



365 Quotes from
The Book of Life



Forum

A Brief Bio

Action

Alone

Ambition

A "Sort Of"

Philosopher

Attachment

Attention

Authority

Awareness

Beauty

Being and

Becoming

Belief

Choice

Comparison and

Measurement

Compassion

Concepts

Conditioning

Conflict

Consciousness

Continuity

Contradiction

Craving

Creativeness

Desire

Diet

Discipline

Disorder

Disturbance

Effort

Emptiness

Energy

Envy

Escape

Experience

Exploitation

Facts

Family

Fear

Feeling

Freedom

God

Gossip

Guru

Happiness

“Truth is a pathless land.”

K Slide Show

K Books

[jump to links](#)

The Core of the Teachings

The following statement was written by Krishnamurti himself on October 21, 1980. It may be copied and used provided this is done in its entirety. No editing or change of any kind is permitted. No extracts may be used.

“The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: *'Truth is a pathless land'*. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.

Man has built in himself images as a fence of security-religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind.

The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual

Freedom is not a reaction; freedom is not a choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity. Thought is time. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle. There is no psychological evolution.

When man becomes aware of the movement of his own thoughts he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight

without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.”

For more information about Krishnamurti, visit:

The Krishnamurti Foundation of America

Krishnamurti Information Network

The Teachings of J. Krishnamurti

Krishnamurti Foundation Trust

Krishnamurti Study Center

An Introduction to Krishnamurti

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- Ideals
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- Imitation
- Intelligence
- Jesus
- K and Buddha
- Knowledge
- Labels
- Laziness
- Learning
- Life and Death
- Livelihood
- Loneliness
- Love
- Marriage
- Meditation
- Memory
- Mind
- Naming
- Needs
- Observer and
- Observed
- Observing
- Opinions
- Otherness
- Others
- Pain
- Pathless
- Perfection
- Pleasure
- Poverty
- Prayer
- Psychoanalysis
- Reality
- Recognition
- Reincarnation
- Relationship
- Religion
- Religious Mind
- Revolution
- Sacred
- Security
- Seeing
- Seeking
- Self- Acceptance
- Self-Deception
- Self-Esteem
- Self-Knowledge
- Self-Protection
- Sensation
- Sensitivity
- Sex

Silence
Simplicity
Society
Solitude
Sorrow
Spiritual Authority
Suffering
Symbols
The Beginning and
the End
The Known and the
Unknown
The Meaning of
Life
The New
The Present
The Self
The Value of the
Speaker
The Work of Man
Thought
Time
To Deny
Tomorrow
Tradition
Transformation
Truth
Truth is a Pathless
Land
Understanding
Vanity
Violence
Virtue
Visions
Vocation
War
What Is
Words and Symbols
You





"Friend, do not concern yourself with who I am; you will never know. I do not want you to accept anything I say. I do not want anything from any of you; I do not desire popularity; I do not want your flattery, your following. Because I am in love with life, I do not want anything. These questions are not of very great importance; what is of importance is the fact that you obey and allow your judgment to be perverted by authority. Your judgment, your mind, your affection, your life are being perverted by things which have no value, and herein lies sorrow."

Early Talks, 1930

Krishnamurti was born in Mandanapalle, South India on May 12, 1895 and died on February 17, 1986 in Ojai, California, at the age of ninety.





"...action as we know it is really reaction, it is a ceaseless becoming, which is the denial, the avoidance of what *is*...

The idea of becoming arises only when there is a sense of insecurity, and that sense of insecurity comes when one is aware of the inward void. If you are aware of that process of thought and feeling, you will see that there is a constant battle going on, an effort to change, to modify, to alter what *is*. This is the effort to become, and becoming is a direct avoidance of what *is*. Through self-knowledge, through constant awareness, you will find that strife, battle, the conflict of becoming, leads to pain, to sorrow and ignorance. It is only if you are aware of inward insufficiency and live with it without escape, accepting it wholly, that you will discover an extraordinary tranquility, a tranquility which is not put together, made up, but a tranquility which comes with understanding of what *is*. Only in that state of tranquility is there creative being."

The First and Last Freedom, p.70

"...when the mind seeks a timeless spiritual state which will go into action in order to destroy the self, is that not another form of experience which is strengthening the 'me'?...The self has projected that thing which you feel and believe will come and destroy the self.

...Thus our action from the beginning to the end is the same action, only we think it is evolving, growing, becoming more and more beautiful; but, if you observe inwardly, it is the same action going on, the same 'me' functioning at different levels with different labels, different names.

When you see the whole process, the cunning, extraordinary inventions, the intelligence of the self, how it covers itself up

through identification, through virtue, through experience, through belief, through knowledge; when you see that the mind is moving in a circle, in a cage of its own making, what happens? When you are aware of it, fully cognizant of it, then are you not extraordinarily quiet - not through compulsion, not through any reward, not through any fear?"

The First and Last Freedom, p.81

"Our action - what we want to do or be - is based on idea, is it not? That is all we know; we have ideas, ideals, promises, various formulas as to what we are and what we are not. The basis of our action is reward in the future or fear of punishment."

The First and Last Freedom, p.243

"Between action and idea, there is a gulf, a division, there is a time process. That is so, is it not? In other words, I am not charitable, I am not loving, there is no forgiveness in my heart but I feel I must be charitable. So there is a gap, between what I am and what I should be; we are all the time trying to bridge the gap. That is our activity, is it not?"

Now what would happen if the idea did not exist? At one stroke, you would have removed the gap, would you not?"

The First and Last Freedom, p.243

"Action which transforms us as human beings, which brings regeneration, redemption, transformation - call it what you will - such action is not based on idea. It is action irrespective of the sequence of reward or punishment. Such action is timeless, because mind, which is the time process, the calculating process, the dividing, the isolating process, does not enter into it."

The First and Last Freedom, p.244

"Idea may bring about a certain series of actions, but that is mere activity; and activity is wholly different from action. It is in this activity that one is caught; and when for some reason or other activity stops, then one feels lost and life becomes meaningless, empty. We are aware of this emptiness, consciously or unconsciously, and so idea and activity become all-important. We fill this emptiness with belief, and activity becomes an intoxicating necessity. For the sake of this activity, we will renounce; we will adjust ourselves to any inconvenience, to any illusion."

Commentaries on Living, First Series, p.56





"Being alone is not the outcome of denial, of self-enclosure. Aloneness is the purgation of all motives, of all pursuits of desire, of all ends."

Commentaries on Living, Series 1

"There is a difference between isolation and aloneness, between loneliness and being able to stand by yourself clearly, unconfused, uncontaminated."

This Light in Oneself

"Only when you stand entirely alone, without technique, without masters, only then can you find truth."

Second Talk at Alpino, July 4, 1933

"...the respectable man is the mediocre man because he wants something, he is dependent on influence for his happiness, on what his neighbor thinks, on what his guru thinks, on what the Bhagavad-Gita or the Upanishads or the Bible or the Christ says. His mind is never alone. He never walks alone, but he always walks with a companion, the companion of these ideas."

"...Is it possible immediately to bring about that state of mind which is not influenced, which cannot be influenced by its own experience or by the experience of others, a mind which is incorruptible, which is alone? Then only is there a possibility of bringing about a different world, a different culture, a different society in which happiness is possible."

The Book of Life, Dec. 6th

"You try being alone, without any form of distraction, and you will see how quickly you want to get away from yourself and forget what you are."

Unknown source

"Most people are afraid to stand alone; they are afraid to think things out for themselves, afraid to feel deeply, to explore and discover the whole meaning of life."

On Love and Loneliness, p.100





"If you will look at your own heart and see when you are ambitious, when you are struggling to be somebody, spiritually or in the world, you find that there is the worm of fear inside it. The ambitious man is the most frightened man because he is afraid to be what he is, because he says, 'If I am what I am, I shall be nobody. Therefore, I must be somebody, I must become the engineer, the engine driver, the magistrate, the judge, the minister.'"

The Collected Works of J Krishnamurti, Vol.7 p.83

"...ambition and interest are two different things, are they not? I am interested in painting, I love it, I do not want to compete with the best painter or the most famous painter, I just love painting. You may be better at painting, but I do not compare myself with you. I love what I am doing when I paint; that in itself is sufficient for me."

Life Ahead, Pt.1 p.66-67

"...You want to have power, position, a better house, better cars. Have you ever understood that a man who is ambitious has no love in his heart."

Unknown source

"...The understanding of what one is uncovers creativeness, but comparison breeds competitiveness, ruthlessness, ambition, which we think brings about progress. Progress has only led so far to more ruthless wars and misery than the world has ever known. To bring up children without comparison is true education."

J. Krishnamurti, Krishnamurti, A Biography

"If we would live at peace with each other, surely ambition must come to an end - not only political, economic, social ambition, but also the more subtle and pernicious ambition, the spiritual ambition - to *be* something."

The First and Last Freedom, p.62





From the book, "The Quiet Mind," by John E. Coleman 1971

A "Sort of" Philosopher

In India I began searching for various religious leaders, gurus, yogis and so-called enlightened ones. I visited Tibetan monks in Sikkin, Hindu teachers and yogis in Calcutta, Benares, Delhi, Rishikesh, Madras and Bombay, and Buddhist monks in Bodtagaya. I saw and spoke to teachers in many parts of India, discussed with them their various systems of mind and body control and entered into an assortment of strange practices, some of which I will describe, but none of which I found produced anything more than a temporary, trance-like state through repetition of words, chanting or concentration upon neutral objects. Many of the experiments brought on in me a certain calm but I was still totally unable to transcend the activities of a mischievous and probing mind. I felt I knew the reason for my failure, as I have explained before, but how could I search for light without dedicating my mental faculties wholly to the search? How could I perceive the truth without consciously and devotedly looking for it? It was like playing hide and seek with my own shadow.

While waiting for my plane to take off at Benares for New Delhi I noticed an Indian taking his leave of a group of friends. He was a striking figure, getting on in years-perhaps in his late sixties-tall, with a full head of graying hair. He was dressed in the familiar simple lightweight suit of white linen. His departure was evidently the cause of some sorrow to his friends, who were earnestly wishing him a safe journey and urging him to return soon. I concluded he was some kind of celebrity or honored guest. We went up the steps of the plane together and I was soon in my seat and deep in a book I had purchased at the airport bookstall, unconscious of my surroundings except for the fact that a good-looking young American woman settled down in the seat next to me. I paid no further attention to the man in the white suit and indeed forgot about him for the rest of that leg of the journey. I noticed an odd thing, however. Perhaps it was of no significance but the man carried no luggage with him.

The plane made a stop at Lucknow. The passengers alighted and we all went into the airport lounge to be served with lunch. I noticed that the Europeans gravitated to a table together and my first inclination was to join them. I changed my mind, however, when I saw the elderly man whom I had seen earlier go towards a smaller table at which the only other occupant was an Indian Army officer. I was in India, after all, to meet Indians and this would be a good chance to acquire a taste of local color. We exchanged the usual cordialities and I sat down. I introduced myself and he told me his name was Krishnamurti. 'I am a sort of philosopher,' he said. Had I known at that moment what I was to learn later about Krishnamurti I might have been awed with the significance of the occasion. For this was my first encounter with a man

who for over forty years has held thousands all over the world spellbound with his wisdom, a teacher revered not only in his native India but in Europe and the United States too; a man who in his youth was groomed for stardom by well-meaning people as the Messiah reborn, no less.

I knew nothing of this: he was a fellow passenger on the plane and we had met by chance over the lunch table. At first our conversation was general. We talked about the weather, war and all the usual topics. He asked if I'd pass the salt. We were offered a choice of meat or vegetarian dishes and he chose the vegetarian diet. As a matter of interest and to make conversation I asked him why he had opted for the salad and he replied that he simply preferred the food, there was no particular moral principle involved. Like many Indians he had been brought up on vegetarian foods and the preference had stayed with him. Knowing that Krishna was an Indian word meaning 'God' I ventured to ask him what was the meaning of his name, Krishnamurti. It is customary in Southern India for the eighth child, if a boy, to be named after Krishna and his name, he told me with no trace of self-consciousness, meant 'in the likeness of God'. From this point our conversation began to veer away from the commonplace chitchat of fellow airplane passengers and I felt, if not actually encouraged, not actively discouraged, to go a stage further. As we both had some time on our hands I could see no harm in developing the conversation and there was, in any case, something about the man, an indefinable quality, an aura, which seemed to invite questions and in some strange way guarantee that his answers would be worth hearing. I would chance it, anyway.

'You say you are a "sort of philosopher" yet, knowing the meaning of your name, I should say you are a religious man also,' I suggested.

'If by that you mean do I follow a religion the answer would be no, sir,' he said. 'Nor do I follow any particular philosophy. I believe all philosophies and religions are wrong. The spoken or written word is not the truth. Truth can only be experienced directly at the moment it happens. Any thought or intellectual projection of the truth is a step away from the truth, sir.'

I paused for a moment to try and take in what he had said. He spoke quickly and directly in an impeccable Oxford accent; and I could not help being amused, if a little embarrassed, by the way he addressed me formally as 'sir' although I was a mere twenty-eight to his sixty-five or more. I could see the Indian Army officer at our table was more than a little surprised at the turn our conversation was taking but, rather rudely maybe, I paid no attention to him and he went on with his meal in silence.

'Since you don't follow any of the established religions,' I asked, 'which of the great religious leaders came closest to teaching and realizing the ultimate truth?'

'Oh, the Buddha,' replied Krishnamurti without hesitation and somewhat to my astonishment. I had expected him to mention one of the Indian gods or even Christ. 'The Buddha comes closer to the basic truths and facts of life than any other. Although I am not myself a Buddhist, of course.'

'Why not?' I asked, as politely as possible to make up for my directness.

'No organization, however old or however recent, can lead a man to truth. It is a hindrance, it can only impede. It blocks a man from sincere study. The truth comes from within, by seeing for yourself. The conventional way of acquiring knowledge, it's true, is by reading or listening but to understand you have to penetrate directly, by silently observing. Then you understand.'

He paused and I waited for him to go on. 'Obviously if you are going to build a bridge you must study strains and stresses, but in the matter of understanding truth or the concepts of love, philosophical or religious thoughts, anything to do with reality, it has to be penetrated and experienced directly without any intellectual interpretation. Truth comes from within. Once the understanding comes you are able to talk about it but it does not follow that a listener will understand.'

'If you described a book or a motor car or the plane we are traveling in I would understand,' I said.

'That is the purpose of the intellect, sir-to communicate. Mechanical or materialistic things can be understood, but if I tried to tell you what God is, what truth is or what love is you would not fully understand. Perhaps I know what love is, what God is, what reality is-I could write a book on what love is or what reality is and you could read it and intellectually you would understand the book, but it does not follow automatically that you would know what love is, or what reality is. This you must understand by direct experience, without interpretation and without intellectualization. The thought and the word are not the thing but a distortion of the reality.'

The old man's flow of words was entirely fascinating and I became very anxious to continue the discussion. When the meal was finished and our fellow passengers began to move towards the plane once again I asked him if I might occupy the seat next to him and talk further. He seemed glad to have a companion, then a shadow of doubt crossed his face. 'But what about that nice girl you were sitting with before we stopped here? She might be offended if you leave her.' His concern for the girl-even the fact that he had noticed her-bewildered me. I didn't know the girl at all and we had exchanged only a few polite sentences. I reassured the old man and moved my baggage to the rack nearest his seat.

'I see you have no bags-you're traveling light,' I said.

'I am only going as far as New Delhi,' he replied, 'I have no need of possessions and carry none. I have no money with me either, I never handle it.'

'What will you do without money or clothes in Delhi?' I asked. 'How will you manage for food and accommodation?'

'I shall be among friends,' he replied simply. 'I have been invited to speak and the people who wish me to make speeches also pay for my journey, my food and anything else I require. They also put me up in their homes and you may be certain I shall be comfortable and want for nothing.' 'As a matter of fact,' he went on, 'I have no permanent home or any possessions, I spend my life traveling from place to place and my friends everywhere look after my needs. I belong nowhere, yet everywhere, and my friends are everywhere. My needs are simple.'

I think Krishnamurti was amused by my statement of incredulity. It must surely have shown in my face. Even now I did not guess that he was a world-renowned mystic with a following in almost every land ready to welcome him on his visits as their spiritual leader. In spite of all my reading and study of Eastern philosophy and religious beliefs I had not encountered the name of Krishnamurti, and for him it must have been something of a novelty to meet such an earnest young man who quite obviously had never heard of him. I did, however, recognize that I was in the presence of a remarkable personality, a man whose words were getting through to me and meaning something. My search for truth and the quiet mind was at last beginning to show the glimmer of results. Looking back, I think it may have been precisely because I was not one of his admirers that induced Krishnamurti to talk so freely to me. My questioning was unforgivably probing for a complete stranger, yet his answers were detailed and frank and, far from discouraging me or seeming reproachful for my self-confident cross-examination, he seemed to enjoy it and even invite more. His speech was lively and fluent and the flourishes and gestures that accompanied it were forceful and expressive. The airplane engines droned on monotonously and while other passengers read or slept we conducted our vigorous discussion.

'How do you live?' I asked, returning to his earlier theme.

'Oh, things just happen. I'm well provided for. I am happier without possessions of my own. People give me things but I can take them or leave them. What do we want with possessions? When you don't want things they come to you. When you do want things then you're in conflict and when you don't get them you suffer. When you get them you want something else which causes further suffering. My needs are very simple. All I need is something to eat every day, a few calories, enough clothes to keep me warm. These are very adequately provided for me. The only clothes I own are these I'm wearing,' he laughed.

'Man's real needs are simple. And it is quite easy to satisfy them. Television and automobiles are not needed to sustain life and indeed they lead to conflict. When you desire them and devote attention to acquiring them this is where conflict comes into life. You are never satisfied. We tend to live in confusion instead of clarity. This is destructive. Out of confusion more confusion grows. But if we are aware of the confusion we can stop and examine. Don't take action out of confusion, sir. Take action based on clarity.'

'How can one achieve clarity?'

'We have to understand living, the living of our daily life, with all its misery, confusion, conflict. It is not easy. If we can understand how to live, death is close. Without dying there is

no living. We should observe ourselves constantly. See ourselves, our greed, envy, bitterness, cynicism, beliefs-and watch them. We cannot see them if we want to change them. Actual seeing demands energy, active and constant observation.'

'How would you answer a person who sought your advice on developing spiritually?' I asked.

Krishnamurti's face grew serious. 'Simply by silently watching yourself all the time, all your actions, your thoughts, your environment. Be silently aware of things as they occur, without interpretation.'

'But I cannot advise,' he said, laughing suddenly. 'When people ask me for advice or assurance it is the same as asking for a medicine. I cannot give it. The answer is within themselves. They must look for it. They are seeking security and there is no such thing. That's why they believe in a religion or try to reach God-it's the desire to feel safe. A man is his own salvation and it is only through himself that he will find the truth, not through religions, thoughts or theories, and certainly not through following a leader. Leaders and followers exploit each other and I will have nothing to do with such activities!'

'It's because of this urge to feel safe that we put our faith in leaders. And why? Because we don't want to do the wrong thing. Fear not clarity, is the basis of following. We want a permanent idea, a permanent God. When clarity is come to we don't want to follow. My teaching does not involve faith, but a mind that is free to examine.'

'Is there, then, no value in following a religion?' I asked.

'All organized religions are forms of escape, sir. They offer comfort, tell you what to do. If you behave properly you will be rewarded. It is childish. It is a block to understanding.'

There were many more questions I felt I must put to this sage old Indian whose words had struck, for the first time, a chord of true response in my mind. But the changing note of the engines indicated that, all too soon, the journey was over and in a few minutes we would land and go our separate ways.

'Shall we meet in Delhi?' I asked.

'I shall be gone in a few days,' he replied.

'Where are you going next?'

'America, perhaps, or Switzerland,' he said vaguely. 'I prefer a mild climate, you know.'

As he rose to leave the plane I noticed for the first time that he carried a book under his arm. When he saw me glance at the title he smiled a little sheepishly.

'This is the only kind of literature I read. Everything else bores me.'

It was a paperback crime thriller. I collected my bags and headed for the airport buildings and the door marked 'exit'. I turned but there was no sign of the man in the white linen suit-I saw only the crowd of excited men and women, and the press photographers, who had Krishnamurti somewhere in their midst.





"I don't know if you have ever tried to die to something which is very close to you and which gives you immense pleasure - to die to it, not with reason, not with conviction or a purpose, but just to die to it as a leaf falls from the tree."

Unknown source

"When you get rid of attachment, there will be love."

Unknown source

"Love can not exist where there is attachment. If you are attached to your Guru, there is no love in your heart."

Unknown source

"Food, clothes and shelter are necessities and they are not needs. The need is the hidden craving, which makes for attachment. The need for sex, for drinking, for fame, for worship, with their complex causes; the need for self-fulfillment with its ambitions and frustrations; the need for God, for immortality. All these forms of need inevitably breed that attachment which causes sorrow, fear and the ache of loneliness..."

Krishnamurti's Notebook, p.76

"Attachment gives a certain occupation to the mind - right? You constantly think about it. And this constant occupation is one of the factors which the brain and the mind says, 'Yes I must be occupied with something' - please follow all this.

With my god, with my sex, with my drink, with my god knows what - I must be occupied - with the kitchen or with the king, or with some social order, or commune, or whatever it is. And out of this demand for occupation there is attachment, you hold on to something. Now why is the mind occupied? Why must it be occupied? And what would happen if it was not occupied? Would it go astray? Would it disintegrate? Would it feel utterly naked, empty and therefore the fear of that emptiness, therefore occupation? And therefore the importance of the furniture, the book, the idea, and all the rest of it.

So out of the empty feeling and loneliness of not being totally whole, the mind is attached. You follow? And can the mind live, be vital, energetic, full of depth, without attachment? Of course it can."

Saanen 2nd Public Talk, 16th July 1974





"...attention has no introspective or analytical quality; the conscious mind merely observes."

The Collected Works of J. Krishnamurti

"To be aware of inattention is attention. One cannot reasonably, sanely, say: 'I am going to be alert from the moment I wake up until the moment I go to sleep' - one cannot, unless one is neurotic and practises saying: 'I am going to be aware, I am going to be aware' - then it becomes words and has no meaning. But if one sees that attention, awareness, cannot be maintained all the time - which is a fact - then inattention, not being attentive, has its value, has its meaning; because in inattention you discover that you are not attentive."

Q&A, Saanen, July 1980

"Now, to go beyond...requires tremendous attention. This total attention, in which there is no choice, no sense of becoming, of changing, altering, wholly frees the mind from the process of self-consciousness; there is then no experiencer who is accumulating, and it is only then that the mind can be truly said to be free from sorrow.

It is accumulation that is the cause of sorrow. We do not die to everything from day to day; we do not die to the innumerable traditions, to the family; to our own experiences, to our own desire to hurt another. One has to die to all that from moment to moment, to that vast accumulative memory, and only then the mind is free from the self, which is the entity of accumulation."

The Collected Works of J. Krishnamurti, Vol.9 p.100

"...concentration is a form of resistance. Concentration is not attention because in attention there is no resistance...In attention, there is complete emptiness."

The Collected Works of J. Krishnamurt

"To be aware that I am not aware *is* awareness...When there is attention in that unawareness the whole thing is over. When at that moment of unawareness, I am aware that I am not aware, then it is finished; because then I don't have to struggle nor say, 'I must be aware all the time, please tell me a method to be aware, I must practice' and so on - becoming more and more stupid. So you see when there is no awareness and I know I am not aware, the whole movement changes."

The Awakening of Intelligence, p.377-78.





"All authority of any kind, especially in the field of thought and understanding, is the most destructive, evil thing. Leaders destroy the followers and followers destroy the leaders. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary."

Freedom from the Known, p.21

"Most of us want someone to tell us what to do. We look for a direction in conduct, because our instinct is to be safe, not to suffer more. Someone is said to have realized happiness, bliss or what you will and we hope that he will tell us what to do to arrive there. That is what we want: we want that same happiness, that same inward quietness, joy; and in this mad world of confusion we want someone to tell us what to do."

The First and Last Freedom, p.157

"You are responsible for such external authorities as religion, politics, morality, for such authorities as economic and social standards. Out of your emptiness, out of your incompleteness, you have created these external standards from which you now try to free yourself.

By evolving, by developing, by growing away from them you want to create an inner law for yourself. As you come to understand external standards, you want to liberate yourself from them and to develop your own inner standard. This inner standard, which you call 'spiritual reality,' you identify with a cosmic law, which means that you create but another division, another duality.

So you first create an external law, and then you seek to outgrow it by developing an inner law... To me, the man who is bound either by an external or an inner law is confined in a prison; he is held by an illusion."

First Talk at Alpino, 1933

"One of the results of fear is the acceptance of authority in human affairs. Authority is created by our desire to be right, to be secure, to be comfortable, to have no conscious conflicts or disturbances; but nothing which results from fear can help us understand our problems, even though fear may take the form of respect and submission to the so-called wise. The wise wield no authority, and those in authority are not wise. Fear in whatever form prevents the understanding of ourselves and of our relationship to all things."

Education and the Significance of Life, p.58

"...when mind is caught up in authority,
it cannot have true understanding..."





"Watch yourself without any identification, without any comparison, without any condemnation; just watch, and you will see an extraordinary thing taking place..."

When you are aware, you see the whole process of your thinking and action; but it can happen only when there is no condemnation... In that process we begin to understand ourselves - not only the superficial layers of our consciousness, but the deeper, which is much more important; because *there* are all our motives or intentions, our hidden, confused demands, anxieties, fears, appetites. Outwardly we may have them all under control but inwardly they are boiling. Until those have been completely understood through awareness, obviously there cannot be freedom, there cannot be happiness, there is no intelligence."

The First and Last Freedom, p.95-96

"...be aware from moment to moment without accumulating the experience which awareness brings; because, the moment you accumulate, you are aware only according to that accumulation, according to that pattern, according to that experience. That is your awareness is conditioned by your accumulation and therefore there is no longer observation but merely translation..."

The First and Last Freedom, p.98





"Living in the present is the instant perception of beauty and the great delight in it without seeking pleasure from it."

Freedom from the Known, p.37

"Do you have a sense of beauty in your life, or is it mediocre, meaningless, an everlasting struggle from morning until night? What is beauty? It isn't a sensual question, nor a sexual question. It is a very serious question because without beauty in your heart, you cannot flower in goodness. Have you ever looked at a mountain or the blue sea without chattering, without making noise, really paying attention to the blue sea, the beauty of the water, the beauty of light on a sheet of water? When you see the extraordinary beauty of the earth, its rivers, lakes, mountains, what actually takes place? What takes place when you look at something which is actually marvellously beautiful: a statue, a poem, a lily in the pond, or a well-kept lawn? At that moment, the very majesty of a mountain makes you forget yourself. Have you ever been in that position?

If you have, you have seen that then you don't exist, only that grandeur exists. But a few seconds later or a minute later, the whole cycle begins, the confusion, the chatter. So beauty is, where you are not. It is a tragedy if you don't see this. Truth is, where you are not. Beauty is, love is, where you are not. We are not capable of looking at this extraordinary thing called truth."

Bombay 4th Public Talk, January 31, 1982

"You know, to live with the beauty of those mountains and not get accustomed to it is very difficult... You have beheld those mountains, heard the stream, and seen the shadows creep across the valley, day after day; and have you not noticed how easily you get used to it all? You say, 'Yes, it is quite beautiful,' and you pass by. To live with beauty, or to live with an ugly thing, and not become habituated to it requires enormous energy—an awareness that does not allow your mind to grow dull."

The Book of Life, July 30





"Being is infinitely more significant than becoming."

Krishnamurti's Notebook, p.72

"Is there not action without this becoming?"

The First and Last Freedom, p.51

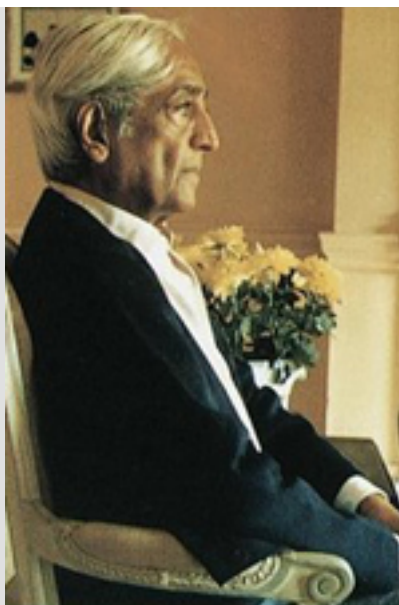
"When you desire to be transformed, you are still thinking in terms of becoming; that which is becoming can never know that which is being."

The First and Last Freedom, p.287

"Becoming creates the sense of time, which is really the postponement of understanding. The 'I shall be' is an illusion born of self-importance."

Commentaries on Living, First Series, p.22





"Is it possible to live in this world without a belief - not change beliefs, but be entirely free from *all* beliefs, so that one meets life anew each minute?"

The First and Last Freedom, p.57

"When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind.

