

http://www.buddhanet.net/bvk_study/bvk209.htm

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 begins to unfold..... So you begin with the outer and move 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 Krishnamurty 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)

*Ditthe ditthamattam bhavissati,
sute sutamattam bhavissati,
mute mutamattam bhavissati,
vinnate vinnatamattam bhavissati.*

- Malukyaputta-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 - a 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 - reed mind as freed mind, he knows properly -not freed mind as not freed mind.

Etadanuttariyam, ananda, nananam yadidam
tatha 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 suttam" 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:

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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

**You Are Your Own Master
Be A Light Unto Yourself**

K'S TEACHING:

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 the 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

The monk Mahamoggllana 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
rukkhamulagato 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 and 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 parijanati 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 rinchatī

- 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 sacchikiriyaya 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.

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