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regards with a sweet smile

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THE BUDDHA – J. KRISHNAMURTI STUDY

PART I, II, III

PREFACE

Through approximation we think we are understanding, but is understanding born of comparison, judgment? Or is it the outcome of non-comparative thought? If you would understand something do you compare it with something else or do you study it for itself?

- J.Krishnamurti , Authentic Report of Sixteen Talks given in 1945 & 1946...p.8

If certain ideas, beliefs, doctrines appeal to you, you join with others to spread effectively what you believe and for this you create an organization. But is the understanding of Reality the result of propaganda, organized belief, enforced or subtle conformity? Is Reality discovered through the doctrines of churches, cults or sects? Is Reality to be found through compulsion, through imitation?

- J.Krishnamurti , Authentic Report of Sixteen Talks given in 1945 & 1946...p.58

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

- J.Krishnamurti: 3rd Seminar Madras 16 Jan 1981

The aim of this study is NOT to compare the Teachings of the Buddha with the Teachings of J. Krishnamurti or to form an opinion or to draw a conclusion. Teachings are Teachings—The Teachings of Truth—to set man unconditionally free, they cannot be labeled as the Teachings of J. Krishnamurti or the Teachings of Siddhartha Gotama. This study is a collection of Teachings for deep inquiry. The reader is requested to go into the Teachings as Teachings—go into the content minus the label. The reader is further requested not to accept / reject something just because it was said by J. Krishnamurti or said by the Buddha but inquire into it—without comparing/judging/evaluating or trying to form an opinion.

Surely, opinions, values, interpretations, merely prevent the mind from looking at the fact. If you want to understand the fact, it is no good having an opinion about it.

- Talks by Krishnamurti in Europe 1956 p.53

These Teachings are Teachings of Truth and are timeless (*akkaliko*). They have nothing to do with organized religions, sectarianism, rites-rituals, dogmas, philosophical beliefs and ideas. These Teachings were taught by all the Buddhas—all the enlightened ones since time immemorial. Enlightenment / liberation is not the monopoly of Siddhartha Gotama. Truth has no copyright! .

*Ye ca buddha atita ca,
Ye ca buddha anagata.
Paccupanna ca ye buddha,
Aham vandami sabbada.*

There were Enlightened beings in the past and there will be Enlightened beings in the future. Homage to all the Enlightened Ones in the past, present and future.

How does one pay homage to the Enlightened One ? How does one actually worship the Enlightened one ? .

Imaya dhammanudhamma patipattiya buddham poojemi.

I worship the Buddha by actually living the Teachings—going into the Teachings ! .

Dhamma is the law of nature—The Teachings—The Teachings-which are universal. The Teachings are for coming and seeing the Truth for oneself (*ehipassiko, sanditthiko*). The Teachings are timeless (*akkaliko*). The Teachings are for the wise who actually go into the teachings and SEE the sacred, (*opaneyyiko pacchatam veditabbo vinnuhi' ti*) .

Where is the scope for sectarianism? Where is the scope for propaganda, organized religions, rites-rituals and dogmas ? .

*Buddham Saranam Gacchami.....
Dhammam Saranam Gacchami.....*

*Natthi Me Saranam Annam,
Dhammo Me Saranam Varam.*

I take refuge in the Teachings—I go into the Teachings as Taught by the Enlightened Ones. The Teachings are my only refuge.

One takes refuge in the timeless Teachings—the Teachings of Truth, one does not start conducting rites-rituals or blindly worshipping a particular person; even if the teachings have manifested through that person. It is not *Siddhartha Gotama Saranam Gacchami*. —It is not taking refuge in Siddhartha Gotama. One takes refuge in *Bodhi*—the wisdom—the Teachings—the Truth. Taking refuge is ‘going into’ the Teachings . One actually goes into the teachings—lives the teachings and sees the sacred, (*nibbanassa saccikaranatthaya*).

The word ‘*Buddha*’ means ‘The Enlightened One’, it is not the name of a person. Again how does one worship the Enlightened One? How does one worship the *Dhamma*—The Teachings? How does one worship the *Sangha*—the assembly of Enlightened beings—assembly of wise people?

There is no room for any blind superstitions—rites-rituals or dogmas at all, there is no need to garland statues or light incense.

Imaya dhammanudhamma patipattiya buddham poojemi
Imaya dhammanudhamma patipattiya dhammam poojemi
Imaya dhammanudhamma patipattiya sangham poojemi.