When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind."

Freedom from the Known, p.51-52

"We never give up all our beliefs; we never give up all the formulas, and the things that we have learnt from books, and from teachers. We are never, inwardly, at any moment simple. We are never, at any moment, not asking or not seeking...Only when there is no Hinduism, no Islam, no Buddhism, no Christianity, can there be peace..."

Unkown source

"You can only find out if you deny totally all the present religious beliefs and ideas, because it is only a free mind that can find out what is the quality of the religious mind."

Unkown source

"If we had no pattern of action, based on belief - either in God, or in communism, or in socialism, or in imperialism, or in some kind of religious formula, some dogma in which we are conditioned - we should feel utterly lost, shouldn't we? And is not this acceptance of a belief the covering up of that fear - the fear of being really nothing, of being empty?"

To escape from that fear - that fear of emptiness, that fear of loneliness, that fear of stagnation, of not arriving, not succeeding, not achieving, not being something, not becoming something - is surely one of the reasons, is it not?, why we accept beliefs so eagerly and greedily. And through acceptance of belief, do we understand ourselves? On the contrary.

A belief, religious or political, obviously hinders the understanding of ourselves. It acts as a screen through which we are looking at ourselves."

The First and Last Freedom, p.58

"Belief is a denial of truth, belief hinders truth; to believe in God is not to find God. Neither the believer nor the non-believer will find God; because reality is the unknown, and your belief or non-belief in the unknown is merely a self-projection and therefore not real."

The First and Last Freedom, p.205

"You all believe in different ways, but your belief has no reality whatsoever. Reality is what you are, what you do, what you think, and your belief in God is merely an escape from your monotonous, stupid and cruel life.

Furthermore, belief invariably divides people: there is the Hindu, the Buddhist, the Christian, the communist, the socialist, the capitalist and so on. Belief, idea, divides; it never brings people together. You may bring a few people together in a group but that group is opposed to another group.

...Therefore your belief in God is really spreading misery in the world; though it may have brought you momentary consolation, in actuality it has brought you more misery and destruction in the form of wars, famines, class-divisions and the ruthless action of separate individuals."

The First and Last Freedom, p.206-207

"You can change your mind, your opinion, but truth or God is not a conviction: it is an experience not based on any belief or dogma, or on any previous experience. If you have an experience born of belief, your experience is the conditioned response of that belief."

Commentaries on Living, First Series, p.23

"We feel we cannot act without belief, because it is belief that gives us something to live for, to work for. To most of us, life has no meaning but that which belief gives it; belief has greater significance than life. We think that life must be lived in the pattern of belief; for without a pattern of some kind, how can there be action?"

Commentaries on Living, First Series, p.56





"...that state of mind can be understood only by yourself, by watching it and never trying to shape it, never taking sides, never opposing, never agreeing, never justifying, never condemning, never judging - which means watching it without any choice. And out of this choiceless awareness perhaps the door will open and you will know what that dimension is in which there is no conflict and no time."

Freedom from the Known, p.32-33

"...Choice in every form is conflict. Contradiction is inevitable in choice; this contradiction, inner and outer breeds confusion and misery."

Unknown source

"What is this process of choosing? What is the entity that chooses?"

The First and Last Freedom, p.271





"...find out for yourself whether you can live, not theoretically but actually, without comparison, measure, never using the words 'better' or 'more.' See what happens."

The Awakening of Intelligence, "Freedom"

"So, is it possible to live without comparison of any kind, never translating yourself in terms of comparison with another or with some idea or with some hero or with some example? Because when you are comparing, when you are measuring yourself with 'what should be' or 'what has been,' you are not seeing *what is*."

The Collected Works of J. Krishnamurti, Vol.17 p.182

"Now to live without measurement, to be totally, completely, free of all measurement, is part of meditation. Not that 'I am practicing this, I will achieve something in a years time.' That is measurement which is the very nature of one's egotistic activity. Meditation is the ending of measurement, the ending of comparison completely."

Unkown source

"One is everlastingly comparing oneself with another, with what one is, with what one should be, with someone who is more fortunate. This comparison really kills. Comparison is degrading, it perverts one's outlook. And on comparison one is brought up. All our education is based on it and so is our culture. So there is everlasting struggle to be something other than what one is.

The understanding of what one is uncovers creativeness, but comparison breeds competitiveness, ruthlessness, ambition, which we think brings about progress. Progress has only led so far to more ruthless wars and misery than the world has ever known. To bring up children without comparison is true education."

"The immature mind compares itself with what is and what should be, but it is only the immature mind that compares. The mature mind has no comparison, the mature mind has no measure.

I don't know if you have ever looked into yourself and watched how you compare yourself with another, saying, 'He is so beautiful, so intelligent, so clever, so prominent; and I am nobody, I would like to be like him.' Or, 'She is so beautiful, has a good figure, has a nice mind, intelligent, bright, better.' We think and function in this comparative, measuring world.

And if you have ever questioned and observed maybe you have said, 'No more comparison, no more comparison with anybody, not with the most beautiful actress.' You know that beauty is not in the actress, beauty is something total, not in the face, in the figure, in the smile, but where there is a quality of total comprehension, the totality of one's being; when that is what looks, there is beauty.

Do watch it in yourself, please, try it, or rather do it - when you use the word 'try,' you know how such a mind is the most deplorable, foolish mind; when it says, 'I am doing my best, I am trying,' this indicates a mind that is essentially bourgeois, capable of measuring, which is doing better every day;

so, find out for yourself whether you can live, not theoretically but actually, without comparison, measure, never using the words 'better' or 'more.' See what happens. It is only such a mature mind that is not wasting energy, only such a mind can live a very simple life, I mean a life of real simplicity, not the so-called simplicity of the man who has one meal, or one loin-cloth - that's exhibitionism - but the mind that has no measure and is therefore not wasting energy."

The Awakening of Intelligence, "Freedom"

"Why do we compare ourselves with the ideal? And does comparison bring understanding? Is the ideal different from ourselves? Is it not a self-projection, a homemade thing, and does it not therefore prevent the understanding of ourselves as we are? Is not comparison an evasion of the understanding of ourselves? There are so many ways of escaping from ourselves, and comparison is one of them. Surely, without the understanding of oneself, the search for so-called reality is an escape from oneself. Without self-knowledge, the god that you seek is the god of illusion; and illusion inevitably brings conflict and sorrow. Without self-knowledge, there can be no right thinking; and then all knowledge is ignorance which can only lead to confusion and destruction. Self-knowledge is not an ultimate end; it is the only opening wedge to the inexhaustible."

Commentaries on Living, First Series, p.47

"Man is not a measure of himself."

Unknown source





"...the ending of sorrow is the beginning of compassion."

Truth and Actuality

"It is not the silence cultivated by thought. It is the silence of intelligence, silence of supreme intelligence. In that silence comes that which are not touched by thought, by endeavor, by effort. It is the way of intelligence which is the way of compassion. Then that which is sacred is everlasting. That is meditation. Such a life is religious life. In that there is great beauty."

Unkown source





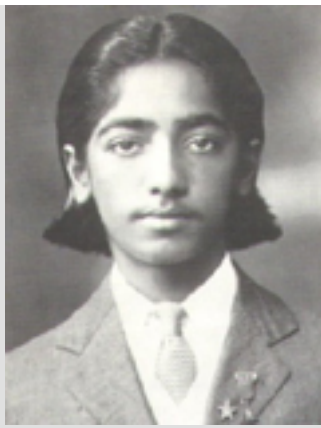
Krishnamurti: You want to live in concepts, and I do not want to live in concepts. For Heaven's sake: love is not a concept. And because you have no love, you live in concepts. (And you shake your heads and agree and go on with your habits.) So why do you listen, why do you come here...?

Questioner: The truth is we don't want to be disturbed.

Krishnamurti: Then don't be disturbed. Go away! Why do you come?

The Awakening of Intelligence, p.237





"Does not the urge of the mind to free itself from its conditioning set going another pattern of resistance and conditioning? Having become aware of the pattern or mold in which you have grown up, you want to be free from it; but will not this desire to be free condition the mind again in a different manner? The old pattern insists that you conform to authority, and now you are developing a new one which maintains that you must not conform; so you have two patterns, one in conflict with the other. As long as there is this inner contradiction, further conditioning takes place.

...There is the urge that makes for conformity, and the urge to be free. However dissimilar these two urges may seem to be, are they not fundamentally similar? And if they are fundamentally similar, then your pursuit of freedom is vain, for you will only move from one pattern to another, endlessly. There is no noble or better conditioning, and it is this desire that has to be understood."

The Book of Life, May 25th

"The desire to free oneself from conditioning only furthers conditioning. But if, instead of trying to suppress desire, one understands the whole process of desire, in that very understanding there comes freedom from conditioning. Freedom from conditioning is not a direct result. Do you understand? If I set about deliberately to free myself from my conditioning, that desire creates its own conditioning. I may destroy one form of conditioning, but I am caught in another. Whereas, if there is an understanding of desire itself, which includes the desire to be free, then that very understanding destroys all conditioning. Freedom from conditioning is a by product; it is not important. The important thing is to understand what it is that creates conditioning."

The Book of Life, May 26th

"...is it possible to be aware of our conditioning, just to be aware - in which there is no conflict at all? That very awareness, if allowed, may perhaps burn away the problems."

The Book of Life, May 24th

"Our problem is how to be free from all conditioning. Either you say it is impossible, that no human mind can ever be free from conditioning, or you begin to experiment, to inquire, to discover. If you assert that it is impossible, obviously you are out of the running. Your assertion may be based on limited or wide experience or on the mere acceptance of a belief but such assertion is the denial of search, of research, of inquiry, of discovery. To find out if it is possible for the mind to be completely free from all conditioning, you must be free to inquire and to discover.

Now I say it is definitely possible for the mind to be free from all conditioning - not that you should accept my authority. If you accept it on authority, you will never discover, it will be another substitution and that will have no significance. When I say it is possible, I say it because for me it is a fact and I can show it to you verbally, but if you are to find the truth of it yourself, you must experiment with it and follow it swiftly."

The First and Last Freedom, p.225

"If you watch very carefully, you will see that though the response, the movement of thought, seems so swift, there are gaps, there are intervals between thoughts. Between two thoughts there is a period of silence which is not related to the thought process. If you observe you will see that that period of silence, that interval, is not of time and the discovery of that interval, the full experiencing of that interval, liberates you from conditioning - or rather it does not liberate 'you' but there is liberation from conditioning. So the understanding of the process of thinking is meditation."

The First and Last Freedom, p.226





"Conflict is the denial of *what is* or the running away from *what is*; there is no conflict other than that..."

The Book of Life, August 26

"It is not difficult to trim and lop off certain branches of conflict, but we are asking ourselves whether it is possible to live in complete inward and therefore outward tranquility? Which does not mean that we shall vegetate or stagnate. On the contrary, we shall become dynamic, vital, full of energy."

Freedom From the Known, p.61

"All existence is choice. Only in aloneness there is no choice. Choice in every form is conflict. Contradiction is inevitable in choice; this contradiction, inner and outer breeds confusion and misery."

Unknown source

"The mere search for a solution to conflict will not do away with the conflict itself. When you seek a solution, a means of dissolving the conflict, you merely try to superimpose, or substitute in its place, a new set of ideas, a new set of theories, or you try to run away from the conflict altogether.

If you observe, you will see that when there is a conflict, you are at once seeking a solution for it. You want to find a way out of the conflict, and you generally do find a way out; but you have not solved the conflict, you have merely shifted it by substituting a new environment, a new condition, which will in turn produce another conflict. So let us look into this whole idea of conflict, from where it arises, and what we can do about

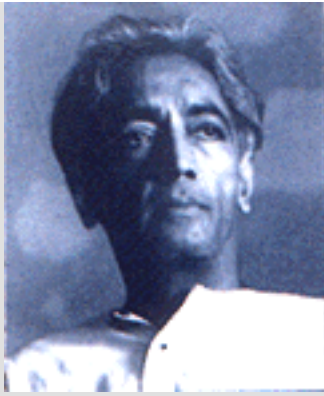
it."

Total Freedom

"Mere isolation in an enclosing idea is not a release from conflict."

What Are You Doing With Your Life?





"The speaker doesn't like to divide consciousness into the unconscious and the conscious, it is all consciousness. You can play around with those words but consciousness is whole, you cannot divide it. Either for profit, for amusement, or for various other subjective reasons. But consciousness is whole. It is really indivisible, but we like to divide, break it up."

J. Krishnamurti, Brockwood Park, 1984





"It is the same with sexual desire or any other form of desire. There is nothing wrong with desire. To react is perfectly normal. If you stick a pin in me I shall react unless I am paralyzed. But then thought steps in and chews over the delight and turns into pleasure. Thought wants to repeat the experience, and the more you repeat the more mechanical it becomes; the more you think about it, the more strength thought gives to pleasure.

So thought creates and sustains pleasure through desire, and gives it continuity, and therefore the natural reaction of desire to any beautiful thing is perverted by thought. Thought turns it into a memory and memory is then nourished by thinking about it over and over again.

Of course, memory has a place at a certain level. In everyday life we could not function at all without it. In its own field it must be efficient but there is a state of mind where it has very little place. A mind which is not crippled by memory has real freedom."

Freedom From the Known, p.36

"There is continuity so long as thought and feelings are not ended completely. You complete a thought when you pursue the thought to its end and thereby bring an end to every thought, to every feeling...

So long as experience is not completely understood, there is residue, which is old, which is of yesterday, the thing that is past; the past is always absorbing the new and therefore destroying the new. It is only when the mind is free from the old that it meets everything anew, and in that there is joy."

The First and Last Freedom, p.248





"So long as we are trying to achieve a psychological result, so long as we want inward security, there must be contradiction in life. I do not think that most of us are aware of this contradiction; or, if we are, we do not see its real significance. On the contrary, contradiction gives us an impetus to live; the very element of friction makes us feel alive. The effort, the struggle of contradiction, gives us a sense of vitality...

...where there is contradiction, there cannot be a quiet mind. Quietness of mind is essential to understand the whole significance of life..."

The First and Last Freedom, p.74

"Why do we contradict? Why is there contradiction in ourselves? Is there not an attempt to live up to a standard, up to a pattern - a constant effort to *be* something, either in the eyes of another or in our own eyes? There is a desire, is there not?, to conform to a pattern; when one is not living up to that pattern, there is contradiction.

Now why do we have a pattern, a standard, an approximation, an idea which we are trying to live up to? Why? Obviously to be secure, to be safe, to be popular, to have a good opinion of ourselves and so on. *There* is the seed of contradiction. As long as we are approximating ourselves to something, trying to *be* something, there *must* be contradiction...

In the very desire to *be* something, there is a contradiction - not to be something else."

The First and Last Freedom, p.260

"When one is aware of the full significance of contradiction in oneself, it brings an extraordinary change: you are yourself, then, not something you are *trying* to be. You are no longer following an ideal, seeking happiness. You are what you are and from there you can proceed. Then there is no possibility of contradiction."

The First and Last Freedom, p.262





"The craving for more is the beginning of conflict and misery."

Commentaries on Living, First Series, p.73

"...why this constant craving for more and more and more? This craving indicates that we are dissatisfied, discontented; but with what? With what we are? I am this, I do not like it, and I want to be that...I am dissatisfied with what I am, and I think I can escape from my discontent by acquiring more clothes, more power, and so on. But this dissatisfaction is still there, is it not?

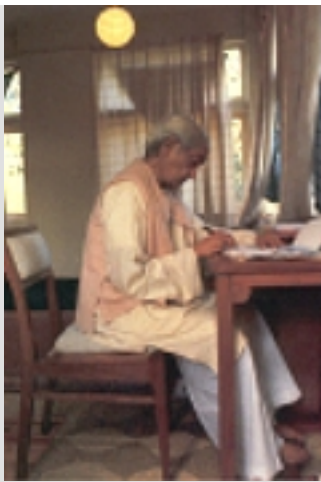
So we have to find out how to understand what we are. Merely to cover ourselves with possessions, with power and position, has no meaning, because we will still be unhappy. Seeing this, the unhappy person, the person who is in sorrow, does not run away to gurus, he does not hide in possessions, in power; on the contrary, he wants to know what lies behind his sorrow. If you go behind your own sorrow, you will find that you are very small, empty, limited, and that you are struggling to achieve, to become.

This very struggle to achieve, to become something, is the cause of sorrow.

But if you begin to understand what you actually are, go deeper and deeper into it, then you will find something quite different takes place."

On Love and Loneliness, p.102-103





"There can be creativeness only through self-knowledge. Most of us are not creative; we are repetitive machines, mere gramophone records playing over and over again certain songs of experience, certain conclusions and memories, either our own or those of another.

Such repetition is not creative being - but it is what we want. Because we want to be inwardly secure, we are constantly seeking methods and means for this security, and thereby we create authority, the worship of another, which destroys comprehension, that spontaneous tranquility of mind in which alone there can be a state of creativeness.

...To be creative does not mean that we must paint pictures or write poems and become famous. That is not creativeness - it is merely the capacity to express an idea, which the public applauds or disregards. Capacity and creativeness should not be confused.

...Creativeness is quite a different state of being, is it not? It is a state in which the self is absent, in which the mind is no longer the focus of our experiences, our ambitions, our pursuits and our desires.

Creativeness is not a continuous state, it is new from moment to moment..."

The First and Last Freedom, p.48





"...we know how the religious teachers and others have said that we should be desireless, cultivate detachment, be free from desire - which is really absurd, because desire has to be understood, not destroyed. If you destroy desire, you may destroy life itself. If you pervert desire, shape it, control it, dominate it, suppress it, you may be destroying something extraordinarily beautiful."

The Collected Works of J. Krishnamurti, Vol.12 p.244

"It is the same with sexual desire or any other form of desire. There is nothing wrong with desire. To react is perfectly normal. If you stick a pin in me I shall react unless I am paralyzed. But then thought steps in and chews over the delight and turns into pleasure. Thought wants to repeat the experience, and the more you repeat the more mechanical it becomes; the more you think about it, the more strength thought gives to pleasure.

So thought creates and sustains pleasure through desire, and gives it continuity, and therefore the natural reaction of desire to any beautiful thing is perverted by thought. Thought turns it into a memory and memory is then nourished by thinking about it over and over again.

Of course, memory has a place at a certain level. In everyday life we could not function at all without it. In its own field it must be efficient but there is a state of mind where it has very little place. A mind which is not crippled by memory has real freedom."

Freedom From the Known, p.36

"...why not look at life not as one permanent desire but as a series of fleeting desires always in opposition to each other? Hence the mind need not be in a state of contradiction. If I regard life not as a permanent desire but as a series of temporary desires which are constantly changing, then there is no contradiction."

The First and Last Freedom, p.72





"Understanding reality does not necessarily depend on the kind of food one eats; one may be a vegetarian and be vicious and dull, or a meat-eater and be intelligent in the widest sense. If one overeats, it is an indication of thoughtlessness; moderate and rational diet is necessary to alert thought."

1940 7th Public Talk, Oak Grove Talks, Ojai

Question: If one lives free of such vices as the use of alcohol and tobacco and follows a strictly vegetarian diet, can this not be a great factor in helping one to understand your teachings?

Krishnamurti: Please. It is not what you put into your mouth that gives you understanding. (Laughter) What gives you understanding is facing life directly, simply and truly. But by merely giving up meat, alcohol or tobacco you are not going to understand reality. A great many people have given up these things, hoping for happiness. Fulfilment lies not in giving up but in understanding. Mind cannot be a slave to fear and to illusions. Discover first the impediments, the limitations which cripple the mind and heart, and when you liberate yourself from them, then there will be intelligent and natural existence.

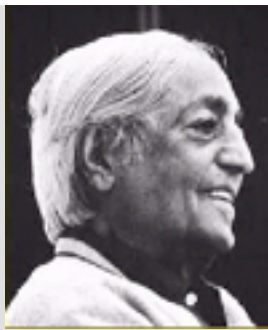
1935 3rd Public Talk in Santiago, Chile

Question: Do you think that pure food has anything to do with the fulfillment of your ideas of life? Are you a vegetarian?
(Laughter)

Krishnamurti: You know, humour is impersonal. I hope that the questioner is not hurt when people laugh. If I am a vegetarian, what of it? It is not what goes into your mouth that will free you, but the finding out of true values, from which arises complete action.

1933 4th Public Talk, Frognereteren Norway





"You see somebody whom you consider happy or as having realized, and he does certain things; you, wanting that happiness, imitate him. This imitation is called discipline, isn't it? We imitate in order to receive what another has; we copy in order to be happy, which you think he is.

Is happiness found through discipline? By practicing a certain rule, by practicing a certain discipline, a mode of conduct, are you ever free?...Are you free by shaping your mind in a particular way which you call discipline? Obviously you are not. You are merely a repetitive machine, resisting according to a certain conclusion, according to a certain mode of conduct. Freedom cannot come through discipline. Freedom can only come into being with intelligence; and that intelligence is awakened, or you have that intelligence, the moment you see that any form of compulsion denies freedom, inwardly or outwardly."

The First and Last Freedom, p.160-161

"Our difficulty is that most of us have read so much, most of us have superficially followed so many disciplines - getting up every morning at a certain hour, sitting in a certain posture, trying to hold our minds in a certain way - you know, practise, practise, discipline, because you have been told that if you do these things for a number of years you will have God at the end of it. I may put it crudely, but that is the basis of our thinking. Surely God doesn't come so easily as all that? God is not a mere marketable thing: I do this and you give me that.

Most of us are so conditioned by external influences, by religious doctrines, beliefs, and by our own inward demand to arrive at something, to gain something, that it is very difficult for us to think of this problem anew without thinking in terms of discipline. First we must see very clearly the implications of discipline, how it narrows the mind, limits the mind, compels

the mind to a particular action, through our desire, through influence and all the rest of it; a conditioned mind, however 'virtuous' that conditioning, cannot possibly be free and therefore cannot understand reality. God, reality or what you will - the name doesn't matter - can come into being only when there is freedom, and there is no freedom where there is compulsion, positive or negative, through fear.

There is no freedom if you are seeking an end, for you are tied to that end."

The First and Last Freedom, p.161-162

"...through practice, through habit, through cultivation of a pattern, the mind only achieves what it has in view. Therefore it is not free... To be aware of that whole process - why you are constantly disciplining yourself to public opinion; to certain saints; the whole business of conforming to opinion, whether of a saint or of a neighbour, it is all the same - to be aware of this whole conformity through practice, through subtle ways of submitting yourself, of denying, asserting, suppressing, sublimating, all implying conformity to a pattern: this is already the beginning of freedom..."

The First and Last Freedom, p.162

"You may compel a child to do something, put him in a corner, and he may be quiet; but inwardly he is probably seething, looking out of the window, doing something to get away. That is what we are still doing."

The First and Last Freedom, p.163

"...the more you discipline the mind, train the mind, the greater its limitations."

Total Freedom

"Discipline is the cultivation of resistance, and where there is resistance there is no understanding."

Commentaries on Living, First Series, p.68





"The primary cause of disorder in ourselves is the seeking of reality promised by another..."

It is a most extraordinary thing that although most of us are opposed to political tyranny and dictatorship, we inwardly accept the authority, the tyranny, of another to twist our minds and our way of life."

Freedom from the Known, p.11





"My concern is not to be disturbed and I am trying to find a way in which I shall never be disturbed. Why should I *not* be disturbed? I *must* be disturbed, to find out, must I not? I must go through tremendous upheavals, turmoil, anxiety, to find out, must I not? If I am not disturbed I shall remain asleep and perhaps that is what most of us do want - to be pacified, to be put to sleep, to get away from any disturbance, to find isolation, seclusion, security. If I do not mind being disturbed - really, not just superficially, if I don't mind being disturbed, because I want to find out - then my attitude towards hate, towards resentment, undergoes a change, doesn't it?"

The First and Last Freedom, p.194

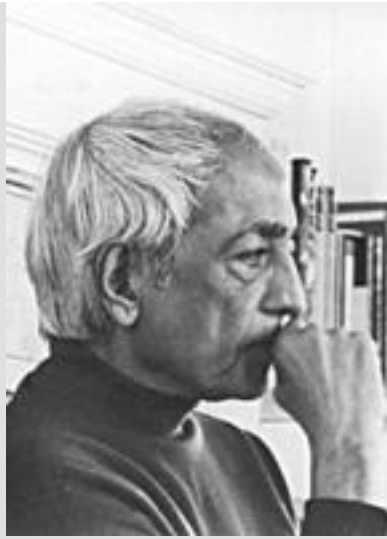
"Disturbance is essential for understanding and any attempt to find security is a hindrance to understanding.

...If we can experience a feeling directly, without naming it, I think we shall find a great deal in it; then there is no longer a battle with it, because the experiencer and the thing experienced are one, and that is essential.

That integration is necessary and has to be radically faced."

The First and Last Freedom, p.195-196





"To understand the state of being without strife, that state of creative existence, surely one must inquire into the whole problem of effort. We mean by effort the striving to fulfill oneself, to become something, don't we? I am this, and I want to become that; I am not that, and I must become that. In becoming 'that,' there is strife, there is battle, conflict, struggle. In this struggle we are concerned inevitably with fulfillment through the gaining of an end; we seek self-fulfillment in an object, in a person, in an idea, and that demands constant battle, struggle, the effort to become, to fulfill.

So we have taken this effort as inevitable; and I wonder if it *is* inevitable - this struggle to become something?...

Now why is there this desire to fulfill oneself? Obviously, the desire to fulfill, to become something, arises when there is awareness of being nothing. Because I am nothing, because I am insufficient, empty, inwardly poor, I struggle to become something; outwardly or inwardly I struggle to fulfill myself in a person, in a thing, in an idea. To fill that void is the whole process of our existence... I am aware of my insufficiency, my inward poverty, and I struggle to run away from it or to fill it...

Now if one does not make an effort to run away, what happens?

One lives with that loneliness, that emptiness; and in accepting that emptiness one will find that there comes a creative state which has nothing to do with strife, with effort."

The First and Last Freedom, p.69

"What is important is to see that the maker of effort and the object towards which he is making effort are the same..."

The First and Last Freedom, p.110

"It is truth that frees, not your effort to be free."

Unknown source





"So one asks oneself: Can that emptiness ever be filled by anything, by social activity, good works, going to a monastery and meditating, training oneself to be aware? - which is such an absurdity. If one cannot fill it, then what is one to do?..."

I discover this emptiness in myself and I cease to escape, for that is obviously an immature activity. I am aware of it, there it is and nothing can fill it. Now I ask myself: How has this come into being? Has all my living, all my daily activities and assumptions, and so on, produced it? Is it that the *self*, the *me*, the *ego*, or whatever word you may use, is isolating itself in all its activity? The very nature of the 'me,' the 'self,' the 'ego,' is isolation; it is separative. All these activities have produced this isolated state, this deep emptiness in myself; so it is a result, a consequence, not something inherent...

Is it possible to go beyond this state? Not by escaping from it, not by saying, 'I will not be self-centered.' When one says 'I will not be self-centered,' one is already self-centered. When one exercises will to deny the activity of the self, that very will is the factor of isolation.

So I see this emptiness, I see how it has come into being, I am aware that will or any other activity exerted to dispel the creator of this emptiness is only another form of self-centered activity. I see all that very clearly, objectively, and I realize that I cannot do anything about it. Before, I did something about it: I escaped, or I tried to fill it, I tried to understand it, to go into it, but they are all other forms of isolation. So I suddenly realize that I cannot do anything, that the more I try to do something about it, the more I am creating and building walls of isolation...

So by very carefully observing, objectively, I see this whole process, and the very seeing of it is enough.

See what has happened. Before, I used energy to fill this emptiness, wandered all over the place, and now I see the absurdity of it - the mind sees very clearly how absurd it is. So now I am not dissipating energy. Thought becomes quiet; the mind becomes completely still; it has seen the whole map of this and so there is silence. In that silence there is no loneliness. When there is that silence, that complete silence of the mind, there is beauty and love..."

On Love and Loneliness, p.108-110

"The cup is the emptiness held within a form; without that emptiness there would be no cup nor form..."

Krishnamurti's Notebook, p.53

"The mind must be utterly empty to receive; but the craving to be empty in order to receive is a deep-seated impediment, and this also must be understood completely..."

Commentaries on Living, First Series, p.69





"It is not difficult to trim and lop off certain branches of conflict, but we are asking ourselves whether it is possible to live in complete inward and therefore outward tranquility? Which does not mean that we shall vegetate or stagnate. On the contrary, we shall become dynamic, vital, full of energy."

