

# Dialogues with The Masters

Swami Krishnamurti

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**JANET ATTWOOD:** Swamiji, first off, thank you so much for being with us this morning. Thank you. Was there ever a time when you felt fear, anger, jealousy, or were unhappy?

**DEVI VANAMALI:** You do not know when you feel unhappy at that moment; you will not know it. It's only afterward you remember it.

**CRIS ATTWOOD:** Was there ever a time in your life when afterwards you remembered being unhappy?

**DEVI VANAMALI:** Everybody remembers it. When they remember, what they remember is what is gone. In that moment you are [indiscernible 56.2], you see?

**JANET ATTWOOD:** Was it a long time ago?

**DEVI VANAMALI:** Every time it happens you are [indiscernible 53.7]. Once you know the technique, then you know you know how the mechanism operates. Then you see there is a moment, which means you are already not into it or out of it.

**JANET ATTWOOD:** Was there ever a particular time when you felt these emotions on a regular basis?

**DEVI VANAMALI:** That is all passed away to recollect it at this time. What is gone is gone. There is nothing to talk about it; there is no 'what is this? There is only this momentous, the present.

**JANET ATTWOOD:** Talking about this moment, what is life like for you now?

**DEVI VANAMALI:** Whatever it is, you are in my presence, and that is the projection that is life.

**JANET ATTWOOD:** When you close your eyes is there any difference now as compared to when you felt unhappy emotions earlier in your life?

**DEVI VANAMALI:** As I told you earlier, there are only moments of the whole content that you've held. There is nothing much to describe about it. Closing your eyes or opening our eyes, it does not mean anything. It is because of the energy problem. When the content is not operating, you doze. Then that is closing the eyes. Unless you open your eyes and let in sound, nothing else. It is simply a mechanism. It has nothing to do about your becoming anything.

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**JANET ATTWOOD:** When you sleep or dream is there any difference compared to any other time?

**DEVI VANAMALI:** What we are saying is that we have a distinction of the waking state, in which we see the body as something different than its projections. Do you see? It is more concrete, whereas in sleep there is a different body and a different experience, and you project in a crisis the whole one span of life, which comes to an end within that place.

Compared to the waking state, it is very, very subtle; that is the difference. This means the mind is not operating; the thoughts are not operating with the senses. The senses are not operating there. Do you see? In sleep state there is no movement of the mind that's totally at rest. Therefore there is no content, which has been projected, so no word. There's no worldly consciousness.

There is something, which is abstract. On waking up, you perceive that it was something. It was peaceful, with all of your projections. Therefore you have an inference that without the projections and without the body there is something abstract and which is the beingness. That is a clue, do you see? This is all. This becomes more distinct as you go on seeing and seeing.

This means there is not much importance given to the projections in the state. Then with each state it becomes evident. Otherwise, you are in this state, you cannot see this state. Once you erect it, it becomes evident.

**CHRIS ATTWOOD:** How do sleep and dream differ?

**DEVI VANAMALI:** There is no explaining. Dream is only subtle projections of the content. In sleep there is no projection. The projecting factor, or what you call the mind, is a succession. There is only prana, or life force, which sustains the body. There is no projecting operation, which brings out the content. That is how they differ. The abstract thing, which is what you call the real 'I' is of the back effect. That is why you say that that is the reality.

This is only surface [indiscernible 5:03]. What appears and disappears is not the reality. What is [indiscernible 5:10], whether there is appearance or disappearance. That is what we call the reality in relation to this. That is called the sleep state, where there is the cessation of the mind, which projects the two other states, called waking and dream. In waking state, it is very [indiscernible 5:33]. In subtle state, it is what you call dream.

**JANET ATTWOOD:** Swamiji, how do you decide where to go, what to do?

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**SWAMI KRISHNAMURTI:** There is nobody to decide; it is the content of their thought process. There is no somebody other than that to decide and do. That is what is called the thought process.

**JANET ATTWOOD:** How do you spend your time when you are alone?

**SWAMI KRISHNAMURTI:** You are never alone.

**CHRIS ATTWOOD:** Could you explain that? What do you mean by that? Some people think that they are alone.

**SWAMI KRISHNAMURTI:** It is only thinking. What you call your togetherness is what is your projection. The projection is as elusive as anything; it is only a thought process, which is going on. It comes to an end by itself when you are only what you are. It is the same way with or without projection. Therefore, there is no loneliness and no togetherness; it is always the same.

Otherwise, it is what it is, because people think that the waking projection is a real thing, that there's something in it, and you are in it. [Indiscernible 6:57] Neither are you in it nor out of it. When you are in it you struggle to get out of it. When you are out of it you see the whole moment, and that's all.

**JANET ATTWOOD:** How would you tell a person who has no knowledge about this, like you speak? How would explain? If they said, "How can I not be lonely? I am so lonely," what would you say to them?

**SWAMI KRISHNAMURTI:** It is just thinking. When he sees from where the thought arises, then he will have the answer for it. Any number of explanations, he will come out with the same depression and much more loneliness. It is the thought that creates the feeling of loneliness. In comparison, you are in the moment with the same thought process. They may want something to lean upon. When that something is not there it feels lonely.

That is why you resort to so many things called Jappa, meditation, or whatever you want, in order to overcome that, because the mind needs something to hold upon. Otherwise, it is directly in its source, which is fullness. That was the state of sleep. Unknowingly, the mind comes to rest, and there is a tremendous strength and, again, peace which will explain it. Same state, so it is a state of fullness, not loneliness.

**JANET ATTWOOD:** What you said was all someone has to do is notice?

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**SWAMI KRISHNAMURTI:** No. When you know something, it becomes unbearable with all of your contradictions and all of what you suggest now. The point comes when you are hopeless, and you come back and say you do not even know what to do. That is the succession of thought in the waking state; that moment that you feel that there is a difference between the involvement and non-involvement.

Then slowly some discrimination starts, and that is the point you see that there is something other than the moment of the thought. That is the moment of reverting back to awareness, which is there. Then you stop thinking, and then in that thinking there is more and more. Then every time a thought arises, you see from where this thought comes. That is the point of understanding.

Every time thoughts subside, there is only that what you call the infinite principle or an explicable principle, which we discussed, that was the state in sleep, unknowingly. When the mind simply sinks into its source, then that is the tremendous [selectness]. Here it is broken and it is suspended in the body.

**CHRIS ATTWOOD:** What is it that causes people to speak about something called enlightenment, or to perceive that their experience is different from what appears to be another person's experience?

**SWAMI KRISHNAMURTI:** You cannot have any explanations of why people speak about it, but the person who has crossed this delusion—what you call wrong understanding, wallowing in the moment, and trying to get out of the moment—for him, the world is the same as for any other person who is in the world. He does not see somebody as realized or somebody not realized. He only sees them, that they are there.

They like it so they involve it. When you do not like it you will, yourself, get out of it. There is no more difference other than that. There is no supremacy, there is no authority whatsoever. Somebody is sleeping; he's comfortable in this state. I am awake and tell him to get up now. It's the same way; the involvement gives a kind of joy and some kind of whatever you call pleasure, or whatever it is.

So long as you feel it is pleasurable, you are involved. When you feel that it is not, then you, yourself, are [indiscernible 11:20]. You cannot be there. That is the only thing. When it becomes very clear that it is no longer being able to sustain what you call the pleasure of it, it is not giving away what you expected, then you drop it. Until then, you pursue it like you are [indiscernible 11:39].

