

*Nobody Can Teach
You About Yourself*

QUOTES BY J. KRISHNAMURTI

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This booklet presents short and longer quotes representing the reach and depth of Krishnamurti's teachings. Organised by categories, the format provides easy access to subjects of interest, where the reader will find a selection of carefully chosen quotes around that topic. Each quotation has its source to enable further reading, with links at the end of the digital edition.

As the quotes are from many eras of Krishnamurti's life, so are the interspersed photographs of Krishnamurti, chosen from our extensive archives.

KRISHNAMURTI FOUNDATION TRUST

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Ambition

SOCIETY IS BASED ON AMBITION

Society is based on ambition and conflict, and almost everyone accepts this fact as inevitable.

COMMENTARIES ON LIVING SERIES 2

THE AMBITIOUS ARE AFRAID

The ambitious man is afraid to be what he is.

LIFE AHEAD

A MIND FREE OF AMBITION FLOWS IN GOODNESS

A mind that is not concerned with itself, free of ambition, is not caught up in its own desires or driven by its own pursuit of success – such a mind is not shallow and flows in goodness.

THINK ON THESE THINGS

AMBITION IS A FORM OF POWER

All our so-called progress is based on ambition. If you draw, you must draw much better than anybody else; there is this constant struggle. What happens in this process is that you become very cruel. Because you want to achieve an end, you become ruthless, thoughtless, in your group, in your class, in your nation. Ambition is a form of power, the desire for power over myself and others, the power to do something better than anybody else. In ambition, there is a sense of comparison; and therefore, the ambitious man is never really creative, is never happy; in himself, he is discontented. And yet we think that without ambition we should be nothing, we should have no progress. Is there a different way of doing things without ambition, a different way of living, acting, building, inventing, without this struggle of competition in which there is cruelty and which ultimately ends in war? There is a different way, but that way requires doing something contrary to all the established customs of thought.

RAJGHAT 1954, TALK 8



Anonymity

THE SELF CAN NEVER BE ANONYMOUS

The self can never be anonymous; it may put on a new robe, assume a different name, but identity is its very substance. This identifying process prevents the awareness of its own nature.

COMMENTARIES ON LIVING SERIES 1

ONE CAN LIVE IN THIS WORLD ANONYMOUSLY

Is it not possible to live in this world without ambition, just being what you are? If you begin to understand what you are without trying to change it, then what you are undergoes a transformation. I think one can live in this world anonymously, completely unknown, without being famous, ambitious, cruel. One can live very happily when no importance is given to the self.

IT IS GOOD TO BE ANONYMOUS

It is good to hide your brilliance under a bushel, to be anonymous, to love what you are doing and not to show off.

THINK ON THESE THINGS

THINK ON THESE THINGS

Authority

YOU CANNOT DEPEND UPON ANYBODY

You cannot depend upon anybody. There is no guide, no teacher, no authority. There is only you – your relationship with others and with the world – there is nothing else. When you realise this, it either brings great despair, from which comes cynicism and bitterness, or, in facing the fact that you and nobody else is responsible for the world and yourself, what you think, what you feel, how you act, all self-pity goes. Normally we thrive on blaming others, which is a form of self-pity. Can you and I, then, bring about in ourselves, without any outside influence or persuasion, or any fear of punishment, in the very essence of our being a total revolution, a psychological mutation, so that we are no longer brutal, violent, competitive, anxious, fearful, greedy, envious?

FREEDOM FROM THE KNOWN

LEADERS AND FOLLOWERS

Leaders destroy the followers, and followers destroy the leaders.

FREEDOM FROM THE KNOWN

NOBODY CAN TEACH YOU ABOUT YOURSELF

Nobody can teach you about yourself except yourself, so you have to be the guru and the disciple yourself and learn from yourself. What you learn from another is not true.

MADRAS 1971, TALK 3

TO BE FREE OF ALL AUTHORITY

To be free of all authority, your own and that of another, is to die to everything of yesterday so that your mind is fresh, young, innocent, full of vigour and passion.

FREEDOM FROM THE KNOWN



JUST LOOK

Nobody need tell you how to look. You just look.

FREEDOM FROM THE KNOWN

Awareness

TO BE AWARE

“Aware” means to be sensitive, alive to the things about one, to nature, people, colour, to the trees and the environment, to the social structure, the whole thing, to be aware outwardly of all that is happening and what is happening inside. To be aware is to be sensitive, know, observe, what is happening inside psychologically, and what is happening outside, environmentally, economically, socially. If one is not aware of what is happening outwardly and begins to be aware inwardly, one becomes rather neurotic. But if one begins to be aware of what is exactly happening in the world, as much as possible, and then from there moves inwardly, one has a balance. Then there is a possibility of not deceiving oneself. One begins by being aware of what is happening outwardly and then moves inwardly – like the ebb and flow of the tide, there is constant movement – so that there is no deception.

BROCKWOOD PARK 1977, DISCUSSION 2

Awareness

BE AWARE OF INATTENTION

Practice means repetition, doing something over and over again. Is that attention? That is mechanical. So, there are two things involved: inattention and attention. Most of us are inattentive, and we say it is important not to be inattentive but be attentive. Then you begin to practice it. But to become attentive is to be aware of the inattention, not to try to become attentive, because that involves conflict, struggle and therefore when you practice attention, it becomes mechanical. And that ceases to be attention. Whereas if one is attentive, aware of inattention, then out of that flowers attention.

PUERTO RICO 1968, TALK 5

THE IDEA OF AWARENESS

We are intellectually concerned with the idea of awareness yet not actually aware of what is taking place.