I worship the Buddha by actually living the Teachings—going into the Teachings.
I worship the *Dhamma*—(The Teachings) by actually living the Teachings—going into the Teachings.
I worship the *Sangha* (The wise) by actually living the Teachings—going into the Teachings.

Krishnamurti had great respect and gratitude for the Buddha but this fact is not important. The Teachings are important. Blindly worshipping a particular person through whom the Teachings have manifested does not serve any purpose . The Teachings and going into the Teachings is important.

This study does devote some space to what Krishnamurti said about the Buddha, but this occupies less than 5% space in the study . The inclusion of the sayings of Krishnamurti on Buddha may justify the title of the study but this is not the aim of the study—this is not the content of the study. The reader may completely ignore such sayings of Krishnamurti on Buddha and focus on the priceless Teachings.

This study does not devote any space to the magical / mystical aspect of the life of the Buddha or J. Krishnamurti as that is of little significance. This study focuses on the priceless Teachings and nothing else. This study does not give details of the personality, appearance and life style of the Buddha or J. Krishnamurti and focuses exclusively on what they said. This study should more appropriately be titled as “The Teachings” .

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-The Teachings) 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 The Buddha and he had forgotten the *Dhamma*-the Teachings, Vakkali was not 'going into' the teachings, Vakkali was not 'SEEING' the truth in the Teachings. Vakkali was blinded by the personality of the Buddha.

Krishnamurti: We were discussing how one can know what Krishnamurti is saying is true. He might be caught in his own conditioning, illusions and knowing them, and not being able to free himself from them, have put together a series of observations, words, and call them truth. How do you know whether what he is saying is actual, truthful and lasting?

I don't know how you would find out. I'll tell you what I would do. I would put his personality, his influence, all that, completely aside. Because I don't want to be influenced, I am sceptical, doubtful, so I am very careful. I listen to him and I don't say "I know" or "I don't know", but I am sceptical. I want to find out.

- J. Krishnamurti , The wholeness of life , (pg 222, 233)

The Buddha did NOT establish a sect, organisation or lay the foundation of any organised religion. Buddha did not establish any 'ism'. The entire collection of the Teachings of the Buddha (*Tipitaka*) was fed into the computer by VRI (Vipassana Research Institute-Igatpuri, India) and a word search was done—there was not a single mention of the word '*Buddha*' (Buddhism/Buddhist) or any other word which could be translated as 'buddhism' or 'buddhist'.

There were people at the time of the Buddha who were completely transformed. These people went into the Teachings and were enlightened-liberated-they saw the sacred. The collection of the teachings of Buddha (*Tipitaka*) shows that Buddha did not label anyone as the 'follower of Siddhartha Gotama'. VRI has collected the words by which Buddha referred to the people who heard Him and really went into the Teachings-Buddha referred to such people simply as *Dhammiko*, *Dhammattho*, *Dhammachari*, *Dhammavihari*, *Dhammim*. (One who lives the teachings, one who goes into the teachings etc). Again this

was not a label or a title conferred on someone. The entire *tipitaka* does not contain even a single mention of the word '*bauddha*' (buddhism/buddhist) so prevalent nowadays. The entire *tipitaka* stands testimony to the fact that the Buddha did not teach or encourage sectarianism, organised religion, rites-rituals, dogmas and philosophical beliefs.

The Teachings as taught by the Buddha are neither *Mahayana* nor *Hinayana*. The Buddha taught *Dhamma*-the universal law of nature-the truth-the teachings. He did not establish a sect. It was about 500 years after the passing away of the Buddha that the terms *mahayana* and *hinayana* etc. first started gaining popularity. The whole *tipitaka* stands testimony to the fact that the Buddha did not establish sects called *mahayana* or *hinayana*.

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

-Krishnamurti: 3rd Seminar Madras 16 Jan 1981

The Buddha taught the 'art of living'. He never established or taught any 'ism'. He never instructed people to practise any rite or rituals, any blind or empty formalities. Instead, He taught to just observe the reality 'as it is'. He said one must look within and SEE 'what is' (*yathabhuta nanadassanam*).

Buddha Himself did not teach 'Buddhism' and this study should NOT be viewed as an attempt to brand Krishnamurti's Teachings as 'Buddhist'. "Truth is a Pathless Land" and the "Teachings are to set man unconditionally free". The teachings show that sectarianism leads to misery and "kills love and friendliness".