**CHRIS ATTWOOD:** Yes, and this dropping means to experience the fullness you described, or not to experience?

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**SWAMI KRISHNAMURTI:** No, the dropping simply means you are into the moment, do you see? When you are moving with the moment, which means the moment identifies the body as the 'me' and puts the body into action in the waking state. That is what you call the involvement. In that process, you see that what you describe as your involvement is only a moment, which is of the past, like your anger or your hatred, whatever you call it.

When you see that is all constantly breeding some reaction, then in that hopelessness you come and automatically become quiet. You experience something. That is the point when you see how the whole operation suddenly, one moment, comes and what [indiscernible 12:40] the body, so the moment immediately identifies the body and calls 'me.' Otherwise, the body is [indiscernible 12:47] yourself, start to discriminate.

There is a cessation, or a dropping, of this moment then and there. Then there is no moment to gain and projected in [indiscernible 13:01] in dream or awake. This is what is called the dropping, the withering, or whatever it is, which means you are not moving with your anger, infusing it, and projecting it into the waking world. Therefore, the other side also is not existent for you.

This means the projection is not existence. Only when the moment comes and connects them, there is the waking world. Otherwise, there is no waking world. That is what we mean by dropping.

**CHRIS ATTWOOD:** Thank you.

**JANET ATTWOOD:** There is that saying, "The darkness is always before the dawn." This hopelessness, does it get more? It has to, right? It has to be a huge hopelessness until—I don't know how to say it—one lets go?

**SWAMI KRISHNAMURTI:** When you, yourself, said something about it, even when you concluded it is hopelessness, this and that, where is the chance for me to describe about it? At the time of stopping, you do not know the next step. You don't even know that you have stopped. If you stop with the idea of something well done, it is only a thought; you have not stopped, which means the thought has really not come to a standstill.

Standstill means no moment of thought; that is the association. There is no thought of something expecting or demanding at that moment. That is what is called total helplessness.

**CHRIS ATTWOOD:** In your life, when this body moves and speaks, is that only the result of some request or requirement from the environment? What is it that causes this

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body that we call Swami Krishnamurti to still be present in what we appear to call a world?

**SWAMI KRISHNAMURTI:** There is no explanation from your side. You are demanding some answer. That answer is not there right now. It happens; this is the waking state of this particular, which is not the state. From this viewpoint, all the three steps are only steps, and what is this universe? Here there is this state, which is brought about by retaining the body as 'I.' That is the difference. Here, the body is within this state. Something which is in the background is the [indiscernible 16:07] for all this, which is universal.

**CHRIS ATTWOOD:** If I may, what I understand you to say is that in this state, the body is not perceived as the 'I,' the body is simply part of the state. It is like the chair or the floor.

**SWAMI KRISHNAMURTI:** Yes, it is in this state, and what is behind it is something which is inexplicable. What is perceived as one whole, the reflection of something which is what you may describe as anything, because you cannot attribute one word to it. You may describe it as infinite, as this abstraction, or whatever you want. That is the back of it.

This is the projection of that. Here there is no individual projection; this is a whole projection, like the universal projection. If this body becomes part of it, then it is an individual part.

**CHRIS ATTWOOD:** This individual projection, is that what gives rise to these experiences of fear or anger?

**SWAMI KRISHNAMURTI:** Everything is only that. Otherwise, that body is retained as the subject here. The body is thrown in; it is only an object which is seen, not that the body sees it. That is all. When it receives, then the whole process is only in that source where there is no confusion, and all that is a projection. From here comes the reflection, so there is confusion, that there is something for this projection.

This itself is the projection, which means that there is no division there. There is only the universality. Therefore, there is no distinction. In that fear there is not something coming and objecting that this body should be this way, that this body should be that way. There is a momentum that is being carried. That's all.

**CHRIS ATTWOOD:** This momentum is universal momentum?

**SWAMI KRISHNAMURTI:** Yes.

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**JANET ATTWOOD:** Which means that anything could come up?

**SWAMI KRISHNAMURTI:** There is no question of if anything could come up; there is no concept of it. It is finished. It is what it is.

**CHRIS ATTWOOD:** This universal projection is what? What is it that gives rise to that universal projection?

**SWAMI KRISHNAMURTI:** You cannot understand it once this whole waking state comes to an end and the waking person comes to end. What is this universal?

**CHRIS ATTWOOD:** What is this universal?

**JANET ATTWOOD:** Is there sexual desire when one is aligned with the universal system?

**SWAMI KRISHNAMURTI:** That is within the states, not in the universal system. The universe is only a reflection of that area, something which we call the infinite. Whatever it is is within the universal system. All these are concepts. There is no agenda when you are in the abstract sense. Do you feel that you are a male or female in sleep? Only when you identify with this body, then the idea comes, and that is what you call gender-based thinking, what you call sex. There is nothing important about sex or no sex.

**CHRIS ATTWOOD:** I am going to stop for a minute and reword this question. Why is there so much discussion about this word 'enlightenment'?

**SWAMI KRISHNAMURTI:** That you should ask of people who talk about it. Somebody who has seen the whole momentum, there is only the universe, no discrimination there. There is only one thing, which is the same. There are only the universal forces, which are common to everybody. There is only 'compassion-ability' and not division.

The division arises because of the identification with the body, which creates an idea of individuality. That's all. If somebody has seen that moment and that moment has come to an end, the question of his seeing something as an individual never arises.

**JANET ATTWOOD:** Will you speak some more on compassion-ability? What exactly is it?

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**SWAMI KRISHNAMURTI:** It cannot be spoken of, compassion or compassion-abilities. There are not words. When there is no division, the whole universe is one. That is what is called compassion-ability. Just like we cannot discriminate the functioning of the legs, the hands, the heart, the hearing, or whatever it is; it is one single integral part. Each is compassion-able to the other. In the universal system there is no question of this help, that help, and all that.

Each one is by itself. Each one is compassion-able to the other. The wind blowing, the sun drying out the water and again becoming clouds, and again the wind blowing and bringing it back as water, and the vegetation growing. Nothing is on its own; everything is interrelated. Nothing can claim as superior or inferior. Everything has its significance. Nothing has great significance.

**JANET ATTWOOD:** The human species is not superior to any other? It's just part of the universe.

**SWAMI KRISHNAMURTI:** Definitely not. It is the same as a blade of grass. The blade of grass is as significant as the mightiest thing in this universal system.

**CHRIS ATTWOOD:** Is there a way of describing, or can we talk about, the human body? It appears to have the ability for what is called self-awareness, whereas a blade of grass does not appear to have that.

**SWAMI KRISHNAMURTI:** This is only from your point of the individuality. We are individuals, and there is the universality; there is no division, and you cannot perceive it and bring in that division. When we are ourselves divided, that is why we see everything divided. When that division comes, this body itself falls within the universal system. It is not separate.

It is only a reflection from the abstract principle, in which there is no question of integration. You see, within the human body there are the eyes which are useful for seeing through. There are the ears to hear. There are the nostrils; each one has its own purpose. Therefore, there is no significance as if this is superior or that is inferior. This is a special species, as each species has its significance.

The flower, it gives fragrance. You look at the wonderful trees; they give fruit. There are herbs that heal and which are life-giving. Each has its own significance. There is nothing that you can attribute from this level of the mind. It can believe it, and the immensity that can be felt when there is no individuality. Otherwise, our perception itself is divided. From that divided perception, you cannot see the immensity.