THE FLIGHT OF THE EAGLE





Beauty

LOVE, FREEDOM, GOODNESS AND BEAUTY ARE ONE

What is beauty? The great architecture, the cathedrals, the temples and mosques of the world, constructed by great architects, painters, sculptors. When you see all that, that is beautiful. So is beauty manmade? A tiger is not manmade, nor a tree in a field alone, solitary, dignified. But the moment one paints that tree, it is manmade, and we go to a museum to see that tree painted by a great artist. Part of the art of living is to understand the depth and beauty of freedom and its goodness. And what is beauty? Not the picture or poem – what is beauty? The aesthetic quality in life is born of sensitivity, all the senses in action, not one, two or three senses, but the whole movement of the senses. Beauty is when the self is not. When I am not, beauty is. When the self is not, love is. And so love, freedom, goodness and beauty are one, not separate but are all interrelated. “Goodness”, that word has an extraordinary depth. Feel the depth of goodness. And that can only be when there is freedom, love and beauty.

BOMBAY 1984, TALK 4

BEAUTY IS WHERE THERE IS ORDER

Beauty is where there is order, a mind that is unconfused, absolutely orderly.

THIS LIGHT IN ONESELF

BEAUTY BEYOND THOUGHT AND FEELING

Beauty is not only sensitivity to outward reality but being sensitive to beauty beyond and above thought and feeling.

KRISHNAMURTI'S NOTEBOOK

BEAUTY IS THERE WHEN THE SELF IS NOT

Beauty is never time-binding; it is wholly free of time and so of culture. It is there when the self is not. The self is put together by time, by the movement of thought, by the known, by the word. In the abandonment of the self, in that total attention, that essence of beauty is there. The letting go of the self is not the calculated action of desire and will. Will is directive and resistant, divisive, and so breeds conflict. The dissolution of the self is not the evolution of knowledge of the self; time as a factor does not enter into it. There is no way or means to end it. The total inward non-action is the positive attention of beauty.

KRISHNAMURTI'S JOURNAL

Conditioning

FREEDOM TO OBSERVE CONDITIONING

I realise I am conditioned, actually realise, not just verbally say yes, I am conditioned. I am conditioned because I was born in India, as a Hindu, as a Brahmin and all the rest of it, I am conditioned by the Western culture. I am conditioned; that is a fact. I am conditioned, and the result of that conditioning is that I am separate from humanity. So can I look at my conditioning without any kind of motive to be free of it, just to observe it? Unless I do that, I will only move from one conditioning to another conditioning. Is it possible to observe without motive? If you say it is impossible, you give up. If you are serious, really earnest, want to find the truth of it, you have to find out if you can live without a motive and be free to observe.

MADRAS 1977, DISCUSSION 1

WHEN WE INTERPRET ACCORDING TO CONDITIONING

When we begin to interpret, translate according to our conditioning and prejudice, we miss the truth.

THE FIRST AND LAST FREEDOM

KNOWING YOU ARE CONDITIONED

When you struggle against disturbance or defend yourself against an outer or inner threat, you know you are conditioned.

FREEDOM FROM THE KNOWN

IF CONDITIONED, LIFE IS A BATTLEFIELD

Why does the mind remain heavily conditioned after so many millions of years? This is the prison in which it lives. The mind is conditioned by society with its culture and laws, religious sanctions and economic pressures. The mind is the result of the past, and this past is tradition. It lives in this tradition with all its strife, wars and agonies. One must ask if it can be free from its own conditioning. Must it always remain conditioned and never be free? Can freedom from conditioning ever be found? Here, not in some future heaven or at the end of long sacrifice, discipline, a programme of further conformity to a pattern of so-called religious practice. Without freedom from conditioning, humanity will remain a prisoner, and life will remain a battlefield.

THE WHOLE MOVEMENT OF LIFE IS LEARNING

Confusion

WE WANT SOMEONE TO GET US OUT OF CONFUSION

Being in a state of confusion, we want someone to get us out of that confusion. So we become concerned with how to escape or avoid the state in which we are.

LONDON 1955, TALK 5

WHAT IS OUR RESPONSE TO CONFUSION?

One is aware that there is individual and collective chaos, confusion and misery. All over the world, there is confusion and mounting sorrow. There is extraordinarily acute suffering, and it is not only individual but collective. It is a world catastrophe, and to limit it to a geographical area is absurd because then we won't understand the full significance of this suffering. Being aware of this confusion, what is our response? How do we react? There is political, social, religious suffering; our whole psychological being is confused, and all the leaders have failed us; all the books have lost their significance. You may go to the Bhagavad Gita or the Bible or the latest treatise on politics or psychology, and you will find that they have lost that ring, that quality of truth; they have become mere words.

