

# KFA Bulletin

## #91

2017

*The Mirror of Relationship*

**K** KRISHNAMURTI  
FOUNDATION  
AMERICA

*This annual Bulletin is offered to a small group of supporters and typically includes previously unpublished material by Krishnamurti. In our archives we have a great deal of unpublished content, including audio recordings, which require some work to transcribe and verify. There are some compelling materials in the vault that will one day be put into book form.*

Dear Friends,

Every year we select a theme to focus on in order to align various programs at the Krishnamurti Center in Ojai and inquiry activities at the Oak Grove School. This year we've chosen the theme *The Mirror of Relationship*.

In this hitherto unpublished talk that took place in Saanen in 1979, Krishnamurti talks about "thinking together". He points towards our inability to think together and implies at the same time that the acute realization of this inability brings about "thinking together." He spells out that thinking together means to meet at the same point, at the same level, with the same intensity. Responding to a question from the audience, he states that you cannot *try* this, that *trying* is another trick of the mind to avoid. To consider "doing without trying" is a huge challenge for our brains which habitually base action on a progression of gradual improvement. Our brains are caught in time.

Krishnamurti connects the ability to think together directly with the need to bring about a good society in which we can live happily, without fear, without terror, without all the horrible things that are going on in the world. Can humans live a good life, not in the imagined future, but now?

We hope you enjoy Bulletin #91.

Sincerely,

A handwritten signature in black ink, appearing to read 'Jaap', written in a cursive, flowing style.

Jaap Sluiter  
*Executive Director*  
Krishnamurti Foundation of America



# THINKING TOGETHER

3RD PUBLIC DIALOGUE IN SAANEN  
SAANEN, SWITZERLAND, 29 JULY 1979

The speaker would like to talk over with you a question which perhaps might be of vital interest. Perhaps. Why is it—this is a question mark, not asking the cause—why is it that two people are not able to think together? They think together when they are frightened. When there is some kind of physical catastrophe, they forget their personal prejudices, judgements, hopes, their own problems, and face it together. If there is some impending danger, they again come together in their thought, in their feelings. You must have noticed this. Why is it that when we do not have catastrophes, physical dangers, or something similar threatening us, we are not able to come together and think together? If two people like, or have great affection for each other or love each other, then is there a possibility of thinking together?

Can we spend a little time on this question? Perhaps this will help us to understand the confusion and the misery of our daily life. Because we have not been able, so far, in all these discussions and talks, actually to meet together. Is it that we do not love each other?

Very often, in various ways, some have tried to bring people together around a belief, around a person, around an ideal, around a concept. You must have noticed this. But each person translates the concepts, the ideals, the authority according to his own inclination. Therefore the person, the authority, the principle does not bring them together, as you have also seen. Why is this? In what manner does this happen? I think that if we can think together, we can then investigate more deeply into our

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personal lives, into our confusion, and face the world with all its monstrosities, with its horrendous degeneration. Then, perhaps we might investigate together how to bring about a good society, a good way of living. Can we go into this? Can we think together first?

Questioner (Q): Sir, could we look at the differences between shared catastrophe and shared belief?

K: Could we go into catastrophes and beliefs. When there is a war we are all together, unless you are a conscientious objector or a pacifist; then you have a terrible time, you are shot or sent to prison. But the vast ninety-nine per cent of people say, 'Hurrah, let's all fight'. A belief is much more subtle. You may believe in God or in Jesus, or whatever, but each person translates that belief in his own way, in his own pattern, according to his own experience. And so there is always a division. Even if you follow somebody whose authority you accept, there is division between people. You have seen this all over the world.

We are asking if it is possible to think together without authority, without a belief, without a crisis. The world is in a crisis anyhow, but putting that aside, can we, you and the speaker, think together? By thinking together we mean to meet at the same point, at the same level, with the same intensity. That is not possible if you hold on to some belief, if you hold on to your own particular opinion, if you have a certain experience, and say that it is much better than anything else. Can we somehow put aside our personal beliefs, experiences, judgements, points of view, and meet together?

Q: Doesn't it imply the same openness from both sides?

K: I wonder in what way you are using the word open, because that is a rather difficult word. I think I am open but I am really

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closed inside. So can you and I put aside our particular points of view, our particular opinions, our experiences?

The other day I met a man who said, 'You will solve all these problems if you are a vegetarian.' All your problems will be solved. You could not convince him otherwise. He was absolutely hooked on it, to use a modern word. Most of us are like that; if it is not vegetarianism, it is bananas, or some other deep conclusion of our own that we have come to for various reasons. Can we set all that aside and meet together?