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**CHRIS ATTWOOD:** For one who is experiencing divided perception rather than that immensity, what is the mechanism or means by which they can release, let go, or whatever the word would be, what is required to step out of the divided perception?

**SWAMI KRISHNAMURTI:** Only they need to get out and see the futility of being divided and the problems that create the division. The divisions have created innumerable limitations. There are the limitations and there is the fullness. You have the option to be limited or to be full. When you see the difference, just drop it, and you always thankful.

That is evident from the three states, that only when the projections are there, the identification is there, there is misery. Otherwise, there is only their abstract state, which is beingness. This is called discrimination. You discriminate the three states and you yourself drop it. That is the only point. Otherwise, you continue in that state. They need to see the futility of the limitation and the individuality.

**CHRIS ATTWOOD:** It has been said that one who is considered a Master is a Master by virtue of the fact that they have experienced all there is to experience, and thus can relate to or assist any individual at any point of awareness, or lack of awareness, they may be at. Is there any truth to this?

**SWAMI KRISHNAMURTI:** We cannot verify what others said. We can only see from our viewpoint, whatever it is. This mechanism is based on only this thing, and it happens in the universal system. Thus, each is compassion-able based on needs. There is no question of somebody helping and somebody wanting help there. It is compassion-ablism. When it is there the universal force itself brings it to its full.

That is why all that you have is only the moment of thought. The thought itself, there is discrimination all the time dawning when there is a cessation of thought, and when there is a moment of thought. In that discrimination, you will see whatever it is. Then you recognize something only abstract and only real, and not the external projections. We have seen that in the projections there is only division. There is no individual who can help the individual as such.

Then there is only the immensity. All Scriptures, or whatever is the experience, shows that there is only one thing which is nameless, formless and genderless, which is abstract. That is the awareness at all times. Intelligence is its operation. Intelligence operates on need basis. Thought is what disturbs it. Need is only to get to the awareness, to see one certain being, then the same intelligence takes it, because at that time thought is not wanting to project.

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**CHRIS ATTWOOD:** It is this need basis which then gives rise to dropping into—or however you would say that—that immensity?

**SWAMI KRISHNAMURTI:** Yes.

**CHRIS ATTWOOD:** This compassion-ability, this word...

**SWAMI KRISHNAMURTI:** Compassion-ability. Compassion might be the word they use in an individual sense, but I don't see any compassion as such. What is it that you call compassion? The wind is a blowing. Otherwise, can the universe sustain? Do we [indiscernible 28:41] compassion? No, we just call it compassion-ability. There is no individuality, something being expected and human. It is happening all through, and it is like what we call in this worldly sense, a cooperation, a unity.

**CHRIS ATTWOOD:** It is as if what appears to be two parts are actually not two parts.

**SWAMI KRISHNAMURTI:** Not two parts.

**CHRIS ATTWOOD:** But they are perfectly aligned.

**SWAMI KRISHNAMURTI:** Yes, aligned. I know what is needed. Therefore, there is no question of compassion of this and that; they are all concepts given that we do not know at what point or who spoke or for what purpose. We can't take [indiscernible 29:25] then bring in and hold on to that. What is evident is the thought right now. That's all. The universe is the avenue, and at that moment it is the fact. There is no going back or going forward. Only at that point, it is to be seen as it is. That's all.

**CHRIS ATTWOOD:** Then what I would hear is that in this moment, the only issue is, is there hopelessness or is there not?

**SWAMI KRISHNAMURTI:** Both of them are not related. There is only beingness.

**CHRIS ATTWOOD:** Yes.

**SWAMI KRISHNAMURTI:** There is only beingness. When there is no hopelessness, this will [indiscernible 30:14]. You will be able to walk away from it. There is only beingness. In the beingness, there is togetherness. There are no arguments, there is no questioning, there is only living. The moment the argument comes that means that it is not comfortable, that it is not.

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**CHRIS ATTWOOD:** Could you speak on that more? What is it that gives rise to argument?

**SWAMI KRISHNAMURTI:** When it is unbearable, something arises. What arises is only your own concept. All concepts are always challenged. When challenged, that hurts the image. That is what is argument.

**JANET ATTWOOD:** Swamiji, it appears children seem to have more compassion-ability. What happens?

**SWAMI KRISHNAMURTI:** Nothing happens; there the operation of the content has not taken place. It is still in the infant stage, because the instrument to operate that is not yet ready. Therefore, you see only the life forces in children, not the content for so much.

**JANET ATTWOOD:** When does that happen?

**SWAMI KRISHNAMURTI:** You saw that by your playing with something, a game, how when you said when he started losing, he opened his eyes and started. That is how the greed, the jealousy start. You started telling him you were cheating on him. The violence, the whole moment takes place unknowingly. That is the inception of that so-called content. When the instrument is not ready, there is only the life force which is lively.

**JANET ATTWOOD:** What practical thing would you tell parents? If a parent came to you and said, "I am struggling as a parent, and I don't know how to raise my child," what would you say to that?

**SWAMI KRISHNAMURTI:** You cannot say in general what is the message. At that time, "What is the problem," you will say, "What is the requirement of the child?" It may be that some person came, the [indiscernible 32:57], and then she is taking him and cutting her body and wants to die and all that. The reason is that she doesn't have enough money to meet her expenses in day-to-day life, and she sees other people are well-off and she is not capable.

That is her problem. Instead of returning to that, if you take her to meditation, she will return to all that. She will further become neurotic. All that she needs is money. Yes, I see you agree. She said that yes, it is a problem. She doesn't care enough. I said, "Go and give it to her, and see how well you can make her. That is all the remedy." It depends. There is no such thing that you can give as a prescription like that.

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There is no message, even though every moment it is available in the universal system, then and there. [Indiscernible33:57] the person does not even know it, that somebody knows it. It just happens that you are [indiscernible 34:05]. Based on the immediate situation, it not that you are somebody who has a storehouse of those words and you will distribute it to people. No. It is a moment-to-moment action. That is all.

**CHRIS ATTWOOD:** Do you want to let others ask questions, and we can repeat them?

**JANET ATTWOOD:** Yes, we would love to. If you have a question, what we would like to do is hear it, and then we will repeat it.

**CHRIS ATTWOOD:** So that it comes on the microphone.

**JANET ATTWOOD:** So that we can put it on the microphone.

**PARTICIPANT:** I just have a question. I can't tell, Swamiji, if you are saying 'moment' or 'movement.'

**SWAMI KRISHNAMURTI:** I said, 'moment.'

**JANET ATTWOOD:** Moment.

**SWAMI KRISHNAMURTI:** That is easy to distinguish. 'Moment' is what is happening in the heart. 'Moment' is what we are talking about, the time factor.

**CHRIS ATTWOOD:** Like this moment, so 'moment' as opposed to 'movement.' Movement is this...

**SWAMI KRISHNAMURTI:** Yes, the same.

**PARTICIPANT:** Swamiji, are you saying that the individual projection is a moment of the mind or a movement of the mind? Or, is that not what you said?

**CHRIS ATTWOOD:** Swamiji, may I repeat the question just so that it can be heard? The question is are you saying that individual projection is in the moment of the mind or is it the movement of the mind?

**SWAMI KRISHNAMURTI:** No, no. Moment; we said 'moment.' Moment is differently used. This moment, we said, means at this particular time. It indicates the chronological time. Moment is something which is psychological. That is all. Moment is chronological; movement is psychological.