Freedom From the Known, p.61





"I do not know if you have ever taken up one thing and gone into it and probed into it - such as, envy. Our society is based on envy, our religion is based on envy. Envy is expressed in society as 'becoming,' socially climbing the ladder of success. Envy includes competition and that word 'competition' is used to cover up envy; our society is built on that. And the structure of our thinking is built on envy with its comparisons and competition to be something. Take that one thing, envy, understand it and go right through it. Put your teeth into it and strip the mind of envy. And it requires energy, doesn't it? to go through envy, to watch it in operation outside of us and inside the skin, to watch the expression of envy, the fulfilment of envy and the frustration of envy which include ambition, jealousy, hatred, and to take that and go right through it not only semantically, verbally, logically, precisely in thinking but also actually strip the mind of all envy so that it does not think in terms of competition of reaching, gaining. I am sure you have not done it - not only people who have come here for the first time but also the people who have heard me for thirty years. They have not done this, they skirt round it, explain, play. But to take stock of themselves, day after day, every minute, ruthlessly, to penetrate into this appalling thing called envy - that requires energy. That energy is not commitment to non-envy, you understand? When one is concerned with the understanding of envy, there is no duality as non-envy to which one is committed..."

10th Public Talk 1961, Bombay

"...as we do not know how to live with envy, what to do with it, we think we should get rid of it, or do something about it if we move away from it. Which is, not to be envious, the ideal of a human being who is not envious, who doesn't have any envy, that must be a marvellous state. So you move away from 'what is', from the fact of envy. Right? When you move away from the fact of envy what takes place, when you don't move away what takes place?

...Do look at it, do look at it. You remember yesterday we were talking about the scientists are saying, some of them at least I have been told, that when you look at a cell through a microscope, as you are observing it is undergoing a transformation. Now we are saying, as you observe envy without its opposite - you understand - without trying to avoid it, rationalize it, just to look at it, the very process of observation is transforming the envy totally. Listen to it carefully, you will get it in a minute. That is - we'll keep to envy - when we have that feeling of envy we either rationalize it, justify it or condemn it. Right? Which is a division, isn't it. In that there is a conflict: the observer says, I must not be envious, the observer says, why shouldn't I be envious, in a world that is full of envy if I am not envious I will be destroyed. Or he avoids it. And so the observer says, I must do something about it. So there is a division between the observer and the fact of envy. When you look at the microscope without the observer, you understand, then that which is envious undergoes a radical change. And I'll show you why. Don't accept what I am saying, I am not your authority, I am not your guru, for god's sake. It undergoes a change because justification, condemnation or rationalization is a wastage of energy. Right? And when you don't waste that energy through that you have that energy, that energy transforms the fact of envy."

1st Public Dialogue 1976, Ojai





"Running away is the same, whether we do it through the idea of God, or through drink. As long as one is escaping...there is no essential difference between the worship of God and addiction to alcohol. Socially, there may be a difference; but psychologically, the man who runs away from himself, from his own emptiness, whose escape is his search for God, is on the same level as the drunkard."

On Love and Loneliness, Seattle, 6 August 1950

"Always to seek for wider, deeper, transcendental experiences is a form of escape from the actual reality of 'what is,' which is ourselves, our own conditioned mind. A mind that is awake, intelligent, free, why should it need, why should it have, any 'experience' at all? Light is light; it does not ask for more light."

The Flight of the Eagle, Ch.3





"...the mind can renew itself only when it is capable of seeing all its own activities, not only at the superficial level, but deep down. When the mind sees its own activities, is aware of its own desires, demands, urges, pursuits, the creation of its own authorities, fears; when it sees in itself the resistance created by discipline, by control, and the hope which projects beliefs, ideals - when the mind sees through, is aware of this whole process, can it put aside all these things and be new, creatively empty?"

You will find out whether it can or cannot only if you experiment without having an opinion about it, without wanting to experience that creative state. If you *want* to experience it, you will; but what you experience is not creative emptiness, it is only a projection of desire. If you desire to experience the new, you are merely indulging in illusion; but if you begin to observe, to be aware of your own activities from day to day, from moment to moment, watching the whole process of yourself as in a mirror, then, as you go deeper and deeper, you will come to the ultimate question of this emptiness in which alone there can be the new.

Truth, God or what you will, is not something to be experienced, for the experiencer is the result of time, the result of memory, of the past, and so long as there is the experiencer there cannot be reality. There is reality only when the mind is completely free from the analyser, from the experiencer and the experienced. Then you will find the answer, then you will see that the change comes without your asking, that the state of creative emptiness is not a thing to be cultivated - it is there, it comes darkly, without any invitation; only in that state is there a possibility of renewal, newness, revolution."

The First and Last Freedom, p.142

"Always to seek for wider, deeper, transcendental experiences is a form of escape from the actual reality of 'what is,' which is ourselves, our own conditioned mind. A mind that is awake, intelligent, free, why should it need, why should it have, any 'experience' at all? Light is light; it does not ask for more light."

The Flight of the Eagle, Ch.3

"...imitation causes a human being to repeat what is learnt without experiencing it."

Life Ahead





"As most of us seek power in one form or another, the hierarchical principle is established, the novice and the initiate, the pupil and the Master, and even among the Masters there are degrees of spiritual growth. Most of us love to exploit and be exploited, and this system offers the means, whether hidden or open. To exploit is to be exploited. The desire to use others for your psychological necessities makes for dependence, and when you depend you must hold, possess; and what you possess, possesses you. Without dependence, subtle or gross, without possessing things, people and ideas, you are empty, a thing of no importance. You want to be something, and to avoid the gnawing fear of being nothing you belong to this or that organization, to this or that ideology, to this church or that temple; so you are exploited, and you in your turn exploit."

The Book of Life, March 7





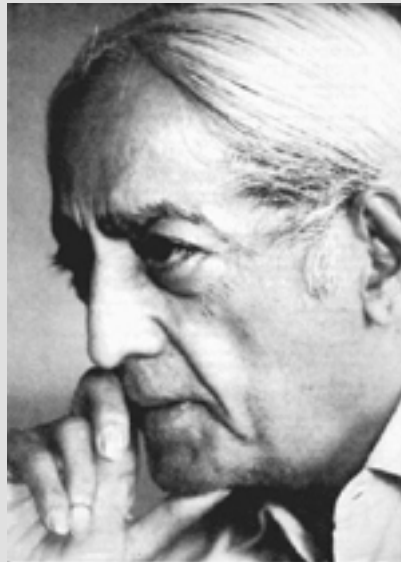
"...you cannot be clear if you are unwilling to face facts."

The First and Last Freedom, p.73

"A fact in itself has no opposite; it has an opposite only when there is a pleasurable or defensive attitude."

Commentaries on Living, First Series, p.49





"Your relationship begins with the family, the wife, the husband, the children: that is the world you live in. You have to find your relationship, you have to find out what it is based on - not deceive yourself. What is it actually based on? Habit, a certain tradition, a narrow little circle - and we live in that. The family is composed of the husband, wife, and children; and there we dominate or are dominated, sexually, emotionally; there we are dependent.

Please, observe yourself. You are not merely listening to a lot of words. One can build on a lot of words, but that does not get you very far. But the words reveal the state of your own relationship, the actual relationship - not what you would like your relationship to be, with your wife, with your children; but the actual fact. Then, from there, one can move.

The family is against society; the family is against human relationship as a whole. You know, it is like living in one part of a big house, in one little room, and making an extraordinary thing of that one little room, which is the family. The family has only importance in relation to the whole of the house. As that one room is in relation to the whole of the house, so is the family in relation to the whole of human existence. But we separate it, we cling to it. We make much about the family - my relations and your relations - and we battle with each other everlastingly. And the family is like the little room in relation to the whole house. When we forget the whole house, then the little room becomes terribly important; so also the family becomes very important, when you forget the whole of human existence. The family has only importance in relation to the

whole of human existence; otherwise, it becomes a dreadful thing, a monstrous thing.

So, one has to find out for oneself the fact of the actual relationship, and discover through that relationship the relationship with your neighbour, with the world, with the extraordinary human beings who are cantankerous, who are mischievous, who are ugly, brutal, tyrannical. And to find that out, you must start very near."

7th Public Talk, 1964-65, Madras

"WHAT AN UGLY thing it is to be satisfied! Contentment is one thing and satisfaction another. Satisfaction makes the mind dull and the heart weary; it leads to superstition and sluggishness, and the edge of sensitivity is lost. It is those who are seeking gratification and those who have it that bring confusion and misery; it is they who breed the smelly village and the noisy town. They build temples for the graven image and perform satisfying rituals; they foster class segregation and war; they are forever multiplying the means of gratification; money, politics, power and religious organizations are their ways. They burden the earth with the irrespectability and its lamentations.

But contentment is another matter. It is arduous to be content. Contentment cannot be searched out in secret places; it is not to be pursued, as pleasure is; it is not to be acquired; it cannot be bought at the price of renunciation; it has no price at all; it is not reached by any means; it is not to be meditated upon and gathered. The pursuit of contentment is only the search for greater satisfaction. Contentment is the complete understanding of what is from moment to moment; it is the highest form of negative understanding. Gratification knows frustration and success, but contentment knows no opposites with their empty conflict. Contentment is above and beyond the opposites; it is not a synthesis, for it has no relation to conflict. Conflict can only produce more conflict, it breeds further illusion and misery. With contentment comes action that is not contradictory. Contentment of the heart frees the mind from its activities of confusion and distraction. Contentment is a movement that is not of time.

She explained that she had taken her master's degree in science, with honours, had taught, and had done some social work. In

the short time since her graduation she had travelled about the country doing various things: teaching mathematics in one place, doing social work in another, helping her mother, and organizing for a society to which she belonged. She was not in politics, because she considered it the pursuit of personal ambition and a stupid waste of time. She had seen through all that, and was now about to be married. Have you made up your own mind whom to marry, or are your parents arranging the matter?

"Probably my parents. Perhaps it is better that way."

Why, if I may ask?

"In other countries the boy and girl fall in love with each other; it may be all right at the beginning, but soon there is contention and misery, the quarrelling and making up, the tedium of pleasure and the routine of life. The arranged marriage in this country ends the same way, the fun goes out of it, so there isn't much to choose between the two systems. They are both pretty terrible, but what is one to do? After all, one must marry, one can't remain single all one's life. It is all very sad, but at least the husband gives a certain security and children are a joy; one can't have one without the other."

But what happens to all the years that you spent in acquiring your master's degree?

"I suppose one will play with it, but children and the household work will take most of one's time."

Then what good has your so-called education done? Why spend so much time, money and effort to end up in the kitchen? Don't you want to do any kind of teaching or social work after your marriage?

"Only when there is time. Unless one is well-to-do, it is impossible to have servants and all the rest of it. I am afraid all those days will be over once I get married - and I want to get married. Are you against marriage?"

Do you regard marriage as an institution to establish a family? Is not the family a unit in opposition to society? Is it not a centre from which all activity radiates, an exclusive relationship that dominates every other form of relationship? Is

it not a self-enclosing activity that brings about division, separation the high and the low, the powerful and the weak? The family as a system appears to resist the whole; each family opposes other families, other groups. Is not the family with its property one of the causes of war?

"If you are opposed to the family, then you must be for the collectivization of men and women in which their children belong to the State."

Please don't jump to conclusions. To think in terms of formulas and systems only brings about opposition and contention. You have your system, and another his; the two systems fight it out, each seeking to liquidate the other but the problem still remains.

"But if you are against the family, then what are you for?"

Why put the question that way? If there is a problem, is it not stupid to take sides according to one's prejudice? Is it not better to understand the problem than to breed opposition and enmity, thereby multiplying our problems?

The family as it is now is a unit of limited relationship, self-enclosing and exclusive. Reformers and so-called revolutionaries have tried to do away with this exclusive family spirit which breeds every kind of antisocial activity; but it is a centre of stability as opposed to insecurity, and the present social structure throughout the world cannot exist without this security. The family is not a mere economic unit and any effort to solve the issue on that level must obviously fail. The desire for security is not only economic, but much more profound and complex. If man destroys the family, he will find other forms of security through the State, through the collective, through belief and soon, which will in turn breed their own problems. We must understand the desire for inward, psychological security and not merely replace one pattern of security with another.

So the problem is not the family, but the desire to be secure. Is not the desire for security, at any level, exclusive? This spirit of exclusiveness shows itself as the family, as property, as the State, the religion, and so on. Does not this desire for inward security build up outward forms of security which are always exclusive? The very desire to be secure destroys security.

Exclusion, separation, must inevitably bring about disintegration; nationalism, class-antagonism and war, are its symptoms. The family as a means of inward security is a source of disorder and social catastrophe.

"Then how is one to live, if not as a family?"

Is it not odd how the mind is always looking for a pattern, a blueprint? Our education is in formulas and conclusions. The 'how' is the demand for a formula, but formulas cannot resolve the problem. Please understand the truth of this. It is only when we do not seek inward security that we can live outwardly secure. As long as the family is a centre of security, there will be social disintegration; as long as the family is used as a means to a self-protective end, there must be conflict and misery. Please do not look puzzled, it is fairly simple. As long as I use you or another for my inner, psychological security, I must be exclusive; I am all-important, I have the greatest significance; it is my family, my property. The relationship of utility is based on violence; the family as a means of mutual inward security makes for conflict and confusion.

"I understand intellectually what you say but is it possible to live without this inward desire to be secure?"

To understand intellectually is not to understand at all. You mean you hear the words and grasp their meaning, and that is all; but this will not produce action. Using another as a means of satisfaction and security is not love. Love is never security; love is a state in which there is no desire to be secure; it is a state of vulnerability; it is the only state in which exclusiveness, enmity and hate are impossible. In that state a family may come into being, but it will not be exclusive, self-enclosing.

"But we do not know such love. How is one..?"

It is good to be aware of the ways of one's own thinking. The inward desire for security expresses itself outwardly through exclusion and violence, and as long as its process is not fully understood there can be no love. Love is not another refuge in the search for security. The desire for security must wholly cease for love to be. Love is not something that can be brought about through compulsion. Any form of compulsion, at any level, is the very denial of love. A revolutionary with an

ideology is not a revolutionary at all; he only offers a substitute, a different kind of security, a new hope; and hope is death. Love alone can bring about a radical revolution or transformation in relationship; and love is not a thing of the mind. Thought can plan and formulate magnificent structures of hope, but thought will only lead to further conflict, confusion and misery. Love is when the cunning, self-enclosing mind is not."

Commentaries On Living, Series II Chapter 25
"The Family And The Desire For Security"





"The craving to become causes fears; to be, to achieve...The state of non-fear is not negation, it is not the opposite of fear nor is it courage. In understanding the cause of fear, there is its cessation, not the becoming courageous, for in all becoming there is the seed of fear"

The Book of Life, March 31

"So what is fear totally - not the various forms of fear, not the various leaves of this tree of fear but the total tree of fear? Right?"

How does one see the totality of fear? To see something totally or to listen to something completely there must be freedom, mustn't there? Freedom from prejudice, freedom from your conclusion, freedom from your wanting to be free of fear, freedom from the rationalization of fear. Please follow all this. Freedom from the desire to control it - can the mind be free of all that? Otherwise it can't see the whole. I am afraid. I am afraid because of tomorrow, losing a job, afraid I may not succeed, afraid I might lose my position, afraid that there I will be challenged and I'll not be able to reply, afraid of losing my capacity - all the fears that one has. Can you look at it without - please listen - any movement of thought which is time, which causes fear? Have you understood something?"

J. Krishnamurti Public Talk, Saanen 20th July 1975

"The observer *is* fear and when that is realised there is no longer any dissipation of energy in the effort to get rid of fear, and the time-space interval between the observer and the observed disappears. When you see that you are part of fear, not separate from it--that *you are* fear--then you cannot do anything about it; then fear comes totally to an end."

Freedom from the Known, p.48

"Fear cannot be eliminated through discipline, sublimation, or through any other act of will: its causes have to be searched out and understood. This needs patience and an awareness in which there is no judgment of any kind."

Intellect, Authority and Intelligence

"What is needed, rather than running away or controlling or suppressing or any other resistance, is understanding fear; that means, watch it, learn about it, come directly into contact with it. We are to learn about fear, not how to escape from it."

Unknown source

"Most people are afraid to stand alone; they are afraid to think things out for themselves, afraid to feel deeply, to explore and discover the whole meaning of life..."

On Love and Loneliness, p.100

"Thought breeds fear, doesn't it? Please let us be quite sure; do not accept what the speaker is saying; be absolutely sure for yourself as to whether thought is the origin of fear."

The Flight of the Eagle, p.12

"There is fear of pain. Physical pain is a nervous response, but psychological pain arises when I hold on to things that give me satisfaction, for then I am afraid of anyone or anything that may take them away from me."

The First and Last Freedom, p.83

"To live without fear means to live without a particular pattern. When I demand a particular way of living that in itself is a source of fear. My difficulty is my desire to live in a certain frame. Can I not break the frame?"

The First and Last Freedom, p.85

"...fear is the non-acceptance of what *is*."

The First and Last Freedom, p.86

"...fear can never be overcome through any form of discipline, through any form of resistance. That fact must be clearly seen, felt and experienced: fear cannot be overcome through any form of defence or resistance nor can there be freedom from fear through the search for an answer or through mere intellectual or verbal explanation.

Now what are we afraid of? Are we afraid of a fact or of an idea *about* the fact? Are we afraid of the thing as it is, or are we afraid of what we *think* it is? Take death, for example. Are we afraid of the fact of death or of the idea of death? The fact is one thing and the idea about the fact is another. Am I afraid of the word 'death' or of the fact itself? Because I am afraid of the word, of the idea, I never understand the fact, I never look at the fact, I am never in direct relation with the fact.

It is only when I am in complete communion with the fact that there is no fear."

The First and Last Freedom, p.187

"Fear is obviously the outcome of naming, of terming, of projecting a symbol to represent the fact; that is, fear is not independent of the word, of the term.

...There is freedom from fear only when the mind is capable of looking at the fact without translating it, without giving it a name, a label.

...Therefore if one would be completely free of fear it is essential to understand this whole process of terming, of projecting symbols, images, giving names to facts."

The First and Last Freedom, p.187-189

"Fear in whatever form prevents the understanding of ourselves and of our relationship to all things."

Education and the Significance of Life, p.58

"One is afraid of public opinion, afraid of not achieving, not fulfilling, afraid of not having the opportunity; and through it all there is this extraordinary sense of guilt—one has done a thing that one should not have done; the sense of guilt in the very act of doing; one is healthy and others are poor and unhealthy; one has food and others have no food. The more the mind is inquiring, penetrating, asking, the greater the sense of guilt, anxiety...Fear is the urge that seeks a Master, a guru; fear is this coating of respectability, which every one loves so dearly—to be respectable. Do you determine to be courageous to face events in life, or merely rationalize fear away, or find explanations that will give satisfaction to the mind that is caught in fear? How do you deal with it? Turn on the radio, read a book, go to a temple, cling to some form of dogma, belief?

Fear is the destructive energy in man. It withers the mind, it distorts thought, it leads to all kinds of extraordinarily clever and subtle theories, absurd superstitions, dogmas and beliefs. If you see that fear is destructive, then how do you proceed to wipe the mind clean? You say that by probing into the cause of fear you would be free of fear. Is that so? Trying to uncover the cause and knowing the cause of fear does not eliminate fear."

The Book of Life, March 23

"We are going to consider this morning the whole complex problem of fear. The human mind has lived so long, so many centuries upon centuries, putting up with fear, escaping from it, trying to rationalise it, trying to forget it, or completely identifying with something that is not fear - we have tried all these methods. And one asks if it is at all possible to be free totally, completely of fear, psychologically and from that physiologically. We are going to discuss this, talk it over together, and find out for ourselves if it is at all possible."

Truth and Actuality

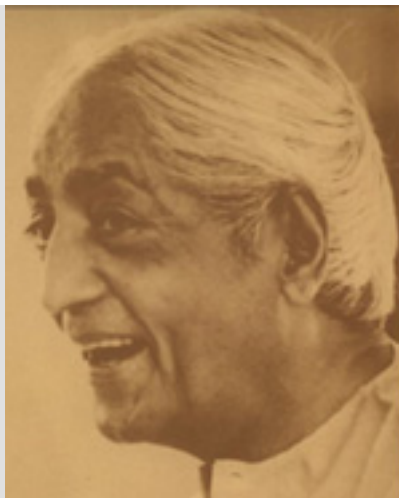




"Is it possible not to identify a feeling, to look at that feeling without naming it?"

The First and Last Freedom, p.188





"Every thought and feeling must flower for them to live and die. Flowering of everything in you, the ambition, the greed, the hate, the joy, the passion - there is their death and freedom. It is only in freedom that anything can flourish, not in suppression, in control and discipline, these only pervert, corrupt. Flowering and freedom is goodness and all virtue".

Krishnamurti's Notebook

"A prisoner wants freedom, which means first he is caught in a prison, then he wants freedom to leave that prison. That is only reaction. That reaction is not freedom. Freedom implies the total ending of all illusions, of all beliefs, of all your accumulated wants, desires. A religious mind is sane, healthy."

Unknown source

"There must be absolute freedom from orthodox or traditional movements; but rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, he had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man. This is not a place for romanticists, sentimentalists, or for emotion. This requires a good brain, which does not mean a brain that is intellectual, but rather a brain that is objective, fundamentally honest to itself and has integrity in word and deed."

Unknown source

"Freedom is not a reaction: freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity."

The Core of The Teachings, 1980

"Freedom comes with self-knowledge, when the mind goes above and beyond the hindrances it has created for itself through craving its own security."

Education and the Significance of Life, p.83





"We have invented God. The thinking created god for itself. That means due to unhappiness, fear and depression we created something called god. God did not create us after his imagination, I wish He had."

Unknown source

"Out of confusion, you invent something permanent - the Absolute, the Brahman or God."

Unknown source

"I wonder how many of you realize that we are put together by thought. Your gods are put together by thought."

Unknown source

"God is invented by man. I am sure that you won't like this. But you are attached to that concept: God exists."

Unknown source

"We have now got tribal Gods at every corner because the world has become uncertain, dangerous, and we want to belong to some group, some sect, some local god."

Unknown source

"There is nothing sacred in the temple, in the mosque, in the churches. They are all the inventions of thought."

Unknown source

"It is tradition, the accumulation of experience, the ashes of memory, that make the mind old. The mind that dies every day to the memories of yesterday, to all the joys and sorrows of the past--such a mind is fresh, innocent, it has no age; and without that innocence, whether you are ten or sixty, you will not find God."

Think on These Things

"The men who dropped the atomic bomb on Hiroshima said that God was with them; those who flew from England to destroy Germany said that God was their co-pilot. The dictators, the prime ministers, the generals, the presidents, all talk of God, they have immense faith in God. Are they doing service, making a better life for man? The people who say they believe in God have destroyed half the world and the world is in complete misery."

The First and Last Freedom, p.205

"You all believe in different ways, but your belief has no reality whatsoever. Reality is what you are, what you do, what you think, and your belief in God is merely an escape from your monotonous, stupid and cruel life."

The First and Last Freedom, p.206

"God is an idea depending on the climate, the environment, and the tradition in which you have been brought up."

On God





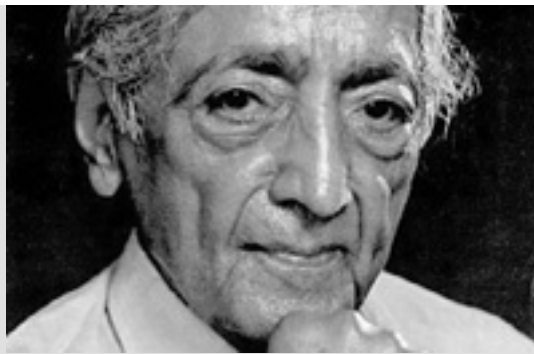
"Catch yourself the next time you are gossiping about somebody; if you are aware of it, it will indicate an awful lot to you about yourself. Don't cover it up by saying that you are merely inquisitive about others. It indicates restlessness, a sense of excitement, a shallowness, a lack of real, profound interest in people which has nothing to do with gossip."

The First and Last Freedom, p.198

"Most of us who read daily newspapers are filled with gossip, global gossip. It is all an escape from ourselves, from our own pettiness, from our own ugliness. We think that through a superficial interest in world events we are becoming more and more wise, more capable of dealing with our own lives. All these, surely, are ways of escaping from ourselves, are they not? In ourselves we are so empty, shallow; we are so frightened of ourselves. We are so poor in ourselves that gossip acts as a form of rich entertainment, an escape from ourselves. We try to fill that emptiness in us with knowledge, with rituals, with gossip, with group meetings - with the innumerable ways of escape, so the escapes become all-important, and not the understanding of what *is*."

The First and Last Freedom, p.199





"...if you look to one person as your teacher, then you are lost and that person becomes your nightmare."

Think On These Things, p.124

"We can understand ourselves only in relationship to the present; and that relationship itself is the *guru*, not someone outside."

The First and Last Freedom, p.151

"Another can point out the way but *you* have to do all the work, even if you have a *guru*. Because you do not want to face that, you shift the responsibility to the *guru*. The *guru* becomes useless when there is a particle of self-knowledge."

The First and Last Freedom, p.151

"If he is a real *guru*, he will tell you to understand yourself."

The First and Last Freedom, p.152

"...instead of asking who has realized or what God is why not give your whole attention and awareness to what *is*?"

The First and Last Freedom, p.265

"If you are attached to your Guru, there is no love in your heart."

Unknown source

"As long as there is a division between the Master and the pupil, between reality and yourself, understanding is not possible. In the understanding of truth, there is no Master..."

Commentaries on Living, First Series, p.19

"Is truth granted only to the few, to the exceptionally intelligent? Why do we ask whether we are capable of finding it? We have the pattern, the example of the man who is supposed to have discovered truth; and the example, being elevated far above us, creates uncertainty in ourselves. The example thus assumes great significance and there is competition between the example and ourselves; we also long to be the record-breaker. Does not this question, 'Have I the capacity?', arise out of one's conscious or unconscious comparison of what one is with what one supposes the example to be?"

Why do we compare ourselves with the ideal? And does comparison bring understanding? Is the ideal different from ourselves? Is it not a self-projection, a homemade thing, and does it not therefore prevent the understanding of ourselves as we are? Is not comparison an evasion of the understanding of ourselves? There are so many ways of escaping from ourselves, and comparison is one of them. Surely, without the understanding of oneself, the search for so-called reality is an escape from oneself. Without self-knowledge, the god that you seek is the god of illusion; and illusion inevitably brings conflict and sorrow. Without self-knowledge, there can be no right thinking; and then all knowledge is ignorance which can only lead to confusion and destruction. Self-knowledge is not an ultimate end; it is the only opening wedge to the inexhaustible."

Commentaries on Living, First Series, p.46-47

"There is no intermediary between you and reality; and if there is one, he is a perverter, a mischief-maker, it does not matter who he is, whether the highest saviour or your latest guru or teacher."

Commentaries on Living, First Series, p.66

"It is important to find out, not who is the Master, the saint, the leader, but why you follow. You only follow to become something, to gain, to be clear. Clarity cannot be given by another. Confusion is in us; we have brought it about, and we have to clear it away."

Commentaries on Living, First Series, p.66

"Belief in the Master creates the Master..."

Commentaries on Living, First Series, p.73

"Does it matter very much who a Master or a guru is? What matters is life - not your guru, not a Master, a leader or a teacher who interprets life for you. It is you who have to understand life; it is you who are suffering, who are in misery; it is you who want to know the meaning of death, of birth, of meditation, of sorrow, and nobody can tell you. Others can explain, but their explanations may be entirely false, altogether wrong. "

Think on These Things





"...happiness is not of yesterday, happiness is not a product of time, happiness is always in the present, a timeless state."

The First and Last Freedom, p.132

"Do you know what it means to depend on somebody for your happiness? It is not the mere physical dependence on another which is so binding, but the inward, psychological dependence from which you derive so-called happiness; for when you depend on somebody in that way, you become a slave."

Think on These Things

"...a happy man is not concerned whether he is rich or poor, he does not care to what level of society he belongs, to what caste or to what country. He has no leaders, no gods, no temples, no churches and therefore no quarrels, no enmity."

The First and Last Freedom, p.248

"We are discontented because we think we should be contented."

On Right Livelihood, p.111



365 Quotes from
The Book of Life



Forum

“Truth is a pathless land.”

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The Core of the Teachings

The following statement was written by Krishnamurti himself on October 21, 1980. It may be copied and used provided this is done in its entirety. No editing or change of any kind is permitted. No extracts may be used.

“The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: *'Truth is a pathless land'*. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.

Man has built in himself images as a fence of security-religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind.

The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual

Freedom is not a reaction; freedom is not a choice. It is man's pretence that because he has choice he

is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity. Thought is time. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle. There is no psychological evolution.

When man becomes aware of the movement of his own thoughts he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.”

For more information about Krishnamurti, visit:

The Krishnamurti Foundation of America

Krishnamurti Information Network

The Teachings of J. Krishnamurti

Krishnamurti Foundation Trust

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Truth is a Pathless Land

What follows is the speech made by Jiddu Krishnamurti in 1929 when he dissolved the Order of the Star. The Order of the Star was the organisation built around Krishnamurti by Theosophists who selected him at the age of 13 to be the vehicle for the return of the Christ, or Maitreya. He was raised accordingly, but after his enlightenment, he refused the role that has been prepared for him, disbanded the organisation of which he was the head, and continued to teach on his own. His speech was made during the Dutch Camp of Ommen, in front of more than three thousand Star members, and with many thousands of Dutch people listening on the radio. Many of the concepts that are present in this speech are worth to be pondered upon in the light of almost 70 years of spiritual history.

