

**THE MAN,
THE MESSAGE,
AND YOU**



we are walking down a lane with plenty
of shadows and with birds singing, and
we shall sit down together and talk about
the whole problem of existence.
we are not trying to convince each other
or overcome the other through arguments....

this is not an entertainment.
this is not something you come for one day
and forget the rest of the year.

DISCOVERY OF THE WORLD TEACHER

11 May 1895

Jiddu Krishnamurti born in Madanapalle, Andhra Pradesh.

Mother Sanjeevamma feels that this child of hers is to be in some ways remarkable. As he is the eighth child, he is named after Lord Krishna.

Krishnamurti's father Narainiah is assured by a renowned astrologer that his son will become a very great man.

After Sanjeevamma's death, Narainiah shifts his family to the Theosophical Society at Adyar in Madras. The Theosophists at that time believed that Lord Maitreya was soon to take a human form as the World Teacher, as he had done twice earlier as Krishna and Christ.



Writing about his own boyhood, Krishnamurti said:

'He always had this strange lack of distance between himself and the trees, rivers and mountains. There was never a wall between him and another. What they did to him, what they said to him never seemed to wound him, nor flattery to touch him. He had so few thoughts; no thoughts at all when he was alone.'

Krishnamurti's Journal 1973 p.12

Krishnamurti studies in P.S. High School, Madras. So dull does he appear that his teacher constantly canes him and sends him out of the classroom.

1909

C.W. Leadbeater (CWL), clairvoyant and patriarch of the Theosophical Society, discovers Krishnamurti playing on the beach. He informs Annie Besant, President of the Theosophical Society, about the 'discovery' of the World Teacher.



When CWL saw this boy, he saw in his aura no selfish element. Going to the school, he would stand there by the hour if he was not taken to the school. On coming back, he would stand in the shade of a tree and remain there completely oblivious of what was happening around him. He was vague, moronic, vacant; nothing got into that boy. The mind of the boy, his consciousness from childhood, was absolutely unconditioned.

Krishnamurti talking about his boyhood in 1972

1910

'This boy would be the vehicle of Lord Maitreya' declares Annie Besant and legally adopts both Krishnamurti and his younger brother Nitya and takes charge of their upbringing and education. They come to regard her as their 'Amma'.

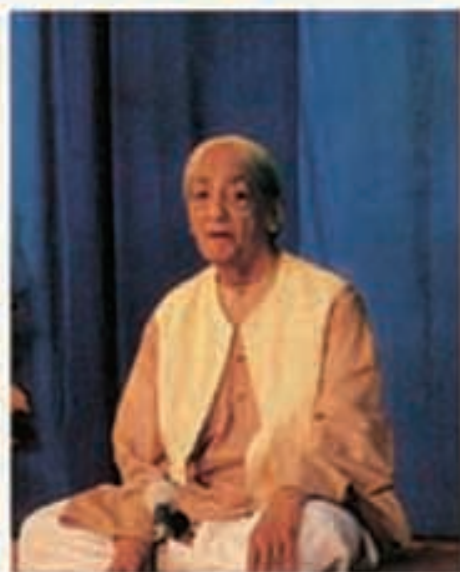
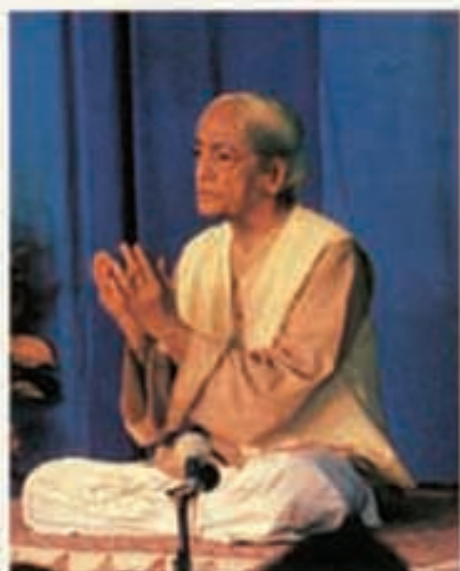
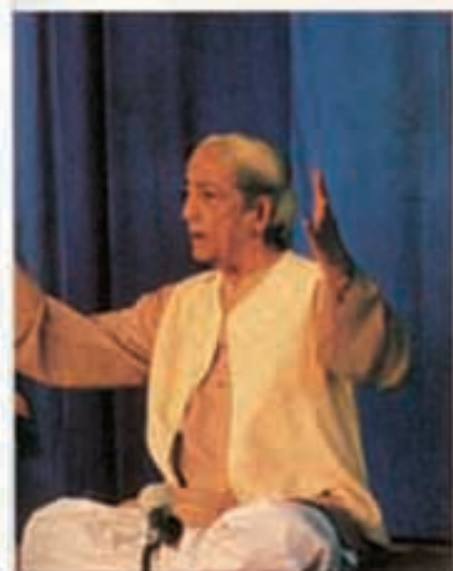
Krishnamurti is put through his first occult Initiation.



What struck us particularly was his naturalness. Had there been a trace in him of conceit or affectation, or any posing as the 'holy child', or of priggish self-consciousness, we would undoubtedly have given an adverse verdict.

E. A. Wodehouse, Theosophist.





THE YEARS OF AWAKENING

1911

Krishnamurti and Nitya brought to London for education. CWL and Besant form the Order of the Star in the East, with Krishnamurti as its Head, to prepare the world for the coming of the World Teacher. Besant travels around proclaiming the 'Second Coming'.

The Order grows in wealth and membership, with the deification of Krishnamurti.



Indifferent to academic studies (he fails in all examinations) and his own future role as Messiah, Krishnamurti appears frivolous and worldly, but little do the others around him realize that the young man is untouched by all the adulation and adoration he receives. Moreover, deep down he is a silent and keen observer of life, and feels discontented with everything.



1922

Throughout his life Krishnamurti undergoes a mysterious 'process' marked by severe pain and loss of consciousness. This 'process' culminates in his first mystical experience:

'I had the first most extraordinary experience. There was a man mending the road; that man was myself; the pickaxe he held was myself; the very stone he was breaking was a part of me. I was in everything, or rather everything was in me.

I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world...I am God-intoxicated.'

1925

Sorrow over the sudden death of Nitya acts as a catalyst of his silent revolt against organized religions and beliefs:

'In order to be happy, need we have religions? In order to love, need we build temples? Truth cannot be found in the dark sanctuary of a temple, nor in the well-lit halls of organized societies. Neither can it be found in books, nor in ceremonies.'

1927-29

Tending the fires of rebellion.

Krishnamurti begins to question the value of religions, traditions, scriptures, hierarchies, gurus, and methods:

'You must become liberated not because of me but in spite of me.'