THE FIRST AND LAST FREEDOM

ACTION WITHOUT CONSIDERATION CREATES GREATER CONFUSION

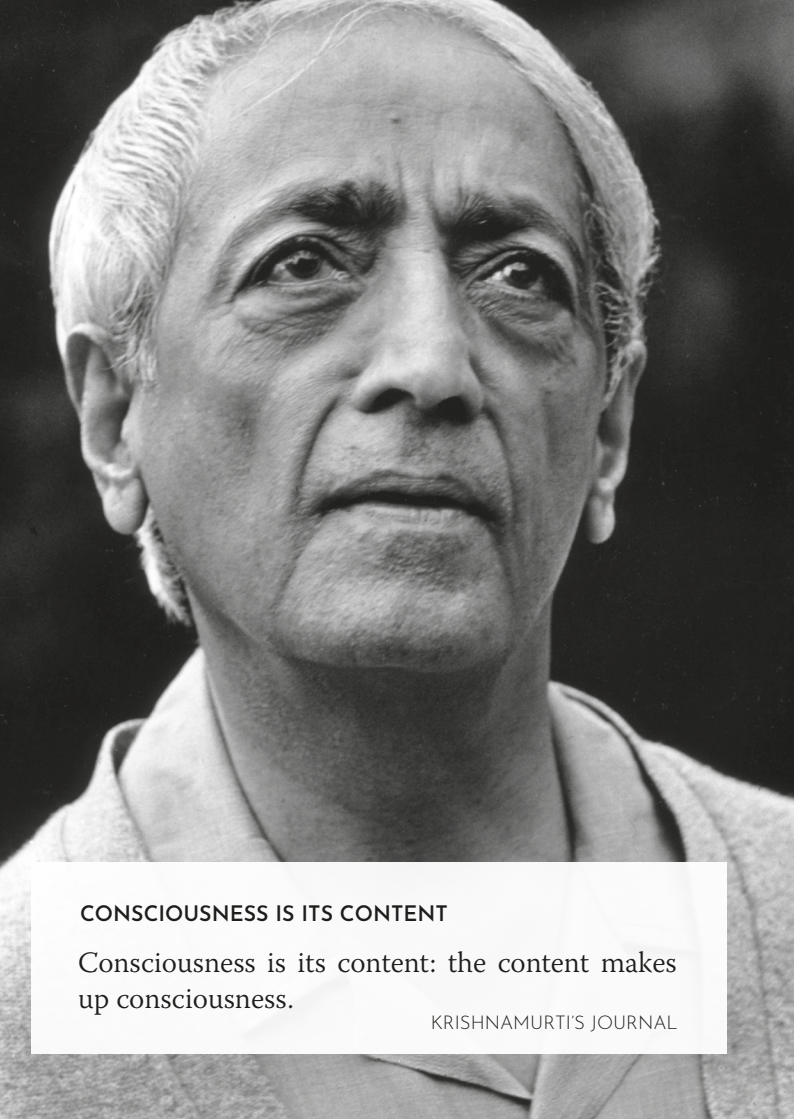
He who plunges into action without considering the problem, thinking that he is reforming the world, creates greater confusion and misery.

POONA 1948, TALK 4

BELIEF IS NOT NECESSARY TO UNDERSTAND CONFUSION

We are confused, and we think that through belief, we shall clear it. Belief is superimposed on the confusion, and we hope it will thereby be cleared away. But belief is merely an escape from the fact of confusion; it does not help us to face and understand the fact but to run away from the confusion. To understand confusion, belief is not necessary, and belief only acts as a screen between ourselves and our problems. So, religion, which is organised belief, becomes a means of escape from what is, from the fact of confusion. One who believes in God or in the hereafter, or any other form of belief, is escaping from the fact of what they are. Those who believe in God, who do puja, who repeat chants and words, and who in their daily life are dominating, cruel, ambitious, cheating, dishonest, shall they find God? Are they really seeking God? Is God to be found through belief? But such people believe in God, they worship God, they go to the temple every day and do everything to avoid the fact of what they are.

THE BOOK OF LIFE



CONSCIOUSNESS IS ITS CONTENT

Consciousness is its content: the content makes up consciousness.

KRISHNAMURTI'S JOURNAL

Consciousness

YOUR CONSCIOUSNESS IS THE CONSCIOUSNESS OF HUMANITY

Our consciousness is not yours or mine; it is the consciousness of humanity, evolved, grown, accumulated through many, many centuries. In that consciousness is the faith, the gods, all the rituals we have invented. It is an activity of thought. Thought has made the content – behaviour, action, culture, aspiration – and the whole activity of man is the activity of thought. This consciousness is the self, the ‘me’, the I, the ego, the personality. It is necessary to understand this very deeply, not merely argumentatively or logically, but deeply, as blood is in all of us, is part of us, is the essence, the natural process of all human beings. When one realises this, our responsibility becomes extraordinarily important. We are responsible for everything happening in the world, as long as the content of our consciousness continues. As long as fear, nationalities, the urge for success – as long as that exists, we are part of humanity, part of the human movement.

KRISHNAMURTI TO HIMSELF

Consciousness

HAS CONSCIOUSNESS ANY DEPTH?