"We are going to discuss this morning the dissolution of the Order of the Star. Many will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain....

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely

and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or coerce people along any particular path. If you first understand that, then you will see how impossible it is to organise a belief. A belief is purely an individual matter, and you cannot and must not organise it. If you do, it becomes dead, crystallised; it becomes a creed, a sect, a religion, to be imposed on others.

This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley.... So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders, you will continue to belong to other organisations searching for Truth. I do not want to belong to any organisation of a spiritual kind; please understand this....

If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it.

This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this; not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions, may be! I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality.

Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a Camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussion year after year.

A newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organisation in which there were thousands and thousands of members. To him it was a great act because he said: "What will you do afterwards, how will you live? You will have no following, people will no longer listen to you." If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves?....

Because I am free, unconditioned, whole, not the part, not the relative, but the whole Truth that is eternal, I desire those, who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free from all fears - from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone. You are accustomed to authority, or to the atmosphere of authority which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers - a miracle - transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyse what I am saying, be critical, so that you may understand thoroughly, fundamentally....

For eighteen years you have been preparing for this event, for the Coming of the World Teacher. For eighteen years you have organised, you have looked for someone who would give a new delight to your hearts and minds, who would transform your whole life, who would give you a new understanding; for

someone who would raise you to a new plane of life, who would give you new encouragement, who would set you free - and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different - not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all unessential things of life? That is the only way to judge: in what way are you freer, greater, more dangerous to every society which is based on the false and the unessential? In what way have the members of this organisation of the Star become different?....

You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else.... when I say look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few. So why have an organisation?....

No man from outside can make you free; nor can organised worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organisation, nor throwing yourselves into work, make you free. You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is what you are doing when organisations become your chief concern. "How many members are there in it?" That is the first question I am asked by all newspaper reporters. "How many followers have you? By their number we shall judge whether what you say is true or false." I do not know how many there are. I am not concerned with that. If there were even one man who had been set free, that were enough....

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity....

You have been accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are incorruptible?....

But those who really desire to understand, who are looking to

find that which is eternal, without a beginning and without an end, will walk together with greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that true friendship - which you do not seem to know - there will be real co-operation on the part of each one. And this not because of authority, not because of salvation, but because you really understand, and hence are capable of living in the eternal. This is a greater thing than all pleasure, than all sacrifice.

So those are some of the reasons why, after careful consideration for two years, I have made this decision. It is not from a momentary impulse. I have not been persuaded to it by anyone - I am not persuaded in such things. For two years I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free."





"Ideals are home-made gods and to conform to a self-projected image is surely not a release."

The First and Last Freedom, p.203





"Ignorance exists only when you don't know yourself. Self-knowing is wisdom. You may be ignorant of all the books in the world (and I hope you are), of all the latest theories, but that is not ignorance. Not knowing oneself deeply, profoundly, is ignorance; and you cannot know yourself if you cannot look at yourself, see yourself actually as you are, without any distortion, without any wish to change. Then what you see is transformed because the distance between the observer and the observed is removed and hence there is no conflict."

Talks in Europe, April 16, 1968, p.56

"If I know, I am a fool, it is a beginning point of knowledge."

Unknown source

"...you introduce an idea separate from action. Therefore there is never true action of what you are but always action based on the ideal of what you will be. The stupid man always says he is going to become clever. He sits working, struggling to become; he never stops, he never says "I am stupid." So his action, which is based on idea, is not action at all."

The First and Last Freedom, p.244

"To be ignorant is not to be free of knowledge. Ignorance is the lack of self-awareness; and knowledge is ignorance when there is no understanding of the ways of the self."

Commentaries on Living, First Series, p.26





"When we condemn or justify we cannot see clearly, nor can we when our minds are endlessly chattering; then we do not observe *what is*; we look only at the projections we have made of ourselves. Each of us has an image of what we think we are or what we should be, and that image, that picture, entirely prevents us from seeing ourselves as we actually are."

Freedom from the Known, p.24

"...all images can end instantly when there is no preference for any image..."

The Awakening of Intelligence, p.339





"You see somebody whom you consider happy or as having realized, and he does certain things; you, wanting that happiness, imitate him. This imitation is called discipline, isn't it? We imitate in order to receive what another has; we copy in order to be happy, which you think he is.

Is happiness found through discipline? By practicing a certain rule, by practicing a certain discipline, a mode of conduct, are you ever free?...Are you free by shaping your mind in a particular way which you call discipline? Obviously you are not. You are merely a repetitive machine, resisting according to a certain conclusion, according to a certain mode of conduct.

Freedom cannot come through discipline. Freedom can only come into being with intelligence; and that intelligence is awakened, or you have that intelligence, the moment you see that any form of compulsion denies freedom, inwardly or outwardly."

The First and Last Freedom, p.160-161





"...Intelligence is not discernment and judgment or critical evaluation. Intelligence is the seeing of *what is*."

On love and Loneliness

"...is it not the way of intelligence to look beyond the accepted meanings of words? Words like *duty, responsibility, God, love*, have acquired a traditional meaning; but an intelligent person, a truly educated person, looks beyond the traditional meaning of such words."

On Love and Loneliness, p.101

"It is not the silence cultivated by thought. It is the silence of intelligence, silence of supreme intelligence. In that silence comes that which are not touched by thought, by endeavor, by effort. It is the way of intelligence which is the way of compassion. Then that which is sacred is everlasting. That is meditation. Such a life is religious life. In that there is great beauty."

Unkown source

"Intelligence is not a cumulative result, but freedom from progressive achievement and success. Intelligence is never static; it cannot be copied and standardized, and hence cannot be taught. Intelligence is to be discovered in freedom."

Commentaries on Living, First Series, p.50





Question: You say that nobody can help us but ourselves. Do you not believe that the life of Christ was an atonement for our sins? Do you not believe in the grace of God?

Krishnamurti: These are words that I am afraid I do not understand. If you mean that another can save you, then I say that no one can save you. This idea that another can save you is a comfortable illusion. The greatness of man is that no one can help him or save him but man himself. You have the idea that an external God can show us the way through this conflicting labyrinth of life; that a teacher, a saviour of man, can show us the way, can take us out, can lead us away from the prisons that we have created for ourselves.

If anyone gives you freedom, beware of that person, for you will but create other prisons through your own lack of understanding. But if you question, if you are awake, alert, constantly aware of your action, then your life is harmonious; then your action is complete, for it is born out of creative harmony, and this is true fulfillment.

Talk in the Colosseum, 1933, Oslo Norway





"On June 22nd and 23rd three cameras were set up to film the dialogues between Krishnamurti, Bohm, Narayan and Dr. Rahula, a Buddhist from Sri Lanka. Krishnamurti invited me to participate, and I, as usual, refused. During lunch, the following day I asked Krishnamurti what did he think of the Buddhist specialist.

Krishnamurti said, 'You know there are many library mice who can only repeat what they read, they are unable to live what they read. During the whole conversation there was not one moment of insight. He did nothing but compare the new (what Krishnamurti says) with the old (Buddhism). He compares everything with Buddha, he doesn't want to be a Buddha.'

Following is an excerpt of the beginning of the discussion (it is very long) from the book Questioning Krishnamurti."

ARE YOU NOT SAYING WHAT THE BUDDHA SAID?

Brockwood Park, England, 22 June 1978.

Walpola Rahula, international authority on Buddhism and author of the Encyclopaedia Britannica entry on the Buddha. David Bohm, in his lifetime a Fellow of the Royal Society and professor of theoretical physics at Birkbeck College, University of London. T.K. Parchure, MD, physician to Krishnamurti. G. Narayan, formerly director of Krishnamurti Foundation India's Rishi Valley School. Irmgaard Schloegel, Buddhist scholar.

Walpola Rahula: I have been following your teaching -- if I may use that word -- from my younger days. I have read most

of your books with great interest, and I have wanted to have this discussion with you for a long time.

To someone who knows Buddha's teaching fairly well, your teaching is quite familiar, not something new to him. What the Buddha taught 2,500 years ago you teach today in a new idiom, a new style, a new garb. When I read your books I often write in the margin, comparing what you say with the Buddha, sometimes I even quote chapter and verse, or the text -- not only Buddha's original teaching, but also the ideas of the later Buddhist philosophers -- those too you put in practically the same way. I was surprised how well and beautifully you expressed them.

So to begin with I want to mention briefly a few points that are common to Buddha's teaching and yours. For instance, Buddha did not accept the notion of a creator-God who rules this world and rewards and punishes people for their actions. Nor do you, I believe. Buddha did not accept the old Vedic, Brahmanic idea of an eternal, permanent everlasting, unchanging soul or atman -- Buddha denied this. Nor do you, I think, accept that notion.

Buddha begins his teaching from the premise that human life is a predicament, suffering, conflict, sorrow. And your books always emphasize that. Also, Buddha says that what causes this conflict, suffering, is the selfishness created by the wrong idea of my self, my atman. I think you say that too.

Buddha says that when one is free from desire, attachment, from the self, one is free from suffering and conflict. And you said somewhere, I remember, that freedom means freedom from all attachment. That is exactly what Buddha taught, from all attachment -- there is no discrimination between attachment that is good and attachment that is bad -- of course there is in ordinary practical life, but ultimately there is no such division.

Then there is the seeing of truth, the realization of truth, that is, to see things as they are; when you do that, you see reality, you see truth and are free from conflict. I think you have said this very often -- in, for example, the book Truth and Actuality. This is quite well known in Buddhist thought as samvrti-satya and paramartha-satya: samvrti-satya is the conventional truth, and paramartha-satya is the absolute or ultimate truth. And you can't see the ultimate or absolute truth without seeing the conventional or relative truth. That is the Buddhist attitude. I

think you say the same thing.

On the more popular level, but very importantly, you always say that you must not depend on authority -- anybody's authority, anybody's teaching. You must realize it yourself, see it for yourself. This is a very well known teaching in Buddhism. Buddha said, don't accept anything just because it is said by religion or scripture, or by a teacher or guru, only accept it if you see for yourself that it is right, if you see it is wrong or bad then reject it.

In a very interesting discussion that you had with Swami Venkatesananda, he asked about the importance of gurus, and your answer was always: what can a guru do? It is up to you to do it, a guru can't save you. This is exactly the Buddhist attitude -- that you should not accept authority. After reading the whole of this discussion in your book *The Awakening of Intelligence*, I wrote that Buddha has said these things too, and summarized them in two lines in the *Dhammapada*: you must make the effort, the Buddhas only teach. This is in the *Dhammapada* that you read long ago when you were young.

Another very important thing is your emphasis on awareness or mindfulness. This is something that is extremely important in Buddha's teaching, to be mindful. I myself was surprised when I read the *Mahaparinibbanasutra*, a discourse about the last month of his life, that wherever he stopped and talked to his disciples he always said: be aware, cultivate awareness, mindfulness. It is called the presence of mindfulness. This is also a very strong point in your teaching, which I very much appreciate and follow.

Then another interesting thing is your constant emphasis on impermanence. This is one of the fundamental things in Buddha's teaching, everything is impermanent, there is nothing permanent. And in the book *Freedom from the Known* you have said that to discern nothing is permanent is of tremendous importance -- for only then is the mind free. That is in complete accordance with the Four Noble Truths of the Buddha.

There is another point showing how your teaching and the Buddha's go together. I think in *Freedom from the Known*, you say that control and outward discipline are not the way, nor has an undisciplined life any value. When I read this I wrote in the

margin: a Brahmin asked the Buddha, how did you attain these spiritual heights, by what precepts, what discipline, what knowledge ? Buddha said, not by knowledge, not by discipline, not by precepts, nor without them. That is the important thing -- not with these things, but not without them either. It is exactly what you say: you condemn slavery to discipline but without discipline life has no value . That is exactly how it is in Zen Buddhism -- there is no Zen Buddhism, Zen is Buddhism. In Zen, slavery to discipline is seen as attachment, and that is very much condemned, but there is no Buddhist sect in the world where discipline is so much emphasized.

We have many other things to talk about but to begin with I want to say that there is fundamental agreement on these things, and there is no conflict between you and the Buddha . Of course, you are not a Buddhist, as you say.

K: No, sir.

WR: And I myself don't know what I am, it does not matter. But there is hardly any difference between your teaching and the Buddha's, it is just that you say the same thing in a way that is fascinating for Man today, and for tomorrow's Man. And now I would like to know what you think about all this.

K: May I ask, sir, with due respect, why you compare ?

WR: This is because when I read your books as a Buddhist scholar, as one who has studied Buddhist texts, I always see that it is the same thing.

K: Yes, sir, but if I may ask, what is the necessity of comparing?

WR: There is no necessity.

K: If you were not a scholar of Buddhism and all the sutras and sayings of the Buddha, if you had not gone very deeply into Buddhism, how would it strike you on reading these books, without the background of all that?

WR: That I can't tell you because I was never without that background. One is conditioned, it is a conditioning. We are all conditioned. Therefore I cannot answer that question because I don't know what the position would be .

K: So if I may point out, I hope you don't mind...

WR: No, not at all.

K: ...does knowledge condition human beings -- knowledge of scriptures, knowledge of what the saints have said and so on, the whole gamut of so-called sacred books, does that help mankind at all?

*This excerpt was taken from a book called,
"Questioning Krishnamurti."*





"You use knowledge as a means of self-protection, security, and you want to be quite sure that you have the same experiences as the Buddha or the Christ or X. But a man who is protecting himself constantly through knowledge is obviously not a truth-seeker."

The First and Last Freedom, p.156

"Addiction to knowledge is like any other addiction; it offers an escape from the fear of emptiness, of loneliness, of frustration, the fear of being nothing.

The light of knowledge is a delicate covering under which lies a darkness that the mind cannot penetrate. The mind is frightened of this unknown, and so it escapes into knowledge, into theories, hopes, imagination; and this very knowledge is a hindrance to the understanding of the unknown.

To put aside knowledge is to invite fear, and to deny the mind, which is the only instrument of perception one has, is to be vulnerable to sorrow, to joy. But it is not easy to put aside knowledge. To be ignorant is not to be free of knowledge. Ignorance is the lack of self-awareness; and knowledge is ignorance when there is no understanding of the ways of the self. Understanding of the self is freedom from knowledge."

Commentaries on Living, First Series, p.26

"The cloak of knowledge conceals but can never liberate us from our ever increasing confusion and sorrow."

Commentaries on Living, First Series, p.27





"...it is impossible to treat human beings as human beings if you label them, if you term them, if you give them a name as Hindus, Russians, or what you will. It is so much easier to label people, for then you can pass by and kick them, drop a bomb on India or Japan."

The Collected Works of J Krishnamurti, Volume V, p.66

"Naming is a very convenient way of disposing of things and of people - by saying that they are Germans, Japanese, Americans, Hindus, you can give them a label and destroy the label. If you do not give a label to people you are forced to look at them and then it is much more difficult to kill somebody. You can destroy the label with a bomb and feel righteous, but if you do not give a label and must therefore look at the individual thing - whether it is a man or a flower or an incident or an emotion - then you are forced to consider your relationship with it, and with the action following."

The First and Last Freedom, p.250

"When you call yourself a Buddhist, a Christian, what does the word mean, what is the meaning behind that word, which you have never examined?"

The First and Last Freedom, p.251

"When you do not name a group of people, you are compelled to look at each individual face and not treat them all as the mass."

The First and Last Freedom, p.252





Questioner: Why do we like to be lazy?

Krishnamurti: What is wrong with laziness? What is wrong with just sitting still and listening to a distant sound come nearer and nearer? Or lying in bed of a morning and watching the birds in a nearby tree, or a single leaf dancing in the breeze when all the other leaves are very still? What is wrong with that? We condemn laziness because we think it is wrong to be lazy; so let us find out what we mean by laziness. If you are feeling well and yet stay in bed after a certain hour, some people may call you lazy. If you don't want to play or study because you lack energy, or for other health reasons, that again may be called laziness by somebody. But what really is laziness?

When the mind is unaware of its reactions, of its own subtle movement, such a mind is lazy, ignorant. If you can't pass examinations, if you haven't read many books and have very little information, that is not ignorance. Real ignorance is having no knowledge of yourself, no perception of how your mind works, of what your motives, your responses are. Similarly, there is laziness when the mind is asleep. They are drugged by knowledge, but the Scriptures, by what Shankara or somebody else had said. They follow a philosophy, practice a discipline, so their minds - which should be rich, full, overflowing like the river - are made narrow, dull, weary. Such a mind is lazy. And a mind that is ambitious, that pursues a result, is not active in the true sense of the word; though it may be superficially active, pushing, working all day to get what it wants, underneath it is heavy with despair, with frustration.

So one must be very watchful to find out if one is really lazy. Don't just accept it if people tell you that you are lazy. Find out for yourself what laziness is. The man who merely accepts,

rejects, or imitates, the man who, being afraid, digs a little rut for himself - such a man is lazy and therefore his mind deteriorates, goes to pieces. But a man who is watchful is not lazy, even though he may often sit very quietly and observe the trees, the birds, the people, the stars and the silent river.

Think on These Things





"Learning is the very essence of humility, learning from everything and everybody. There is no hierarchy in learning. Authority denies learning and a follower will never learn."

Krishnamurti's Notebook





"...when...you will understand what living is...Then there is no fear of life, of the movement of life."

The Awakening of Intelligence, "Freedom"

"It was there, the very essence of death. The essence of self is death but this death was the very essence of life as well. In fact they were not separate, life and death. This was not something conjured up by the brain for its comfort and ideational security. The very living was the dying and dying was living. In that car, with all that beauty and colour, with that 'feeling' of ecstasy, death was part of love, part of everything. Death wasn't a symbol, an idea, a thing that one knew. It was there, in reality, in fact, as intense and demanding as the honk of a car that wanted to pass. As life would never leave nor can be put aside, so death now would never leave or be put aside. It was there with an extraordinary intensity and with a finality."

Krishnamurti's Notebook, p.66

"It was a bright, fresh morning and the flowers were splendid in their summer colours. Beyond the huge, tall open Eiffel Tower, the main attraction, passed a funeral procession, the coffin and the hearse covered with flowers, followed by many cars.

Even in death, we want to be important, to our vanity and pretence there is no end. Everyone wants to be somebody or be associated with someone who is somebody...Without recognition they have no meaning...power is always respected and so is made respectable. Power is always evil, wielded by the politician or by the saint or by the wife over the husband. However evil it is, everyone craves for it, and those who have it want more of it.

And the hearse with those gay flowers in the sun seems so far away and even death does not end power for it continues in another. It's the torch of evil that continues from generation to generation...Children were calling and playing as the hearse passed by, never even looking at it, absorbed in their game and laughter."

Krishnamurti's Notebook, p.91-92

"Does life have meaning, a purpose? Is not living in itself its own purpose? Why do we want more?...Our difficulty is that, since our life is empty, we want to find a purpose to life and strive for it. Such a purpose of life can only be mere intellection, without any reality; when the purpose of life is pursued by a stupid, dull mind, by an empty heart, that purpose will also be empty. This question about the purpose of life is put by those who do not love."

The First and Last Freedom, 1954

"We think that living is always in the present and that dying is something that awaits us at a distant time. But we have never questioned whether this battle of everyday life is living at all.

We want to know the truth about reincarnation, we want proof of the survival of the soul, we listen to the assertion of clairvoyants and to the conclusions of psychical research, but we never ask, never, how to live--to live with delight, with enchantment, with beauty every day.

We have accepted life as it is with all its agony and despair and have got used to it, and think of death as something to be carefully avoided. But death is extraordinarily like life when we know how to live. You cannot live without dying. You cannot live if you do not die psychologically every minute. This is not an intellectual paradox.

To live completely, wholly, every day as if it were a new loveliness, there must be dying to everything of yesterday, otherwise you live mechanically, and a mechanical mind can never know what love is or what freedom is."

Freedom From The Known, p.76-77

"What does it mean to die? To give up everything. Death cuts you off with a very, very sharp razor from your attachments, from your Gods, superstitions, from your desire for comfort and so on...It means to be totally free, to be totally unattached to everything that man has put together, or what you have put together - totally free. No attachments, no Gods, no future, no past. You don't see the beauty of it, the greatness of it, the extraordinary strength of it, while living to be dying...?"

Unknown source

"The man who looks for a simple answer to life has obviously a dull mind, a stupid mind. Life has no conclusion, life has no definite pattern; life is living, altering, changing..."

The Collected Works of J. Krishnamurti, Vol.5 p.144

"You cannot live if you do not die psychologically every minute. This is not an intellectual paradox. To live completely, wholly, every day as if it were a new loveliness, there must be dying to everything of yesterday, otherwise you live mechanically, and the mechanical mind can never know what love is or what freedom is."

Unknown source

"Death is extraordinarily like life when we know how to live."

Unknown source

"You must understand the whole of life, not just one little part of it. That is why you must read, that is why you must look at the skies, that is why you must sing, and dance, and write poems and suffer and understand, for all that is life."

Think on These Things

"...we do not want to know life, which includes death, but we want to know how to continue and not come to an end.

That which continues has no renewal. There can be nothing new, there can be nothing creative, in that which has continuance - which is fairly obvious. It is only when continuity ends that there is a possibility of that which is ever new. But it is this ending that we dread and we don't see that only in ending can there be renewal, the creative, the unknown - not in carrying over from day to day our experiences, our memories and misfortunes. It is only when we die each day to all that is old that there can be the new. The new cannot be where there is continuity - the new being the creative, the unknown, the eternal, God or what you will. The person, the continuous entity, who seeks the unknown, the real, the eternal, will never find it, because he can find only that which he projects out of himself and that which he projects is not the real. Only in ending, in dying, can the new be known; and the man who seeks to find a relationship between life and death, to bridge the continuous with that which he thinks is beyond, is living in a fictitious, unreal world, which is a projection of himself.

Now is it possible, while living, to die - which means coming to an end, being as nothing?"

The First and Last Freedom, p.236-237

"The fact is that life is like the river: endlessly moving on, ever seeking, exploring, pushing, overflowing its banks, penetrating every crevice with its water. But, you see, the mind won't allow that to happen to itself. The mind sees that it is dangerous, risky to live in a state of impermanency, insecurity, so it builds a wall around itself: the wall of tradition, of organized religion, of political and social theories. Family, name, property, the little virtues that we have cultivated - these are all within the walls, away from life. Life is moving, impermanent, and it ceaselessly tries to penetrate, to break down these walls, behind which there is confusion and misery. The gods within the walls are all false gods, and their writings and philosophies have no meaning because life is beyond them.

A mind which is seeking permanency soon stagnates; like that pool along the river, it is soon full of corruption, decay. Only the mind which has no walls, no foothold, no barrier, no resting

place, which is moving completely with life, timelessly pushing on, exploring, exploding - only such a mind can be happy, eternally new, because it is creative in itself."

This Matter of Culture, Ch.17





"To find out what you love to do demands a great deal of intelligence; because, if you are afraid of not being able to earn a livelihood, or of not fitting into this rotten society, then you will never find out. But, if you are not frightened, if you refuse to be pushed into the groove of tradition by your parents, by your teachers, by the superficial demands of society, then there is a possibility of discovering what it is you really love to do. So, to discover, there must be no fear of not surviving."

Think on These Things, p.53

"...it is very important that you should find the right vocation. You know what 'vocation' means? Something which you will love to do, which is natural. After all, that is the function of education... to help you grow independently so that you are not ambitious but can find your true vocation. The ambitious man has never found his true vocation..."

That is not ambition, to do something marvelously, completely, truly according to what you think; that is not ambition; in that there is no fear."

The Collected Works of J Krishnamurti, Vol.7 p.84

"Life never comes to the aid of those who merely yield to some demand out of fear. But if you say: 'This is what I really want to do and I am going to pursue it' then you will find that something miraculous takes place. You may have to go hungry, struggle to get through, but you will be a worthwhile human being, not a mere copy, and that is the miracle of it.. But you see, we don't want to invite life, we want to play a safe game; and those who play a safe game die very safely. Is that not so?"

Think On These Things





Questioner: How am I to overcome loneliness?

Krishnamurti: Can you overcome loneliness? Whatever you conquer has to be conquered again and again, does it not? What you understand comes to an end, but that which you conquer can never come to an end...

Now, what is this loneliness of which most of us are aware? We know it, and we run away from it, do we not? We take flight from it in every form of activity. We are empty, lonely, and we are afraid of it, so we try to cover it up by some means or other - meditation, the search for God, social activity, the radio, drink, or what you will - we would do anything rather than face it, be with it, understand it.

Running away is the same, whether we do it through the idea of God, or through drink. As long as one is escaping from loneliness, there is no essential difference between the worship of God and addiction to alcohol. Socially, there may be a difference; but psychologically, the man who runs away from himself, from his own emptiness, whose escape is his search for God, is on the same level as the drunkard.

What is important, then, is not to overcome loneliness, but to understand it, and we cannot understand it if we do not face it, if we do not look at it directly, if we are continually running away from it...

On Love and Loneliness, Seattle, 6 August 1950

"Loneliness is that pain, that agony of solitude, that state of isolation when you as an entity do not fit in with anything, neither with the group, nor with the country, with your wife, with your children, with your husband; you are cut from others. You know that state. Now, do you know aloneness?"

Aloneness is different from loneliness, but you cannot understand it if you do not understand loneliness. Do you know loneliness? You have surreptitiously watched it, looked at it, not liking it. To know it, you must commune with it with no barrier between it and you, no conclusion, prejudice, or speculation; you must come to it with freedom and not with fear. To understand loneliness, you must approach it without any sense of fear. If you come to loneliness saying that you already know the cause of it, the roots of it, than you cannot understand it. Do you know its roots? You know them by speculating from outside. Do you know the inward content of loneliness? You merely give it a description, and the word is not the thing, the real. To understand it, you must come to it without any sense of getting away from it. The very thought of getting away from loneliness is in itself a form of inward insufficiency. Are not most of our activities an avoidance? When you are alone, you switch on the radio, you do pujas, run after gurus, gossip with others, go to the cinema, attend races, take drugs, have sex and so on. Your daily life is to get away from yourselves, so the escape become all-important and you wrangle about the escapes, whether drink, or god. The avoidance is the issue, though you may have different means of escape. You may do enormous harm psychologically by your respectable escapes, and I, sociologically, by my worldly escapes. But to understand loneliness all escapes must come to an end, not through enforcement, compulsion, but by seeing the falseness of escape. Then you are directly confronting 'what is,' and the real problem begins.

What is loneliness? To understand it, you must not give it a name. The very naming, the very association of thought with other memories of it, emphasizes loneliness. Experiment with it and see. When you have ceased to escape, you will see that until you realize what loneliness is, anything you do about it is another form of escape. Only by understanding loneliness can you go beyond it.

The problem of aloneness is entirely different. We are never alone; we are always with people except, perhaps, when we go for solitary walks. We are the result of a total process made up

of economics, social, climatic, and other environmental influences, and as long as we are influenced, we are not alone. As long as there is the process of accumulation and experience, there can never be aloneness. You can imagine that you are alone by isolating yourself through narrow individual, personal activities, but that is not aloneness. Aloneness can be, only when influence is not. Aloneness is action which is not the result of a reaction, which is not the response to a challenge or a stimulus. Loneliness is a problem of isolation, and we are seeking isolation in all our relationships, which is the very essence of the self, the "me" - my work, my nature, my duty, my property, my relationship. The very process of thought, which is the result of all the thoughts and influences of man, leads to isolation. To understand loneliness is not a bourgeois act; you cannot understand it as long there is in you the ache of that undisclosed insufficiency which comes with emptiness, frustrations. Aloneness is not isolation, it is not the opposite of loneliness; it is a state of being when all experience and knowledge are not."

On Love and Loneliness

"The moment one is completely open to the fact of loneliness one can understand what it is, but one has an idea, an opinion about it, based on previous knowledge; it is this idea, opinion, this previous knowledge *about* the fact, that creates fear."

The First and Last Freedom, p.187





"...when there is love you have nothing more to do. Then where you *are*, you have heaven; then all seeking comes to an end."

The Awakening of Intelligence, p.195

"When you get rid of attachment, there will be love."

Unknown source

"Love cannot come to those who have a desire to hold on to it, or who like to become identified with it."

The First and Last Freedom, p.125

"Without love, life is like a shallow pool."

On Love and Loneliness, p.99

"One has seen the torture of love, the dependence on it, the fear of it, the loneliness of not being loved, and the everlasting seeking of it in all kinds of relationships, never finding it to one's complete satisfaction. So one asks, is love satisfaction and, at the same time, a torture hedged about by jealousy, envy, hatred, anger, dependence?"

On Love and Loneliness, p.107

"Love can not exist where there is attachment. If you are attached to your Guru, there is no love in your heart."

Unknown source

"When there is love in your heart, in your eyes, in your blood, in your face, you are a different human being."