It was about 500 years after the passing away of the Buddha that sects started to be established in the name of the Buddha and then sub sects and sub-sub sects..... this was not what The Buddha had taught.

The Buddha said that the people who follow old lifeless traditions and philosophies and are involved in rites-rituals-dogmas are like blind men in a queue (*andhaveni*) where all the people standing in the queue are blind and one blind man tries to follow another blind man! .

The *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 insight-to know the truth by looking within-direct knowledge. The Buddha said that 'Freedom from the known' is going beyond these philosophical ideas/speculative thought.

‘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.

Sources from the *Pali* literature offer a graphic account of the societal conditions during the Buddha’s time. They describe how people from a wide spectrum of society were benefited by what the Buddha taught : rich and poor, powerful and weak, learned and ignorant, saints and sinners, privileged and downtrodden, without any distinction of caste or hierarchy. The Buddha boldly declared all human beings equal, caste distinctions ignoble; debates and controversies on dogmas and philosophies, sterile; sectarian distinctions baneful.

He declared: *Dhamma* is universal, *Dhamma* is the law of nature. The Buddha taught that every person must look within and discover the Truth himself. He gave to humanity its charter of freedom. To people steeped in ignorance, superstition, and blind beliefs; chained in rites and rituals; and fettered by the bonds of philosophical dogmas, He showed the possibility of a way out.

Throughout His life The Buddha continually faced opposition from those espousing old superstitions and beliefs based on birth, caste, class, animal sacrifice, etc. At times He faced great opposition from sectarians who tried to discredit him and his teaching by trying to create scandals. One monk, Devadatta, even tried to disrupt the spread of The Teachings and kill the Buddha by various means. The Buddha remained equanimous and joyfully continued to serve more and more suffering beings with love and compassion.

The Buddha advised seekers of truth not to accept anything merely on the authority of another but to exercise their own reasoning and judge for themselves . The Buddha wanted people to question and inquire .

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.

The Buddha said:—

“ 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*

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**

This study is simply a collection of the Teachings. No attempt has been made to find a word by word equivalency between the sayings of Krishnamurti and the Buddha. Part I of the study gives an overview of the whole study by presenting the *Dhamma* as taught by the Buddha in the words of Krishnamurti. This is entirely a collection of what Krishnamurti said without any addition or alteration. Part II of the study places the Teachings as taught by Krishnamurti and the *Dhamma* (The Teachings) as taught by the Buddha together for serious inquiry with an open mind. The sources of the *Tipitaka* quotations are mentioned for further study and verification of the authenticity of the statement. A detailed introduction has been added to Part II to clarify certain aspects of the *Dhamma*. The sources of all the Krishnamurti sayings have been mentioned for detailed study and verification of authenticity. Part III is almost entirely a collection of what Krishnamurti said plus 2 *Dhamma* quotes. Part III is sort of a rejoinder to Part II for further study.

Teachings are Teachings—the Teachings of Truth — The Teachings of all Enlightened Ones. These holistic teachings cannot be branded as Gotama’s Teachings or Krishnamurti’s Teachings—they cannot be categorized, compared or put under headings. This study does classify the Teachings topic wise but that is only for indexing. The reader is requested to consider the study as an integrated whole.

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 / other sources as mentioned at the foot of the passages.

Two Pali words that commonly occur in this study, in the context of the Teachings as taught by the Buddha are *dhamma* and *vipassana*. These words do NOT refer to any sect, religion, organisation or technique.

Dhamma (Sanskrit *Dharma*) means law / law of nature / universal law of nature / The Truth.

The word *Dhamma* means “The Teachings”. The Buddha also used the word *Dhamma* to mean the “content of the mind”. What ones mind contains at a particular moment is *Dhamma*.

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’.

Lord Buddha used the word *pass*—(*passati* / *passana* / *anupassana* / *Vipassana* / *passato* / *passami* / *kayanupassana* / *cittanupassana* / *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 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.

YOU ARE YOUR OWN MASTER BE A LIGHT UNTO YOURSELF

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.

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

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.

The Buddha said :-

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.

(*Dhamma* is ' The Teachings 'and taking refuge in *Dhamma* is ' going into ' the Teachings)

Bhavatu Sabba Mangalam

May all beings be happy !