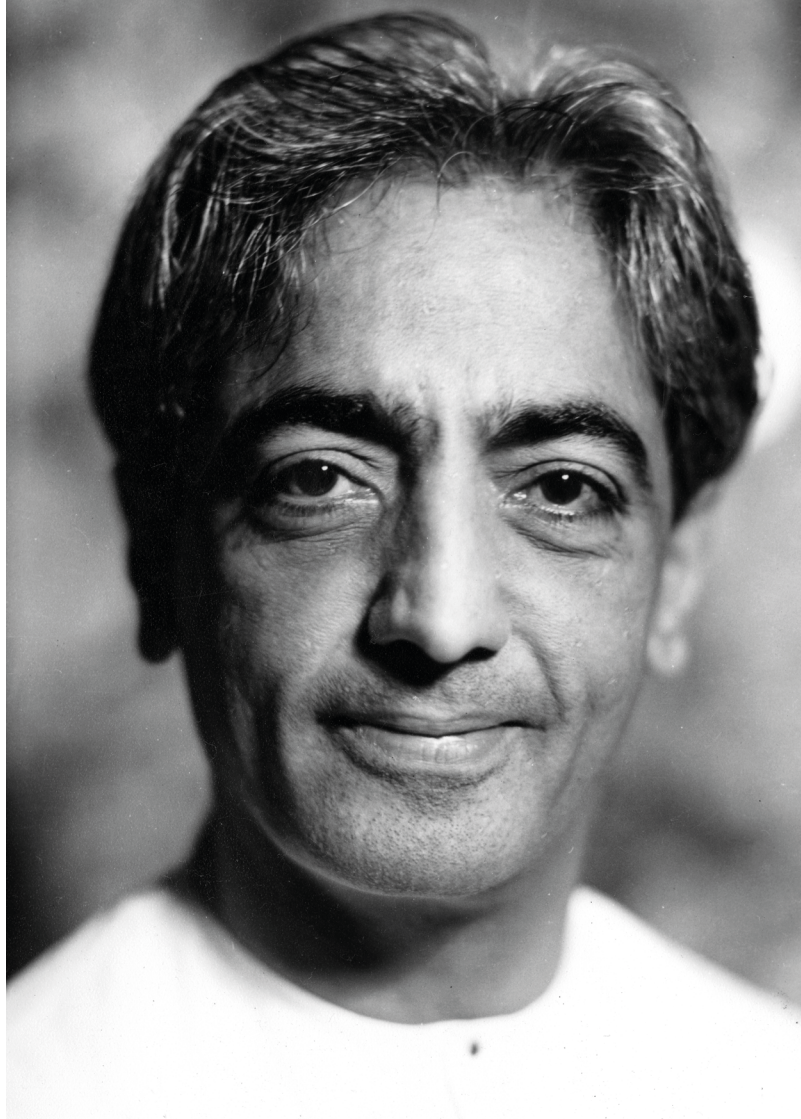
Has consciousness any depth or only a surface fluttering? Thought can imagine, can assert that it has depth, or only consider the surface ripples. Has thought itself any depth at all? Consciousness is made up of its content; its content is its entire frontier. Thought is the activity of the outer. The importance given to the hidden layers of consciousness is still on the surface, without any depth. Thought can give itself a centre, as the ego, the 'me', and that centre has no depth at all; words, however cunningly and subtly put together, are not profound. The 'me' is a fabrication of thought in word and identification; the 'me', seeking depth in action, in existence, has no meaning at all; all its attempts to establish depth in relationship end in the multiplications of its own images whose shadows it considers are deep. All the activities of thought have no depth; its pleasures, fears and sorrows are on the surface.

KRISHNAMURTI'S JOURNAL

THE EMPTYING OF CONSCIOUSNESS

The emptying of consciousness of all its content is to have total movement in perception and action.

MEETING LIFE



Education

WHY GOVERNMENTS SEEK TO CONTROL EDUCATION

Where there is love, there is instantaneous communion with another, on the same level and at the same time. Because we are so dry, empty, and without love, we have allowed governments and systems to take over the education of our children and the direction of our lives. But governments want efficient technicians, not human beings because human beings become dangerous to governments and organised religions. That is why governments and religious organisations seek to control education. However, life cannot be made to conform to a system; it cannot be forced into a framework. A mind that has merely been trained in factual knowledge is incapable of meeting life with its variety, subtlety, depths and great heights. When we train our children according to a system of thought or a discipline, when we teach them to think within departmental divisions, we prevent them from growing into integrated people. Therefore they are incapable of thinking intelligently, which is to meet life as a whole.

EDUCATION AND THE SIGNIFICANCE OF LIFE

THERE MUST BE A DIFFERENT KIND OF EDUCATION

If there is to be any kind of social change, there must be a different kind of education so that children are not brought up to conform.

BEYOND VIOLENCE

WHEN THE COMPETITIVE SPIRIT HAS CEASED

Real learning comes about when the competitive spirit has ceased. The competitive spirit is merely an additive process that is not learning at all. We want the child to learn and not merely add knowledge to himself like a machine. To help the child to learn basically and fundamentally he must cease to compete, with all its implications. One of the ways to do this is to see the truth of not comparing. Now, how will you help the child not to be competitive?

KRISHNAMURTI ON EDUCATION

AWAKENING THE CAPACITY TO PERCEIVE THE ESSENTIAL

Intelligence is the capacity to perceive the essential, what is. To awaken this capacity, in oneself and others, is education

EDUCATION AND THE SIGNIFICANCE OF LIFE



Emotion

BEAUTY HAS NOTHING TO DO WITH EMOTION

The beauty was so palpable, so extraordinarily real: the tree across the river, the boatman, the fish that jumped out of the river. You felt it with a deep passion, with an intensity; nothing existed; there was neither form nor that peculiar emotion that comes when you see something very beautiful. Your mind, your body, your being was utterly still; and that beauty continued; you felt it throbbing in deep silence. It was a beauty that had no emotional quality; there was no sentiment. It was naked, strong, vital, passionate; there was no sense of any sentimentality. It was like meeting something face to face that is real, naked, complete in itself. It did not want any imagination, any expression, any translation. It was there like a fullness, with a richness and extraordinary sense of magnitude and depth. One felt it, and the feeling had nothing to do with sentimentality, emotion or memory – all that is banished, and you are there watching an extraordinary thing, a part of your whole being, alive, vibrant, clear, rich.

EMOTIONS ARE NATURAL

Emotions or sensations are natural, healthy, normal. But when thought takes over, all the mischief begins.