Unknown source

"If you suffer pain, anxiety, ambition, and soon, you don't know what love is. You want to have power, position, better house, better cars. Have you ever understood that a man who is ambitious has no love in his heart."

Unknown source

"...We use everything, machines, techniques for our psychological needs and there is no love for the thing itself."

Krishnamurti's Notebook, p.76

Krishnamurti: You want to live in concepts, and I do not want to live in concepts. For Heaven's sake: love is not a concept. And because you have no love, you live in concepts. (And you shake your heads and agree and go on with your habits.) So why do you listen, why do you come here...?

Questioner: The truth is we don't want to be disturbed.

Krishnamurti: Then don't be disturbed. Go away! Why do you come?

The Awakening of Intelligence, p.237

"Does life have meaning, a purpose? Is not living in itself its own purpose? Why do we want more?...Our difficulty is that, since our life is empty, we want to find a purpose to life and strive for it. Such a purpose of life can only be mere intellection, without any reality; when the purpose of life is pursued by a stupid, dull mind, by an empty heart, that purpose will also be empty. This question about the purpose of life is put by those who do not love."

The First and Last Freedom, 1954

"The moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed."

Unknown source

"You cannot practice love. If you do, then it is a self-conscious activity of the 'me' which hopes through loving to gain a result."

The First and Last Freedom, p.129

"...love...is a state of being when the activities of the self have ceased."

The First and Last Freedom, p.180

"...love alone can transform the present madness and insanity in the world - not systems, not theories, either of the left or of the right."

The First and Last Freedom, p.234

"The problem, if you love it, is as beautiful as the sunset. If you are antagonistic to the problem, you will never understand."

The First and Last Freedom, p.245

"Love is not different from truth. Love is that state in which the thought process, as time, has completely ceased."

The First and Last Freedom, p.287

"Love is a state of being in which thought is not; but the very definition of love is a process of thought, and so it is not love."

Commentaries on Living, First Series, p.16

"You know, if you love something, you never get tired of it--I mean love in which there is no seeking of a result, no wanting something out of it. When you love something, it is not self-fulfillment, therefore there is no disappointment, there is no end."

This Matter of Culture, Ch 12, Pg. 90

"Love is something that is new, fresh, alive. It has no yesterday and no tomorrow. It is beyond the turmoil of thought. It is only the innocent mind which knows what love is, and the innocent mind can live in the world which is not innocent. To find this extraordinary thing which man has sought endlessly through sacrifice, through worship, through relationship, through sex, through every form of pleasure and pain, is only possible when thought comes to understand itself and comes naturally to an end. Then love has no opposite, then love has no conflict. You may ask, 'If I find such a love, what happens to my wife, my children, my family? They must have security.' When you put such a question you have never been outside the field of thought, the field of consciousness. When once you have been outside that field you will never ask such a question because then you will know what love is in which there is no thought and therefore no time. You may read this mesmerized and enchanted, but actually to go beyond thought and time - which means going beyond sorrow - is to be aware that there is a different dimension called love. But you don't know how to come to this extraordinary fount - so what do you do? If you don't know what to do, you do nothing, don't you? Absolutely nothing. Then inwardly you are completely silent. Do you understand what that means? It means that you are not seeking, not wanting, not pursuing; there is no centre at all. Then there is love."

1980

["Don't you love some people more than others?"](#)





New Delhi, India
3rd Public Talk, 19th December, 1948

Questioner: Marriage is a necessary part of any organized society, but you seem to be against the institution of marriage. What do you say? Please also explain the problem of sex. Why has it become, next to war, the most urgent problem of our day?

Krishnamurti: To ask a question is easy, but the difficulty is to look very carefully into the problem itself, which contains the answer. To understand this problem, we must see its enormous implications. That is difficult, because our time is very limited and I shall have to be brief; and if you don't follow very closely, you may not be able to understand. Let us investigate the problem, not the answer, because the answer is in the problem, not away from it. The more I understand the problem, the clearer I see the answer. If you merely look for an answer, you will not find one, because you will be seeking an answer away from the problem. Let us look at **marriage**, but not theoretically or as an ideal, which is rather absurd; don't let us idealize marriage, let us look at it as it is, for then we can do something about it. If you make it rosy, then you can't act; but if you look at it and see it exactly as it is, then perhaps you will be able to act.

Now, what actually takes place? When one is young, the biological, sexual urge is very strong, and in order to set a limit to it you have the institution called marriage. There is the biological urge on both sides, so you marry and have children. You tie yourself to a man or to a woman for the rest of your life, and in doing so you have a permanent source of pleasure, a guaranteed security, with the result that you begin to disintegrate; you live in a cycle of habit, and habit is disintegration. To understand this biological, this sexual urge, requires a great deal of intelligence, but we are not educated to be intelligent. We merely get on with a man or a woman with whom we have to live. I marry at 20 or 25, and I have to live for the rest of my life with a woman whom I have not known. I have-not known a thing about her, and yet you ask me to live with her for the rest of my life. Do you call that marriage?

As I grow and observe, I find her to be completely different from me, her interests are different from mine; she is interested in clubs, I am interested in being very serious, or vice versa. And yet we have children - that is the most extraordinary thing. Sirs, don't look at the ladies and smile; it is your problem. So, I have established a relationship the significance of which I do not know, I have neither discovered it nor understood it.

It is only for the very, very few who love that the married relationship has significance, and then it is unbreakable, then it is not mere habit or convenience, nor is it based on biological, sexual need. In that love which is unconditional the identities are fused, and in such a relationship there is a remedy, there is hope. But for most of you, the married relationship is not fused. To fuse the separate identities, you have to know yourself, and she has to know herself. That means to love. But there is no love - which is an obvious fact. Love is fresh, new, not mere gratification, not mere habit. It is unconditional. You don't treat your husband or wife that way, do you? You live in your isolation, and she lives in her isolation, and you have established your habits of assured sexual pleasure. What happens to a man who has an assured income? Surely, he deteriorates. Have you not noticed it? Watch a man who has an assured income and you will soon see how rapidly his mind is withering away. He may have a big position, a reputation for cunning, but the full joy of life is gone out of him.

Similarly, you have a marriage in which you have a permanent source of pleasure, a habit without understanding, without love, and you are forced to live in that state. I am not saying what you should do; but look at the problem first. Do you think that is right? It does not mean that you must throw off your wife and pursue somebody else. What does this relationship mean? Surely, to love is to be in communion with somebody; but are you in communion with your wife, except physically? Do you know her, except physically? Does she know you? Are you not both isolated, each pursuing his or her own interests, ambitions and needs, each seeking from the other gratification, economic or psychological security? Such a relationship is not a relationship at all: it is a mutually self-enclosing process of psychological, biological and economic necessity, and the obvious result is conflict, misery, nagging, possessive fear, jealousy, and so on. Do you think such a relationship is productive of anything except ugly babies and an ugly civilization? Therefore, the important thing is to see the whole process, not as something ugly, but as an actual fact which is taking place under your very nose; and realizing that, what are you going to do? You cannot just leave it at that; but because you do not want to look into it, you take to drink, to politics, to a lady around the corner, to anything that takes you away from the house and from that nagging wife or husband - and you think you have solved the problem.

That is your life, is it not? Therefore, you have to do something about it, which means you have to face it, and that means, if necessary, breaking up; because, when a father and mother are constantly nagging and quarrelling with each other, do you think that has not an effect on the children? And we have already considered, in the previous question, the education of children.

So, marriage as a habit, as a cultivation of habitual pleasure, is a deteriorating factor, because there is no love in habit. Love is not habitual; love is something joyous, creative, new. Therefore, habit is the contrary of love; but you are caught in habit, and naturally your habitual relationship with another is dead. So, we come back again to the fundamental issue, which is that the reformation of society depends on you, not on legislation. Legislation can only make for further habit or conformity. Therefore, you as a responsible individual in relationship have to do something, you have to act, and you can act only when there is an awakening of your mind and heart. I see some of you nodding your heads in agreement with

me, but the obvious fact is that you don't want to take the responsibility for transformation, for change; you don't want to face the upheaval of finding out how to live rightly. And so the problem continues, you quarrel and carry on, and finally you die; and when you die somebody weeps, not for the other fellow, but for his or her own loneliness. You carry on unchanged and you think you are human beings capable of legislation, of occupying high positions, talking about God, finding a way to stop wars, and so on. None of these things mean anything, because you have not solved any of the fundamental issues.

Then, the other part of the problem is **sex**, and why sex has become so important. Why has this urge taken such a hold on you? Have you ever thought it out? You have not thought it out, because you have just indulged; you have not searched out why there is this problem. Sirs, why is there this problem? And what happens when you deal with it by suppressing it completely - you know, the ideal of Brahmacharya, and so on? What happens? It is still there. You resent anybody who talks about a woman, and you think that you can succeed in completely suppressing the sexual urge in yourself and solve your problem that way; but you are haunted by it. It is like living in a house and putting all your ugly things in one room; but they are still there. So, discipline is not going to solve this problem - discipline being sublimation, suppression, substitution - , because you have tried it, and that is not the way out. So, what is the way out? The way out is to understand the problem, and to understand is not to condemn or justify. Let us look at it, then, in that way.

Why has sex become so important a problem in your life? Is not the sexual act, the feeling, a way of self-forgetfulness? Do you understand what I mean? In that act there is complete fusion; at that moment there is complete cessation of all conflict, you feel supremely happy because you no longer feel the need as a separate entity and you are not consumed with fear. That is, for a moment there is an ending of self-consciousness, and you feel the clarity of self-forgetfulness, the joy of self-abnegation. So, sex has become important because in every other direction you are living a life of conflict, of self-aggrandizement and frustration. Sirs, look at your lives, political, social, religious: you are striving to become something. Politically, you want to be somebody, powerful, to have position, prestige. Don't look at somebody else, don't look at the ministers. If you were given all that, you would do the same thing. So, politically, you are striving to become somebody, you are expanding yourself, are you not? Therefore, you are creating conflict, there is no denial, there is no abnegation of the 'me'. On the contrary, there is accentuation of the 'me'. The same process goes on in your relationship with things, which is ownership of property, and again in the religion that you follow. There is no meaning in what you are doing, in your religious practices. You just believe, you cling to labels, words. If you observe, you will see that there too there is no freedom from the consciousness of the 'me' as the centre. Though your religion says, 'Forget yourself', your very process is the assertion of yourself, you are still the important entity. You may read the Gita or the Bible, but you are still the minister, you are still the exploiter, sucking the people and building temples.

So, in every field, in every activity, you are indulging and emphasizing yourself, your importance, your prestige, your security. Therefore, there is only one source of self-forgetfulness, which is sex, and that is why the woman or the man becomes all-important to

you, and why you must possess. So, you build a society which enforces that possession, guarantees you that possession; and naturally sex becomes the all-important problem when everywhere else the self is the important thing. And do you think, Sirs, that one can live in that state without contradiction, without misery, without frustration? But when there is honestly and sincerely no self-emphasis, whether in religion or in social activity, then sex has very little meaning. It is because you are afraid to be as nothing, politically, socially, religiously, that sex becomes a problem; but if in all these things you allowed yourself to diminish, to be the less, you would see that sex becomes no problem at all.

There is chastity only when there is love. When there is love, the problem of sex ceases; and without love, to pursue the ideal of Brahmacharya is an absurdity, because the ideal is unreal. The real is that which you are; and if you don't understand your own mind, the workings of your own mind, you will not understand sex, because sex is a thing of the mind. The problem is not simple. It needs, not mere habit-forming practices, but tremendous thought and enquiry into your relationship with people, with property and with ideas. Sir, it means you have to undergo strenuous searching of your heart and mind, thereby bringing a transformation within yourself. Love is chaste; and when there is love, and not the mere idea of chastity created by the mind, then sex has lost its problem and has quite a different meaning.





"Meditation is the dying to the known."

Meditations

"Meditation is destruction; it's a danger to those who wish to lead a superficial life and a life of fancy and myth."

Krishnamurti's Notebook, p.82

"Meditation has no beginning and no end; in it there's no achievement and no failure, no gathering and no renunciation; it is a movement without finality and so beyond and above time and space..."

Krishnamurti's Notebook, p.88

"...Meditation is the movement that destroys the observer, the experiencer; it's a movement that is beyond all symbol, thought and feeling..."

Krishnamurti's Notebook, p.91

"Meditation is danger for it destroys everything, nothing whatsoever is left, not even a whisper of desire, and in this vast, unfathomable emptiness there is creation and love."

Krishnamurti's Notebook, p.110

"Meditation is the understanding of the totality of life in which every form of fragmentation has ceased..."

Freedom From the Known, p.115

"Meditation demands an astonishingly alert mind; meditation is the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought, for when thought is controlled it breeds conflict in the mind, but when you understand the structure and origin of thought... then thought will not interfere. That very understanding of the structure of thinking is its own discipline which is meditation.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. And out of this awareness comes silence.

Silence put together by thought is stagnation, is dead, but the silence that comes when thought has understood its own beginning, the nature of itself, understood how all thought is never free but always old – this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past. ...To understand this movement of thought and feeling there can be no condemnation in observing it..."

Freedom From the Known, p.115

"When you sit down to meditate, you fix your mind on a word, on an image, or on a picture but the mind wanders all over the place. There is a constant interruption of other ideas, other thoughts, other emotions and you try to push them away; you spend your time battling with your thoughts. This is the process you call meditation. That is you are trying to concentrate on something in which you are not interested and your thoughts keep on multiplying, increasing, interrupting, so you spend your energy in exclusion, in warding off, pushing away; if you can concentrate on your chosen thought, on a particular object, you think you have at last succeeded in meditation. Surely that is not meditation, is it? Meditation is not an exclusive process - exclusive in the sense of warding off, building resistance against encroaching ideas.

...So what is meditation? Surely meditation is understanding... How can there be understanding if there is exclusion?...In understanding there is peace, there is freedom; that which you understand, from that you are liberated."

The First and Last Freedom, p.218

"A man who is fully aware is meditating; he does not pray, because he does not want anything."

The First and Last Freedom, p.221

"Many who seek quietness of mind withdraw from active life to a village, to a monastery, to the mountains, or they withdraw into ideas, enclose themselves in a belief or avoid people who give them trouble. Such isolation is not stillness of mind. The enclosure of the mind in an idea or the avoidance of people who make life complicated does not bring about stillness of mind. Stillness of mind comes only when there is no process of isolation through accumulation but complete understanding of the whole process of relationship..."

In that stillness, there is no formulation, there is no idea, there is no memory; that stillness is a state of creation that can be experienced only when there is a complete understanding of the whole process of the 'me.' Otherwise, stillness has no meaning. Only in that stillness, which is not a result, is the eternal discovered, which is beyond time."

The First and Last Freedom, p.278-279

"It is not the silence cultivated by thought. It is the silence of intelligence, silence of supreme intelligence. In that silence comes that which are not touched by thought, by endeavor, by effort. It is the way of intelligence which is the way of compassion. Then that which is sacred is everlasting. That is meditation. Such a life is religious life. In that there is great beauty."

Unkown source

"Do you know what practicing every day does to your brain? Your brain becomes dull, mechanical, it is tortured, making effort to achieve some silence, some state of experience. That is not meditation. That is just another form of achievement like a politician becoming a minister."

Unkown source

"Now to live without measurement, to be totally, completely, free of all measurement, is part of meditation. Not that 'I am practicing this, I will achieve something in a years time.' That is measurement which is the very nature of one's egotistic activity. Meditation is the ending of measurement, the ending of comparison completely."

Unkown source

"You can sit on the banks of the river Ganga or some place and do all kinds of tricks with yourself. That is not meditation. Meditation is something that is of daily life..."

Unkown source

["Then what is
meditation?"](#)





"Seeing without thought, without the word, without the response of memory is wholly different from seeing with thought and feeling...Seeing without thought is total seeing. Seeing a cloud over a mountain, without thought and its responses, is the miracle of the new; it's not 'beautiful,' it's explosive in its immensity; it is something that has never been and never will be."

Krishnamurti's Notebook, p.55

"It is tradition, the accumulation of experience, the ashes of memory, that make the mind old. The mind that dies every day to the memories of yesterday, to all the joys and sorrows of the past--such a mind is fresh, innocent, it has no age; and without that innocence, whether you are ten or sixty, you will not find God."

Think on These Things

"Mind is memory, at whatever level, by whatever name you call it; mind is the product of the past, it is founded on the past, which is memory, a conditioned state. Now with that memory we meet life, we meet a new challenge. The challenge is always new and our response is always old, because it is the outcome of the past. So experiencing without memory is one state and experiencing with memory is another."

The First and Last Freedom, p.209

"The memory of technical things is essential; but the psychological memory that maintains the self, the 'me' and the 'mine,' that gives identification and self-continuance, is wholly detrimental to life and to reality. When one sees the truth of that, the false drops away; therefore there is no psychological retention of yesterday's experience."

The First and Last Freedom, p.212





"We must look at the mind as it is and not as it should be."

The First and Last Freedom, p.115

"The mind is a most superficial thing and we have spent generations, we spend our whole lives, cultivating the mind, making it more and more clever, more and more subtle, more and more cunning, more and more dishonest and crooked, all of which is apparent in every activity of our life. The very nature of our mind is to be dishonest, crooked, incapable of facing facts, and that is the thing which creates problems; that is the thing which is the problem itself."

The First and Last Freedom, p.228

"...contradiction cannot be bridged over by the mind, because the mind itself is a contradiction."

The First and Last Freedom, p.230

"The more you are aware of this whole process, the more you will discover the activities of the mind but you must observe them without trying to put an end to them, because the moment you seek an end, you are again caught in the duality of the 'me' and the 'not-me' - which continues the problem."

The First and Last Freedom, p.274

"You will inevitably ask, 'How can the mind be made still?' That is the immediate response, is it not? You say, 'My mind is agitated and how can I keep it quiet?' Can any system make the mind quiet? Can a formula, a discipline, make the mind still? It can; but when the mind is *made* still, is that quietness, is that stillness? Or is the mind only enclosed within an idea, within a formula, within a phrase? Such a mind is a dead mind, is it not? That is why most people who try to be spiritual, so-called spiritual, are dead - because they have trained their minds to be quiet, they have enclosed themselves within a formula for being quiet. Obviously, such a mind is never quiet; it is only suppressed, held down."

The First and Last Freedom, p.277-278

"Our question, then, is not how to make the mind still but to see the truth of every problem as it presents itself to us."

The First and Last Freedom, p.278

"Many who seek quietness of mind withdraw from active life to a village, to a monastery, to the mountains, or they withdraw into ideas, enclose themselves in a belief or avoid people who give them trouble. Such isolation is not stillness of mind."

The First and Last Freedom, p.278

"The mind must voluntarily lose all accumulative impulse, the storing up of experience as a means to further experience and achievement. It is the accumulative, self-protective urge that breeds the curve of time and prevents creative renewal."

Commentaries on Living, First Series, p.39

"The mind moves from the known to the known, and it cannot reach out into the unknown. You cannot think of something you do not know; it is impossible."

Commentaries on Living, First Series, p.43





"We say, 'That is a rose,' rapidly look at it and go on. By giving it a name, we think we have understood it; we have classified it and think that thereby we have understood the whole content and beauty of that flower.

By giving a name to something, we have merely put it into a category and we think we have understood it; we don't look at it more closely. If we do not give it a name, however, we are *forced* to look at it. That is we approach the flower or whatever it is with a newness, with a new quality of examination; we look at it as though we had never looked at it before."

The First and Last Freedom, p.249

"What is the core from which you name, what is the centre which is always naming, choosing, labelling?"

The First and Last Freedom, p.250

"...if you do not think in terms of words, if you do not use words, can you think?"

The First and Last Freedom, p.250

"If there is no word, no label, there is no centre, is there? There is a dissolution, there is an emptiness - not the emptiness of fear, which is quite a different thing. There is a sense of being as nothing; because you have removed all the labels or rather because you have understood why you give labels to feelings and ideas you are completely new, are you not? There is no centre from which you are acting. The centre, which is the word, has been dissolved."

The First and Last Freedom, p.251

"...what happens when you do not name? You look at an emotion, at a sensation, more directly and therefore have quite a different relationship to it..."

The First and Last Freedom, p.251

"If you do not label, you have to regard every feeling as it arises."

The First and Last Freedom, p.252

"It is only when we give names to feelings and thereby strengthen them that the feelings have continuity; they are stored up in the centre, from which we give further labels, either to strengthen or to communicate them."

The First and Last Freedom, p.252

"We name not only to communicate, but also to give continuity and substance to an experience, to revive it and to repeat its sensations. This naming process must cease, not only on the superficial levels of the mind, but throughout its entire structure. This is an arduous task, not to be easily understood or lightly experienced; for our whole consciousness is a process of naming or terming experience, and then storing or recording it. It is this process that gives nourishment and strength to the illusory entity, the experiencer as distinct and separate from the experience. Without thoughts there is no thinker. Thoughts create the thinker, who isolates himself to give himself permanency; for thoughts are always impermanent."

Commentaries on Living, First Series, p.69





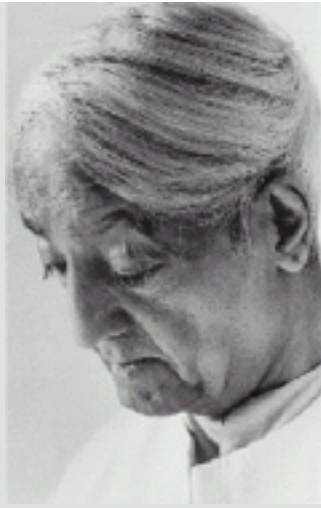
"Food, clothes and shelter are necessities and they are not needs. The need is the hidden craving, which makes for attachment. The need for sex, for drinking, for fame, for worship, with their complex causes; the need for self-fulfillment with its ambitions and frustrations; the need for God, for immortality. All these forms of need inevitably breed that attachment which causes sorrow, fear and the ache of loneliness..."

Krishnamurti's Notebook, p.76

"...We use everything, machines, techniques for our psychological needs and there is no love for the thing itself."

Krishnamurti's Notebook, p.76





"When man becomes aware of the movement of his own thoughts he will see the division between the thinker and thought, the observer and the observed, the experienced and the experience. He will discover that this division is an illusion, then only is there pure observation, which is insight without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind."

Unkown source

"Ignorance exists only when you don't know yourself. Self-knowing is wisdom. You may be ignorant of all the books in the world (and I hope you are), of all the latest theories, but that is not ignorance. Not knowing oneself deeply, profoundly, is ignorance; and you cannot know yourself if you cannot look at yourself, see yourself actually as you are, without any distortion, without any wish to change. Then what you see is transformed because the distance between the observer and the observed is removed and hence there is no conflict."

Talks in Europe, April 16, 1968, p.56

"So long as the thinker exists apart from his thought, which he is trying to dominate, there can be no fundamental transformation. So long as the 'me' is the observer, the one who gathers experience, strengthens himself through experience, there can be no radical change, no creative release. That creative release comes only when the thinker *is* the thought - but the gap cannot be bridged by any effort.

When the mind realizes that any speculation, any verbalization, any form of thought only gives strength to the 'me,' when it sees that as long as the thinker exists apart from thought there must be limitation, the conflict of duality - when the mind realizes that, then it is watchful, everlastingly aware of how it is separating itself from experience, asserting itself, seeking power. In that awareness, if the mind pursues it ever more deeply and extensively without seeking an end, a goal, there comes a state in which the thinker and the thought are one. In that state there is no effort, there is no becoming, there is no desire to change; in that state the 'me' is not, for there is a transformation which is not of the mind."

The First and Last Freedom, p.140-141

"The phenomenon of the observer and the observed is not a dual process, but a single one; and only in experiencing the fact of this unitary process is there freedom from desire, from conflict."

Commentaries on Living, First Series, p.61





"Can you observe without all this upsurging of conditioning?"

The Book of Life, July 28

"Meditation demands an astonishingly alert mind; meditation is the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought, for when thought is controlled it breeds conflict in the mind, but when you understand the structure and origin of thought... then thought will not interfere. That very understanding of the structure of thinking is its own discipline which is meditation.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. And out of this awareness comes silence.

Silence put together by thought is stagnation, is dead, but the silence that comes when thought has understood its own beginning, the nature of itself, understood how all thought is never free but always old – this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past. ...To understand this movement of thought and feeling there can be no condemnation in observing it..."

Freedom From the Known, p.115

"Seeing without thought, without the word, without the response of memory is wholly different from seeing with thought and feeling...Seeing without thought is total seeing. Seeing a cloud over a mountain, without thought and its responses, is the miracle of the new; it's not 'beautiful,' it's explosive in its immensity; it is something that has never been and never will be."

Krishnamurti's Notebook, p.55

"To understand anything you must live with it, you must observe it, you must know all its content, its nature, its structure, its movement. Have you ever tried living with yourself? If so, you will begin to see that yourself is not a static state, it is a fresh living thing. And to live with a living thing your mind must also be alive. And it cannot be alive if it is caught in opinions, judgements and values."

Freedom from the Known, p.23





"...the gentleman asked, 'Would you offer an opinion about Gandhi?,' or about X Y Z. Only fools offer opinions. Why should one have an opinion about another? It is such a waste of time and energy. Why should one clutter up one's brain, one's mind, with opinions, judgments, conclusions? They prevent clarity and that clarity is denied when the mind observes with a conclusion."

You Are The World, Ch.4

Questioner: I find certain very serious contradictions in what you have said. I think that to begin with you said that only fools give opinions, that it is stupid.

Krishnamurti: The gentleman says that I am giving opinions, evaluations, which contradict what I am saying. Have I given an opinion, a conclusion, a judgment? I have only said: look at the facts. It is not my fact or your fact, but the fact that man is violent. That's not an opinion, that's a fact. Man is a frightened animal, that's a fact. Man is jealous, man lives in conflict, his life is a battlefield and so on. These are not opinions, not judgments, this is actually what is going on inwardly in each one of us. How you translate it, what you do about it and whether you bring to it certain prejudices and conclusions, that is offering opinions. But we are only concerned with facts.

You Are The World, Ch.4

"To see facts without opinion is one thing, but to have opinions about facts is totally another. It is one thing just to see the fact that a whole people are caught in superstition, but quite another to see that fact and condemn it. Opinions are not important, because I will have one opinion, you will have another, and a third person will have still another. To be concerned with opinions is a stupid form of thinking. What is important is to see facts as they are without opinion, without judging, without comparing."

This Matter of Culture, Ch.11

"Opinion is not truth; we must put aside opinions to find truth. There are innumerable opinions, but truth is not of this or of that group. For the understanding of truth, all ideas, conclusions, opinions, must drop away as the withered leaves fall from a tree. Truth is not to be found in books, in knowledge, in experience. If you are seeking opinions, you will find none here."

Commentaries On Living, Series II, Chapter 18





"As they are now, our minds are obviously very small, petty, limited, conditioned; and though a small mind may speculate about that otherness, its speculations will always be small. It may formulate an ideal state, conceive and describe that otherness, but its conception will still be within the limitations of the little mind, and I think that is where the clue lies - in seeing that the mind cannot possibly experience that otherness by living it, formulating it, or speculating about it.

With that mind we try to discover the unknowable; and to realize that such a mind can never discover the unknowable, is really an extraordinary experience. To realize that, however cunning, however subtle, however erudite one's mind may be, it cannot possibly understand that otherness - this realization in itself brings about a certain factual comprehension and I think it is the beginning of a way of looking at life which may open the door to that otherness."

3rd Public Talk 1956, Madanapalle, India





"...do we know others if we don't know ourselves? Can we judge others, if we don't know the way of our own thinking, the way we act, the way we behave? Why this extraordinary concern over others? Is it not an escape, really, this desire to find out what others are thinking and feeling and gossiping about? Doesn't it offer an escape from ourselves? Is there not in it also the desire to interfere with others' lives? Isn't our own life sufficiently difficult, sufficiently complex, sufficiently painful, without dealing with others', interfering with others'?"

The First and Last Freedom, p.197

"We read about the experiences of others, we watch others play, we follow the example of others, we quote others. We are empty in ourselves and we try to fill this emptiness with words, sensations, hopes and imagination; but the emptiness continues."

Commentaries on Living, First Series, p.62

"If I would understand you, I must have no prejudices about you. I must be capable of looking at you, not through barriers, screens of my prejudices and conditionings. I must be in communion with you, which means I must love you."

The Book of Life, July 31





2nd QUESTION: How can one face an incurable disease with all the physical pain and agony that's involved?

There are different kinds of pain, physical and psychological. Now the psychological pain, the agony, the acute suffering, is that what one is concerned with? Or the physical pain, a certain incurable disease, like cancer, how do we meet this? There are various drugs and so on to alleviate physical pain. And one can put up with it. I'm sure most of us have experienced in spite of the drugs, put up with certain forms of pain. When it becomes acute, then you do something, some kind of medicine, medical treatment.