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**PARTICIPANT:** Swamiji, there is still something I don't understand. Are you saying that when we see the world as divided, is that because of some thought that takes place in our minds? Is that what you are saying, Swamiji?

**CHRIS ATTWOOD:** Just to repeat, when we see the world...

**SWAMI KRISHNAMURTI:** Please come this way.

**CHRIS ATTWOOD:** When we see the world as divided, is that because of some thought?

**SWAMI KRISHNAMURTI:** You do not see the world as divided or whatever you say about it. You have brought in the body consciousness. You think you are the body. That is the division, whereas the body does not say 'I.' There is something which is telling, taking away the body, and claiming it as "I". That is the division.

**PARTICIPANT:** That is a thought?

**SWAMI KRISHNAMURTI:** Yes, that is what we are saying. It is a thought process. When the thought process is there, it is always individualizing the things. The first thing is the body, which has emanated, which starts that individualization and division, whereas this body itself is in the waking state. Is it clear?

**PARTICIPANT:** Yes. Then, Swamiji, are you saying that is the dropping of that 'I' thought that changes and makes that awareness?

**SWAMI KRISHNAMURTI:** There is no dropping of the 'I' thought. It arises from a source, but you mistake the body for the 'I' individually. Do you see? When you see from where, as to whether there is an individual, there is nothing there in the body itself, so the force which connects them says, 'I.' State the way you feel about from where that is coming. That is coming from an unknown source. That is the real 'I.'

When the same thing touches them and they real 'I' is felt, then you see it as only this body; it's also within that reflection of the universal system, not as an individual. From here, it is only limited to this. It has separated, and it feels that the whole waking state is for this world. It is not so; the body itself is there in this state. That is why there is a division created.

Otherwise, there is not somebody to create the division. That is the point of arising somebody, which is the individual. Unless you tackle that one the individual is retained, and whatever you are doing is only a projection in which you don't find anything.

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**PARTICIPANT:** How do we tackle that?

**SWAMI KRISHNAMURTI:** There is nobody to tackle you. It's only the whole thought process. You are moving in these contradictions, and then it becomes unbearable for you. Then there is that cessation of thought. In that, you see the whole momentum. That is the point to discriminate, that when there is no thought also there is also something called peace, or whatever you call it. There is the natural state. Then thought arises, and then you feel terrible. That is the mechanism to discover all.

There is something arising, and then when it is not there, you are not. Then you are able to see the distinction between the waking state and the dream state, wherein you see it is happening within a small factor of time compared to the waking time. Then you are able to see the deep sleep state where enough of these projections are there, yet there is the tranquility of beingness which you recollect when the projection starts operating. That is how you discriminate, and that becomes firm afterwards.

**PARTICIPANT:** Swamiji, some people say that in order to recognize the self, who we really are, our being, there needs to be a vritti in the mind, a thought, a [indiscernible] vritti?

**SWAMI KRISHNAMURTI:** Why are you going to that? What is it that you want?

**PARTICIPANT:** To recognize that self as myself.

**SWAMI KRISHNAMURTI:** Is that what you want?

**PARTICIPANT:** Yes.

**SWAMI KRISHNAMURTI:** Then recognize it.

**PARTICIPANT:** It doesn't happen.

**SWAMI KRISHNAMURTI:** No, that is imagination. What is right now is only your thought. See from where thought arises; that's all. Nothing else can be done. From where it arises that is this source. That is abstract. There is nobody other than that. That is what we say. The division arises because of the thoughts seen as if it is an individual. That is all. What else you want?

**JANET ATTWOOD:** Swamiji, there's one thing I don't understand, and this has been since my time with you. There are moments when I feel like I might have an understanding, and then it's as if there is no understanding at all. Am I hearing you say

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that there is that unbearableness, and then there is that awareness that comes after the unbearableness leaves, and everything else doesn't really matter?

**SWAMI KRISHNAMURTI:** No. That is only the consolation and conclusion you see. What you need is this. You are expecting something out of something else. That expectation is the projection. When you see from where that expectation, or what all, is arising, then you are the very source that [sinks]. That is the point where it arises. Then and there it [sinks]. Then and there, whatever it is, is only the abstractness. When the moment of thought is not there, then there is only that awareness.

That is why you feel that there is some silence. The silence is abstractness, which is the waking to the sleep state. Then again, the projection arises, the thought, but you are moving away with thought and projecting it as an object. Otherwise, you see that it is itself that subsides, and that is what you are saying. When you are wanting or demanding something, this thought is not subsiding, then the demand is the thought.

**PARTICIPANT:** Right, Okay, thank you.

**CHRIS ATTWOOD:** This hopelessness that you talk about, is that not the expression of everything that I expect? I don't know how to expect. I don't know how.

**SWAMI KRISHNAMURTI:** No. That is again a thought.

**CHRIS ATTWOOD:** Somehow the 'I' has to drop, yes?

**SWAMI KRISHNAMURTI:** That is again a thought. There what happens is hopelessness means there is no more expectation from any source. You have seen God, you have seen meditation, you have seen the Jappa, you have seen yoga, you have seen doctors. Everything is over. Then finished, nothing more with it. You drop it so there is no more expectation. It becomes quiet. There is no more thought coming up. That is what is called hope. It is not an idea. The whole moment of the thought completely stops.

**CHRIS ATTWOOD:** As I listen to you, I notice that there is a tendency in the mind to say, "Oh, this hopelessness"; then what the 'I' needs to do is to achieve this hopelessness so that can drop to be able to experience this need...

**SWAMI KRISHNAMURTI:** No, there is no question of afterwards; there is already the [indiscernible 44:44]; discriminative power has [indiscernible 44:47] because of this. Even when thought arises, it sees that it is only a thought. It has seen the futility of all these things. Now it is in this tremendous silence, which emanated because of not expecting anything.

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Then it is clearly not the world. This is only a [indiscernible 45:11]. No, never again I will do that. There is no more expectation and demand even in this moment, which means the center is not operating. That means the thought is not operating.

**CHRIS ATTWOOD:** What I hear is that there is no more searching, looking, or seeking.

**SWAMI KRISHNAMURTI:** Everything comes to an end. The seeking or searching is only the moment, which is another offshoot of desire. Now here he has seen everything, and he has dropped himself. He has also, in that dropping, experienced only the immensity of now. Now, again, thought arises. He does not distinguish. There is a clear distinction between thought and what is not thought.

Thereafter there is no moment along with the [indiscernible 46:16], which means there are no more thoughts operating as expectation, as a desire. Then there is only action, very clear. That's all. That is what is called life; you know what a life is.

**CHRIS ATTWOOD:** Would it be fair to say that that action is action without motive?

**SWAMI KRISHNAMURTI:** Yes, the motive is the past. The desire, or whatever, is what attributes and identifies with the body. Otherwise, there is only one moment which is the universal moment, which is action.

**CHRIS ATTWOOD:** The universal movement, which is action?

**JANET ATTWOOD:** How could one notice, or how would one recognize, an individual who was living without motive? Is there any way to recognize any individual who is living without motive?

**SWAMI KRISHNAMURTI:** An individual who is living without motive?

**JANET ATTWOOD:** Is there any way to recognize?

**SWAMI KRISHNAMURTI:** Only when you have entered your motive, you will know whether the other person has entered it or not. Otherwise you cannot; you will see that content only.