KRISHNAMURTI'S NOTEBOOK

BOMBAY 1964, TALK 4

Emotion

EMOTION CAN BE TURNED

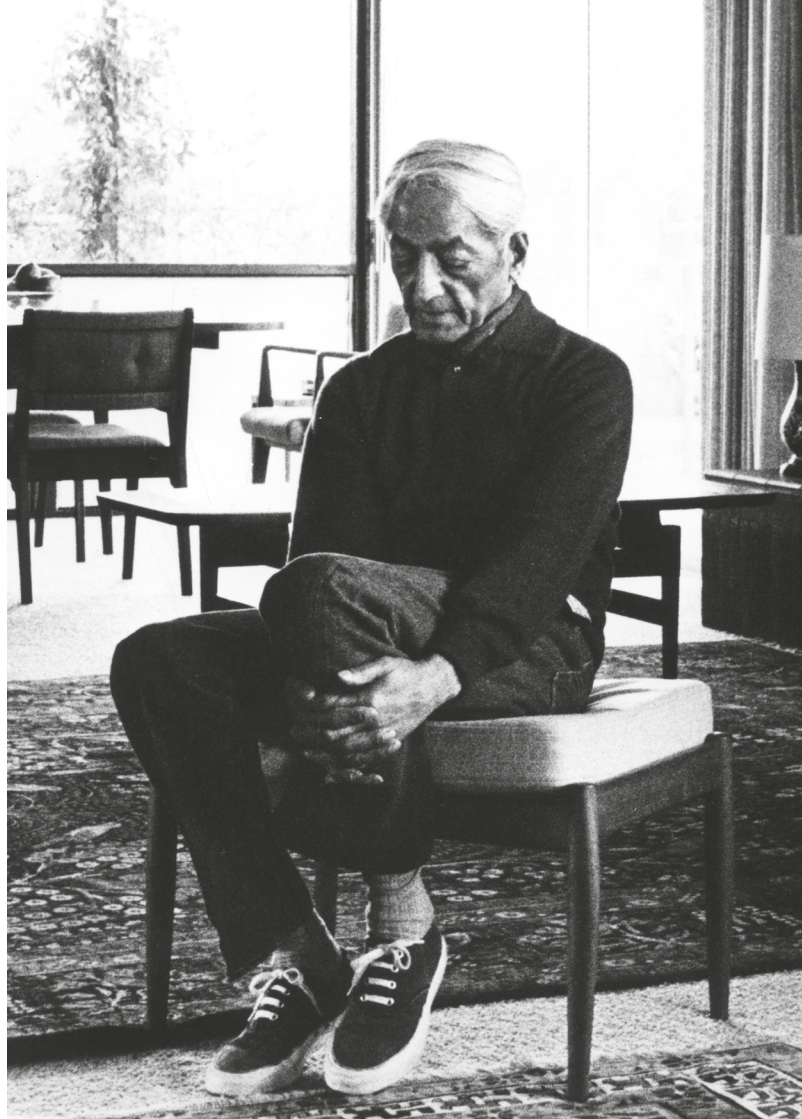
We are possessive, full of sentiment and emotion which can be turned either way: to kill, to butcher or to unify over some foolish, ignorant intention. So how can there be love? You can know love only when all these things have come to an end, when you don't possess, when you are not merely emotional with devotion to an object. Such devotion is a supplication, seeking something in a different form. One who prays does not know love. Since you are possessive, seeking an end, a result, through devotion, through prayer, which makes you sentimental, emotional, naturally there is no love. There is no love when there is no respect. You may say that you have respect, but your respect is for the superior; it is merely the respect that comes from wanting something, the respect of fear. If you really felt respect, you would be respectful to the lowest and the so-called highest. Since you haven't that, there is no love.

THE FIRST AND LAST FREEDOM

EMOTIONS ARE MERE SENSATIONS

Love is not sentiment. To be sentimental or emotional is not love, because sentimentality and emotion are mere sensations.

THE FIRST AND LAST FREEDOM





Fear

FEAR CREATES BARRIERS

Fear twists our ideas and makes crooked the ways of our life; it creates barriers between people, and it certainly destroys love.

LIFE AHEAD

THOUGHT CREATES FEAR

You can observe that where there is pleasure and the pursuit of pleasure, there is the nourishing of fear. Fear of the thing I did yesterday, fear of the pain I had a week ago; thinking about it sustains the fear. There is no ending to that pain when it is over; it is finished but I carry it over by thinking about it. So thought sustains and nourishes pleasure as well as fear. There is fear of the present, of the future, fear of death, fear of not fulfilling, fear of not being loved and wanting to be loved. There are so many fears, all created by the machinery of thought.

THE AWAKENING OF INTELLIGENCE

FEAR IS AN EXTRAORDINARY JEWEL

Watch pain carefully. When you watch it, stay with it, not morbidly but see all that is happening, how you react to it. If you do that, the pain lessens, naturally. In the same way, hold this jewel. Fear is an extraordinary jewel, an extraordinary something that has dominated human beings. If you can hold it and look at it, one begins to see the ending of it. Not gradually; the complete ending of it. This means fear is part of our self-centred, egotistic activity. Fear is when the ego, the 'me', is isolated, when the self, this self-centred movement, is separative. This is the very essence of conflict, and that is the root of fear.

BROCKWOOD PARK 1984, TALK 2

WE FEAR THE KNOWN COMING TO AN END

One is never afraid of the unknown; one is afraid of the known coming to an end.

YOU ARE THE WORLD



Freedom

CHOICE IS THE DENIAL OF FREEDOM

Democratically we have freedom of choice; we choose between political parties. We think that having the capacity to choose gives us freedom, but choice is the very denial of freedom. You choose when you are not clear, when there is no direct perception, and so you choose out of confusion. So there is no freedom in choice, psychologically. Psychologically we think we are free when we have the capacity to choose, but we are saying that choice is born out of confusion, out of the structure of thought, and therefore it is not free.