So let us first look at the psychological pain, which may be psychosomatic. And what is pain inwardly? You answer please. What is psychological grief, pain, pain that's caused by many factors, like one wants to fulfil, become, achieve, and there is the pain of all that. Right? There is the pain of being hurt, being wounded by another. And most of us are hurt from childhood, and we carry that hurt all our lives. That hurt brings about a resistance - right? - resistance in my relationship, because I don't want to be hurt any more. So I build a wall around myself, isolate myself, and that creates more fear. So I live with this hurt and fear and resistance all my life. That's one of the hurts that most human beings have. Is it possible not to have the pain of hurt, which is, not to be hurt at all, psychologically? Right? What is it that is hurt? Look at it, please, go into it yourself. When I say, "I am hurt by what you have told me, what you have said", what is it that's hurt? The 'me'. What is that? What is the 'me' which is hurt? The thought which has created the image, the image being myself. Right? Myself is not without the image.

I may have many images. So is it possible to live a daily life without the image which is me? Go into it, sir. You understand? The image is getting hurt, the image is causing pain, the image is created by thought through various incidents, accidents, and so on. That image, with all its complexity, it isn't just an image, is hurt. The image is I have a conclusion, I've come to a conclusion, and I hold onto that conclusion. And any disturbance of that conclusion is pain. I believe, if I do, in God. And you come along and say, "Don't be absurd." Then that very verbal assertion has hurt, because I'm beginning to question. Or I may not question but I'm hurt, because you say something very serious.

So as long as we have an image, as long as the process of thought, which is constantly creating the image and giving life to that image, there must be pain. Right? This is a fact. Then one asks, can that pain end, which means, can one live in this life without any image? Sir, this is not an intellectual conundrum, a puzzle - this is our life. "I am British", or Indian, or whatever it is. And it is very important to hold to that image. Any slur on that image I get violent, and pain follows and so on. Can one live a life without any image whatsoever? Right? You think it out.

Now there is this psychological pain. If one understands the nature of this pain, inwardly, therefore there is no image and therefore there is no pain as we, psychologically, know it. Right? From there let's move to the physical pain, not from the physical to the psychological, but from the psychological to the physical. Right? We always are concerned with the physical pains, never enquiring into the psychological structure of pain, inwardly. Right? We begin with the psychological, the psychosomatic state of mind and brain, and then enquire into the physical pain.

We live such rotten lives, smoke, drink and all the rest of it, we're all the time corrupting the natural process of life. Right? Pollution, polluting the air, waters, eating dead animals - right? Carcasses. And indulging ourselves in various forms of sensation and taste becomes all-important. So physically we yield to all the things that seem so abnormal. Right? And that may be, and perhaps it is one of the causes of physical pain, disease and illness. We're not going into the question, now what is disease and what is illness - we'll do that another time. Or you've have an accident, in a car. Your arm or your leg is broken and so on. Can one look at all this pain, physical pain, if

it isn't too acute, to observe it, and remain with it for a while, as long as one can? You understand my question? Do we accept physical pain, or we are always trying to get rid of pain? If it is acute, naturally, we want to be free of pain. But can we observe pain, not being identified with pain? You understand my question? Suppose I have a bad headache, migraine, can I observe it, not identify myself with it? You understand my question? Or say, "My God, I've got such awful headache, I must do something about it." Or, if it isn't too terrible, can one be free of all identification with that pain? Right? Enquire into it, find out.

Sirs, in all this, what is important is to approach life with intelligence. Now what is intelligence? This is a problem, isn't it - here is a problem - first problem was whether the brain can be kept fresh, young, active, clear. Second question is, can one bear pain, and so on. Now, in observing these two questions, the central fact comes out, which is intelligence. To approach life, which is pain, pleasure, anxiety, sorrow, and all the complexities of this life which man has made for himself, both outwardly and inwardly: the wars, the terrors, the terrorists, kidnapping, the brutality, the vulgarity, the coarseness, the whole of that - which is part of our life, can one approach all this with real intelligence?

1st Public Question & Answer Meeting, Saanen, 1982





"Truth is a pathless land. Man cannot come to it through any organisation, through any creed, through any dogma, priest or ritual, nor through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection..."

"Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organisation be formed to lead or to coerce people along any particular path."





"Why is this everlasting struggle to be perfect, to achieve perfection, as the machines are? The idea, the example, the symbol of perfection is something marvelous, ennobling, but is it?"

Of course there's the attempt to imitate the perfect, the perfect example. Is imitation perfection? Is there perfection or is it merely an idea, given to man by the preacher to keep him respectable? In the idea of perfection there's a great deal of comfort and security and always it is profitable both to the priest and to the one who's trying to become perfect. A mechanical habit, repeated over and over again can eventually be perfected; only habit can be perfected.

Thinking, believing the same thing over and over again, without deviation, becomes a mechanical habit and perhaps this is the kind of perfection everyone wants. This cultivates a perfect wall of resistance, which will prevent any disturbance, any discomfort. Besides, perfection is a glorified form of success, and ambition is blessed by respectability and the representatives and heroes of success.

There's no perfection, it's an ugly thing, except in a machine. The attempt to be perfect is, really, to break the record, as in golf; competition is saintly. To compete with your neighbor and with God for perfection is called brotherhood and love. But each attempt at perfection leads only to greater confusion and sorrow which only gives greater impetus to be more perfect.

It's curious, we always want to be perfect in or with something;

this gives the means for achievement, and the pleasure of achievement, of course, is vanity. Pride in any form is brutal and leads to disaster. The desire for perfection outwardly or inwardly denies love and without love, do what you will, there's always frustration and sorrow. Love is neither perfect or imperfect; it's only when there's no love that perfection and imperfection arise.

Love never strives after something; it does not make itself perfect. It's the flame without the smoke; in striving to be perfect, there's only greater volume of smoke; perfection, then, lies only in striving, which is mechanical, more and more perfect in habit, in imitation, in engendering more fear. Each one is educated to compete, to become successful; then the end becomes all important. Love for the thing itself disappears. Then the instrument is used not for the love of the sound but for what the instrument will bring, fame, money, prestige and so on.

Being is infinitely more significant than becoming. Being is not the opposite of becoming; if it's the opposite or in opposition, then there is no being. When becoming dies completely, then there's being. But this being is not static; it's not acceptance nor is it denial; becoming involves time and space. All striving must cease; then only there is being. Being is not within the field of social virtue and morality. It shatters the social formula of life. The being is life, not the pattern of life. Where life is there's no perfection; perfection is an idea, a word; life, the being, is beyond any formula of thought. It is there when the word, the example, and the pattern are destroyed."

Krishnamurti's Notebook, p.72





"It is the same with sexual desire or any other form of desire. There is nothing wrong with desire. To react is perfectly normal. If you stick a pin in me I shall react unless I am paralyzed. But then thought steps in and chews over the delight and turns into pleasure. Thought wants to repeat the experience, and the more you repeat the more mechanical it becomes; the more you think about it, the more strength thought gives to pleasure.

So thought creates and sustains pleasure through desire, and gives it continuity, and therefore the natural reaction of desire to any beautiful thing is perverted by thought. Thought turns it into a memory and memory is then nourished by thinking about it over and over again.

Of course, memory has a place at a certain level. In everyday life we could not function at all without it. In its own field it must be efficient but there is a state of mind where it has very little place. A mind which is not crippled by memory has real freedom."

Freedom From the Known, p.36

"For most of us, pleasure and its expression are very important...If you examine the outward values and judgments of society, but also look within yourself, you will see that pleasure and its evaluation is the main pursuit of our lives. We may resist, we may sacrifice, we may achieve or deny, but at the end of it there is always this sense of gaining pleasure, satisfaction, contentment, of being pleased or gratified...

Bear in mind that we are not saying we must not have pleasure, that pleasure is wrong, as the various religious groups throughout the world maintain. We are not saying you must suppress, deny, control, translate to a higher level, and all that kind of thing. We are just examining. And if we can examine quite objectively, deeply, then out of that comes a different

state of mind which is bliss, but not pleasure; bliss is something entirely different."

On Love and Loneliness, p.104-105

"Living in the present is the instant perception of beauty and the great delight in it without seeking pleasure from it."

Freedom from the Known, p.37





"Most of us are rich with the things of society. What society has created in us and what we have created in ourselves, are greed, envy, anger, hate, jealousy, anxiety - and with all these we are very rich.

The various religions throughout the world have preached poverty. The monk assumes a robe, changes his name, shaves his head, enters a cell and takes a vow of poverty and chastity; in the East he has one loin cloth, one robe, one meal a day - and we all respect such poverty. But those men who have assumed the robe of poverty are still inwardly, psychologically, rich with the things of society because they are still seeking position and prestige; they belong to this order or that order, this religion or that religion; they still live in the divisions of a culture, a tradition.

That is not poverty. Poverty is to be completely free of society, though one may have a few more clothes, a few more meals - good God, who cares? But unfortunately in most people there is this urge for exhibitionism. Poverty becomes a marvelously beautiful thing when the mind is free of society. One must become poor inwardly for then there is no seeking, no asking, no desire, nothing! It is only this inward poverty that can see the truth of a life in which there is no conflict at all."

Freedom From the Known, p.60





"...in prayer there is petition, supplication to what you call God, reality. You, as an individual, are demanding, petitioning, begging, seeking guidance from something which you call God; therefore your approach is one of seeking reward, seeking gratification. You are in trouble, national or individual, and you pray for guidance; or you are confused and you beg for clarity, you look for help to what you call God. In this is implied that God, whatever God may be - we won't discuss that for the moment - is going to clear up the confusion which you and I have created. After all, it is we who have brought about the confusion, the misery, the chaos, the appalling tyranny, the lack of love, and we want what we call God to clear it up. In other words, we want our confusion, our misery, our sorrow, our conflict, to be cleared away by somebody else, we petition another to bring us light and happiness."

The First and Last Freedom, p.216

"At the moment when we pray we are fairly silent, in a state of receptivity; then our own subconscious brings a momentary clarity. You want something, you are longing for it, and in that moment of longing, of obsequious begging, you are fairly receptive; your conscious, active mind is comparatively still, so the unconscious projects itself into that and you have an answer. It is surely not an answer from reality, from the immeasurable - it is your own unconscious responding. So don't let us be confused and think that when your prayer is answered you are in relationship with reality."

The First and Last Freedom, p.217

"A man who is fully aware is meditating; he does not pray,
because he does not want anything."

The First and Last Freedom, p.221





"Psychoanalysis is concerned with the past; while one is analysing the past one is missing the challenges of the present."

Unknown source

"If you don't analyse, what are you to do? You can only look. And it is very important to find out how to look."

Truth and Actuality

"What is the state of the mind which is accustomed to analysis, to probing, looking into, dissecting, drawing conclusions and so on? If that process has stopped, what is the state of your mind?"

The First and Last Freedom, p.240

"When the analytical process completely stops, not through enforcement but through understanding the inevitable falseness of that process, then you will find that your mind is completely dissociated from the past - which does not mean that you do not recognize the past but that your mind has no direct communion with the past. So it can free itself from the past immediately, now, and this dissociation from the past, this complete freedom from yesterday, not chronologically but psychologically, is possible; and that is the only way to understand reality."

The First and Last Freedom, p.241





"Reality is the interval between two thoughts."

Unknown source

"...the man who is experiencing reality from moment to moment has no means of communicating that reality."

The First and Last Freedom, p.205

"If you know reality, you cannot surrender to it; you cease to exist; there is no surrendering to a higher will."

The First and Last Freedom, p.214

"...reality is not in the distance; the unknown is not far off; it is in what *is*."

The First and Last Freedom, p.265

"It was a beautiful day, a cloudless day, a day of shadows and light...Shadows are more alive than the reality; the shadows are longer, deeper, richer; they seem to have a life of their own, independent and protecting; there is a peculiar satisfaction in their invitation. The symbol becomes more important than the reality. The symbol gives a shelter; it is easy to take comfort in its shelter. You can do what you will with it, it will never contradict, it will never change; it can be covered with garlands or ashes.

There's an extraordinary satisfaction in a dead thing, in a picture, in a conclusion, in a word. They are dead, past all recalling and there is pleasure in the many smells of yesterday. The brain is always the yesterday, and today is the shadow of

yesterday, and tomorrow is the continuation of that shadow, somewhat changed but it still smells of yesterday. So the brain lives and has its being in shadows; it is safer, more comforting."

Krishnamurti's Notebook, p.54

"Reality is not to be reached through detachment; it is unattainable through any means. All means and ends are a form of attachment, and they must cease for the being of reality."

Commentaries on Living, First Series, p.36

"You cannot search out reality; you must cease for reality to be."

Commentaries on Living, First Series, p.46

"Reality is not the opposite of illusion, of the false, and if you try to approach it as an opposite it will never come into being. Reality can be only when the opposites cease."

Commentaries on Living, First Series, p.49

"There is no intermediary between you and reality; and if there is one, he is a perverter, a mischief-maker, it does not matter who he is, whether the highest saviour or your latest guru or teacher."

Commentaries on Living, First Series, p.66

"Reality cannot be experienced. It is. If the experiencer thinks he experiences reality, then he knows only illusion."

Commentaries on Living, First Series, p.74





"Why is it that we crave to be recognized, to be made much of, to be encouraged. Why is it that we are such snobs? Why is it that we cling to our exclusiveness of name, position, acquisition? Is anonymity degrading, and to be unknown despicable? Why do we pursue the famous, the popular? Why is it that we are not content to be ourselves? Are we frightened and ashamed of what we are, that name, position and acquisition become so all-important? It is curious how strong is the desire to be recognized, to be applauded. In the excitement of a battle, one does incredible things for which one is honoured; one becomes a hero for killing a fellow man. Through privilege, cleverness, or capacity and efficiency, one arrives somewhere near the top - though the top is never the top, for there is always more and more in the intoxication of success. The country or the business is yourself; on you depend the issues, you are the power. Organized religion offers position, prestige and honour; there too you are somebody, apart and important. Or again you become the disciple of a teacher, of a guru or Master, or you co-operate with them in their work. You are still important, you represent them, you share their responsibility, you give and others receive. Though in their name, you are still the means. You may put on a loincloth or the monk's robe, but it is you who are making the gesture, it is you who are renouncing.

In one way or another, subtly or grossly, the self is nourished and sustained. Apart from its antisocial and harmful activities, why has the self to maintain itself? Though we are in turmoil and sorrow, with passing pleasures, why does the self cling to outer and inner gratifications, to pursuits that inevitably bring pain and misery? The thirst for positive activity as opposed to negation makes us strive to be; our striving makes us feel that we are alive, that there is a purpose to our life, that we shall progressively throw off the causes of conflict and sorrow. We

feel that if our activity stopped, we would be nothing, we would be lost, life would have no meaning at all; so we keep going in conflict, in confusion, in antagonism. But we are also aware that there is something more, that there is an otherness which is above and beyond all this misery. Thus we are in constant battle within ourselves.

The greater the outward show, the greater the inward poverty; but freedom from this poverty is not the loincloth. The cause of this inward emptiness is the desire to become; and, do what you will, this emptiness can never be filled. You may escape from it in a crude way, or with refinement; but it is as near to you as your shadow. You may not want to look into this emptiness, but nevertheless it is there. The adornments and the renunciations that the self assumes can never cover this inward poverty. By its activities, inner and outer, the self tries to find enrichment, calling it experience or giving it a different name according to its convenience and gratification. The self can never be anonymous; it may take on a new robe, assume a different name, but identity is its very substance. This identifying process prevents the awareness of its own nature. The cumulative process of identification builds up the self, positively or negatively; and its activity is always self-enclosing, however wide the enclosure. Every effort of the self to be or not to be is a movement away from what it is. Apart from its name, attributes, idiosyncrasies, possessions, what is the self? Is there the 'I,' the self, when its qualities are taken away? It is this fear of being nothing that drives the self into activity; but it is nothing, it is an emptiness.

If we are able to face that emptiness, to be with that aching loneliness, then fear altogether disappears and a fundamental transformation takes place. For this to happen, there must be the experiencing of that nothingness - which is prevented if there is an experiencer. If there is a desire for the experiencing of that emptiness in order to overcome it, to go above and beyond it, then there is no experiencing; for the self, as an identity, continues. If the experiencer has an experience, there is no longer the state of experiencing. It is the experiencing of what is without naming it that brings about freedom from what is."

Commentaries on Living, First Series, p.52-54





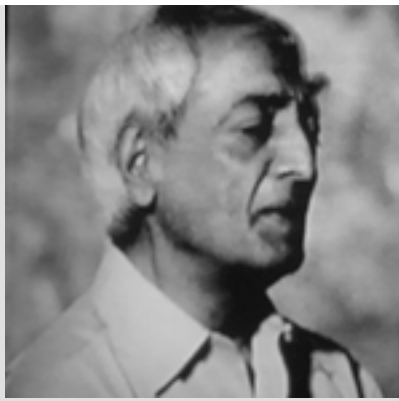
"Reincarnation is in the whole of Asia, and the modern people who believe in it say there is a permanent ego. You take many lives so that it can become dissolved and be absorbed in Brahma and all that. Now, is there from the beginning a permanent entity, an entity that lasts centuries and centuries? There is no such permanent entity, obviously. I like to think I'm permanent. My permanence is identified with my furniture, my wife, my husband, circumstances. These are words and images of thought. I don't actually possess that chair. I call it mine."

Krishnamurti, The Reluctant Messiah

"At every lecture I give half a dozen people always ask me about their future and past incarnations. As though it mattered what they were or what they will be. All that is real is the present. Whether we can look into the tomorrow or across continents is meaningless from a spiritual point of view."

Unknown source





"Understanding of the self only arises in relationship, in watching yourself in relationship to people, ideas, and things; to trees, the earth, and the world around you and within you. Relationship is the mirror in which the self is revealed."

J. Krishnamurti, Krishnamurti, A Biography by Pupul Jayakar, p.142

"Does not my contact with you reveal my own state of being if I am aware, if I am alert enough to be conscious of my own reaction in relationship? Relationship is really a process of self-revelation, which is a process of self-knowledge..."

The First and Last Freedom, p.179

"Life is relationship. To be is to be related and without relationship there is no life."

The First and Last Freedom, p.186

"Through you, I escape from myself; and when I am thrown back upon myself, being fearful of my own state, I become angry. Anger takes many forms: disappointment, resentment, bitterness, jealousy, and so on."

Commentaries on Living, First Series, p.71





"Most of us are rich with the things of society. What society has created in us and what we have created in ourselves, are greed, envy, anger, hate, jealousy, anxiety - and with all these we are very rich.

The various religions throughout the world have preached poverty. The monk assumes a robe, changes his name, shaves his head, enters a cell and takes a vow of poverty and chastity; in the East he has one loin cloth, one robe, one meal a day - and we all respect such poverty. But those men who have assumed the robe of poverty are still inwardly, psychologically, rich with the things of society because they are still seeking position and prestige; they belong to this order or that order, this religion or that religion; they still live in the divisions of a culture, a tradition.

That is not poverty. Poverty is to be completely free of society, though one may have a few more clothes, a few more meals - good God, who cares? But unfortunately in most people there is this urge for exhibitionism. Poverty becomes a marvelously beautiful thing when the mind is free of society. One must become poor inwardly for then there is no seeking, no asking, no desire, nothing! It is only this inward poverty that can see the truth of a life in which there is no conflict at all."

Freedom From the Known, p.60





"We must find out what is a religious mind, because a religious mind brings about a new world, a new civilization, a new culture, a new outburst of energy. One must find out for oneself what is a religious mind, not be told, not be directed, not explained to"

Unknown source

"You can only find out if you deny totally all the present religious beliefs and ideas, because it is only a free mind that can find out what is the quality of the religious mind."

Unkown source

"A prisoner wants freedom, which means first he is caught in a prison, then he wants freedom to leave that prison. That is only reaction. That reaction is not freedom. Freedom implies the total ending of all illusions, of all beliefs, of all your accumulated wants, desires. A religious mind is sane, healthy."

Unkown source





"To bring about peace in the world, to stop all wars, there must be a revolution in the individual, in you and me.

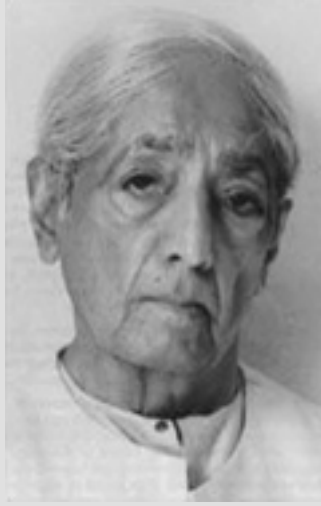
Economic revolution without this inward revolution is meaningless, for hunger is the result of the maladjustment of economic conditions produced by our psychological states - greed, envy, ill will and possessiveness. To put an end to sorrow, to hunger, to war, there must be a psychological revolution and few of us are willing to face that. We will discuss peace, plan legislation, create new leagues, the United Nations and so on and on; but we will not win peace because we will not give up our position, our authority, our money, our properties, our stupid lives.

To rely on others is utterly futile; others cannot bring us peace. No leader is going to give us peace, no government, no army, no country. What will bring peace is inward transformation which will lead to outward action.

Inward transformation is not isolation, is not a withdrawal from outward action. On the contrary, there can be right action only when there is right thinking and there is no right thinking when there is no self-knowledge. Without knowing yourself, there is no peace."

The First and Last Freedom, p.183





"There is nothing sacred in the temple, in the mosque, in the churches. They are all the inventions of thought."

Unkown source





"Take the people who believe strongly in anything, economic, social, or spiritual; the process behind it is the psychological desire to be secure, is it not?"

...as long as we do not understand the process of desire in the form of belief, there must be conflict, there must be sorrow, and man will be against man - which is seen every day.

So if I perceive, if I am aware, that this process takes the form of belief, which is an expression of the craving for inward security, then my problem is not that I should believe this or that but that I should free myself from the desire to be secure."

The First and Last Freedom, p.60

"...your search for comfort is an utter delusion. There is no such thing in life as comfort and security."

First Talk at Alpino, 1933

"So where is security? There may be no security at all. Just think about it, sir, see the beauty of that - having no desire for security, having no urge, no feeling of any kind in which there is security. In your homes, in your offices, in your factories, in your parliaments and so on, is there security? Life may not have security; life is meant to be lived, not to create problems and then try to solve them. It is meant to be lived and it will die. That's one of our fears - to die. Right?"

The Last Talks, p.34-35





"...the act of seeing is the only truth."

The Awakening of Intelligence, p.188

"Seeing without thought, without the word, without the response of memory is wholly different from seeing with thought and feeling...Seeing without thought is total seeing. Seeing a cloud over a mountain, without thought and its responses, is the miracle of the new; it's not 'beautiful,' it's explosive in its immensity; it is something that has never been and never will be."

Krishnamurti's Notebook, p.55

"How few see the mountains or a cloud. They look, make some remarks and pass on. Words, gestures, emotions prevent seeing. A tree, a flower, is given a name, out into a category and that's that...to see there must be humility whose essence is innocency.

There's that mountain with the evening sun on it; to see it for the first time, to see it, as though it had never been seen before, to see it with innocency, to see it with eyes that have been bathed in emptiness, that have not been hurt with knowledge - to see then is an extraordinary experience. The word experience is ugly, with it goes emotion, knowledge, recognition and continuity; it is none of these things. It is something totally new."

Krishnamurti's Notebook, p.80

"...to see, in the sense I am using that word, requires an enormous energy; and that energy is dissipated when you are battling with words, when you are resisting, condemning, when you are full of opinions which are preventing you from looking, seeing—your energy is all gone in that."

The Book of Life, March 24





"To seek is to deny the truth that is right in front of you."

Meeting Life

"Not to seek is to find..."

Meeting Life

"There is no freedom if you are seeking an end, for you are tied to that end."

The First and Last Freedom, p.161-162

"...when there is love you have nothing more to do. Then where you *are*, you have heaven; then all seeking comes to an end."

The Awakening of Intelligence, p.195

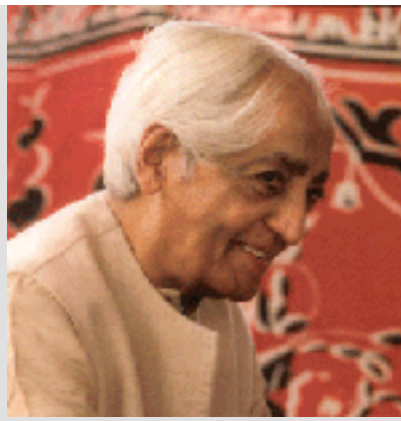




"What happens when you accept something, when you accept what you are? When you accept that you are what you are, what is the problem? There is a problem only when we do not accept a thing as it is and wish to transform it - which does not mean that I am advocating contentment; on the contrary. If we accept what we are, then we see that the thing which we dreaded, the thing we called boredom, the thing we called despair, the thing which we called fear, has undergone a complete change. There is a complete transformation of the thing of which we were afraid."

The First and Last Freedom, p.191





"What is the reason, the basis, for self-deception? How many of us are actually aware that we are deceiving ourselves? Before we can answer the question 'What is self-deception?', must we not be aware that we are deceiving ourselves?...We think we are capable of thinking very clearly, purposefully and directly; and are we aware that, in this process of thinking, there is self deception?..."

The seeker is always imposing this deception upon himself; no one can impose it upon him; he himself does it. We create deception and then we become slaves to it. The fundamental factor of self-deception is this constant desire to be something in this world and the world hereafter...

So we begin to deceive ourselves the moment there is this urge to be, to become or to achieve. That is a very difficult thing for the mind to be free from. That is one of the basic problems of our life. Is it possible to live in this world and be nothing? Then only is there freedom from all deception, because then only is the mind not seeking a result, the mind is not seeking a satisfactory answer, the mind is not seeking any form of justification, the mind is not seeking security in any form, in any relationship. That takes place only when the mind realizes the possibilities and subtleties of deception and therefore, with understanding, abandons every form of justification, security - which means the mind is capable, then, of being completely nothing. Is that possible?"

The First and Last Freedom, p.121-122

"If one realizes that - not speculatively, not imaginatively or foolishly, but actually sees the truth that any activity of the mind in its speculative search, in its philosophical groping, any assumption, any imagination or hope is only self-deception - then what is the power, the creative energy that brings about this fundamental transformation?"

The First and Last Freedom, p.139





"We all place ourselves at various levels, and we are constantly falling from these heights. It is the falls we are ashamed of. Self-esteem is the cause of our shame, of our fall. It is this self-esteem that must be understood, and not the fall.

If there is no pedestal on which you have put yourself, how can there be any fall? Why have you put yourself on a pedestal called self-esteem, human dignity, the ideal, and so on? If you can understand this, then there will be no shame of the past; it will have completely gone. You will be what you are without the pedestal. If the pedestal is not there, the height that makes you look down or look up, then you are what you have always avoided. It is this avoidance of what is, of what you are, that brings about confusion and antagonism, shame and resentment.

You do not have to tell me or another what you are, but be aware of what you are, whatever it is, pleasant or unpleasant: live with it without justifying or resisting it. Live with it without naming it; for the very term is a condemnation or an identification. Live with it without fear, for fear prevents communion, and without communion you cannot live with it. To be in communion is to love. Without love, you cannot wipe out the past; with love, there is no past."

Commentaries on Living, Series I Chapter 57





"...our idea about ourselves is our escape from the fact of what we are."

The Collected Works of J. Krishnamurti, Vol.12 p.246

"Understanding of the self only arises in relationship, in watching yourself in relationship to people, ideas, and things; to trees, the earth, and the world around you and within you. Relationship is the mirror in which the self is revealed. Without self-knowledge there is no basis for right thought and action."

Krishnamurti, A Biography by Pupul Jayakar, p.142

"When we condemn or justify we cannot see clearly, nor can we when our minds are endlessly chattering; then we do not observe what is; we look only at the projections we have made of ourselves. Each of us has an image of what we think we are or what we should be, and that image, that picture, entirely prevents us from seeing ourselves as we actually are."

Freedom from the Known, p.24

"Ignorance exists only when you don't know yourself. Self-knowing is wisdom. You may be ignorant of all the books in the world (and I hope you are), of all the latest theories, but that is not ignorance. Not knowing oneself deeply, profoundly, is ignorance; and you cannot know yourself if you cannot look at yourself, see yourself actually as you are, without any distortion, without any wish to change. Then what you see is transformed because the distance between the observer and the observed is removed and hence there is no conflict."

Talks in Europe, April 16, 1968, p.56

"Our life is empty from within, because, we have not understood ourselves... we like to escape from our life, and therefore search for some objective of life that is irrelevant."

Unknown source

"The fundamental understanding of oneself does not come through knowledge or through the accumulation of experiences, which is merely the cultivation of memory. The understanding of oneself is from moment to moment...."

The First and Last Freedom, p.46

"To be critical of oneself, to criticize, condemn, or justify oneself - does that bring understanding of oneself? When I begin to criticize myself, do I not limit the process of understanding, of exploring? Does introspection, a form of self-criticism, unfold the self? What makes the unfoldment of the self possible? To be constantly analytical, fearful, critical - surely that does not help to unfold. What brings about the unfoldment of the self so that you begin to understand it is the constant awareness of it without any condemnation, without any identification."