**JANET ATTWOOD:** You will see with your own content? Since I have motive, would I see his motive? Is that correct?

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**SWAMI KRISHNAMURTI:** Yes. That is all. Our whole perception is based on what you call a relationship. All that is the perception; all that is the content. Otherwise, I see you as only as a human being, as what I am. Otherwise, whether you say love, affection, compassion, devotion, or hatred, that is the content.

**JANET ATTWOOD:** Two people coming together in a relationship; are their motives matching? What draws two people together?

**SWAMI KRISHNAMURTI:** You must ask them.

**CHRIS ATTWOOD:** From your perspective, what causes you to be in the presence of one person, not in the presence of another person?

**SWAMI KRISHNAMURTI:** It is a reflection. When you stand in front of him, do you him, “Why are you reflecting me?” It is a simple reflection like [indiscernible 48:42]. You are searching for something that is really happening within the universal system.

**PARTICIPANT:** Swamiji, I have a question. Would like to speak of the value of not changing a thought should a thought arise?

**SWAMI KRISHNAMURTI:** We are not saying anything, and there is no discussion about it. All that we are saying is that thought is the disturbance. Why change it or not change it? Thought is thought, but you are seeing the thought and identifying it with you as the body, and then claiming it as my thought and then involving that. That is the problem. What is the problem to see this error, seeing anything as anything, but you are claiming it.

You are owning it. Otherwise, there is no problem with any thought whatsoever. Thought is a thought; it does not matter, but what you call the ‘I’ is the pure conscience principle. You are jumbling up both, do you see?

**JANET ATTWOOD:** What do you mean by ‘your owning it’?

**SWAMI KRISHNAMURTI:** You’re owning it means you are bringing the thought and calling the body as ‘me,’ and that is what you are acting. That is the limitation that you are bringing. That is what is your involvement in the projected world. Otherwise, thought is thought, wind is wind, and everything is as it is, but you are trying to capture something.

**JANET ATTWOOD:** Swamiji, do you have any preferences?

**SWAMI KRISHNAMURTI:** We are saying that preference is only content.

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**JANET ATTWOOD:** Right.

**SWAMI KRISHNAMURTI:** Otherwise, there is no preference.

**CHRIS ATTWOOD:** What does that mean, 'preference is only content'?

**SWAMI KRISHNAMURTI:** It means when there are likes and dislikes. That is preference.

**JANET ATTWOOD:** What if someone says, "Would you like tea or would you like coffee?"

**SWAMI KRISHNAMURTI:** It is not based on all we are talking about. We are only talking about something past, which is coming and operating. Having tea or coffee has nothing to do with any hatred, any jealousy, or anything like that. It is a simple matter of day-to-day needs?

**JANET ATTWOOD:** Right.

**SWAMI KRISHNAMURTI:** We are talking how you are identifying with something with the body, which is only in the one particular state; it's projection. Then dividing it as if it is the subject matter. Then [indiscernible 51:24] the same projected state, as if it is real. That is what we are talking about. Having coffee or tea doesn't matter. Whatever is available, you will have it. What is there? It does not give rise to any kind of contradiction.

**PARTICIPANT:** With all the war going on and the natural catastrophes that are happening, as a collective, many people are feeling a lot of anxiety and fear and are choosing to disconnect or to be unconscious. Individually, I get sometimes consumed in that, even though I am being conscious in the moment. I would like you to comment on that, if it is clear what I am asking you.

**SWAMI KRISHNAMURTI:** You are superimposing your waking-state things, what you are seeing in your waking state as if you are the subject matter of that. This body itself is in that particular state that you are describing. It is the same as what you are seeing in your dream; something has collapsed. When you wake up is the dream real? It is only your imagination, your fears, which you superimpose as if you are concerned about all those things. If you are really concerned, you will only act on that and not bring about fears and all that. That is all.

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**CHRIS ATTWOOD:** When life is lived from the level of beingness rather than from motive, is there a change in the individual personality as it appears to others?

**SWAMI KRISHNAMURTI:** Their attitudes hold the clarity when everything is happening. You can see very distinctly that much not. Otherwise, you will be as normal as any other human being. You cannot distinguish. You can be in the crowd, but what he sees is that way. Only when you clearly are able to move with him, and you will understand that there is some meaning in each and every moment, not otherwise.

Otherwise it is the same perception for him or for you. He perceives his universe, whereas the others perceive it through [indiscernible 53:55]. Otherwise, for him also, he sees you as himself. For him also, the whole world is the same. It is a universal thing. There is no individual thing. Only in the individual thing, then if somebody identifies himself as if he a great yogi or ruling the world, he will pose all that. Then you will see him in a very different manner.

He will terrorize people, or the very look of it as if something extraordinary, all these features will come. Otherwise, he is in the same group. Just like you and the life-giving herbs are in this same forest, are in the same [indiscernible 54:39]. They don't show off anything extraordinary; only you will recognize it.

**JANET ATTWOOD:** You said that he sees you as himself. Would you talk some more on that?

**SWAMI KRISHNAMURTI:** There's nothing more to present. It is very, very simple. This means what is there is only the pure reflection of awareness. He sees everything as awareness and what is reflected. That is what you call somebody a [indiscernible 55:13] in relation to the models that are thrown out. When there is nothing there you call it [indiscernible 55:19].

**JANET ATTWOOD:** When someone comes, sits with you, and asks you for advice or knowledge, or whatever, you're seeing them as yourself?

**SWAMI KRISHNAMURTI:** I can understand. No. I do not make myself a subject of that particular situation. It is happening in dream. If there is a car and you are driving a car, aren't you doing it at that moment? It is a fact. There is some principle that is operating the body, which is a universal principle, which is intelligence. Whatever happens, no, thought is not operating, calling the body as 'me.'

You understand the difference? Therefore, at that moment, whatever is this discussed, that is the outcome. If you ask me how to prepare a coffee, I tell you this is the best coffee and the best whatever it is. It is not something which is stored and given as if

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something is going to be the outcome of it, nothing. If you are discussing agriculture, I will tell you which mango is better. When we are moving in California, I will say these grapes are better, and I will take some cuttings.

That is moment-to-moment activity, which doesn't breed this contradiction, and does not see that it is permanent and hold on to something. It moves on.

**CHRIS ATTWOOD:** What is it that makes, for example, one mango better than another or some grapes better than another? What is it that makes for those distinctions?

**SWAMI KRISHNAMURTI:** That is the diversity within nature. There is diversity in nature, and that is what you call the essence. You are able to see the essence of it, that's all. You see the whole thing, and in that very seeing you see the essence of it. That is what you are able to see. Whatever you see, that is the perfection.

**CHRIS ATTWOOD:** It is the essence of it, which is what makes it better?

**SWAMI KRISHNAMURTI:** Yes, which is always there. Yes. When there is more awareness, you can really clearly see what is what.

**CHRIS ATTWOOD:** That seeing, is it a seeing of the 'I' or a seeing of the mind or a seeing of something else?

**SWAMI KRISHNAMURTI:** No, that seeing is the seeing, not of the 'I,' which is mortal. When the mortal is there, the [indiscernible 58:12] becomes limited. At time there is only awareness. That is what we call the seeing. When this particular 'me' identification process is no longer there, and it becomes only the state, then it has no more individuality; it is only in the universal system.

What operates is moment-to-moment action, what we call infinite principle and intelligence. That moment exists perfectly. There is no gap required for them to say and do things; it immediately captures it.