Q: Let us try.

K: Not try, do it! When you try you cannot do anything. I don't say that I will try to climb the mountain, I climb the mountain. Is it possible without any pressure, without any kind of persuasion, without any reward or punishment, to say, 'Look, let's come together and think about it'? Please! Because if we can, then together we can investigate our own personal problems, our own personal lives. But if you hold back, and others examine, you are not part of it. Can we do this?

Would it be possible to talk over together, whether it is possible to bring about a good society? The intellectuals throughout the world have given up that idea, saying that it is hopeless. Nobody talks about a good society any more. They talk about existentialism, new kinds of philosophy, or going back to the Bible, or new gods and so on. As far as one knows, no one is concerned with bringing about a good society in which we can live happily, without fear, without terror, without all the horrible things that are going on in the world. Can we do this? Not a good society in the future, that would be an ideal. Then we would discuss endlessly which is the better ideal. Could we investigate together whether human beings, you and others, can live a good life, not in the future, but now?

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This is very important because around us morally, physically, intellectually there is disintegration. You must have observed this. Any serious person, being concerned with all this, must ask not only himself, but others, whether it is possible to lead a good life, and therefore bring about a good society.

Q: What does a good life or a good society mean?

K: You see, now you have already gone away. We will find out what a good life is if we are able to think together. Right? If I define or describe what a good life is, then you will disagree, and I will disagree, or somebody else will disagree, or say, 'That is not good enough, we must add a little more to it,' and we shall be wandering off. That is simple.

Q: Could we, sir, look at the obstacles to leading a good life?

K: We will come to that, sir. I wish I had not mentioned the good life or a good society. I am sorry!

Let's leave that for the moment. Let's find out whether we can think together. The speaker is not persuading you to think in any particular direction, or coercing you, influencing you, stimulating you. Then we could not think together. It is not thinking about God, what is good, what is bad, whether it is possible to create a good society; thinking about is not thinking together. Thinking about involves opinions, evaluation: you might say one thing, and others will say it is not quite like that, so there will be divergence of opinions and points of view. Could you and I see the absolute necessity of a group of people thinking together?

Q: Why don't we see the urgent necessity of this?

K: Because we are not interested. Sir, look at it carefully. To think about something brings divisions of opinion. If we think about God, you will think your way, and I will think my way, and

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another will think his way; and we shall be tearing at each other with our own judgements, opinions, conclusions. But could we think together, not about something, but see the necessity of thinking together? Am I putting it all right? Or would you like to put it differently?

Q: Put it differently, please. Is it investigating together?

K: Before you investigate together you must think together. If you and the speaker “loved” each other—loved in quotes—we would be thinking together, wouldn’t we?

Q: The problem sir, is that we do not love each other.

K: Yes sir. Please, let us consider this. The speaker wants to think with you. If I could think with you, the thinking is common, but if you and I are thinking together about something, it is not common. This is clear, isn’t it?

Q: This is clear. But is it possible to think without the object and the subject?

K: Our friend asks if it is possible to think without the object and the subject. That means can you think without those two. Of course you can.

You are missing it. Do you see how difficult it is to be able to feel the common necessity of being together, to act together? Won’t somebody help me?

Q: Sir, when you and I think together, it does not matter whose thought it is. The thought comes first; it doesn’t matter if it is my thought, or your thought. Is that it?

K: Would you kindly learn! Learn what it means to think together. Learn! We have discussed listening, the art of listening, the art of seeing, the art of learning. And now we are going to learn together about the art of thinking together. Could we do that; at least learn, not object, not project? You do not know what it is

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to think together, so we are having a class in a school, (Laughs) and the speaker happens to be the teacher. He says, 'Please, you have come here without knowing what it means. You are going to learn because you are curious'. You want to find out what the teacher has to say, so you say, 'Please, I am prepared to learn'. Are you?

Q: Yes.

K: Keep it at that very, very simple level. If I happened to be a professor of biology, and you did not know anything about biology, you would come fresh, curious, perhaps bored, but you would want to learn because if you learn you will pass an exam, get a job, and so on. So you are forced to listen. But here we are not forcing you, we are together trying to find out what it means to think together—and the speaker, unfortunately, is the professor, (Laughs) and you are the students. Are we in that relationship? The professor is not authoritarian; he wants to teach, and you are the students. You do not know but you are going to learn. So let's start from that. You do not know, so you cannot say, 'What do you mean by that, what do you mean by this, is it so?', because you do not know the subject. So you are prepared to listen. Are we in that position?