August 1929 in Ommen (Holland): Krishnamurti dissolves the Order, renounces the vast wealth and properties given for his mission, and severs his connection with the Theosophical Society.

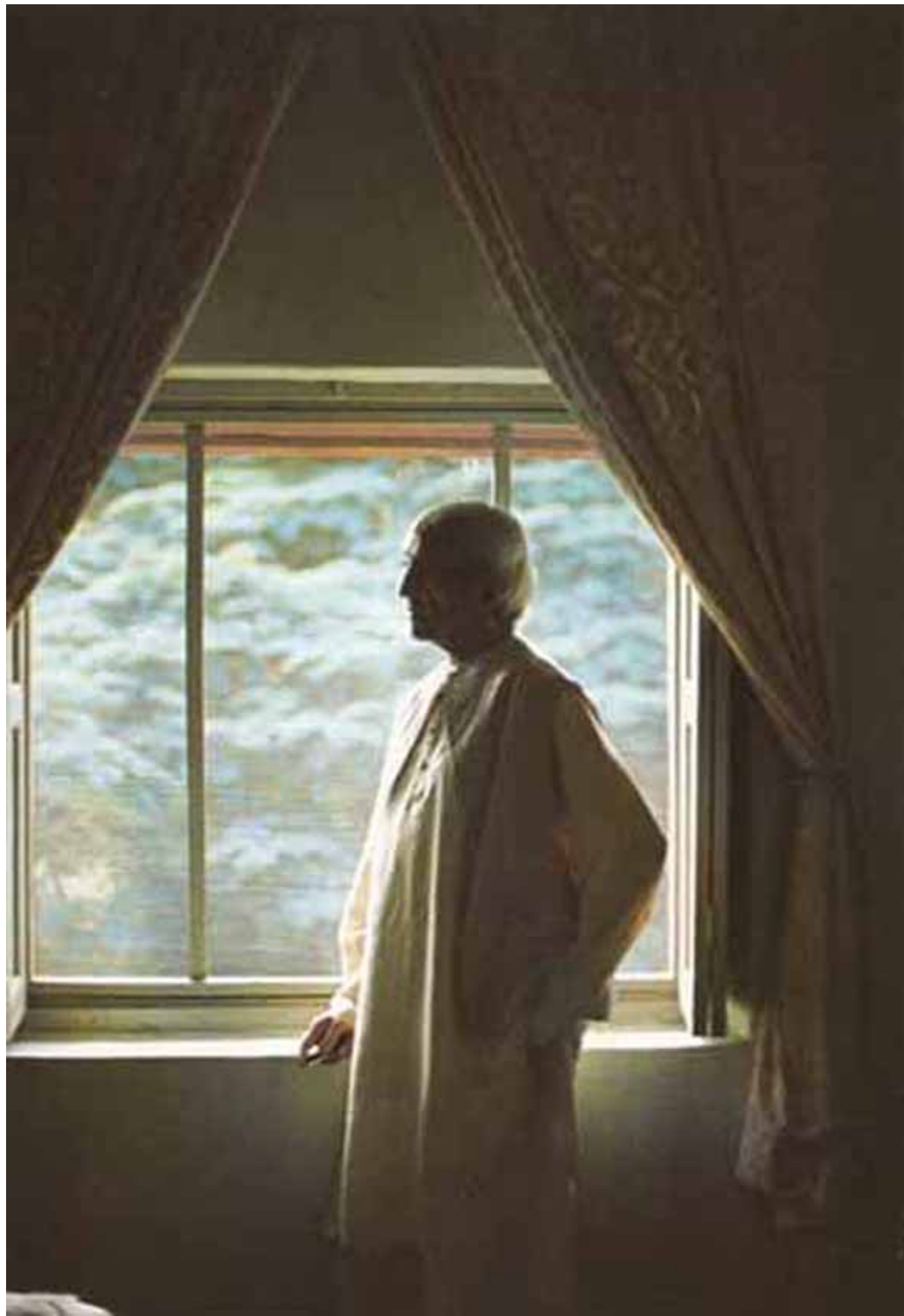




I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path...

No organization can lead man to spirituality. If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage. I desire those who seek to understand me to be free, not to make out of me a cage which will become a religion. 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. You can form other organizations and expect someone else. With that I am not concerned. My only concern is to set man absolutely, unconditionally free.

Talk on the Dissolution of the Order of the Star,
3 August 1929



THE SEER WHO WALKS ALONE

1929

The beginning of a life of constant travelling and addressing audiences:

'They cannot understand, and yet they listen spell-bound. I believe he speaks to some inner consciousness that is not dependent on words.'

- *Emily Lutyens*

1934

Shaw protests over New Zealand Radio's ban on broadcasting by Krishnamurti.

'The most beautiful human being I ever saw

- *Bernard Shaw about Krishnamurti*



When he entered my room,
I said to myself, 'Surely, the Lord of Love has come.'

- *Khalil Gibran*

1940-1945

'To defend is to be aggressive', Krishnamurti tells Americans bluntly during World War II. His talks on pacifism provoke hostility from his audiences and surveillance by the FBI.

Your belief has very little significance because you believe and exploit, you believe and kill, you believe in a universal God and murder each other. 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 have immense faith in God. Are they making a better life for man? The people who say they believe in God have destroyed half the world.

The First and Last Freedom, p. 185

1948

In Ooty, he again undergoes the mysterious process, going out of his body, suffering agonizing pain, and also experiencing the 'sacred'.

Novelist Aldous Huxley, on reading Krishnamurti's writings, says he has never seen any such literature—these later become the classic ***Commentaries on Living***.



1948

K is in Bombay when Gandhi is assassinated:

'The real cause of Gandhiji's untimely death is you...
Because you are communal.'

It has been estimated that Krishnamurti has talked to more people than any other person in recorded history.

The Krishnamurti corpus consists of:
100,000 pages of written material
600 video tapes
2,500 audio tapes
Translation in over 50 languages

Think on These Things chosen by Parabola magazine as 'one of the hundred best spiritual books of the century'.



Krishnamurti cut an impressive figure on his return [to India in 1947], dignified, perhaps even majestic in his Indian *kurta* and *dboti*, still handsome with a full head of hair, and a physical presence that was variously described as explosive, monumental, celestial. He immediately attracted a following of young intellectuals, forward-looking men and women...

The holy and wise came from far to view and hear the teacher. Monks, *swamis*, *sannyasis*, learned *pundits*, and religious devotees of different persuasions littered the ranks of his listeners, each claiming a special place for him within the spiritual lineage of their preference. They were deaf to his denials of tradition but alert to the perspicacity of his vision.