**CHRIS ATTWOOD:** What I hear is that the ability to see or perceive becomes clearer.

**SWAMI KRISHNAMURTI:** It is not an ability. It is inherent when the so-called ability comes only through thought process, and that process is infinite. In that infinity, whatever is required is the perfection, not more, not less. Do you see?

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**CHRIS ATTWOOD:** Yes. I am going to ask the question a different way. The perceiving or seeing of the essence of things arises spontaneously when that beingness is ...

**SWAMI KRISHNAMURTI:** Yes, because thereafter there is only the universe and the universal operation. The whole universe is its content, not the individual. The whole universe is right now present, and right now whatever is, that is the moment.

**CHRIS ATTWOOD:** This one mango better than another mango, one grape better than another, this ability to perceive the essence of that which makes this better has to do with what? I am still unclear. What is it about the essence that makes one mango better?

**SWAMI KRISHNAMURTI:** You are unable to see; it is very simple. Don't you test it? That's all. When you test it, you know. It has grown, or when you see the very quality of it you see the life force that is emanating, which is called the essence.

**CHRIS ATTWOOD:** Okay, got it. Essence and life force are the same.

**SWAMI KRISHNAMURTI:** They're the same. The moment you see it, you are able to distinguish there is so much of life force in it, which is the essence.

**CHRIS ATTWOOD:** Okay, thanks.

**JANET ATTWOOD:** Swamiji, what is your definition of success?

**SWAMI KRISHNAMURTI:** You cannot define anything called success, because whatever thought you materialize, you call it a success. Whatever thought you cannot materialize, you call it as failure.

**CHRIS ATTWOOD:** We define success, then, as those thoughts we have, which we believe have been materialized?

**SWAMI KRISHNAMURTI:** Yes. What we call success is the materialization of thought. From that viewpoint, you bring in the definition, not have the definition and bring in something with it; because something is there we call it fruit. It's not the fruit and then the content. From the viewpoint of that particular event we call that a success. From that viewpoint of that other event, we call it as failure. They are both only materialization or non-materialization.

**JANET ATTWOOD:** Which are created from your projections?

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**SWAMI KRISHNAMURTI:** A lot of projections. You believe that the waking state is real. When some thoughts are projected and materialized, you call it a success and identify with you. That is how it is pleasurable and you continue the thought process. When thoughts are not materialized you feel frustrated, and then you come back and you say that for a while you go on replacing that thought with the thought of yoga, meditation, becoming God, and try all those matters.

Finally, nothing is successful. Then you come back and say, “Okay, whether there is something I need, nothing happens.” Finally, it drops off on its own. That is the cessation. That is the point when the whole content comes down.

**CHRIS ATTWOOD:** For one who is living that beingness, is there still a process going on of thought and thought gets materialized?

**SWAMI KRISHNAMURTI:** No. Thereafter it is only the universe. There is nobody concerned there. It is nobody’s thoughts; it is just the universe and the thought of the universe. There are no an individual thoughts there to be successful, not successful, failure or frustration. That is pure action, which is complete by itself.

**CHRIS ATTWOOD:** My question would be if one were to observe, would one see that an individual appeared to materialize the things that they expressed as desirable or expressed—to use this word you used earlier—as being better, that the essence has more life force? Would one perceive that those things were materialized more often in that life, as opposed to a life which is not experiencing that beingness or which has not lived in that beingness?

**SWAMI KRISHNAMURTI:** For a moment all thoughts gain momentum. Until each thought gains momentum this state continues. No matter what, you see?

**CHRIS ATTWOOD:** Yes.

**PARTICIPANT:** We cannot not be what we are? In other words, that this is what the universe is doing. If a person is thinking they are a separate person, a person having their own thoughts, that is what is manifesting. Is that what you are saying?

**SWAMI KRISHNAMURTI:** I am not saying anything. What is it you are saying? All that we are saying is only thoughts; you’re bringing up some knowledge which you have stored in your memory, then wanting explanations for that, which is not a fact. You accumulate that and store it as some other knowledge. You [indiscernible 1:05:34] only in that not being able to see the mechanism of this melody. That is all we are pointing out; only this is the mechanism [indiscernible 1:05:46].

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**CHRIS ATTWOOD:** Could one describe it as one form of life is living life immersed in the thoughts, this knowledge, this revolving door of thoughts, knowledge, understanding, desire, and so on, and another life, or quality of life, is simply beingness without identification or attachment to body, where there is just beingness. That is all there is. Would these be a description of two forms of life?

**SWAMI KRISHNAMURTI:** Yes, the thought form is what we call our individual projections, which are there. We create a state called the waking state. In that, whatever we perceive we then relate to ourselves. That is the content, when we say, “I am relating to my friend,” that is the memory which you relate. That is the content. When you say, “He is a rascal,” that is the content you have retained.

You bring out and then attribute it; that is the whole relationship you have, whether hatred, whatever you call love, friend, or whatever it is, that is the content, the idea. The idea is projected, and that is what you further connect it with the radius, do you see? The first projection contains the whole, the image. Then the ideas are related to the images.

**CHRIS ATTWOOD:** These ideas, would you say these could be described as judgments or projections?

**SWAMI KRISHNAMURTI:** No, they are all one.

**CHRIS ATTWOOD:** Yet, they’re super-imposed on that reality, yes? Is that true?

**SWAMI KRISHNAMURTI:** No, they are right from the same source, super-imposed on the first projection, called the body. When the body is not brought in as something apart from the whole projection, then there is no super-imposition. The whole thing receives and this becomes universalized. Otherwise, that is the point of breaking and retaining it as the subject of that waking state, whereas this itself is the state.

**CHRIS ATTWOOD:** Where does desire arise from?

**SWAMI KRISHNAMURTI:** Everything arises only from the single source of what you call the self, the real self. That has the capacity to retain. That is why when it is projected, the content comes out. What comes out with the content, that is what you call the mind. Minus the content, there is no projection and nothing arises there.

**JANET ATTWOOD:** I was sitting here thinking about when you were talking about success. If I were a viewer, and I was seeing this for the first time—and this was my projection as I was thinking—I would be really afraid. I would actually not want to even know about this field because it sounds like I will lose everything.

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**SWAMI KRISHNAMURTI:** That is your idea. What can we do? You will not participate in it and it will not happen. It will not be there. This will not be within the framework. You will use choose some other lane, which is very pleasurable to you, and move in that direction.

**JANET ATTWOOD:** And that's the trap?

**SWAMI KRISHNAMURTI:** At that time, you do not know it is a trap. When coming to take the bait, the fish does not know that it is going to die.

**CHRIS ATTWOOD:** It sounds as if life is really all about this bait for the sake of dying, in some sense.

**SWAMI KRISHNAMURTI:** No, once you see there are no [mortals], then there is only what you call the infinite awareness which is indescribable. There is nothing can [indiscernible 1:10:18]. All this comes to a cessation, do you see? Therefore, there is no more doubter, no more thinker.

**JANET ATTWOOD:** Oftentimes, you have said that this is very serious.

**SWAMI KRISHNAMURTI:** What we mean by seriousness is the cessation of thought, not to bring in the thoughts. That's all. That is the meaning of seriousness, not to go on chattering and distracting and bringing out only that you seek that knowledge. That is called seriousness.