Q: Yes, please go on.

K: No, please don't assume it, don't pretend, don't put on a mask. If we are in that position then the professor says, 'Do you know anything about thinking?' There is western thinking and oriental thinking. The world has been divided that way. The western thinking is conditioned to pursue technology, and the eastern thinking does not know what it is pursuing. In the east, mainly in India and spreading over Asia, thinking has pursued a different direction, but the source of the river, thinking, is the same, taking two branches. The professor says that division is wrong,

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there is only thinking which is neither eastern nor western. Are you learning? Is that clear?

You are western, and the speaker is neither eastern nor western. That is very important. He belongs neither to the west nor to the east. He is concerned only with the capacity and the energy and the vitality of thinking. So he asks, 'In what manner does your thinking differ from another's thinking? Even in the western world, your thinking is apparently different from your fellow westerner's thinking'. The professor asks a question which you must answer: 'How has this come about?'

Let me put it differently. The western technology, western outlook, western culture, western philosophy, western religion, is based essentially on Greek origins. They are the originators of western thought: democracy, analysis, science, philosophy, and so on. There is no question, you do not have to doubt this. I am a professor, I know! (Laughter) I am glad we can laugh. The Greeks said that measurement is the beginning of technology. That is, thought is measurement. So thought has become extraordinarily important because from the idea of measurement all architecture, science, mathematics, the whole technological development has come. Without measurement you cannot do anything—build a bridge, build a submarine, and so on.

And the east has said, measurement is necessary but through measurement you cannot find the immeasurable. They said that although thought is necessary, it is bound by time—the past, the present and the future—and that process of thinking will never find that which is inexhaustible, immeasurable, timeless.

So these two movements have taken place in the world; and the western movement is gradually conquering the world: technology, measurement, precise thinking and so on. The professor asks in what manner this division in the thinking between people has taken place. Is it education? Is it that one group of people

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goes from public school to college, to university and a good job, and therefore their thinking is different from those who have not been educated so well, who labour? There is the man who is educated to put himself into the business world, and there is the man who is a scientist with technology. Is that the origin of this division? If a man is educated to become a soldier, he thinks entirely differently from one who has been educated to become a priest; and the businessman is different from the scientist. Is this the origin of the breaking up of thinking?

Is the reason that you and the professor cannot think together, because we are all trained to think differently? The professor says, 'Please, let us think together, not according to your way or my way or the scientist's way, but together.'

Q: That would imply that we all have to be re-educated in exactly the same way.

K: No, sir. Suppose the professor has been educated in mathematics, and you come along and say, let us think together. It does not mean I drop my mathematics. I put it aside and see if I can think with you. Thinking together does not mean uniformity.

Questioner interrupting: We want to have what you have if you have it.

K: If you want to get what you think I have, then one has to be silent. (Laughter) (Clapping) No, no! Please! Don't clap! I am not being clever. I mean if you want to learn something you have to be quiet. If you want to learn how to play the violin you have to watch, you have to follow the teacher, the violinist who says, put your finger there, practise, and so on. But you are not doing that!

Thinking together does not imply conformity. Thinking together does not mean that you put yourself aside and copy somebody.

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We are learning. We are learning to find out how to think together, which does not mean that we lose our nature, or whatever it is.

So, the professor says, 'I will put aside my learning, all that I have acquired, and you also put aside your learning, and let us meet'. That is all he is saying. Can you do that?

Q: The problem, sir, is putting it aside.

K: All right. The problem is putting it aside.

Q: Could we possibly look at how we put it aside?

K: Yes. All right, sir. You are a student, I am a professor, I have a right to answer it. The question is: in what manner do you put aside your particular way of thinking? First you must know your particular way of thinking. Do you? Don't you know your particular way of thinking? That you are a follower of somebody, that you believe this, that you think this is right, this is wrong, and this should be, my experience tells me it is so. Are you aware of this fact? If you are aware, what does that awareness of the fact mean? When you say you are aware of the fact that you have your own particular opinion, what do you mean by being aware of your opinion? Is that awareness a 'judgement awareness'? Is that awareness from your prejudice? Is it an awareness in which you are judging with your personal opinion? Or are you just being aware of it, not saying it is right, wrong, should be, must not be? Just, 'Yes, I have prejudice, I know I have prejudice'. That is all. Are you in that position now? Do you know you have prejudices? Why do you have these prejudices? Is it your family, your education, your desire for security in a belief, in a point of view? Are you aware that you have prejudices?