Roland Vernon in *Star in the East*

**THE BODY HAS
ONLY ONE PURPOSE:
TO REVEAL THE
TEACHINGS**



1961

Krishnamurti's Public Talks in Switzerland, England, USA, and India attract international audiences and a new generation.

After a talk Aldous Huxley said: '...the most impressive thing I have listened to. It was like listening to a discourse of the Buddha.'

1968-1971

Addressing students in American universities and the I.I.T.s in India, he asks: 'Why are you being educated?'

1975-1985

Building a bridge between religion and science

With renowned physicist David Bohm who becomes interested in Krishnamurti's teaching on coming across the statement 'The observer is the observed'.

This and similar statements such as—

'The thinker is the thought'

'The experiencer is the experienced'

'The controller is the controlled'

'The analyser is the analysed'—

are central to his teachings.



His body is frail, but his mind never slackens. He has said that as he grows old, a limitless energy operates through him. Nothing seems to tire him. In 1980 K told me that when he stopped speaking, the body would die.

Pupul Jayakar in *A Biography*.

A thinker beyond thought:

Krishnamurti challenges religious leaders, Vedantins, Buddhists, scientists, psychiatrists, philosophers, scholars, intellectuals, artistes, educators, and social reformers, on their own home-ground:

'Knowledge is the enemy of man.'

'Knowledge goes hand in hand with ignorance.'

'Thought is a material process.'

'Time does not bring about transformation.'

'Psychological evolution is an illusion.'

Krishnamurti minces no words...

All propaganda is false, and man has lived on propaganda ranging from soap to God.

The Only Revolution, part 18

'A group of people like you at Los Alamos, you have given your time for destruction'— he tells the scientists of Los Alamos National Laboratory, the centre of atomic research, in 1984.

'Organizations can never bring peace', he tells the United Nations Organization in 1985.



4 January 1986
Vasanta Vihar, Madras

His extraordinary mission comes to an end. When he gives the last series of talks, he has fever resulting from pancreatic cancer. At the end of the last talk he says; 'It ends.'

At his last meeting with his friends he says: 'Be absolutely alert, and make no effort.' Someone asks him if those are his last words. He smiles.

Several of his associates have reported their alarm when he would occasionally go to bed the night before a talk, exhausted, sick at heart and in no way capable of addressing an audience. Yet the following day, having taken no remedy or treatment, he would appear transformed, poised and replete, and would climb the speaker's podium radiantly composed.

Roland Vernon in *Star in the East*.



17 February 1986

Dies in Ojai, California. Cremated in an electric crematorium with a handful of people present at a funeral devoid of ritual and ceremony.



**A GUEST OF
THE WORLD**

You know, most of us have homes, houses, flats, and we own them, possess them. We never realize that we are also guests in that house. The speaker has travelled all over the world for the last sixty years and stayed in different houses. Wherever he is, he is a guest. That means he is always adjusting himself, like a river, with a great volume of water behind it, that goes round every boulder, every rock.

Mind without Measure, p. 183.



'What would happen if you were told that you were going to die tomorrow morning', I asked.

Krishnamurti said:

'Nothing. I would live exactly as before. The thought that death was so imminent wouldn't enter my mind again, and nothing will change. I ask nothing of the world. Perhaps that is the answer. I want nothing, from human beings or the gods. Nothing, from anyone. If death came just now and said, 'You go this evening', it would be all right.'

One Thousand Moons by Asit Chandmal



'When I left the Theosophical Society, and all the wealth and comfort surrounding me, Mrs Besant said, "What will happen to you? How will you live? How will you survive?"

I had not been educated or trained for any profession. But here I am fifty years later...sometimes I wonder what I have done to deserve all this...

Do the right thing, and the right thing will happen to you', he said finally.

One Thousand Moons by Asit Chandmal



Neither in the records of the Western mystics nor in the books of Eastern yogis and saints do we find the story of a 'saint' who after twenty-five years of preparation for a divine destiny decides to become an ordinary human being, who renounces not only his worldly goods, but also all his religious claims.

God is My Adventure by Rom Landau



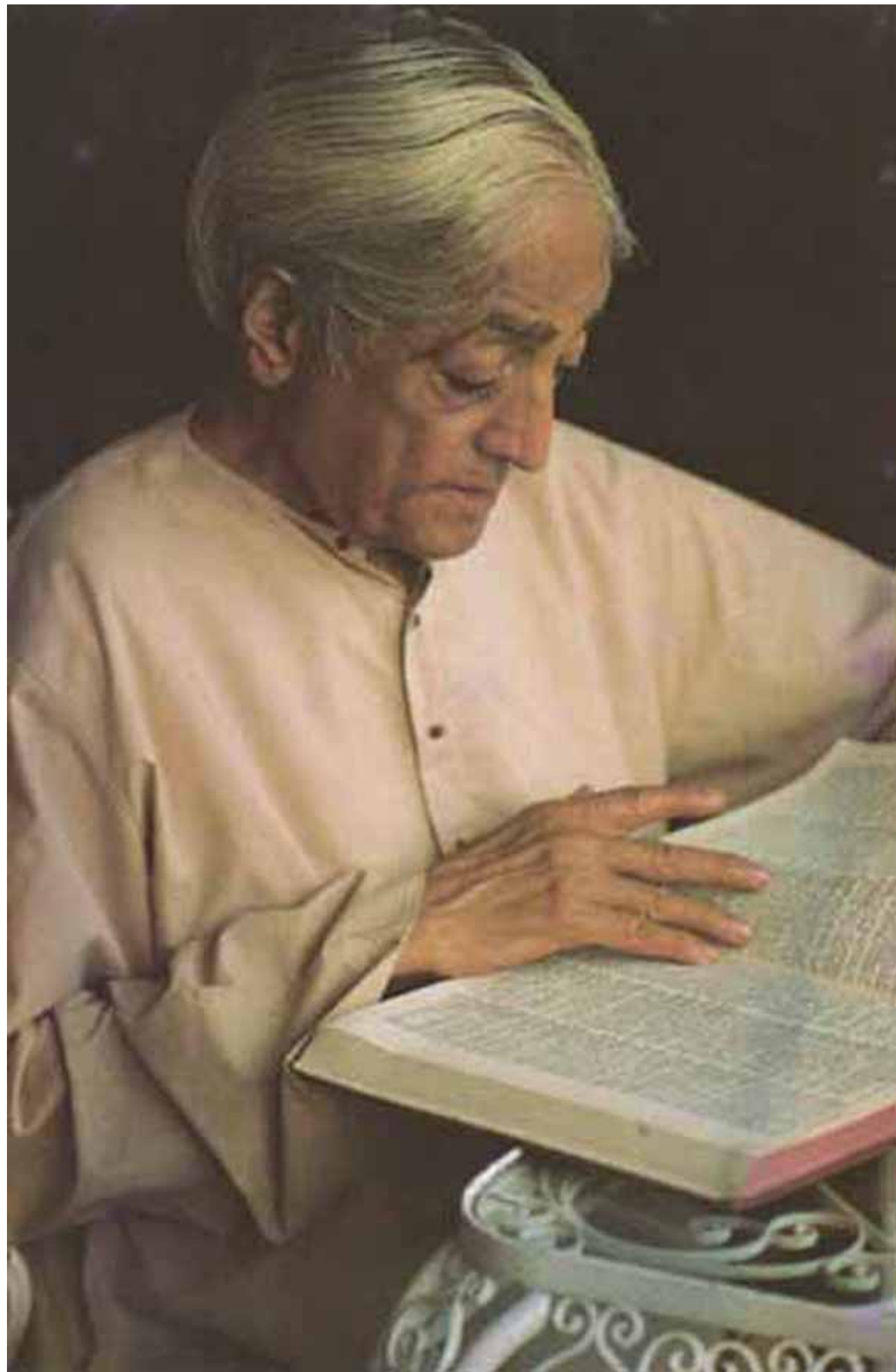
The great achievement of his life was not that he rejected the throne that was Christ's, but that he succeeded in stepping out of his robes, adorned as he was with every sacred trapping short of a halo, and sat down instead with ordinary human beings to thrash out the practicalities of living a religious life in a modern secular society.