The First and Last Freedom, p.202

"If I don't understand the ways of my thoughts, of my feelings, if I don't understand my motives, my desires, my demands, my pursuit of patterns of action, which are ideas - if I do not know myself, there is no foundation for thinking; the thinker who merely asks, prays, or excludes, without understanding himself, must inevitably end in confusion, in illusion."

The First and Last Freedom, p.219

"Illusion is inevitable without self-knowledge. It is childish to be told and to accept that you are this or that. Beware of the man who offers you a reward in this world or in the next."

Commentaries on Living, First Series, p.20

"The very conception that self-knowledge is difficult to acquire is a hindrance to self-knowledge. If I may suggest, do not suppose that it will be difficult, or that it will take time; do not predetermine what it is and what it is not. Begin. Self-knowledge is to be discovered in the action of relationship..."

Commentaries on Living, First Series, p.47

"Resistance, which is suppression, substitution or sublimation in any form, is a hindrance to the flow of self-knowledge..."

Commentaries on Living, First Series, p.47

"To understand what you are is immensely difficult, because it requires complete freedom from all desire to change what you are into something else. The desire to change yourself breeds envy, jealousy; whereas, in the understanding of what you are, there is a transformation of what you are. "

Think on These Things

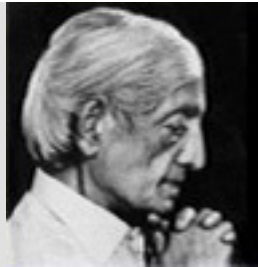




"Physical self-protection is sane, normal and healthy but every other form of self-protection, inwardly, is resistance and it always gathers, builds up strength which is fear."

Krishnamurti's Notebook, p.103





"The objects I pursue are the projections of the mind as symbols from which it derives sensations. The word 'God,' the word 'love,' the word 'communism,' the word 'democracy,' the word 'nationalism' - these are all symbols which give sensations to the mind, and therefore the mind clings to them. As you and I know, every sensation comes to an end, and so we proceed from one sensation to another; and every sensation strengthens the habit of seeking further sensation. Thus the mind becomes merely an instrument of sensation and memory, and in that process we are caught.

So long as the mind is seeking further experience it can only think in terms of sensation; and any experience that may be spontaneous, creative, vital, strikingly new, it immediately reduces to sensation and pursues that sensation, which then becomes a memory. Therefore the experience is dead and the mind becomes merely a stagnant pool of the past."

The First and Last Freedom, p.101





"How easily we destroy the delicate sensitivity of our being. The incessant strife and struggle, the anxious escapes and fears, soon dull the mind and the heart; and the cunning mind quickly finds substitutes for the sensitivity of life. Amusements, family, politics, beliefs and gods take the place of clarity and love. Clarity is lost by knowledge and belief and love by sensations."

Commentaries on Living, First Series, p.55-56





"Throughout the world, so-called holy men have maintained that to look at a woman is something totally wrong: they say you cannot come near to God if you indulge in sex, therefore they push it aside although they are eaten up with it. But by denying sexuality they put out their eyes and cut out their tongues for they deny the whole beauty of the earth. They have starved their hearts and minds; they are dehydrated human beings; they have banished beauty because beauty is associated with woman."

1980

"I am not against sex, but see what is involved in it. What sex gives you momentarily is the total abandonment of yourself, then you are back again with your turmoil, so you want a repetition over and over again of that state in which there is no worry, no problem, no self."

1980

"What do we mean by the problem of sex? Is it the act, or is it a thought about the act? Surely it is not the act. The sexual act is no problem to you, any more than eating is a problem to you, but if you *think* about eating or anything else all day long because you have nothing else to think about, it becomes a problem to you."

The First and Last Freedom, p.228

"Then, the other part of the problem is sex, and why sex has become so important. Why has this urge taken such a hold on you?"





"One heard the roar of the wind as the car sped along, yet this stillness was inseparable from the noise of the wind, from the sounds of the car, and from the spoken word. The mind had no recollection of previous stillnesses, of those silences it had known; it did not say, 'This is tranquillity.' There was no verbalization, which is only the recognition and the affirmation of a somewhat similar experience. Because there was no verbalization, thought was absent. There was no recording, and therefore thought was not able to pick up the silence or to think about it; for the word 'stillness' is not stillness. When the word is not, the mind cannot operate, and so the experiencer cannot store up as a means of further pleasure. There was no gathering process at work, nor was there approximation or assimilation. The movement of the mind was totally absent."

Commentaries on Living, First Series, p.57-58





"...as the world is at present, more and more things are being urged upon us, outwardly, externally. Life is becoming more and more complex. In order to escape from that, we try to renounce or be detached from things - from cars, from houses, from organizations, from cinemas, and from the innumerable circumstances outwardly thrust upon us. We think we shall be simple by withdrawing. A great many saints, a great many teachers, have renounced the world; and it seems to me that such a renunciation on the part of any of us does not solve the problem.

Simplicity which is fundamental, real, can only come into being inwardly; and from that there is an outward expression.

...When there is freedom from beliefs, there is simplicity."

The First and Last Freedom, p.88-89

"Compulsion of any kind can never lead to simplicity. On the contrary, the more you suppress, the more you substitute, the more you sublimate, the less there is simplicity, but the more you understand the process of sublimation, suppression, substitution, the greater the possibility of being simple.

...Simplicity comes only through self-knowledge."

The First and Last Freedom, p.90-91

"The desire for contentment or for simplicity is binding. Desire makes for complexity."

Commentaries on Living, First Series, p.60





"It is no measure of health to be well adjusted to a profoundly sick society."

Unknown source

"I think most of us realize the urgency of an inward revolution, which alone can bring about a radical transformation of the outer, of society. This is the problem with which I myself and all seriously-intentioned people are occupied. How to bring about a fundamental, a radical transformation in society, is our problem; and this transformation of the outer cannot take place without inner revolution."

The First and Last Freedom, p.35

"Most of us are rich with the things of society. What society has created in us and what we have created in ourselves, are greed, envy, anger, hate, jealousy, anxiety - and with all these we are very rich.

The various religions throughout the world have preached poverty. The monk assumes a robe, changes his name, shaves his head, enters a cell and takes a vow of poverty and chastity; in the East he has one loin cloth, one robe, one meal a day - and we all respect such poverty. But those men who have assumed the robe of poverty are still inwardly, psychologically, rich with the things of society because they are still seeking position and prestige; they belong to this order or that order, this religion or that religion; they still live in the divisions of a culture, a tradition.

That is not poverty. Poverty is to be completely free of society,

though one may have a few more clothes, a few more meals - good God, who cares? But unfortunately in most people there is this urge for exhibitionism. Poverty becomes a marvelously beautiful thing when the mind is free of society. One must become poor inwardly for then there is no seeking, no asking, no desire, nothing! It is only this inward poverty that can see the truth of a life in which there is no conflict at all."

Freedom From the Known, p.60

"If, in each one of us, the centre of the 'me' is non-existent, with its desire for power, position, authority, continuance, self-preservation, surely our problems will come to an end!"

The First and Last Freedom, p.113

"Society is the outward expression of man. The conflict between himself and society is the conflict within himself."

Commentaries on Living, First Series, p.51





"For the total development of the human being, solitude as a means of cultivating sensitivity becomes a necessity. One has to know what it means to be alone, what it is to meditate, what it is to die; and the implications of solitude, of meditation, of death, can be known only by seeking them out. These implications cannot be taught, they must be learnt. One can indicate, but learning by what is indicated is not the experiencing of solitude or meditation. To experience what is solitude and what is meditation, one must be in a state of inquiry; only a mind that is in a state of inquiry is capable of learning. But when inquiry is suppressed by previous knowledge, or by the authority and experience of another, then learning becomes mere imitation, and imitation causes a human being to repeat what is learnt without experiencing it."

Life Ahead





"This very struggle to achieve, to become something, is the cause of sorrow."

On Love and Loneliness, p.103

"...we never face the fact of sorrow; we are always trying to rationalize it, explain it away; or we cling to a dogma, a pattern of belief which satisfies us, gives us momentary comfort. Some take a drug, others turn to drink, or to prayer - anything to lessen the intensity, the agony of sorrow. Sorrow, and the everlasting attempt to escape from sorrow, is the lot of each one of us.

...whether we go to church and worship the symbol of sorrow, or try to rationalize sorrow away, or forget our sorrow by taking a drink, it is all the same: We are escaping from the fact that we suffer...Is it possible to bring all sorrow to an end?

...To end sorrow is to face the fact of one's loneliness, one's attachment, one's petty little demand for fame, one's hunger to be loved; it is to be free of self-concern and the puerility of self-pity."

On Love and Loneliness, p.113-115





"Throughout theological history we have been assured by religious leaders that if we perform certain rituals, repeat certain prayers or mantras, conform to certain patterns, suppress our desires, control our thoughts, sublimate our passions, limit our appetites and refrain from sexual indulgence, we shall, after sufficient torture of the mind and body, find something beyond this little life.

And that is what millions of so-called religious people have done through the ages, either in isolation, going off into the desert or into the mountains or a cave or wandering from village to village with a begging bowl, or, in a group, joining a monastery, forcing their minds to conform to an established pattern.

But a tortured mind, a broken mind, a mind which wants to escape from all turmoil, which has denied the outer world and been made dull through discipline and conformity - such a mind, however long it seeks, will find only according to its own distortion...

The primary cause of disorder in ourselves is the seeking of reality promised by another; we mechanically follow somebody who will assure us a comfortable spiritual life. It is a most extraordinary thing that although most of us are opposed to political tyranny and dictatorship, we inwardly accept the authority, the tyranny, of another to twist our minds and our way of life.

So if we completely reject, not intellectually but actually, all so-called spiritual authority, all ceremonies, rituals and dogmas, it means that we stand alone and are already in conflict with

society; we cease to be respectable human beings. A respectable human being cannot possibly come near to that infinite, immeasurable, reality...

You have now started by denying something absolutely false - the traditional approach - but if you deny it as a reaction you will have created another pattern in which you will be trapped... If you deny it, however, because you understand the stupidity and immaturity of it, if you reject it with tremendous intelligence, because you are free and not frightened, you will create a great disturbance in yourself and around you but you will step out of the trap of respectability...

The question of whether or not there is a God or truth or reality, or whatever you like to call it, can never be answered by books, by priests, philosophers or saviours. Nobody and nothing can answer the question but you yourself and that is why you must know yourself."

Freedom From The Known, p.10-11





"...if the mind is attentive and does not move away from suffering at all, then you will see that out of total attention comes not only energy...but also that suffering comes to an end."

The Awakening of Intelligence, p.339

"...to understand what it means to live with compassion, you must understand what suffering is. There is suffering from physical pain, physical disease, physical accident, which generally affects the mind, distorts the mind - if you have had physical pain for some time it twists your mind; and to be so aware that the physical pain cannot touch the mind requires tremendous inward awareness. And apart from the physical there is suffering of every kind, suffering in loneliness, suffering when you are not loved, the longing to be loved and never finding it satisfactory; because we make love into something to be satisfied, we want love to be gratified. There is suffering because of death; suffering because there is never a moment of complete wholeness, a complete sense of totality, but always living in fragmentation, which is contradiction, strife, confusion, misery. And to escape from that we go to temples, and to various forms of entertainment, religious and non-religious, take drugs, group therapy, and individual therapy. You know all those tricks we play upon ourselves and upon others - if you are clever enough to play tricks upon others. So there is this immense suffering brought by man against man. We bring suffering to the animals, we kill them, we eat them, we have destroyed species after species because our love is fragmented. We love God and kill human beings.

...There are different forms of suffering. Can you look at it, observe it without trying to escape from it?

...when you suffer, psychologically, remain with it completely without a single movement of thought... Out of that suffering comes compassion."

Truth and Actuality





"It was a beautiful day, a cloudless day, a day of shadows and light...Shadows are more alive than the reality; the shadows are longer, deeper, richer; they seem to have a life of their own, independent and protecting; there is a peculiar satisfaction in their invitation. The symbol becomes more important than the reality. The symbol gives a shelter; it is easy to take comfort in its shelter. You can do what you will with it, it will never contradict, it will never change; it can be covered with garlands or ashes.

There's an extraordinary satisfaction in a dead thing, in a picture, in a conclusion, in a word. They are dead, past all recalling and there is pleasure in the many smells of yesterday. The brain is always the yesterday, and today is the shadow of yesterday, and tomorrow is the continuation of that shadow, somewhat changed but it still smells of yesterday. So the brain lives and has its being in shadows; it is safer, more comforting."

Krishnamurti's Notebook, p.54

"...Meditation is the movement that destroys the observer, the experiencer; it's a movement that is beyond all symbol, thought and feeling..."

Krishnamurti's Notebook, p.91





"It is only when we understand the truth of daily existence that we can go far. You must begin near to go far but most of us want to jump, to begin far without understanding what is close. As we understand the near, we shall find the distance between the near and the far is not. There is no distance - the beginning and the end are one."

The First and Last Freedom, p.176

"We are an odd people; we wander in search of something in far-off places when it is so close to us. Beauty is ever there, never here; truth is never in our homes but in some distant place. We go to the other side of the world to find the Master, and we are not aware of the servant; we do not understand the common things of life, the everyday struggles and joys, and yet we attempt to grasp the mysterious and the hidden. We do not know ourselves, but we are willing to serve or follow him who promises a reward, a hope, a Utopia. As long as we are confused, what we choose must also be confused. We cannot perceive clearly when we are half-blind; and what we then see is only partial and so not real. We know all this, and yet our desires, our cravings are so strong that they drive us into illusions and endless miseries."

Commentaries on Living, First Series, p.72-73

"If the end is freedom, the beginning must be free, for the end and beginning are one."

Education and the Significance of Life, p.59





"Truth can only come to the mind that is empty of the known."

The First and Last Freedom, p.153

"When there is complete self-knowledge, then there is the ending of the known, then the mind is completely empty of the known."

The First and Last Freedom, p.153

"Why is it that the mind clings always to the known? Is it not because the mind is constantly seeking certainty, security?... The unknown can come into being only when the known is understood, dissolved, put aside. That is extremely difficult, because the moment you have an experience of anything, the mind translates it into the terms of the known and reduces it to the past. I do not know if you have noticed that every experience is immediately translated into the known, given a name, tabulated and recorded..."

Suppose you had never read a book, religious or psychological, and you had to find the meaning, the significance of life. How would you set about it? Suppose there were no Masters, no religious organizations, no Buddha, no Christ, and you had to begin from the beginning. How would you set about it? First, you would have to understand your process of thinking, would you not? - and not project yourself, your thoughts, into the future and create a God which pleases you; that would be too childish. So first you would have to understand the process of your thinking. That is the only way to discover anything new, is it not?"

The First and Last Freedom, p.155

"The unknown cannot be discovered by a mind that is full of the known."

The First and Last Freedom, p.232

"Our problem is not what it is in us that drives us to find the unknown - that is clear enough. It is our own desire to be more secure, more permanent, more established, more happy, to escape from turmoil, from pain, confusion. That is our obvious drive. When there is that drive, that urge, you will find a marvellous escape, a marvellous refuge - in the Buddha, in the Christ or in political slogans and all the rest of it. That is not reality; that is not the unknowable, the unknown. Therefore the urge for the unknown must stop; which means there must be understanding of the cumulative known, which is the mind.

The mind must understand itself *as* the known...You cannot think about something that you do not know."

The First and Last Freedom, p.255-256

"...it is important to find out not if there is something more, something greater than the known, which is urging us to the unknown, but to see what it is in us that is creating confusion, wars, class differences, snobbishness, the pursuit of the famous, the accumulation of knowledge, the escape through music, through art, through so many ways. It is important, surely, to see them as they are and to come back to ourselves as we are. From there we can proceed."

The First and Last Freedom, p.257





Question: We live but we do not know why. To so many of us, life seems to have no meaning. Can you tell us the meaning and purpose of our living?

Krishnamurti: Now why do you ask this question? Why are you asking me to tell you the meaning of life, the purpose of life? What do we mean by life? Does life have a meaning, a purpose? Is not living in itself its own purpose, its own meaning? Why do we want more? Because we are so dissatisfied with our life, our life is so empty, so tawdry, so monotonous, doing the same thing over and over again, we want something more, something beyond that which we are doing. Since our everyday life is so empty, so dull, so meaningless, so boring, so intolerably stupid, we say life must have a fuller meaning and that is why you ask this question. Surely a man who is living richly, a man who sees things as they are and is content with what he has, is not confused; he is clear, therefore he does not ask what is the purpose of life. For him the very living is the beginning and the end. Our difficulty is that, since our life is empty, we want to find a purpose to life and strive for it. Such a purpose of life can only be mere intellection, without any reality; when the purpose of life is pursued by a stupid, dull mind, by an empty heart, that purpose will also be empty. Therefore our purpose is how to make our life rich, not with money and all the rest of it but inwardly rich - which is not something cryptic. When you say that the purpose of life is to be happy, the purpose of life is to find God, surely that desire to find God is an escape from life and your God is merely a thing that is known. You can only make your way towards an object which you know; if you build a staircase to the thing that you call God, surely that is not God. Reality can be understood only in living, not in escape.

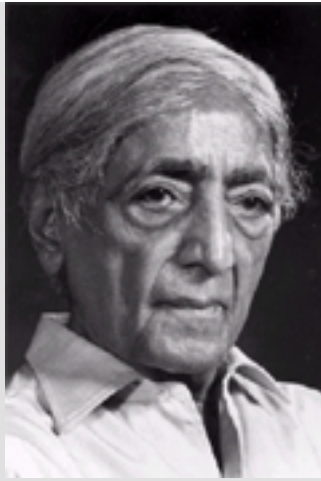
When you seek a purpose of life, you are really escaping and not understanding what life is.

Life is relationship, life is action in relationship; when I do not understand relationship, or when relationship is confused, then I seek a fuller meaning. Why are our lives so empty? Why are we so lonely, frustrated? Because we have never looked into ourselves and understood ourselves. We never admit to ourselves that this life is all we know and that it should therefore be understood fully and completely. We prefer to run away from ourselves and that is why we seek the purpose of life away from relationship. If we begin to understand action, which is our relationship with people, with property, with beliefs and ideas, then we will find that relationship itself brings its own reward. You do not have to seek. It is like seeking love. Can you find love by seeking it? Love cannot be cultivated. You will find love only in relationship, not outside relationship, and it is because we have no love that we want a purpose of life. When there is love, which is its own eternity, then there is no search for God, because love is God.

It is because our minds are full of technicalities and superstitious mutterings that our lives are so empty and that is why we seek a purpose beyond ourselves. To find life's purpose we must go through the door of ourselves; consciously or unconsciously we avoid facing things as they are in themselves and so we want God to open for us a door which is beyond. This question about the purpose of life is put only by those who do not love. Love can be found only in action, which is relationship.

The First and Last Freedom, p.280-281





"...the new is always being absorbed by the old, into the old habits, customs, ideas, traditions, memories. There is never the new, for you are always meeting the new with the old. The challenge is new but you meet it with the old. The problem...is how to free thought from the old so as to be new all the time. When you see a flower, when you see a face, when you see the sky, a tree, a smile, how are you to meet it anew? Why is it that we do not meet it anew? Why is it that the old absorbs the new and modifies it...?"

To free thought, to be free of the thought process and so to meet the new is arduous, is it not?, because all our beliefs, all our traditions, all our methods in education are a process of imitation, copying, memorizing, building up the reservoir of memory.

The First and Last Freedom, p.246-247

"There is continuity so long as thought and feelings are not ended completely. You complete a thought when you pursue the thought to its end and thereby bring an end to every thought, to every feeling..."

So long as experience is not completely understood, there is residue, which is old, which is of yesterday, the thing that is past; the past is always absorbing the new and therefore destroying the new. It is only when the mind is free from the old that it meets everything anew, and in that there is joy."

The First and Last Freedom, p.248





"Living in the present is the instant perception of beauty and the great delight in it without seeking pleasure from it."

Freedom from the Known, p.37

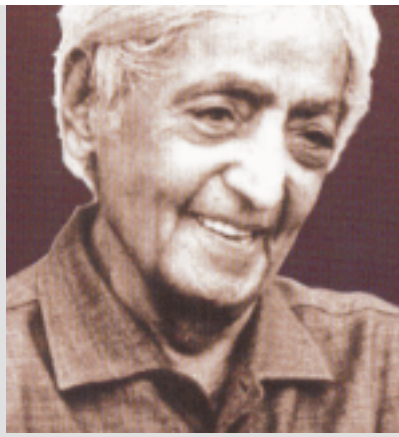
"We cannot live in the present because we are using the present as a passage to the future. Because I am going to become something, there is never a complete understanding of myself, and to understand myself, what I am exactly now, does not require the cultivation of memory. On the contrary, memory is a hindrance to the understanding of what *is*."

The First and Last Freedom, p.211

"You are never conscious or aware of the now. Watch your own hearts and minds and you will see that consciousness is functioning between the past and the future and that the present is merely a passage of the past to the future."

The First and Last Freedom, p.223





"No expert, no specialist, can show us how to understand the process of the self. One has to study it for oneself. You and I can help each other by talking about it, but none can unfold it for us, no specialist, no teacher, can explore it for us.

We can be aware of it only in our relationship - in our relationship to things, to property, to people and to ideas."

The First and Last Freedom, p.75

"...when the mind seeks a timeless spiritual state which will go into action in order to destroy the self, is that not another form of experience which is strengthening the 'me'?...The self has projected that thing which you feel and believe will come and destroy the self.

...Thus our action from the beginning to the end is the same action, only we think it is evolving, growing, becoming more and more beautiful; but, if you observe inwardly, it is the same action going on, the same 'me' functioning at different levels with different labels, different names.

When you see the whole process, the cunning, extraordinary inventions, the intelligence of the self, how it covers itself up through identification, through virtue, through experience, through belief, through knowledge; when you see that the mind is moving in a circle, in a cage of its own making, what happens? When you are aware of it, fully cognizant of it, then are you not extraordinarily quiet - not through compulsion, not through any reward, not through any fear?"

The First and Last Freedom, p.81

"The self is a problem that thought cannot resolve. There must be an awareness which is not of thought. To be aware, without condemnation or justification, of the activities of the self - just to be aware - is sufficient. If you are aware in order to find out *how* to resolve the problem, in order to transform it, in order to produce a result, then it is still within the field of the self, of the 'me.' So long as we are seeking a result, whether through analysis, through awareness, through constant examination of every thought, we are still within the field of thought, which is within the field of the 'me,' the 'I,' of the ego, or what you will."

The First and Last Freedom, p.113

"The self cannot be destroyed through discipline, because discipline is a process of strengthening the self. Yet all your religions support it; all your meditations, your assertions are based on this. Will knowledge destroy the self? Will belief destroy it? In other words, will anything that we are at present doing, any of the activities in which we are at present engaged in order to get at the root of the self, will any of that succeed? Is not all this a fundamental waste in a thought process which is a process of isolation, of reaction? What do you do when you realize fundamentally or deeply that thought cannot end itself? What happens? Watch yourself..."

The First and Last Freedom, p.118

"...when there is an awareness of the self and a realization that all its activities, however subtle, must inevitably lead to conflict and pain, then the craving for certainty, for self-continuance comes to an end."

Education and the Significance of Life

"To know oneself is an extraordinary process, because the self is never the same from moment to moment; there are so many contradictory desires, so many compulsions, so many urges."

Talks by Krishnamurti in Europe, 1956

"When a machine is revolving very fast, as a fan with several blades, the separate parts are not visible but appear as one. So the self, the me, seems to be a unified entity but if its activities can be slowed down then we shall perceive that it is not a unified entity but made up of many separate and contending desires and pursuits. These separate wants and hopes, fears and joys make up the self. The self is a term to cover craving in its different forms. To understand the self there must be an awareness of craving in its multiple aspects."

1945

"Every effort of the self to be or not to be is a movement away from what it is. Apart from its name, attributes, idiosyncrasies, possessions, what is the self? Is there the 'I,' the self, when its qualities are taken away? It is this fear of being nothing that drives the self into activity; but it is nothing, it is an emptiness."

Commentaries on Living, First Series, p.54

"Though there may be unpleasant discoveries, the movements of the self must be exposed and understood..."

Only in discovery can there be joy - the discovery from moment to moment of the ways of the self."

Commentaries on Living, First Series, p.68





"What I say has very little value. You will forget it the moment you shut this book, or you will remember and repeat certain phrases, or you will compare what you have read here with some other book – but you will not face your own life.

And that is all that matters – your life, yourself, your pettiness, your shallowness, your brutality, your violence, your greed, your ambition, your daily agony and endless sorrow - that is what you have to understand and nobody on earth or in heaven is going to save you from it but yourself."

Freedom From the Known, p.121

"I am not conceiving anything. I say, *look*."

The Awakening of Intelligence, p.232

"The speaker is only a mirror where you can see yourself. When you recognize yourself clearly, you can put aside the mirror."

Unkown source

"I go around pointing out Truth; and it is for you to recognize it or not."

K's talks 1949-1950 (Verbatim Report)...India Pg.5

"Whether I am the world teacher or the Messiah or something else is surely not important. If it is important to you then you will miss the truth of what I am saying because you will judge by the label - and the label is so flimsy. Somebody will say that I am the Messiah and somebody else will say that I am not and then where are you? What is important is to find out whether what I say is the truth by examining it and finding out whether it can be worked out in daily life. The speaker is speaking for himself, not for anybody else. He may be deceiving himself, he may be trying to pretend to be something or other. He may be, you don't know. So have a great deal of skepticism, doubt, question."

Unknown source

Krishnamurti: If I went there to study what K is saying, I would want to investigate it, question it, doubt it, not just read something and go away. I would be reading not just to memorize, I would be reading to learn; to see what he is saying and my reactions to it, whether it corresponds or contradicts, whether he is right or I am right, so there is a constant communication and interchange between what I am reading and what I am feeling. I would want to establish a relationship between what I am reading, seeing, hearing and myself with my reactions, conditioning, and so on; a dialogue with him and me. Such a dialogue must inevitably bring about a fundamental change.

Krishnamurti Foundation Trust Limited©

"Friend, do not concern yourself with who I am; you will never know. I do not want you to accept anything I say. I do not want anything from any of you; I do not desire popularity; I do not want your flattery, your following. Because I am in love with life, I do not want anything. These questions are not of very great importance; what is of importance is the fact that you obey and allow your judgement to be perverted by authority. Your judgement, your mind, your affection, your life are being perverted by things which have no value, and herein lies sorrow."

Early Talks, 1930

"For God's sake, don't believe the speaker. He's not worth it."

Unknown source

Question: Is it your hobby to give lectures? Don't you get tired of talking? Why are you doing it?

Krishnamurti: I am glad you asked that question. You know, if you love something, you never get tired of it--I mean love in which there is no seeking of a result, no wanting something out of it. When you love something, it is not self-fulfillment, therefore there is no disappointment, there is no end. Why am I doing this? You might as well ask why the rose blooms, why the jasmine gives its scent, or why the bird flies. You see, I have tried not talking, to find out what happens if I don't talk. That is all right too. Do you understand? If you are talking because you are getting something out of it--money, a reward, a sense of your own importance--then there is weariness, then your talking is destructive, it has no meaning because it is only self-fulfillment; but if there is love in your heart, and your heart is not filled with the things of the mind, then it is like a fountain, like a spring that is timelessly giving fresh water.

This Matter of Culture, Ch 12, Pg. 90

"Nobody, unless the body has been prepared, very carefully, protected and so on--nobody can understand what went through this body. Nobody. Don't anybody pretend. Nobody. I repeat this: nobody amongst us or the public, know what went on. I know they don't. And now after seventy years it has come to an end. Not that that intelligence and energy - it's somewhat here, every day, and especially at night. And after seventy years the body can't stand it - can't stand any more. It can't. The Indians have a lot of damned superstitions about this - that you will and the body goes - and all that kind of nonsense. You won't find another body like this, or that supreme intelligence operating in a body for many hundred years. You won't see it again. When he goes, it goes. There is no consciousness left behind of that consciousness, of that state. They'll all pretend or try to imagine they can get into touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that's that."

After this tape was made K had nine more days to live.





Questioner: What is the work of man?

Krishnamurti: What do you think it is? Is it to study, pass examinations, get a job and do it for the rest of your life? Is it to go to the temple, join groups, launch various reforms? Is it man's work to kill animals for his own food? Is it man's work to build a bridge for the train to cross, to dig wells in a dry land, to find oil, to climb mountains, to conquer the earth and the air, to write poems, to paint, to love, to hate? Is all this the work of man? Building civilizations that come toppling down in a few centuries, bringing about wars, creating God in one's own image, killing people in the name of religion or the State, talking of peace and brotherhood while usurping power and being ruthless to others - this is what man is doing all around you, is it not? And is this the true work of man?

