be practised, cannot be brought about; but it must happen as naturally as breathing, as fully with great joy and delight as the sunset.

—Talks by Krishnamurti in india 1965 p.36

Love is: dying every day. Love is not memory, love is not thought. Love is not a thing that continues as duration in time. And, through observation, one must die to the continuity of everything. Then there is love; and with love, there comes creation.

—Talks by Krishnamurti in India 1965 p.48

Now I realise the state of my own mind. I see that—it is instrument of sensation and desire and that it is mechanically caught up in routine. Such a mind is incapable of ever receiving or feeling the new for the new must obviously be something beyond sensation—which is always the old. So this mechanical process with it's sensations has to come to an end, has it not? *Karma* is not an ever- enduring chain ; it is a chain that can be broken at any time. What was done yesterday can be undone today; there's no permanent continuance of anything. Continuance can and must be dissipated through the understanding of its process. So when you **SEE** this process, when you are really aware of it without opposition, without a sense of temptation, without resistance, without justifying or judging it then you will discover that the mind is capable of receiving the new and that the new is never a sensation therefore it can never be recognized,

re-experienced. It is a state of being in which creativeness comes without invitation, without memory and that is reality. That which is unnameable cannot be recognised. It is not a sensation.

Then you will find there comes love that is not sensation, intelligence that is not of time or of thought process and it is only that, that can resolve this immense and complex problem of sorrow... and to have the capacity of freedom that can come upon that thing that is sacred and from there move to something that may be timeless.

—KFT CDROM

LOOK WITHIN—YOU ARE THE WORLD !

I think there is a way of understanding the whole process of birth and death, becoming and decaying, sorrow and happiness....we see around us this continual becoming and decaying, this agony and transient pleasure, but we cannot possibly understand this process outside of ourselves. We can comprehend this only in our own consciousness, through our own “I” process and if we do this, then there is a possibility of perceiving the significance of all existence.

— J. Krishnamurti, 3rd public Talk, Ojai, 1936

Questioner: Is there a reason for being?

Krishnamurti: Why do you want a reason for being? (*Laughter*). You are here. And because you are here and don't understand yourself, you want to invent a reason. You know, Sir, when you look at a tree or the clouds, the light on the water, when you know what it means to love, you will require no reason for being.... Then all the museums in the world and all the concerts will have only secondary importance. Beauty is there for you to see, if you have the mind and the heart to look—not out there in the cloud, in the tree, in the water, in the thing, but in yourself.

What is important is not to follow anybody but to understand oneself. If you go into yourself without effort, fear, without any sense of restraint, and really delve deeply, you will find extraordinary things; and you don't have to read a single book....

In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself.

—J. Krishnamurti, Pg. 158, *You Are The World*

*Imasmimye v yammatte kallevare
Sasannimhi samanke—
Lokanch pannapemi, loksamudayanch,
Lok nirodanch, lok nirodhgamininch patipadanti.*

—*Anguttara Nikaya, Rohitassa Sutta.*

In the *Rohitassa Sutta*, The Buddha states :—

“In this very one-fathom-long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world”

(The cessation of the world is the cessation of suffering—
Nibbana—the ending of all misery and sorrow).