It was here, face to face with mothers, plumbers, teachers, students, builders, wasters, or ministers, in the banality of a seminar room and on a plastic chair, that he fulfilled the role prescribed for him in Leadbeater's exotic prophecy...

He touched the contemporary nerve, and left a residue of influence that is incalculable. He was a herald for the new age, a signpost for future man's metaphysical aspirations, a star in the east.

Star in the East by Roland Vernon





**WHEN THE
TEACHER IS
THE TEACHING**

Reading an authentic report of a talk, listening to it on cassette, even viewing him on videotape, can never be the same as listening to him and seeing him in the flesh. The meaning behind the words comes through the physical presence of the man himself—there is an emanation that flashes a meaning direct to one's understanding, bypassing the mind. I find all interpretations of his teachings hopelessly inadequate.

The Years of Fulfilment by Mary Lutyens



Sorrow had shattered them [P.Y. Deshpande and his wife Vimala] — their son was dead and Marxism had no answers. The Deshpandes met Krishnaji at Himmat Nivas in Bombay. He told Krishnaji, 'I am a Marxist and I want to have it out with you. I have to talk to you, with no holds barred. If what you say is true, I will drop Marxism and join you'...

He challenged Krishnaji, but found no one to combat at the other end. Suddenly Krishnaji spoke: 'Marxism is not the problem, but the death of your child. Let us speak of that, and of your sorrow.' He spoke to them on death.

When words ended, the Deshpandes walked out with moist eyes. Seeing them Rao [Saheb Parwardhan] asked, 'Is all well with you?' Deshpande said: 'All problems are over.'

A Biography by Pupul Jayakar

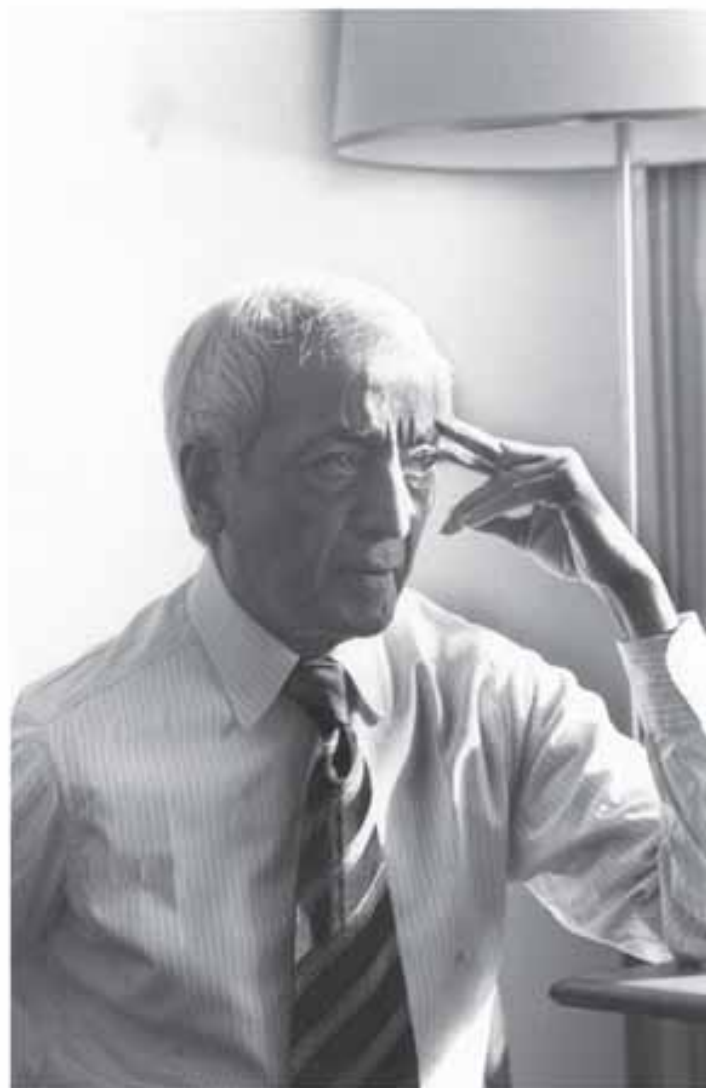
'How can I be a scientist,' I asked, 'and still follow your advice of stopping thought and attaining freedom from the known?'

Krishnamurti did not hesitate for a moment. He answered my question in ten seconds, in a way that completely solved my problem:

'First you are a human being,' he said, 'then you are a scientist. First you have to become free, and this freedom cannot be achieved through thought. It is achieved through meditation — the understanding of the totality of life in which every form of fragmentation has ceased.'

Once I had reached this understanding of life as a whole, he told me, I would be able to specialize and work as a scientist without any problems.

Uncommon Wisdom by Fritjof Capra



My mother began to speak of my [late] father and of her tremendous loss.

Abruptly he [Krishnamurti] spoke: 'I am sorry, Madam. You have come to the wrong man. I cannot give you the comfort you seek. You want me to tell you that you will meet your husband after death, but which husband do you want to meet? The man who married you, the man who was with you when you were young, the man who died, or the man who would have been today had he lived?'