TRUTH AND ACTUALITY

NOT-KNOWING IS FREEDOM

Not knowing is freedom. Knowing is prison.

TRADITION AND REVOLUTION

THERE IS NO FREEDOM OF THOUGHT

We must understand very clearly that our thinking is the response of memory, and memory is mechanistic. Knowledge is ever incomplete, and all thinking born of knowledge is limited, partial, never free. So there is no freedom of thought. But we can begin to discover a freedom which is not a process of thought, and in which the mind is simply aware of all its conflicts and all the influences impinging upon it.

THE BOOK OF LIFE

FREEDOM IS TO LOOK WITHOUT THOUGHT

Freedom is to look at a fact without any idea, to look without thought.

NEW DELHI 1962, TALK 8

God

GOD MUST BE AN ODD GOD

God hasn't created all this misery, has he? If he has, he must be an odd god, a sadist god.

MIND WITHOUT MEASURE

A MIND THAT BELIEVES IS A PREJUDICED MIND

The mind, without being free from fear and the search for the deepening and widening of pleasure – which brings pain and anxiety and all the burden and travail of pleasure – such a mind is not free. A mind that believes that there is a God, or that there is no God, is equally a conditioned, prejudiced mind. In this matter of finding out, there is no authority, there is no guru, there is no teacher. You are the teacher and the disciple yourself.

YOU ARE THE WORLD

YOUR GOD IS NOT GOD

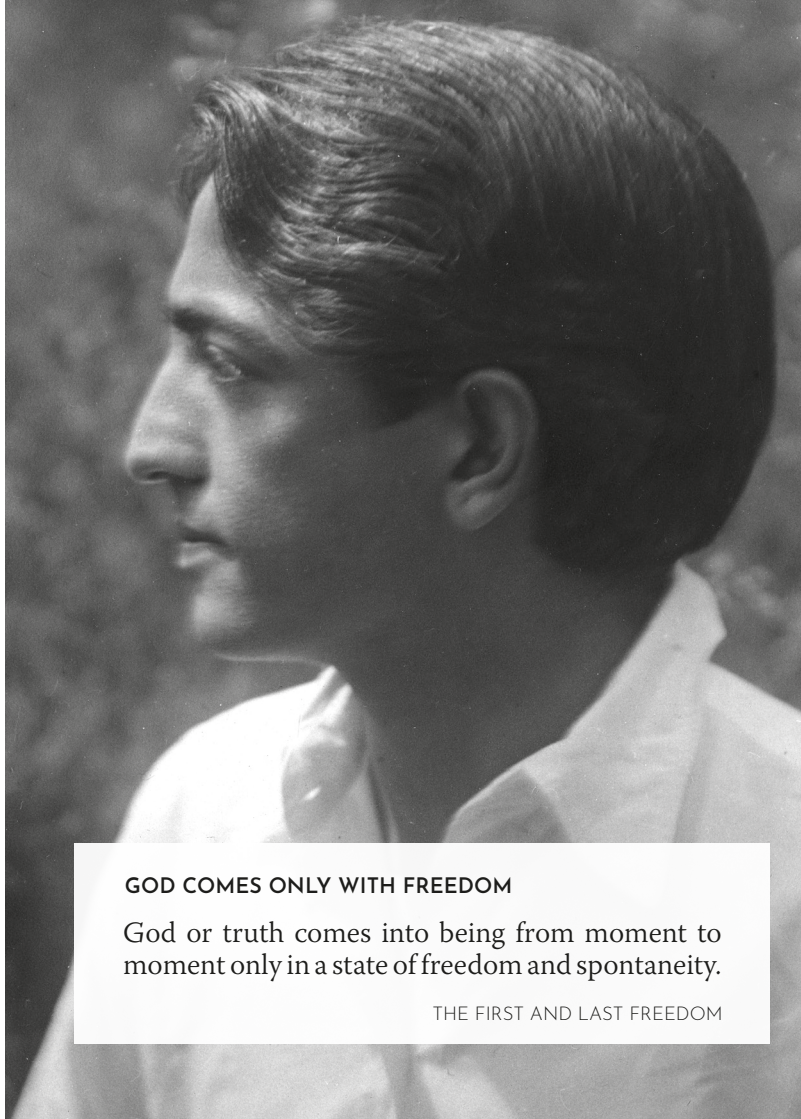
Your god is not God; it is an image of your own making.

THE BOOK OF LIFE

GOD COMES ONLY WITH FREEDOM

God or truth comes into being from moment to moment only in a state of freedom and spontaneity.

THE FIRST AND LAST FREEDOM





Habit

HABIT IS THE REPETITION OF A PLEASURABLE ACT

Habit is the repetition of a pleasurable act brought about by the stimulating memories and images which the mind evokes. The glandular secretions and their results, as in the case of hunger, are not a habit; they are the normal process of the organism. But when the mind indulges in sensation, stimulated by thoughts and pictures, then the formation of habit is set going. Food is necessary, but the demand for a particular taste in food is based on habit. Finding pleasure in certain thoughts and acts, subtle or crude, the mind insists on their continuance, thereby breeding habit. A repetitive act, like brushing one's teeth in the morning, becomes a habit when attention is not given to it. Attention frees the mind from habit.

COMMENTARIES ON LIVING SERIES 3

FREEDOM FROM HABIT

If you are simply aware of the whole structure of habit without resistance, there is freedom from habit, and in that freedom a new thing takes place.