**JANET ATTWOOD:** Can you talk some more about that?

**SWAMI KRISHNAMURTI:** Seriousness simply means that the disturbance [indiscernible 1:11:07] the obstacle. When there is no disturbance, only there is awareness. That is what is all serious; that is the effulgence. Seriousness does not mean danger, as people understand. Seriousness means something which is to be held in silence; that's all.

**JANET ATTWOOD:** I know that we kind of asked this question, but does the personality change when there is no more?

**SWAMI KRISHNAMURTI:** The personality is the content; that is what you call it. The personality is what you feel you are. That is the image, "I am so-and-so. I am a great scholar. I am a great actress. I am a beautiful person." This is the image. This is what you call the personality. Otherwise, there is no personality cult. It is a cult.

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**JANET ATTWOOD:** There is no personality cult?

**SWAMI KRISHNAMURTI:** Yes, there is no cult [indiscernible 1:12:28]. The whole content is gone.

**JANET ATTWOOD:** By cult, you mean what?

**SWAMI KRISHNAMURTI:** It means you are only concerned about that [indiscernible 1:12:34].

**JANET ATTWOOD:** It's not clear. Would you clarify?

**SWAMI KRISHNAMURTI:** A personality cult means you are only attending, bringing out, and limiting to that, and you are making it as if that is the sole life of yours. The image is the personality. Minus the image, there is only the universality. Personality comes when there is individuality.

**CHRIS ATTWOOD:** It may still appear to others that one living that state seems to have preferences, seems to have what things one might call personality, but that is the projection of their thought onto that.

**JANET ATTWOOD:** You're my projection, right? You're what I think you are.

**SWAMI KRISHNAMURTI:** Yes, everything is. That is all. That is everything.

**JANET ATTWOOD:** Here is the question: When I think that you are a certain way, is that the way I am in that moment?

**SWAMI KRISHNAMURTI:** I cannot explain it.

**JANET ATTWOOD:** Say, for instance, that I'm projecting that I think you're angry. Is it my own anger that I'm seeing?

**SWAMI KRISHNAMURTI:** You cannot project somebody as angry. You see him as in anger; that's all.

**JANET ATTWOOD:** Okay, but if I see you as an anger, is it my own anger that I'm seeing?

**SWAMI KRISHNAMURTI:** You see whatever is there if you are not coming out with your [indiscernible 1:14:32], with your content.

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**JANET ATTWOOD:** Okay.

**SWAMI KRISHNAMURTI:** Otherwise, you do not see him as anger. It is just on the other surface of it you call as anger. When I see somebody is in anger, I am able to see that moment clearly as anger. I can see only anger, but not the person as anger.

**CHRIS ATTWOOD:** Would it be fair to say that if I see someone as angry, that is one thing, just seeing it. If I see someone as angry and then I say that, “Oh, that means they don’t like me, that means that they don’t want to be with me,” this is this thought projection that you are speaking of, is that correct?

**SWAMI KRISHNAMURTI:** There are certain reflex actions. There are certain things that you are self projecting and inflicting that may be reflected. Reflection is one thing; reaction is another thing. In reflection, there won’t be reaction from the other person. There will be a lot of decency, and you yourself will bring out all your moments. In a reaction, there is a clash.

If you show me your anger, I may not react. I will just keep quiet. You will have no impetus to throw your anger on anybody. Then what will you do? You yourself will become quiet and silent. That is what it is.

**CHRIS ATTWOOD:** This clash, then, comes from the perception of anger, then the projection of anger here.

**SWAMI KRISHNAMURTI:** No. You do not know that it is anger. You have immediately identified with the body, and that is the clash. You are implementing that anger. That anger is now the body and action and everything put together. Otherwise, if I see the moment as anger, there is no identification within my action towards anger. It doesn’t connect to anything, because it is seen as only a thought coming, trying to identify, push the body, and make the body as instrument.

That whole process instantly comes to an end, which means that moment becomes your own. That is the moment of all that you see through abstractness, that split second or even a fraction of a second. Then again, you pick up another moment [indiscernible 1:17:28]. Once that slows down, then there is more and more of only this awareness surfacing. That is what we call the discriminative [indiscernible 1:17:40].

**CHRIS ATTWOOD:** You sometimes speak of velocity. This is what you mean? The velocity of thought and projection hides that beingness, but when there are these moments, then it slows down the velocity.

**SWAMI KRISHNAMURTI:** That’s all.

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**CHRIS ATTWOOD:** Then the beingness...

**SWAMI KRISHNAMURTI:** [Indiscernible 1:18:06] discriminative power.

**CHRIS ATTWOOD:** Is there anything that one can do to facilitate that process?

**SWAMI KRISHNAMURTI:** The only thing is need-based, when you see that the thought is terribly disturbing, you see the individuality always this identification is coming and disturbing. Then you will see the whole mechanism. You don't give an opportunity to see the projecting moment. Then what happens? The whole momentum, as it arises, comes to an end. Afterwards there is no more momentum. It forces [indiscernible 1:18:42] content.

**JANET ATTWOOD:** For instance, the other morning I woke up, and there was so much pain in the body, just overwhelming. There was nothing I could do; there was just nothing I could do except for just sit there and be with it. That was the only thing. Everything else was futile, and I had tried everything else the day before, but it continued on. Is that what I'm hearing you say, then? Is it just being with it?

**SWAMI KRISHNAMURTI:** This means there is only that moment and not something identifying with it. When it reaches the whole [root] is stretched, and it is finished. Otherwise, only a portion of it identifies with the body [indiscernible 1:19:50] and it strengthens that portion. If the moment completely comes [indiscernible 1:19:59]. No, but you are identifying only a portion of it is coming. If you do not move it and go on seeing it, the whole momentum, when it arises, it is uprooted from that source.

**CHRIS ATTWOOD:** Then it has no more momentum?

**SWAMI KRISHNAMURTI:** Finished. It is dropped, and what is there at that moment is only the ground. That is what is the abstract.

**CHRIS ATTWOOD:** That is what we call beingness or this inexplicable aspect.

**SWAMI KRISHNAMURTI:** That is what we say; that is awareness and that moment you feel as if [indiscernible 1:20:38]. Some experience you have, that is not in best memory, but that is the practical thing.

**JANET ATTWOOD:** If someone came to you and said, "How could I best utilize my time with you?"

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**SWAMI KRISHNAMURTI:** You cannot utilize your time. That is only a thought. Whatever is happening, you have to be watchful of that, and you have to see who is acting. In that awareness, everything is best utilized, but to replace the thought mechanism is again going with the same operation. To be aware and not involving in that mechanism is the best thing.

**CHRIS ATTWOOD:** Even this idea of how can I best utilize time is...

**SWAMI KRISHNAMURTI:** It is only an idea.

**CHRIS ATTWOOD:** There is some expectation, there is some momentum to thinking that says that if I am some particular way with you, then I will get some result. Is that right?

**SWAMI KRISHNAMURTI:** Whatever it is.

**JANET ATTWOOD:** Someone had come in and said, “I finally figured out how to get the most out of being with Swamiji. Don’t talk. Sit and just be.”

**SWAMI KRISHNAMURTI:** You cannot be. [Indiscernible 1:22:09] To not be does not mean sitting like a rock.

**SWAMI KRISHNAMURTI:** There is tremendous momentum all the time coming and disturbing, do you see? That is what is to be seen from where it arises; that is all. Which means what? We are all the time alert to that as it arises.