Though the words sounded harsh, a quality of healing flowed from him.

A Biography by Pupul Jayakar

The Director asked him: 'What if you were nominated for the Noble Peace Prize—would you accept it?'

Krishnamurti looked at him with surprise: 'Sir, how could I accept an award like that? An award for what? Politicians have been awarding this peace prize to each other for years, but there isn't any peace in the world.' 'No, sir, if you are doing the right thing, you won't accept any prizes or awards. Right action is an end in itself.'

The Kitchen Chronicles by Michael Krohnen



Dear Mr Smith,
You are a very lucky man indeed to have discovered Krishnamurti at such an early age! One wonders whether ever before such a teacher, such a human being, has walked the earth. Listening to Krishnaji seems to me literally a chance of once in thousands of years. Here then we are confronted with a human being who by his every gesture, and above all by his marvellous smile, betrays that long ago he left behind him our human level of limitation with its sorrow and conflict. Such a one has no need to perform miracles, spectacular healings, and so on, for his very being is a miracle.

Crisis in Consciousness by Robert Powell

**IF YOU LOSE
TOUCH WITH
NATURE...**

The more we live in towns, the less do we have any relationship with nature. You are losing your relationship with nature. You can see this by the fact that you go to museums and spend a whole morning looking at pictures.

Talks in Europe 1968, p. 82

Whether we call ourselves communists or capitalists, Hindus or Buddhists, Muslims or Christians, whether we are blind, lame, well or happy, this earth is ours. It is our earth, not somebody else's; it is not only the rich man's earth, it does not belong exclusively to the powerful rulers, to the nobles of the land, but it is our earth, yours and mine. We are nobodies, yet we also live on this earth.

Think on These Things, p.23



We must find out for ourselves what the relationship is between nature and each of us. That is part of religion. Have you any relationship with nature, with the water of that river? All rivers are holy, but are getting more and more polluted.

On Nature and the Environment, p. 100

You may live in a town, but you do have trees here and there. The next-door garden may be ill-kept, crowded with weeds, but look at the flower in it and feel that you are part of all that, part of all living things. If you hurt nature, you are hurting yourself.

The Whole Movement of Life is Learning, p. 195



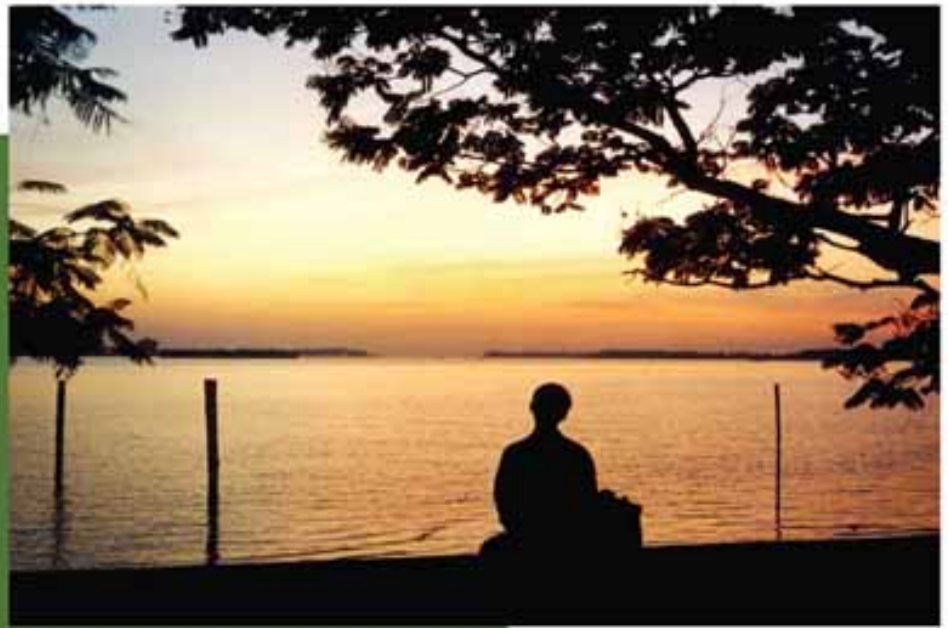
You know, one of the most beautiful things is colour; colour is God.

Krishnamurti for Beginners, p. 96



If you lose touch with nature, you lose touch with humanity. If there is no relationship with nature, then you become a killer; then you kill baby seals, whales, dolphins, and man either for gain, for 'sport', for food or for knowledge. Then nature is frightened of you, withdrawing its beauty.

