

# Krishnamurti Talks Start Sunday, June 20

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## PHILOSOPHER'S TEACHING AIMS TO FREE ONE FROM ONE'S OWN PAST

Editor's note: Jiddu Krishnamurti, internationally known philosopher and teacher, will give his only United States talks this year in the Oak Grove two miles west of Ojai. The public talks will be held on Saturdays and Sundays, from June 20 to July 12. This article by Maurice Frydman from "The Times of India", Bombay, is reprinted here for the purpose of offering an introduction to the teachings and principles of the Hindu teacher who calls Ojai his home.

**KRISHNAMURTI**  
By Maurice Frydman

J. Krishnamurti is a familiar figure in the lecture-halls of the world. For 30 years he has been touring the world, lecturing, discussing, explaining. What drives the man to teach and what is his teaching?

All idea of personal gain can be discarded from the very start. After a life-time of work, he has collected no funds, founded no institutions to back him up, has no recognized body of followers, has not even cast his teaching into a fixed shape for purposes of easy propaganda. It is difficult to find a man as indifferent to success as he is.

Does he care to succeed? After watching him for over 30 years, one comes to doubt it. If by success we mean popularity and influence, power and prestige, he has none, although he is one of the most widely travelled and best known men in the world.

### Easy, Yet Hard

The cause of his comparative lack of worldly success lies in his very teaching. It is plain and yet difficult to understand; easy and yet hard to practice. He makes no attempt to bring it down to a level on which it could become popular, with the result that while his teaching appears wonderfully simple to one who has understood, it leaves the casual listener gasping for breath. To such a listener, Krishnamurti's teaching will seem metaphysical, abstract, controversial, obvious, vague, contradictory, repetitive and so on.

It is not possible to give a short and yet true exposition of his teaching. Even a long one, perhaps, will not be true. His teaching grows with the listener; it takes shape as and when it is understood. In action only it becomes clear. Therefore, the action on it is all-important. In action each step makes clear the next.

The first step is stated by Krishnamurti in one word: listen. Just listen, do not believe or disbelieve; do not accept or reject; just listen to what is being said. Listening commits you to nothing. You do not even need to form immediately a clear mental picture of what you have heard. You need not even try to understand. Just let the fact that somebody is talking and you are listening be very clear to you. This is all, and unless this first step is mastered, Krishnamurti will forever remain misunderstood.

The listener will find that just to sit quietly and listen without acceptance or rejection is unbe-



**KRISHNAJI**, as he is called by his friends and followers, pauses to answer a question put to him by one of his audience after a talk at last year's series of lectures given in the Oak Grove. Krishnamurti, shown right, draws several hundred interested as well as the curious to his lectures. —"The Ojai" Staff Photo

lievably difficult. He will notice that he is not capable of just listening, that all the time he either accepts or rejects, according to his likes and dislikes, to his conditioning in school and in life, to his past experiences...

### Veil of Past

Each time something happens, the mind, by giving it a name, incorporates it in the limited circle of the past, looks at it through a veil of memories colored by all the emotional states attached to them.

Looking deeper still, he will come to see that as long as he looks at the world through the veil of the past, he is not able to experience, he can only re-ex-

perience... In other words, experience teaches him nothing. He is basically unteachable, however alert on the surface.

This realization of the sterility of his experiences, of the barrenness of his entire existence, will come to him as a shock and with it the understanding of the great sorrow of the world, the sorrow of the vast numbers caught in the meaningless continuity of the past.

Out of sheer compassion a fierce desire is born, the desire to be free from all attitude, from all desire for this in preference to that, from predilection, from choice, because all choice is from the past and implies the repetition of the past

### Depth and Beauty

There is no need to go further. Those who care will get hold of a book of Krishnamurti's talks and read, just read them. In experimenting with whatever little they have understood they will realize the depth and width and beauty of Krishnamurti's teaching.

On the other hand, those who want to know "exactly" what Krishnamurti is about in order to "make up their mind" will go away baffled. For every statement they will find a counter-statement; for every assertion, a denial and, in the end, they will give up in despair a teacher who does not hand out knowledge, a prophet without a program, a leader who refuses to tell where to go. For one must admit that Krishnamurti does nothing to meet half-way the man who is fond of neat schemes.

He changes his terminology overnight, jumps from one point of approach to another with amazing unconcern for the flimsy scaffoldings which his listeners build out of their scanty experiences.

He tells them again and again: "I cannot be understood through a set of formulae. Listen to what I have to say and watch how it works out in your daily life. It may set you free from the sorrow and the narrowness of your existence and in that very freedom lies the proof that what I tell you is true. There can be no other valid proof. Intellectual consistency is merely compatibility with the past, while the proof of Truth is in that it sets you free from the past."