**JANET ATTWOOD:** One of the things that you had said was that around [Agyani]—and could you actually explain what [Agyani] is after this question?—he teaches through actions, not so much through knowledge. He just teaches through his life; the way he lives his life is the way that, if there was a teaching it was just the way he lives. Can you talk about that?

**SWAMI KRISHNAMURTI:** No, we cannot talk anything about it, because there is no content there. That is what you perceive; all actions without content is what you perceive. That is all. You discriminate the action based on content and the action without content. He doesn’t teach anything. You acquire it; you call it as teaching when you discriminate, this is life and that kind of a life.

**CHRIS ATTWOOD:** I’m going to back up for just a moment, but could you describe for the people viewing what is [Agyani]?

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**SWAMI KRISHNAMURTI:** [Agyani] [indiscernible 1:23:39] from your viewpoint. For [Agyani], he feels that he is the person; that's all. He never feels that he is [Agyani], which means there is some aspect attributed. No, he just is an individual in the universal system, just like anything in the universe. He does not feel isolated or separated from the universal system. He doesn't see you as if you are ignorant. For him, you a part of the universe. You are the universe, which means the universe is also conscious of ignorance. [Indiscernible 1:24:25]

He doesn't try to go and tell that man, "You are ignorant." Nobody has said that, because he himself will not fill his life.

**CHRIS ATTWOOD:** The name of wise or [Agyani] is a name attributed by some.

**SWAMI KRISHNAMURTI:** Only from the other viewpoint you are calling with discrimination, which said that this is fine, this is fine, and all that. There it is what it is.

**PARTICIPANT:** Swamiji, could you explain what you mean, 'action without content'?

**SWAMI KRISHNAMURTI:** Action is natural. All actions are natural like the wind blowing, the sun shining. Is not hunger natural? That is also action. Is eating food not natural? Attending calls of nature, the bodily functions, which is pumping of the blood, all that is action. Based on the content, it's very simple. You have to only eat a particular type of food without appeasing your hunger. It is what are your thought-based actions.

**PARTICIPANT:** Is that action with content?

**SWAMI KRISHNAMURTI:** That is thought based. The content means thought, nothing else. Whatever you retain in the memory. When there is no [indiscernible 1:25:56] in the memory, then there is no content.

**CHRIS ATTWOOD:** As an example, content-based action, would that be something like, "I am going to get a job so that I will get a salary, so that I can feed my children?" That would be content-based action?

**SWAMI KRISHNAMURTI:** Yes, a lot of content-based.

**CHRIS ATTWOOD:** Yes, which is tied in with this idea of, "If I get a job, I expect something." There are certain expectations that I will be paid; that if I am paid, then I'll be able to feed my children. These would be examples of content-based action?

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**SWAMI KRISHNAMURTI:** Content, as you say, are the results of the day-to-day momentum. Thoughts is not called content. What you retain as the individual, which identifies with the body as me, is the main content.

**CHRIS ATTWOOD:** Okay.

**SWAMI KRISHNAMURTI:** That thought identifies with the body as ‘me,’ and then that is what goes about, and that action is called.

**CHRIS ATTWOOD:** In this context, then, an example would be, “It’s my family.”

**SWAMI KRISHNAMURTI:** That is all content.

**CHRIS ATTWOOD:** “It is my home,” and “I must feed my family,” and those sorts of thoughts.

**SWAMI KRISHNAMURTI:** Yes, all that is the content. That is what is individualizing. Otherwise, there is only the whole universe. The whole universe needs food; you eat in that sense. Then your action may be the same, but there will not be these moments called individual moments, which are greed, hatred, jealousy. That is what is the individuality. That is the individual moment.

Otherwise, all actions which is meant for doing—going to the office or whatever is the problem—but individualizing it for the sake of something, for the sake of achieving something, isn’t the content.

**CHRIS ATTWOOD:** This is what drives much action in the world. Many of the people who have reviewed this, money, for example, is a very important aspect of their life. As you gave the example, “If I don’t feel I have enough money, then I want more money. If I am not able to buy things, I think I want then I need more money.” There is even this saying in the world that the idea of money, or the attachment to money, is the root of all evil. Could you speak a little bit about these?

**SWAMI KRISHNAMURTI:** No, no. You cannot give up attachment unless you now see the whole moment, who is the individual, who is attached or detached? You cannot [attend] from that state. That is what people are trying to do. It is another idea to give up attachment. Here the whole subject, you have made body as the subject. It is only an object within the waking state. When you see it as it is, then the whole thing comes to an end instantly. All actions are [indiscernible 1:29:16].

**CHRIS ATTWOOD:** In that state, what is the role of something like money, which exists in this universe?

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**SWAMI KRISHNAMURTI:** There is no grabbing of the money. If it is available, it is useful to everybody. That is what we call compassion-ability, cooperation, or whatever words you use. Whatever I you need, I don't store it. I need a cup of water, I take it. I will not say, "I must have the water only for me." Otherwise, there is a shortage of water; put it in their tank and have hundreds of millions. I will not say, "The air is getting polluted, so bring in some tankers, store it, and only I will breathe with some pipes."

[Indiscernible 1:30:03] to individualization. At the moment, the whole universe is not breaking away from the universal system, so that it is no grabbing and greediness. Those are the elements which are the result of identification, and breaking and calling the 'me.' Otherwise, it is all need-based. What is it that one needs in the universal system? [Indiscernible 1:30:32] is availability and plenty everywhere.

You call, "I need it more," and you go on. "I need it for me, then my wife, my family, my children, my relatives, my friends." This is how the same circle you go on, attributing relationships, and you go on dividing and accumulating. Otherwise, the whole universe is one.

**JANET ATTWOOD:** Yet you could have the thought, "I hear what Swamiji says, and now I am going to just give everything I have," but that is just a thought, too, again, until you break away from that whole thought.

**SWAMI KRISHNAMURTI:** Anything that you are bringing in which is not a natural action, is a thought. Here we are not talking about giving up anything or grabbing. Do you understand? The giving up or grabbing is the individual. You are simply living here; whatever is there, that's all. If it is only easy, "Here 10 fruits are available," all people share. Will anyone complain that they haven't received more?

Whatever there is, there is only that much, but if you take away [fire] and say, "I have to retain it for my friends," then everybody feels that, "Oh, she is dominating," then all you have generated the individuality in other souls. Otherwise, nobody will feel discontent, and nobody will say anything. The idea itself does not erase that. With individuality comes all insecurity. There is why you struggle to store it as if everything is real and everything is going to disappear.

You are only attributing and seeing what appears. You have also the insecurity that disappears. Otherwise, you see it as the whole universal system, moment to moment changing. Nobody will feel that they have to only eat a certain type of food. Whatever is available, there will be. It is contentment. There is no bringing in something, all the qualities that you attribute to an individual.

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**CHRIS ATTWOOD:** Listening to you, one might have the thought that to relationships, the relationships between men and women, these marriage relationships, that to have children, for example, is a perpetuation of the momentum of thinking in individuality. Is that true or not true?

**SWAMI KRISHNAMURTI:** Whatever happens at that moment, it is all right. It is within the universal system. You need not go on analyzing that, whether it is individual or not, because it is there in the system, and it operates. There is no role of the individual or the universal there. It is always when only this moment comes to an end, whatever it is, then it is universal, whatever happens.

**JANET ATTWOOD:** Thank you so much, Swamiji.

**CHRIS ATTWOOD:** Thank you.

**JANET ATTWOOD:** Thank you so much.