Q: Sir, most of our prejudices are unconscious.

K: Yes sir, but I am making it conscious now. We are helping each other to become conscious of our thinking which has produced

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these prejudices. Are you aware of these prejudices, and that these prejudices are keeping us apart?

These prejudices keeping us apart prevent our thinking together. So can you, seeing the necessity of thinking together, say, 'All right, I will not have prejudices'? Thinking together becomes all important, not your prejudices; therefore you put prejudices aside. Are you doing it?

Q: I think that a western audience cannot grasp this kind of love as you can. One has to discover that through thinking together.

K: What is that, sir?

Q: Sir, he says he thinks the western mind is incapable of loving and must think first before arriving at love. He says that you are able to think together because you are able to love. He says that he is western, therefore he cannot love but must think together first. That is a prejudice.

K: Quite right. I said at the beginning there is only thinking, not western thinking and eastern thinking. Western thinking has devoted all its energy to technology, science, business; and the eastern mind says, through thinking, measurement, you cannot come upon that state which is immeasurable.

So we have come to the point that as long as we do not love each other then thinking together is not possible. If I love you and you are full of prejudices, however much I may offer my open hand to you, you will reject it because you have your own importance, your own knowledge, your own conditioning and you say, 'Sorry'. That is what is preventing us. But if we do not meet there, we cannot possibly create a good society. And the speaker says if we do not create a good society we are going to destroy ourselves. It is going to destroy the world if you have not this communication of love. That is all.

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Now, after listening to all this, can you naturally put aside your prejudice because thinking together is important? The greater puts aside the lesser. Can you do it? Does your interest lie in bringing about a good society, knowing that all the intellectual, religious, intellectual, philosophical organisations deny this?

Q: If we want to bring about a good society we have to understand what you say, but I feel there is no understanding between us.

K: How can I help you to understand what I am saying? It is very simple if you listen. Look, let me put it this way. The speaker wants to create a good society. I want to create a good society, and nobody will listen to me. What am I to do? A good society is not some life in the future. It must be a good society now, because I am living in it. I want to live peacefully, without danger, without terrorism, without being kidnapped, without being bombed. And as I want to create a good society now, I ask if you will join me. To join me, the speaker says, put aside your prejudices, your nationalities, your religion, your gurus, your this and that, and let us come together. And apparently you do not want to. That is the problem. This is not an insult: either you are too old, or being young you are caught in something else, sex, drugs, your own gurus, this or that. So you are not interested in creating a good society.

Q: Krishnamurti, you are saying what we all feel. We want to create a good society. You are saying we can only create a good society if we think together. You are saying we can only think together if we have love. The only kind of love we can get in order to think together is the kind of love which most of humanity, particularly western humanity, had to spend ten, twenty, thirty years to get. We need time, and we have not done that.

K: The gentleman says that the western world has to evolve, go through a number of years and die to their own prejudices, that the western world has to go through a great deal of evolution

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before it can come to this. You are saying western man must be this, and this. So you are saying you represent the western man. Are you the western man who represents the whole of the west? Sir, if I may most respectfully point out, can you drop that conclusion?

Let's come back. Please let's talk over together in a friendly spirit. As we said, neither the east nor the west knows what love is. Do not say that the west does not know but the east knows. Both are caught in this world. Both have to live in this world. Both have to live on this earth, which is theirs. The earth is not west or east. Division has taken place for various reasons, which we have all gone into. Can we meet without all these conclusions that you are west and east, and that we must go through a certain evolutionary process? We know that we do not love and, therefore, we cannot come together. Knowing that we do not love, let's find out why and whether it is possible to love. It is only then you can create a good society. Without that it is impossible.

Various people have postulated what a good society should be: justice, equality and so on—always in the future. When you say what a good society should be, it means in the future. The very word 'should' implies time. The speaker says that may be another illusion you are caught in. Goodness born out of love can happen now, and from that a good society can be born. Instead of holding to that, going into that, we are dispersing our energies all the time. We do not stick to this one thing.

So we come to the point: can we think together because we love each other? That is all. Do you love anything? Your children, your husband, your girl, your boy, your wife, do you love them? Or is it me always the first, and you the second? Where there is this division, me first and you second, it will never produce a good society. A good society can only come if you are good; which means you do not belong to any category of religion, of

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knowledge, of conclusions. You say, 'I want to become a good man'. But you do not.