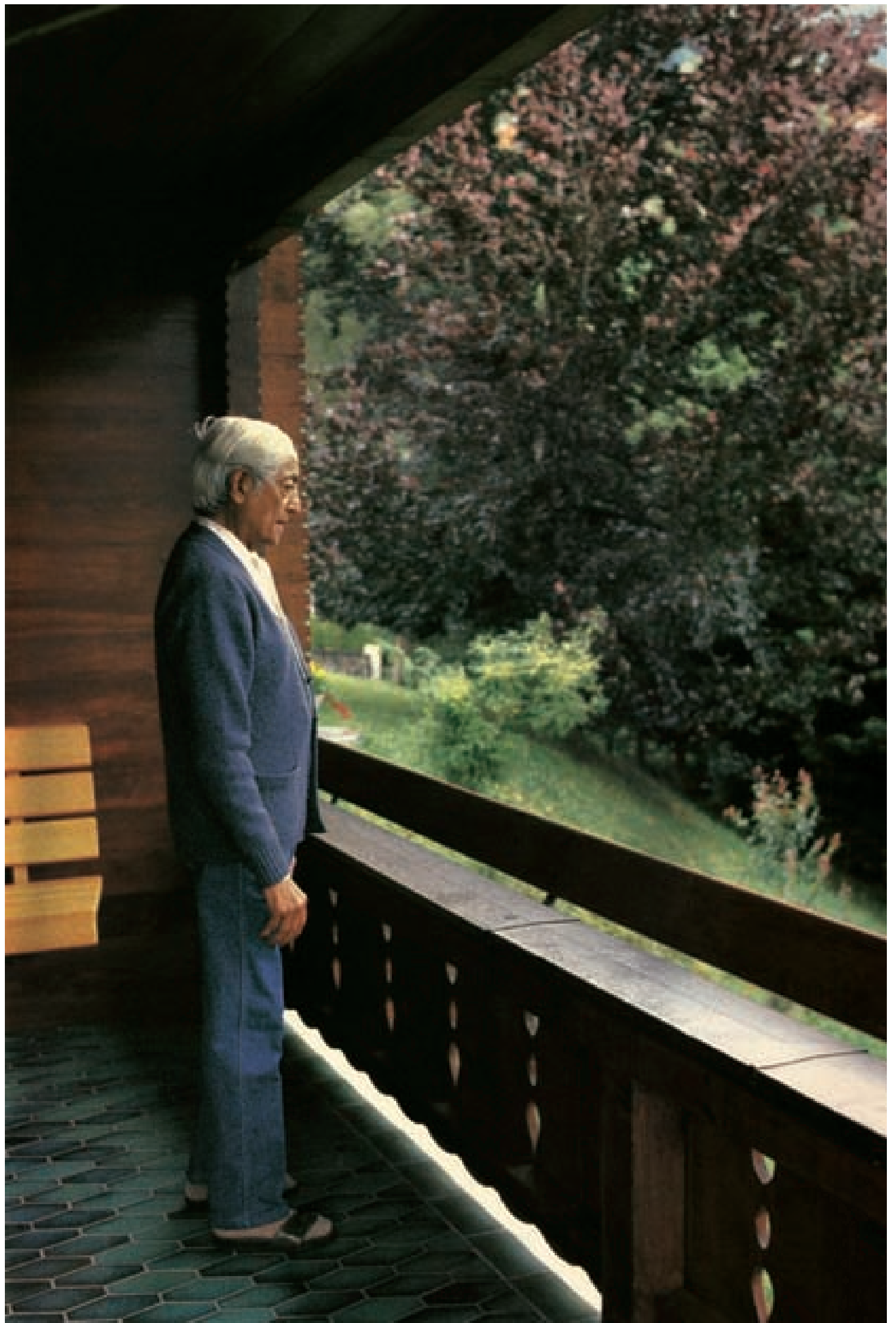
Krishnamurti's Journal, p. 146



There is a tree by the river, and we have been watching it day after day for several weeks when the sun is about to rise. By mid-day its shadow has deepened, and you can sit there protected from the sun, never feeling lonely, with the tree as your companion. If you establish a relationship with it, then you have relationship with mankind. You are responsible then for that tree and for the trees of the world. But if you have no relationship with the living things on this earth, you may lose whatever relationship you have with humanity.

It is odd that we have so little relationship with nature, with the insects and the leaping frog and the owl that hoots among the hills, calling for its mate. We never seem to have a feeling for all living things on the earth. If we could establish a deep, abiding relationship with nature, we would never kill an animal for our appetite, we would never harm, vivisect a monkey, a dog, a guinea pig for our benefit. We would find other ways to heal our wounds, heal our bodies. But the healing of the mind is something totally different. That healing gradually takes place if you are with that orange on the tree, and the blade of grass that pushes through the cement.

Krishnamurti to Himself, p. 1



**WHY ARE
YOU BEING
EDUCATED?**



From childhood the brain is trained to be competitive, to be ambitious, to worship success, which give importance to the 'me', the self, the ego.

A different kind of education is necessary. It is the culture of man in which the 'you' and the 'me' disappear.

The Whole Movement of Life is Learning, p. 230



The problem is not the child, but the parent and the teacher; the problem is to educate the educator.

Education and the Significance of Life, p. 100



Education is not just to pass examinations, to take a degree and a job, to get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and to be really, directly in touch with them.

Krishnamurti on Education, p. 8



Our whole educational system is based on comparison. We say that A is better than B, and so B must conform to or imitate A. This in essence is cruelty, ultimately expressed in examinations.

The Whole Movement of Life is Learning, p.12

How would you, as an educator, tackle the problem of the eradication of fear in the student? Can you set about it as you would set about teaching mathematics? First, you must understand fear for yourself before you can help another. You have to understand the implication of fear, how fear comes about. Just as you know Hindi or some other subject, you have to know something of fear. The question is not only for the teacher to go deeply into fear, but also to see that fear is not transmitted, and for the student to be able to recognize the causes that breed fear.

Krishnamurti on Education, p. 108

It is because we have acquired technical knowledge without understanding the total process of life that technology has become a means of destroying ourselves. The man who knows how to split the atom but has no love in his heart becomes a monster.

Education and the Significance of Life, p.19

There is great misery, poverty in this country. You want to cry when you see all that. You listen to all this, but it makes very little dent on you. Students throughout the world are being trained to pass examinations and get jobs either in this country or in America. That is where all your knowledge is leading you to. So what is the purpose, meaning, of your existence? Is life's purpose merely to earn money, to be married, have a house, power, position? Is that the purpose of your life? Apparently it is. That is what you are all being trained for, that is what you want.

Why are You being Educated? p. 118



I cannot personally lay down the principles of education. I'm not going to do it. Because, that naturally follows from the principles of what I have been saying in all my talks. If that is understood, that can be applied socially, educationally, politically, for everything in life. And if you're interested in teaching, and also in what I'm saying, then you will find out the method of teaching...I do not think it is a specialist profession: it is a human profession. You are human beings, and from that you are to approach it.

Benares Talk to Teachers 1933



**A WHOLLY
DIFFERENT
WAY OF LIVING**

The greatest art is the art of living, greater than all the scriptures and their gods. It is only through this art of living that a new culture can come into being. This is not a philosophy. It is exactly what the word *philosophy* means—the love of truth.

The Whole Movement of Life is Learning
p. 92

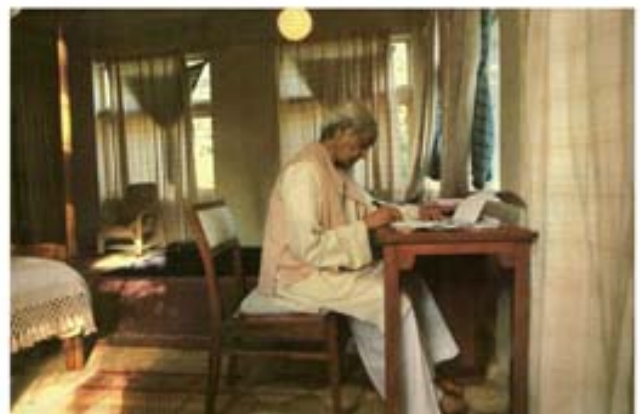


Intelligence implies reading between the lines, between the words, between two silences, between speech, listening with your mind all the time alert to listen.

On Love and Loneliness, p. 8

The word *art* means to put things in their proper place, not giving one or the other undue importance. If you give too much importance to technology, then the other ways of existence are given too little; therefore there is disharmony. If you give sex the highest, all-consuming importance, then again you bring about disharmony.