THE BOOK OF LIFE

RESISTANCE FEEDS HABITS

Any form of resistance feeds habit. Become aware of the habit and the cultivation of its opposite, which is also a habit. This awareness shows you that whatever you do with regard to the habit is the formation of another habit. So now, after having observed this whole process, your intelligence says, don't do anything about the habit. Don't give any attention to it, don't be concerned with it because the more you are concerned with it, the more active it becomes. Now intelligence is in operation and is watching. This watching is entirely different from the vigilance of resisting the habit or reacting to it. If you get the feeling of this intelligence watching, this will operate and deal with the habit, not the vigilance of resolution and will. So what is important is the understanding of habit, which brings about intelligence. This intelligence keeps awake without the fuel of desire, which is will. In the first instance, the habit is confronted with resistance; in the second, it is not confronted at all, and that is intelligence. The action of intelligence has withered the resistance to the habit on which the habit feeds.

EIGHT CONVERSATIONS

FIGHTING HABIT BECOMES A HABIT

When you fight a habit, you give life to it, and the fighting becomes another habit.

LONDON 1962, TALK 6

Happiness

WE THINK PLEASURE IS HAPPINESS

Can you seek happiness? If you do, you will probably find an imitation of it in all sorts of distractions and indulgences. This is pleasure. What is the relationship between pleasure and happiness? Pleasure, which we pursue, is mistakenly called happiness, but can you pursue happiness as you pursue pleasure? We must be very clear as to whether pleasure is happiness. Pleasure is gratification, satisfaction, indulgence, entertainment, stimulation. Most of us think pleasure is happiness, and the greatest pleasure we consider to be the greatest happiness.

THE URGENCY OF CHANGE

YOU FEEL HAPPY IF YOU GET WHAT YOU WANT

As long as you can get what you want, you feel happy. But if you cannot get what you want, unhappiness begins.

RAJGHAT 1952, TALK 10

HAPPINESS COMES WHEN YOU ARE NOT SEEKING IT

Happiness is strange; it comes when you are not seeking it. When you are not making an effort to be happy, then unexpectedly, mysteriously, happiness is there, born of purity, of a loveliness of being.

THINK ON THESE THINGS

OPEN TO THE SOURCE OF ALL HAPPINESS

Is creative happiness realisable? That is, can the mind keep in touch with the source of all happiness? Can this openness be sustained despite knowledge and technique, education and the crowding in of life? It can be, but only when the educator is educated to this reality, only when he who teaches is himself in touch with the source of creative happiness. Education is a vicious circle only when we do not see the importance, the essential necessity above all else, of this supreme happiness. After all, to be open to the source of all happiness is the highest religion. But to realise this happiness, you must give right attention to it.

COMMENTARIES ON LIVING SERIES 2



Intelligence

INTELLECT VS INTELLIGENCE

Training the intellect does not result in intelligence. Intelligence comes into being when one acts in perfect harmony, intellectually and emotionally.

THE BOOK OF LIFE

INTELLIGENCE IS NOT MEASURABLE

Thought is measurable; intelligence is not.

THE AWAKENING OF INTELLIGENCE

INTELLIGENCE DEMANDS DOUBT AND IMPERSONAL OBSERVATION

Intelligence demands doubting, questioning, not being impressed by others' enthusiasm or energy. Intelligence demands that there be impersonal observation.

THE NETWORK OF THOUGHT

THE BODY HAS ITS OWN INTELLIGENCE

Why has the body become lazy? Probably one has overeaten, overindulged sexually, done things the previous day and night to make the body heavy and dull. So the body wants to be left alone for a while, and one wants to whip it, make it active. But one does not correct the way of one's life, so one takes a pill to be active. But if one observes, one will see that the body has its own intelligence. It requires a great deal of intelligence to observe the intelligence of the body. One forces it; one drives it; one is used to meat, one drinks, smokes, and therefore the body loses its own intrinsic organic intelligence. To allow the body to act intelligently, the mind must become intelligent and not allow itself to interfere with the body. Try it, and you will see that laziness undergoes a tremendous change.

THE FLIGHT OF THE EAGLE



Loneliness

WHAT A STRANGE THING IS LONELINESS

What a strange thing is loneliness, and how frightening it is! We never allow ourselves to get too close to it. And if by chance we do, we quickly run away from it.

COMMENTARIES ON LIVING SERIES I

IT IS GOOD TO BE ALONE

It is good to be alone. To be far away from the world and yet walk its streets is to be alone. To be alone walking up a path beside a rushing, noisy mountain stream full of spring water and melting snows is to be aware of that solitary tree, alone in its beauty. The loneliness of man in the street is the pain of life; he's never alone, far away, untouched and vulnerable. To be full of knowledge is never to be alone, and the activity of that knowledge breeds endless misery. The demand for expression, with its frustrations and pains, is that man who walks the streets; he is never alone. Sorrow is the movement of that loneliness.

WHY ARE YOU FRIGHTENED OF BEING ALONE?

If you do not follow somebody, you feel very lonely. Be lonely then. Why are you frightened of being alone?