Please, do you understand now?

Q: Yes.

K: Will you do it?

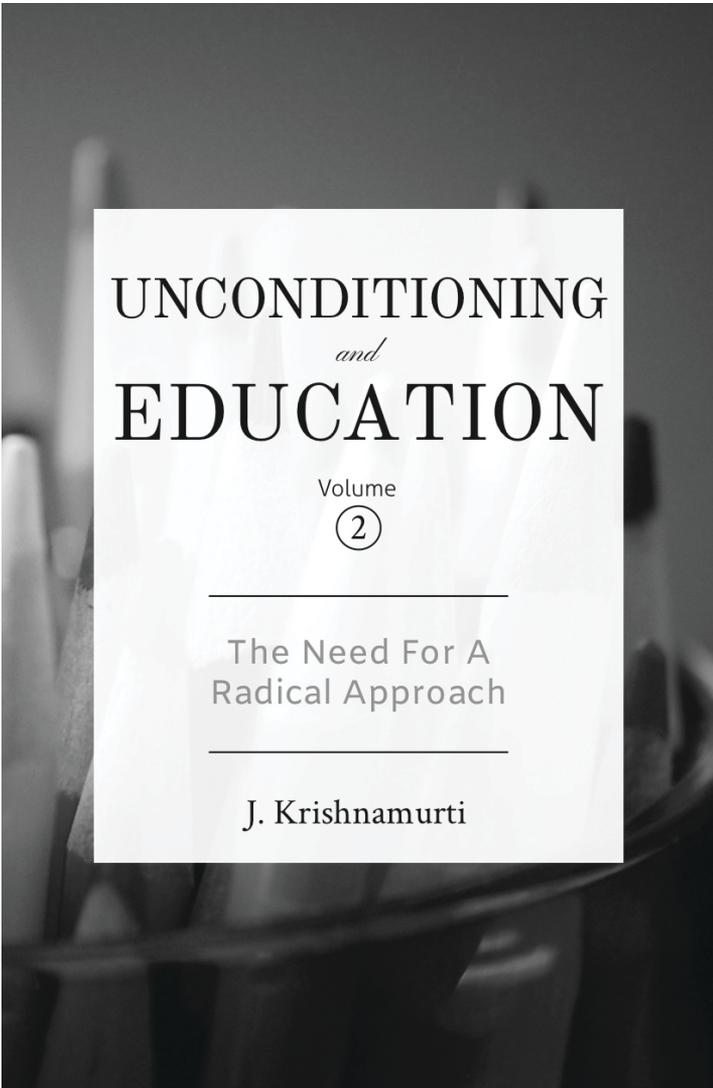
If you observe, what have you learnt from all this? Is it the treasure or hot air that you are going to carry away? Have you found an imperishable jewel, and so you can go with it? Or are you are going away with a lot of words?

What have you learnt? Have you learnt a lot of words, that the east is east, and west is west, and what you believe is better than what the speaker says? What have we learnt? Is there that flame, the flame that lights the world, that lights our own life?

– J. Krishnamurti

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UNCONDITIONING  
*and*  
EDUCATION

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The Need For A  
Radical Approach

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J. Krishnamurti

Available December 2017 at the KFA Bookstore  
Visit [store.kfa.org](http://store.kfa.org)



Dear Reader,

The Krishnamurti Foundation of America is a non-profit charitable trust whose mission is to preserve and disseminate the work of J. Krishnamurti. His mission, in his own words, was to “set men absolutely, unconditionally free.” For sixty-five years he offered, in his talks and writings, an exploration into the nature of the self and the nature of truth that was bound by no cultural, theological, or racial limitations. It remains the mission of the organization to keep these teachings accessible.

Krishnamurti’s message is more important today than at any other time in history. Psychological time, manifested as separative belief, desire, and fear, are as prevalent in today’s world as in the whole of human history. And it may be that one feels isolated and ineffectual in one’s little corner of the world, ‘working on ourselves,’ while chaos and violence explodes around us and around the globe. Listening and pure observation, as taught by Krishnamurti, are not a retreat, but an advance into freedom. They are not the end, but the beginning of action.

“Self-knowledge is the beginning of wisdom.  
Without self-knowledge, there can be no wisdom.”

— *J. Krishnamurti*

Thank you for your donation, it enables this work to go on.

*The KFA staff*

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