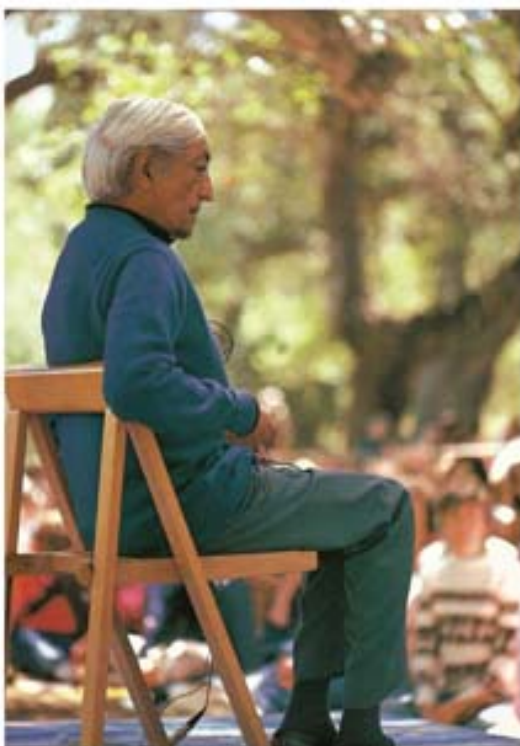
On Conflict, p. 87





In life there is filth, squalor, degradation, sorrow, tears, and there is also joy, laughter, the beauty of a flower in the sunlight. What matters, surely, is to be sensitive to everything, and not merely decide what is beautiful and what is ugly.

Think on These Things, p. 53



You must begin, however little, to be conscious, to be aware, and this you can be when you talk, when you laugh, when you come into contact with people, or when you are still.

The Collected Works, Vol. III, p. 109

Listening is an art. If you listen completely, that very act of listening is a great miracle.

That Benediction is Where You Are, p. 22



Sensitivity does not come with infinite knowledge and information.

The Collected Works, Vol XIV, p. 143

Agony, jealousy, envy and fear are known to all. So psychologically you are the world. If one grasps fully the significance of the fact, then responsibility becomes overpowering love.

The Whole Movement of Life is Learning, p.18

What the world needs is compassion, not schemes.

The Collected Works, Vol. XII, p.115

Compassion is not the doing of charitable acts or social reform. Compassion acts through intelligence. It can never act through the intellect.

The Whole Movement of Life is Learning, p. 117



If you are aware of outward things—the curve of a road, the shape of a tree, the colour of another's dress, the outline of the mountains against a blue sky, the delicacy of a flower, the pain on the face of a passer-by, the ignorance, the envy, the jealousy of others—then, seeing all these outward things without condemnation, you can ride on the tide of inner awareness. Then you will become aware of your own reactions, of your own pettiness.

The Nature of the New Mind, p. 167



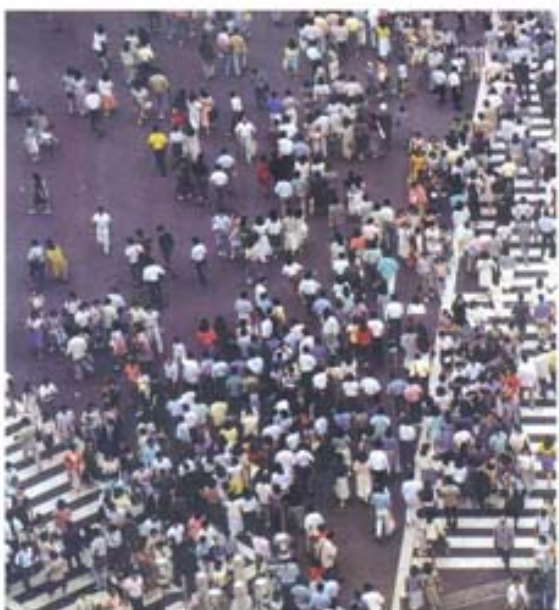
**WHAT IS LIFE
ALL ABOUT?**

Violence isn't merely organized butchery in the name of God, in the name of society or country. When you call yourself an Indian or a Muslim or a Christian or a European, you are being violent. Do you know why it is violent? Because you are separating yourself from the rest of mankind.

Freedom from the Known, p. 51

Nobody can put you psychologically into prison—you are already there!

Truth and Actuality, p. 106



What is the meaning of life?
What is it all about? Is there
a meaning to life at all? Or is
there only this life of struggle,
battle, despair, sorrow, and
endless confusion?

Talks in Europe 1968, p. 152



When we close the windows and doors of our house and stay inside, we feel very secure, safe. But life is not like that. Life is constantly knocking at our door, trying to push open our windows that we may see more; and if out of fear we lock the doors, bolt all the windows, the knocking only grows louder. The closer we cling to security in any form, the more life comes and pushes us.

Life Ahead, p. 54

The demand to be safe in relationship inevitably breeds sorrow and fear. This seeking for security is inviting insecurity. Have you ever found security in any of your relationships? Have you? Most of us want the security of loving and being loved, but is there love when each one of us is seeking his own security, his own particular path? We are not loved because we don't know how to love.

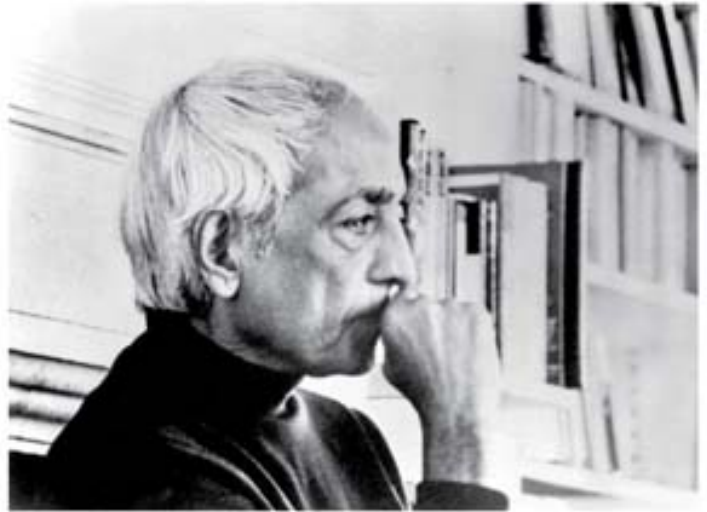
Freedom from the Known, p. 105

Relationship is the mirror in which we can see ourselves as we are.

Mind Without Measure, p. 79

Scientists are now inventing the 'ultimate intelligent machine', a computer which will beat man in every way. If the machine can outstrip man, then what is man? If the machine can take over all the operations that thought does now, then what is going to happen to the mind of man? There are only two possibilities: either man will commit himself totally to entertainment—football, sports, going to the temple, and all that stuff—or he will turn inward.

A Timeless Spring, p. 164



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

Commentaries on Living 1, ch.83

Fear and pleasure are the two sides of a coin: you cannot be free of one without being free of the other also.