You can see that all this work leads to destruction and misery, to chaos and despair. Great luxuries exist side by side with extreme poverty; disease and starvation, with refrigerators and jet planes. All this is the work of man; and when you see it don't you ask yourself, "Is that all? Is there not something else which is the true work of man?" If we can find out what is the true work of man, then jet planes, washing machines, bridges, hostels will all have an entirely different meaning; but without finding out what is the true work of man merely to indulge in reforms, in reshaping what man has already done, will lead nowhere.

So, what is the true work of man? Surely, the true work of man is to discover truth, God; it is to love and not to be caught in his own self-enclosing activities. In the very discovery of what is true there is love, and that love in man's relationship with man

will create a different civilization, a new world.

This Matter of Culture, Ch.17





"Thought cannot solve any human problem, for thought itself is the problem."

Commentaries on Living

"Why has humanity given such extraordinary importance to thought? Is it because it is the only thing we have, even though it is activated through senses? Is it because thought has been able to dominate nature, dominate its surroundings, has brought about some physical security? Is it because it is the greatest instrument through which man operates, lives and benefits? Is it because thought has made the gods, the saviours, the super-consciousness, forgetting the anxiety, the fear, the sorrow, the envy, the guilt? Is it because it holds people together as a nation, as a group, as a sect? Is it because it offers hope to a dark life? Is it because it gives an opening to escape from the daily boring ways of our life? Is it because not knowing what the future is, it offers the security of the past, its arrogance, its insistence on experience? Is it because in knowledge there is stability, the avoidance of fear in the certainty of the known? Is it because thought in itself has assumed an invulnerable position, taken a stand against the unknown? Is it because love is unaccountable, not measurable, while thought is measured and resists the changeless movement of love?"

We have never questioned the very nature of thought. We have accepted thought as inevitable, as our eyes and legs. We have never probed to the very depth of thought: and because we have never questioned it, it has assumed preeminence. It is the tyrant of our life and tyrants are rarely challenged."

Krishnamurti, Letters To The Schools, Volume 1, 15th March, 1979

"It is the same with sexual desire or any other form of desire. There is nothing wrong with desire. To react is perfectly normal. If you stick a pin in me I shall react unless I am paralyzed. But then thought steps in and chews over the delight and turns into pleasure. Thought wants to repeat the experience, and the more you repeat the more mechanical it becomes; the more you think about it, the more strength thought gives to pleasure.

So thought creates and sustains pleasure through desire, and gives it continuity, and therefore the natural reaction of desire to any beautiful thing is perverted by thought. Thought turns it into a memory and memory is then nourished by thinking about it over and over again.

Of course, memory has a place at a certain level. In everyday life we could not function at all without it. In its own field it must be efficient but there is a state of mind where it has very little place. A mind which is not crippled by memory has real freedom."

Freedom From the Known, p.36

"Meditation demands an astonishingly alert mind; meditation is the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought, for when thought is controlled it breeds conflict in the mind, but when you understand the structure and origin... then thought will not interfere. That very understanding of the structure of thinking is its own discipline which is meditation.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. And out of this awareness comes silence.

Silence put together by thought is stagnation, is dead, but the silence that comes when thought has understood its own beginning, the nature of itself, understood how all thought is never free but always old – this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past. ...To understand this movement of thought and feeling there can be no condemnation in observing it..."

Freedom From the Known, p.115

"I wonder how many of you realize that we are put together by thought. Your gods are put together by thought."

Unknown source

"Seeing without thought, without the word, without the response of memory is wholly different from seeing with thought and feeling...Seeing without thought is total seeing. Seeing a cloud over a mountain, without thought and its responses, is the miracle of the new; it's not 'beautiful,' it's explosive in its immensity; it is something that has never been and never will be."

Krishnamurti's Notebook, p.55

"To start with facts, and not with assumptions, we need close attention; and every form of thinking not originating from the actual is a distraction...To be free of these various forms of evaluation is to understand the actual, the what is."

The Book of Life, August 8

"Every thought and feeling must flower for them to live and die. Flowering of everything in you, the ambition, the greed, the hate, the joy, the passion - there is their death and freedom. It is only in freedom that anything can flourish, not in suppression, in control and discipline, these only pervert, corrupt. Flowering and freedom is goodness and all virtue".

Krishnamurti's Notebook

"...The mind moves from the known to the known, and it cannot reach out into the unknown. You cannot think of something you do not know; it is impossible. What you think about comes out of the known, the past, whether that past be remote, or the second that has just gone by. This past is thought, shaped and conditioned by many influences, modifying itself according to circumstances and pressures, but ever remaining a process of time. Thought can only deny or assert, it cannot discover or search out the new. Thought cannot come upon the new; but when thought is silent, then there may be the new - which is immediately transformed into the old, into the experienced, by thought. Thought is ever shaping,

modifying, coloring according to a pattern of experience. The function of thought is to communicate but not to be in the state of experiencing. When experiencing ceases, then thought takes over and terms it within the category of the known. Thought cannot penetrate into the unknown, and so it can never discover or experience reality..."

Commentaries on Living

"Unfortunately for most of us thought has become so important. You say, 'How can I exist, be, without thinking? How can I have a blank mind?' To have a blank mind is to be in a state of stupor, idiocy or what you will, and your instinctive reaction is to reject it. But surely a mind that is very quiet, a mind that is not distracted by its own thought, a mind that is open, can look at the problem very directly and very simply.

And it is this capacity to look without any distraction at our problems that is the only solution...

Such a mind is not a result, is not an end-product of a practice, of meditation, of control...it comes into being when I understand the whole process of thinking - when I can see a fact without any distraction."

The First and Last Freedom, p.114

"...the ending of the process of thought is the beginning of silence."

The First and Last Freedom, p.207

"We cannot put an end to thinking but thought comes to an end when the thinker ceases and the thinker ceases only when there is an understanding of the whole process."

The First and Last Freedom, p.231

"Thoughts create the thinker, who isolates himself to give himself permanency; for thoughts are always impermanent."

Commentaries on Living, First Series, p.69

"You will say, 'How can I stop thinking?' You cannot. But one can think and not create the image."

The Collected Works of J. Krishnamurti, Vol.16 p.46





"Is it possible not to think in terms of time, not to think in terms of what I shall be, what I have been, what I am?"

The First and Last Freedom, p.128

"You cannot reject chronological time; it would be absurd - you would miss your train. But is there really any time at all apart from chronological time? Obviously there is time as yesterday but is there time as the mind thinks of it? Is there time apart from the mind? Surely time, psychological time, is the product of the mind."

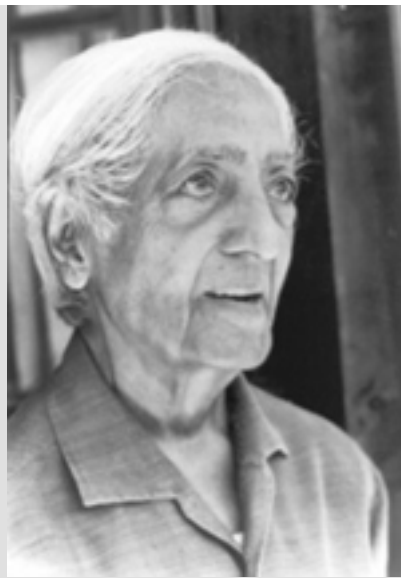
The First and Last Freedom, p.132

"A man who relies on time as a means through which he can gain happiness or realize truth or God is merely deceiving himself; he is living in ignorance and therefore in conflict..."

When the mind is still, tranquil, not seeking any answer or any solution, neither resisting nor avoiding - it is only then that there can be a regeneration, because then the mind is capable of perceiving what is true; and it is truth that liberates, not your effort to be free."

The First and Last Freedom, p.135





"Most deny superficial and easy things; there are others who go far in their denial and there are those who deny totally.

To deny certain things is comparatively easy, church and its gods, authority and the power of those who have it, the politician and his ways and so on. One can go pretty far in the denial of things that apparently do matter, relationships, the absurdities of society, the conception of beauty as established by the critics and of those who say they know.

One can put aside all these and remain alone, alone not in the sense of isolation and frustration but alone because one has seen the significance of all this and has walked away from them casually and without any sense of superiority. They are finished, dead and there's no going back to them. But to go to the very end of denial is quite another matter; the essence of denial is the freedom in aloneness. But few go that far, shattering through every refuge, every formula, every idea, every symbol and be naked, unburnt and clear.

But how necessary it is to deny; deny without reaching out, without the bitterness of experience and the hope of knowledge. To deny and stand alone, without tomorrow, without a future. The storm of denial is nakedness. To stand alone, without being committed to any course of action, to any conduct, to any experience, is essential, for this alone frees consciousness from the bondage of time. Every form of influence is understood and denied, giving thought no passage in time. Denying is the essence of timelessness."

Krishnamurti's Notebook, p.78





"...one has to learn from the very beginning - no, not the beginning, but now - to see. Not tomorrow, because there is no tomorrow - it is only a search for pleasure, or fear, or pain that invents 'tomorrow'."

The Awakening of Intelligence, p.192





"It is tradition, the accumulation of experience, the ashes of memory, that make the mind old. The mind that dies every day to the memories of yesterday, to all the joys and sorrows of the past--such a mind is fresh, innocent, it has no age; and without that innocence, whether you are ten or sixty, you will not find God."

Think on These Things

"There must be absolute freedom from orthodox or traditional movements; but rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, he had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man. This is not a place for romanticists, sentimentalists, or for emotion. This requires a good brain, which does not mean a brain that is intellectual, but rather a brain that is objective, fundamentally honest to itself and has integrity in word and deed."

Unknown source





"Is transformation a matter of time? Most of us are accustomed to think that time is necessary for transformation: I am something, and to change what I am into what I should be requires time. I am greedy, with greed's results of confusion, antagonism, conflict, and misery; to bring about the transformation, which is non-greed, we think time is necessary. That is to say time is considered as a means of evolving something greater, of becoming something. The problem is: One is violent, greedy, envious, angry, vicious or passionate. To transform what *is*, is time necessary?"

First of all, why do we want to change what *is*, or bring about a transformation? Why? Because what we are dissatisfies us; it creates conflict, disturbance, and, disliking that state, we want something better, something nobler, something more idealistic. Therefore we desire transformation because there is pain, discomfort, conflict. Is conflict overcome by time? If you say it will be overcome by time, you are still in conflict. You may say it will take twenty days or twenty years to get rid of conflict, to change what you are, but during that time you are still in conflict and therefore time does not bring about transformation.

When we use time as a means of acquiring a quality, a virtue or a state of being, we are merely postponing or avoiding what *is*..."

The First and Last Freedom, p.133

"When the mind is no longer resisting, no longer avoiding, no longer discarding or blaming what *is* but is simply passively aware, then in that passivity of the mind you will find, if you really go into the problem, that there comes a transformation."

The First and Last Freedom, p.134

"Transformation is not in the future, can never be in the future. It can only be *now*, from moment to moment."

The First and Last Freedom, p.286

Questioner: Is there such a thing as transformation? What is it to be transformed?

Krishnamurti: When you are observing, seeing the dirt on the road, seeing how politicians behave, seeing your own attitude towards your wife, your children and so on, transformation is there. Do you understand? To bring about some kind of order in daily life, that is transformation; not something extraordinary, out of this world. When one is not thinking clearly, rationally, be aware of that and change it, break it. That is transformation. If you are jealous watch it, don't give it time to flower, change it immediately. That is transformation. When you are greedy, violent, ambitious, trying to become some kind of holy man, see how it is creating a world of tremendous uselessness. I don't know if you are aware of this. Competition is destroying the world. The world is becoming more and more competitive, more and more aggressive, and if you change it immediately, that is transformation. And if you go very much deeper into the problem, it is clear that thought denies love. Therefore one has to find out whether there is an end to thought, an end to time.

Krishnamurti Foundation Trust Bulletin





"Truth lies in the process of living from day to day and not in a sudden burst of attainment."

Early Writings, Live in the Eternal, Vol.IV

"Truth is for me the release of the mind from all burdens of memory."

Unknown source

"The very fact of being aware of what *is* is truth. It is truth that liberates, not your striving to be free."

The First and Last Freedom, p.265

"To receive truth, to know its beauty, to know its joy, there must be instant receptivity, unclouded by theories, fears and answers."

The First and Last Freedom, p.270

"Truth is not cumulative. It is from moment to moment. That which is cumulative, accumulated, is memory, and through memory you can never find truth, for memory is of time - time being the past, the present and the future. Time, which is continuity, can never find that which is eternal; eternity is not continuity. That which endures is not eternal. Eternity is in the moment. Eternity is in the now. The now is not the reflection of the past nor the continuance of the past through the present to the future."

The First and Last Freedom, p.287

"There is no path to truth, it must come to you. Truth can come to you only when your mind and heart are simple, clear and there is love in your heart, not if your heart is filled with the things of the mind."

Unknown source

"You can propagate an idea, but you cannot propagate truth. I go around pointing out Truth; and it is for you to recognize it or not."

K's talks 1949-1950 (Verbatim Report)...India Pg.5

"Truth is, where you are not...We are not capable of looking at this extraordinary thing called truth."

Bombay 4th Public Talk, January 31, 1982

Questioner: My question to you is; when you say something like, "the world is you and you are the world," and you live it, it is clearly true. If I say, "you are the world and the world is you," and I don't live it, is that statement still true?

Krishnamurti: Well, yes, the statement is still true when you say it, but it has no truth in it.

Unknown source

"Truth is outside of all patterns, fears and hopes."

Commentaries on Living, First Series, p.24

"Repetition of a truth is a lie. Truth cannot be repeated, it cannot be propagated or used."

Commentaries on Living, First Series, p.63

"Truth is neither holy nor unholy. Truth is neither love nor hate. Truth is neither pure nor impure. Truth is neither simple nor complex. Truth is neither heaven nor hell. Truth is neither moral nor immoral. Truth is neither of the God nor of the devil. Truth is neither virtue nor vice. Truth is neither birth nor death. Truth is neither in the religion nor without religion. Truth is as the outside water flowing, it has no resting place. Truth is life."

From Darkness To Light





"When you introduce the personal element into your judgment you inevitably pervert your understanding."

Early Writings, Harmonious Living, Vol.IV

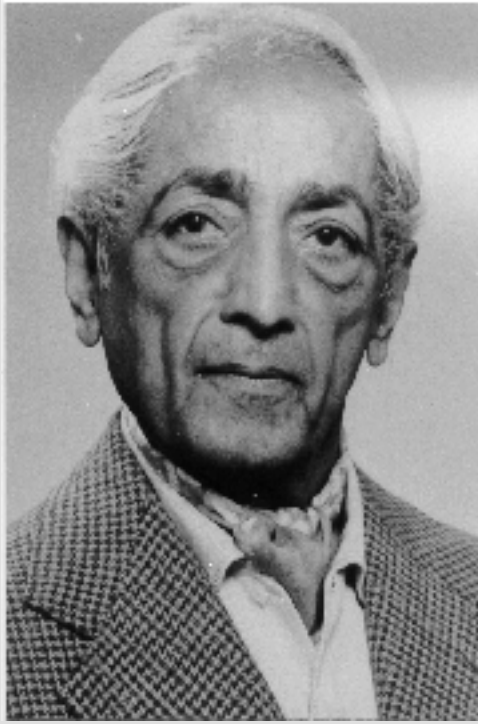
"The difficulty with most of us is that we have not the intention to understand, because we are afraid that, if we understood, it might bring about a revolutionary action in our life and therefore we resist."

The First and Last Freedom, p.135

"Is there such a thing as intellectual understanding? Or is it that the mind merely understands the words, because that is our only way of communicating with each other? Can we, however, really understand anything merely verbally, mentally? That is the first thing we have to be clear about; whether so-called intellectual understanding is not an impediment to understanding."

The First and Last Freedom, p.193





"It was a bright, fresh morning and the flowers were splendid in their summer colours. Beyond the huge, tall open Eiffel Tower, the main attraction, passed a funeral procession, the coffin and the hearse covered with flowers, followed by many cars.

Even in death, we want to be important, to our vanity and pretence there is no end. Everyone wants to be somebody or be associated with someone who is somebody...Without recognition they have no meaning...power is always respected and so is made respectable. Power is always evil, wielded by the politician or by the saint or by the wife over the husband. However evil it is, everyone craves for it, and those who have it want more of it.

And the hearse with those gay flowers in the sun seems so far away and even death does not end power for it continues in another. It's the torch of evil that continues from generation to generation...Children were calling and playing as the hearse passed by, never even looking at it, absorbed in their game and laughter."

Krishnamurti's Notebook, p.91-92

"It is strange, the desire to show off or to be somebody. It seems so impossibly difficult to be simple, to be what you are, and not pretend. To be what you are is in itself very arduous without trying to become something, which is not difficult. You can always pretend, put on a mask, but to be what you are is an extremely complex affair; because you are always changing; you are never the same and each moment reveals a new facet, a new depth, a new surface. You can't be all this at one moment for each moment brings its own change. So if you are intelligent, you give up being anything."

Unknown source





"When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind.

When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind."

Freedom from the Known, p.51-52

"To have peace, one must employ peaceful means; for if the means are violent, how can the end be peaceful?"

Education and the Significance of Life, p.59





"There is a difference between being virtuous and becoming virtuous. Being virtuous comes through the understanding of what *is*, whereas becoming virtuous is postponement, the covering up of what *is* with what you would like to be."

The First and Last Freedom, p.45

"Virtue is facing the fact of what *is* and the facing of the fact is a state of bliss."

The First and Last Freedom, p.208





"You will inevitably see visions according to your conditioning; you will see Christ or Buddha or whoever you happen to believe in, and the greater a believer you are the stronger will be your visions, the projections of your own demands and urges."

Freedom From the Known, Ch.15





"To find out what you love to do demands a great deal of intelligence; because, if you are afraid of not being able to earn a livelihood, or of not fitting into this rotten society, then you will never find out. But, if you are not frightened, if you refuse to be pushed into the groove of tradition by your parents, by your teachers, by the superficial demands of society, then there is a possibility of discovering what it is you really love to do. So, to discover, there must be no fear of not surviving."

Think on These Things, p.53

"...it is very important that you should find the right vocation. You know what 'vocation' means? Something which you will love to do, which is natural. After all, that is the function of education... to help you grow independently so that you are not ambitious but can find your true vocation. The ambitious man has never found his true vocation...

That is not ambition, to do something marvelously, completely, truly according to what you think; that is not ambition; in that there is no fear."

The Collected Works of J Krishnamurti, Vol.7 p.84

"Life never comes to the aid of those who merely yield to some demand out of fear. But if you say: 'This is what I really want to do and I am going to pursue it' then you will find that something miraculous takes place. You may have to go hungry, struggle to get through, but you will be a worthwhile human being, not a mere copy, and that is the miracle of it.. But you see, we don't want to invite life, we want to play a safe game; and those who play a safe game die very safely. Is that not so?"

Think On These Things





"War is the spectacular and bloody projection of our everyday life, is it not? War is merely an outward expression of our inward state, an enlargement of our daily action. It is more spectacular, more bloody, more destructive, but it is the collective result of our individual activities. Therefore, you and I are responsible for war and what can we do to stop it?"

Obviously the ever-impending war cannot be stopped by you and me, because it is already in movement; it is already taking place, though at present chiefly on the psychological level. As it is already in movement, it cannot be stopped - the issues are too many, too great, and are already committed.

But you and I, seeing that the house is on fire, can understand the causes of that fire, can go away from it and build in a new place with different materials that are not combustible, that will not produce other wars. That is all that we can do. You and I can see what creates wars, and if we are interested in stopping wars, then we can begin to transform ourselves, who are the causes of war."

The First and Last Freedom, p.182

"An American lady came to see me a couple of years ago, during the war. She said she had lost her son in Italy and she had another aged sixteen whom she wanted to save; so we talked the thing over. I suggested to her that to save her son she had to cease to be an American; she had to cease to be greedy, cease piling up wealth, seeking power, domination, and be morally simple - not merely simple in clothes, in outward things, but simple in her thoughts and feelings, in her relationships. She said, 'That is too much. You are asking far too much. I cannot do it, because circumstances are too powerful for me to alter.' Therefore she was responsible for the destruction of her son."

The First and Last Freedom, p.182

"If you loved your children with your heart, not with your shoddy little minds, do you think there would be a war tomorrow?"

Unknown source





"Why are we so frightened of *what is*? What is the good of running away if whatever we are is always there?"

The Book of Life, August 26th

"Intelligence is the seeing of *what is*."

On love and Loneliness

"Conflict is the denial of *what is* or the running away from *what is*; there is no conflict other than that..."

The Book of Life, August 26

"When we condemn or justify we cannot see clearly, nor can we when our minds are endlessly chattering; then we do not observe *what is*; we look only at the projections we have made of ourselves. Each of us has an image of what we think we are or what we should be, and that image, that picture, entirely prevents us from seeing ourselves as we actually are."

Freedom from the Known, p.24

"To understand that process there must be the intention to know what *is*, to follow every thought, feeling and action; and to understand what *is* is extremely difficult, because what *is* is never still, never static, it is always in movement. The what *is* is what you are, not what you would like to be; it is not the ideal, because the ideal is fictitious, but it is actually what you are doing, thinking and feeling from moment to moment. What *is* is the actual, and to understand the actual requires awareness, a very alert, swift mind.

But if we begin to condemn what *is*, if we begin to blame or resist it, then we shall not understand its movement."

The First and Last Freedom, p.45

"To see what *is* not only requires a great deal of capacity and awareness of action but it also means turning your back on everything that you have built up, your bank account, your name and everything that we call civilization."

The First and Last Freedom, p.167

"It is not a question of accepting what *is*; you do not accept what *is*...because it is a fact; only when you are trying to become something else do you have to accept. The moment you recognize a fact it ceases to have any significance; but a mind that is trained to think of the past or of the future, trained to run away in multifarious directions, such a mind is incapable of understanding what *is*."

The First and Last Freedom, p.215

"To understand what *is*, you have to be undisturbed, undistracted, you have to give your mind and heart to it. It must be your sole interest at that moment, completely. Then what *is* gives you its full depth, its full meaning, and thereby you are free of that problem."

The First and Last Freedom, p.269

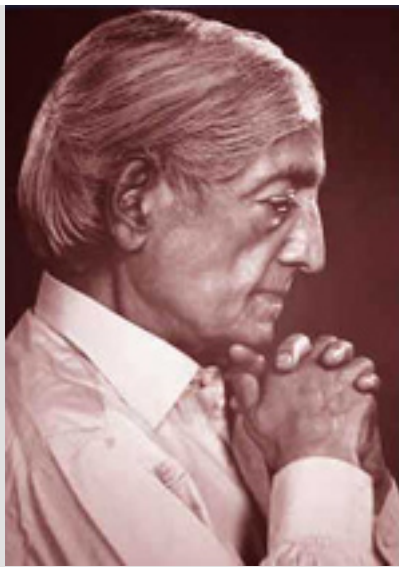
"The understanding of what *is* does not demand beliefs, but direct perception, which is to be directly aware without the interference of desire."

Commentaries on Living, First Series, p.56

"So, is it possible to live without comparison of any kind, never translating yourself in terms of comparison with another or with some idea or with some hero or with some example? Because when you are comparing, when you are measuring yourself with 'what should be' or 'what has been,' you are not seeing *what is*."

The Collected Works of J. Krishnamurti, Vol.17 p.182





"...if you are caught up in the description, in the words, then you are certainly lost forever."

The Awakening of Intelligence, "Freedom"

"The description is not the described; I can describe the mountain, but the description is not the mountain, and if you are caught up in the description, as most people are, then you will never see the mountain."

The Awakening of Intelligence

"Do not be caught in the illusion of words. Try to see the significance of the idea which lies behind the words."

Early Writings, from Harmonious Living, Vol.IV

"Our brains have become so small by the words we have used. When one speaks to a group of scientists, specialists in various disciplines - one sees that their lives have become so small. They are measuring everything in terms of words, experiences. And it is not a matter of word or experience. Words are limited; all experiences are limited. They cover a very small area."

J. Krishnamurti, Krishnamurti, A Biography by Pupul Jayakar, p.488

"It was a beautiful day, a cloudless day, a day of shadows and light...Shadows are more alive than the reality; the shadows are longer, deeper, richer; they seem to have a life of their own, independent and protecting; there is a peculiar satisfaction in their invitation. The symbol becomes more important than the reality. The symbol gives a shelter; it is easy to take comfort in its shelter. You can do what you will with it, it will never contradict, it will never change; it can be covered with garlands or ashes.

There's an extraordinary satisfaction in a dead thing, in a picture, in a conclusion, in a word. They are dead, past all recalling and there is pleasure in the many smells of yesterday. The brain is always the yesterday, and today is the shadow of yesterday, and tomorrow is the continuation of that shadow, somewhat changed but it still smells of yesterday. So the brain lives and has its being in shadows; it is safer, more comforting."

Krishnamurti's Notebook, p.54

"How few see the mountains or a cloud. They look, make some remarks and pass on. Words, gestures, emotions prevent seeing. A tree, a flower, is given a name, out into a category and that's that...to see there must be humility whose essence is innocency.

There's that mountain with the evening sun on it; to see it for the first time, to see it, as though it had never been seen before, to see it with innocency, to see it with eyes that have been bathed in emptiness, that have not been hurt with knowledge - to see then is an extraordinary experience. The word experience is ugly, with it goes emotion, knowledge, recognition and continuity; it is none of these things. It is something totally new."

Krishnamurti's Notebook, p.80

"Reincarnation is in the whole of Asia, and the modern people who believe in it say there is a permanent ego. You take many lives so that it can become dissolved and be absorbed in Brahma and all that. Now, is there from the beginning a permanent entity, an entity that lasts centuries and centuries? There is no such permanent entity, obviously. I like to think I'm permanent. My permanence is identified with my furniture, my wife, my husband, circumstances. These are words and images of thought. I don't actually possess that chair. I call it mine."

Krishnamurti, The Reluctant Messiah

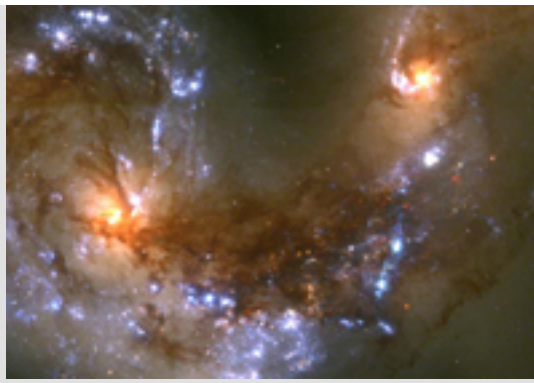
"Verbally we can go only so far: what lies beyond cannot be put into words because the word is not the thing. Up to now we can describe, explain, but no words or explanations can open the door. What will open the door is daily awareness and attention..."

Freedom from the Known, p.32-33

"It is extraordinarily interesting to watch the process of the mind, how it depends on words, how the words stimulate memory or resuscitate the dead experience and give life to it. In that process the mind is living either in the future or in the past. Therefore words have an enormous significance, neurologically as well as psychologically. And please do not learn all this from me or from a book. You cannot learn it from another or find it in a book. What you learn or find in a book will not be the real. But you can experience it, you can watch yourself in action, watch yourself thinking, see how you think, how rapidly you are naming the feeling as it arises - and watching the whole process frees the mind from its centre. Then the mind, being quiet, can receive that which is eternal."

The First and Last Freedom, p.253





"The story of mankind is in you, the vast experience, the deep-rooted fears, anxieties, sorrow, pleasure and all the beliefs that man has accumulated throughout the millenia. You are that book."

The Book of Life, Intro

"The question of whether or not there is a God or truth or reality, or whatever you like to call it, can never be answered by books, by priests, philosophers or saviours. Nobody and nothing can answer the question but you yourself and that is why you must know yourself."

Freedom From The Known, p.10-11

"All authority of any kind, especially in the field of thought and understanding, is the most destructive, evil thing. Leaders destroy the followers and followers destroy the leaders. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary."

Freedom from the Known, p.21

"...We want to be told. One of the most curious things in the structure of our psyche is that we all want to be told because we are the result of the propaganda of ten thousand years. We want to have our thinking confirmed and corroborated by another, whereas to ask a question is to ask it of yourself.

What I say has very little value. You will forget it the moment you shut this book, or you will remember and repeat certain phrases, or you will compare what you have read here with some other book – but you will not face your own life.

And that is all that matters – your life, your self, your pettiness, your shallowness, your brutality, your violence, your greed, your ambition, your daily agony and endless sorrow - that is what you have to understand and nobody on earth or in heaven is going to save you from it but yourself."

Freedom From the Known, p.121

"The world is you and you are the world."

Unknown source

"In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself."

Biography of K by Mary Lutyens, Vol III The Open Door, p.158

"You are the world, the neighbour, the friend, the so-called enemy. If you would understand, you must first understand yourself, for in you is the root of all understanding. In you is the beginning and the end. If you are very clear, if you are inwardly a light unto yourself, you will never follow anyone"

Unknown source

"Experience requires no interpreters. Let no man interpret the experience of life to you except yourself."

Early Writings, from Harmonios Living, Vol.IV