The Impossible Question, p.50



‘May I ask just one question?’ put in one of the others. ‘In what manner should one live one’s daily life?’

As though one were living for that single day, for that single hour.

‘How?’

If you had only one hour to live, what would you do?

‘I really don’t know,’ he replied anxiously.

Would you not arrange what is necessary outwardly, your affairs, your will, and so on? Would you not call your family and friends together and ask their forgiveness for the harm that you might have done to them, and forgive them for whatever harm they might have done to you? Would you not die completely to the things of the mind, to desires, and to the world? And if it can be done for an hour, then it can also be done for the days and years that may remain.

‘Is such a thing really possible, sir?’

Try it and you will find out.

Commentaries on Living III, ch. 55

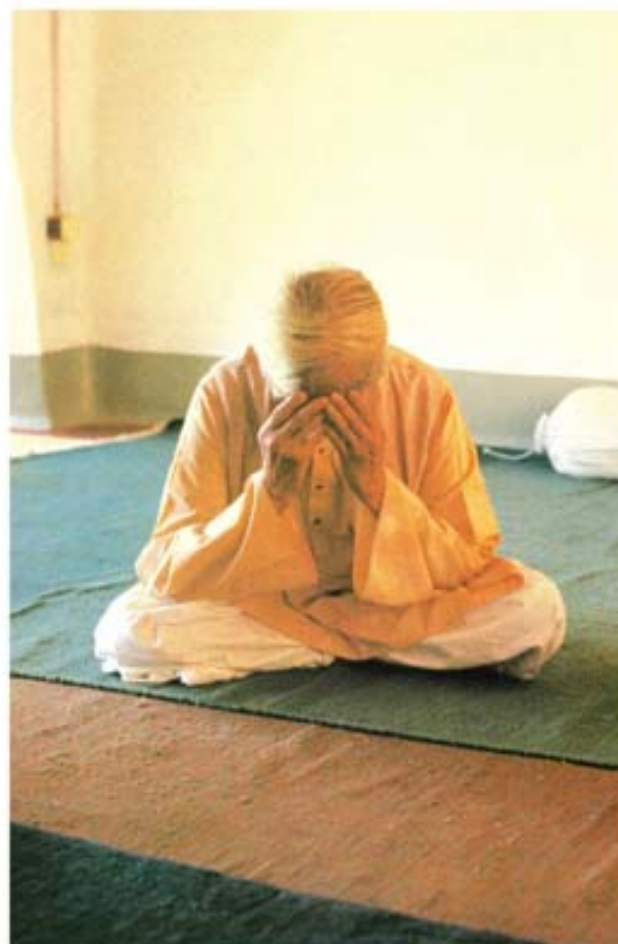
MEDITATION AND RELIGIOUS MIND

Have we shared this together? Because it is your life, not my life. It is your life of sorrow, of tragedy, of confusion. These problems will exist as long as the human mind moves within the field of the activity of the self. When you become extraordinarily aware of this activity of the self, then the mind becomes quiet, sane, healthy, holy. And from that silence our life in everyday activity is transformed. Religion is the cessation of the 'me'.

This Light in Oneself, p. 77

There is silence between two thoughts, there is the silence between two wars; there is silence between husband and wife before they begin to quarrel. We are not talking of that quality of silence, because they are temporary. We are speaking of a silence that is not produced by thought.

This Light in Oneself, p.44



There are different schools of meditation, different methods, different systems...All this is utterly mechanical. Another method gives you a certain word and tells you that if you go on repeating it, you will have some extraordinary transcendental experience. This is sheer nonsense. By repeating 'Amen' or 'Om' or 'Coca-Cola' indefinitely, you will obviously have a certain experience because by repetition the mind become quiet. But it is still a petty, shoddy, little mind...

Meditation is one of the greatest arts in life — perhaps the greatest — and one cannot possibly learn it from anybody, that is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy—if you are aware of all that in yourself, without any choice, that is part of meditation.

So meditation can take place when you are sitting in a bus or walking in the woods full of light and shadows, or listening to the singing of birds, or looking at the face of your wife or child.

Freedom from the Known, pp. 157-160

The religious mind is something entirely different from the mind that believes in religion. You cannot be religious and yet be a Hindu, a Muslim, a Christian, a Buddhist.

Freedom from the Known, p. 164



What brings understanding is love. When your heart is full, then you will listen to the beggar, to the laughter of children, and to the sorrow of man. When you love, you are very near Truth.

The Collected Works, Vol. IV, p. 200

What is creation? What is the origin, the beginning? No description can ever describe the origin. Creation is something that is most holy, that is the most sacred thing in life, and if you have made a mess of your life, change it. Change it today, not tomorrow.

The Last Talks, p.100



...AND YOU

Don't quote me, for if you quote somebody, you haven't understood. The word is not the fact, what you read is not what you are.

In the Problem is the Solution, p. 111



You have heard all this. But the hearing is one thing, and action is another. You have heard all these things which are true, logical, sane, rational, but you won't act according to that. You will go home and begin all over again—your worries, your conflicts, your miseries. So one asks, 'What is the point of it all? What is the point of listening to the speaker and not living it?'

That Benediction is Where You Are, p. 78



Are you experimenting with my teachings, or are you experimenting with yourself? I hope you see the difference. Now, you are not practising my teachings, I have nothing to say. Or rather all that I am saying is: Observe your own mind, see to what depths the mind can go; therefore you are important, not the teachings.

The Collected Works, Vol. IX, p.131

QUESTION: How can you communicate this feeling to others?

KRISHNAMURTI: Do not bother to communicate with others. Have this thing. This is not a thing that you can just propagate by word. You can tell it to others only by your life, the way you live every day. So what matters is not the other, the person that is not here—what matters is the person that is here.

Talks with American Students, ch. 2



The person who taught the
teachings is unimportant.
The teachings are important.

1982

Therefore it is your work, and that
work begins with self-knowledge.

The Collected Works, Vol. V, p. 366



Life is a torture, an agony, and you have to understand that — not what the speaker says. What the speaker says has very little value; you will forget it the moment you leave. What will remain outside is yourself, your life, your pettiness, your shallowness, your ambitions, your endless sorrow—that is what you have to understand, and nobody on earth, or in heaven, is going to save you from it.

The Collected Works Vol. XVII, p. 242

What have you learnt from all this? What is the treasure that you are going to carry when you leave here? Have you found a jewel, an imperishable jewel so that you can go off with it, or are you going away with a lot of words? You understand my question, sir? So what have we learnt? Is there, out of all these talks and discussions and dialogues, that flame—the flame that lights the world, lights our own life?

Saanen Dialogue 1979