FREEDOM FROM THE KNOWN

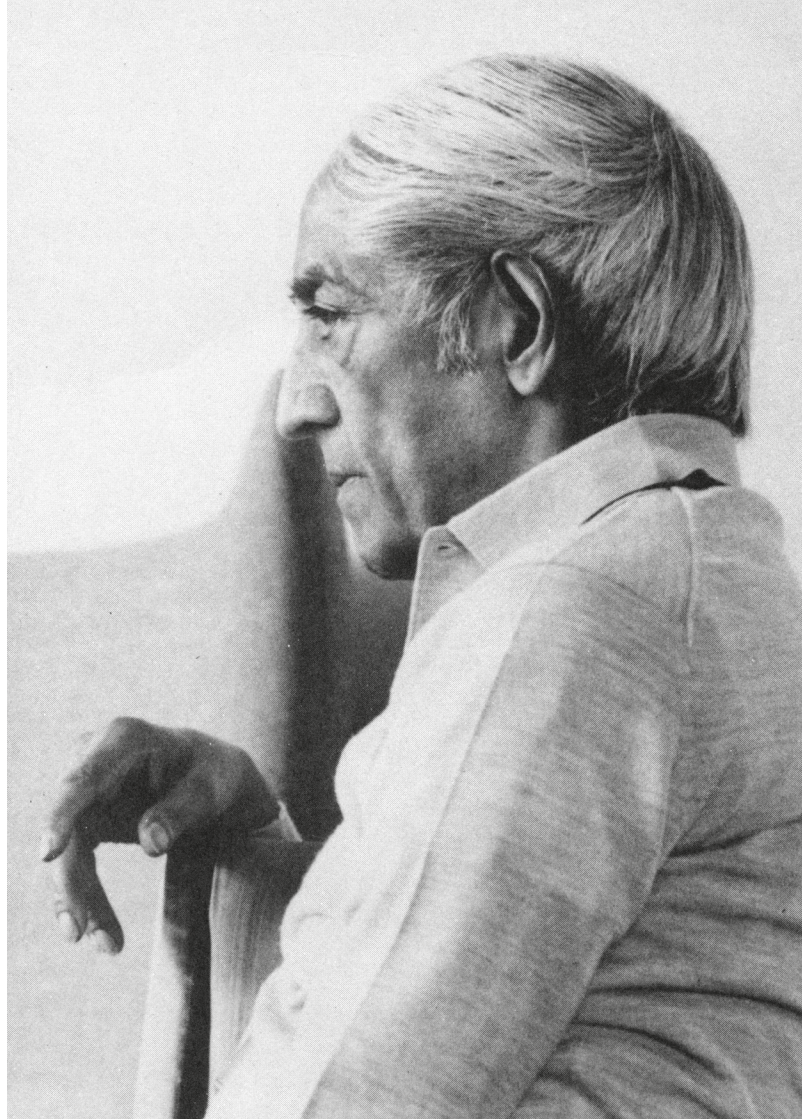
KRISHNAMURTI'S JOURNAL

Loneliness

WHY DO YOU WANT A FRIEND?

Why do you want a friend? Is it because you are lonely? Is it because you depend or rely on them? Is it to have companionship? Is it out of your insufficiency, depending on another to fulfil or fill that emptiness, and therefore you are using, exploiting another to cover your insufficiency and utter emptiness, and so call that person a friend? Most of us are lonely, and the older we get, the more lonely. We discover our emptiness, what it means to be lonely, to have no friend at all because you have led a superficial life and invested your thought, your feelings in another. And when they go away or die, you feel so lonely and empty. Out of that emptiness, there is self-pity, and then you again begin the game of seeking somebody to fill that loneliness. Can you see all this and learn from it? Learn what it means to be lonely and not escape from it; look at it, live with it, see what is implied so that psychologically you depend on nobody. Then only will you know what it means to love.

MEETING LIFE





Love

FREEDOM AND LOVE GO TOGETHER

Freedom and love go together. Love is not a reaction. If I love you because you love me, that is mere trade, something to be bought in the market; it is not love. To love is not to ask anything in return, not even to feel that you are giving something, and it is only such love that can know freedom.

THINK ON THESE THINGS

WHEN DOES LOVE ARISE?

Love will arise in your heart when you have no barrier between yourself and another, when you meet and observe people without judging them.

THINK ON THESE THINGS

LOVE BRINGS ORDER

It is love alone that leads to right action. What brings order in the world is to love and let love do what it will.

THINK ON THESE THINGS

LOVE CAN DO NOTHING

Love is not sorrow, nor is it made up of jealousy, but it is dangerous for it destroys. It destroys everything that man has built around himself except bricks. It cannot build temples nor reform the rotting society. It can do nothing, but without it, nothing can be done, do what you will. Love has no problem, and that is why it is so destructive and dangerous. Man lives by problems, those unresolved and continuous things; without them, he wouldn't know what to do; he would be lost and in the losing gain nothing. So problems multiply endlessly; in the resolving of the one, there is another. But death, of course, is destruction; it is not love. Death is old age, disease. It is not the destruction that love brings; it is not the death that love brings. It is the ashes of a fire that has been carefully built up. Love, death and creation are inseparable; you cannot have one and deny the others; you cannot buy it on the market or in any church; these are the last places where you would find it.

KRISHNAMURTI'S NOTEBOOK



Meditation

MEDITATION IS NOT A PRACTICE

Meditation is not a practice; it is not the cultivation of habit; meditation is heightened awareness. Mere practice dulls the mind and heart, for habit denotes thoughtlessness and causes insensitivity. Right meditation is a liberating process, a creative self-discovery which frees thought-feeling from bondage. In freedom alone is the real.

OJAI 1945, TALK 9

MEDITATE ALONE

Meditate alone. Get lost. And don't try to remember where you have been. If you try to remember it, it will be something that is dead. And if you hold on to the memory of it, you will never be alone again. So meditate in that endless solitude, in the beauty of that love, in that innocence, in the new. Then there is imperishable bliss.

MEDITATIONS 1969

MEDITATION IS FREEDOM FROM THOUGHT

Meditation is freedom from thought and a movement in the ecstasy of truth. Meditation is the explosion of intelligence.

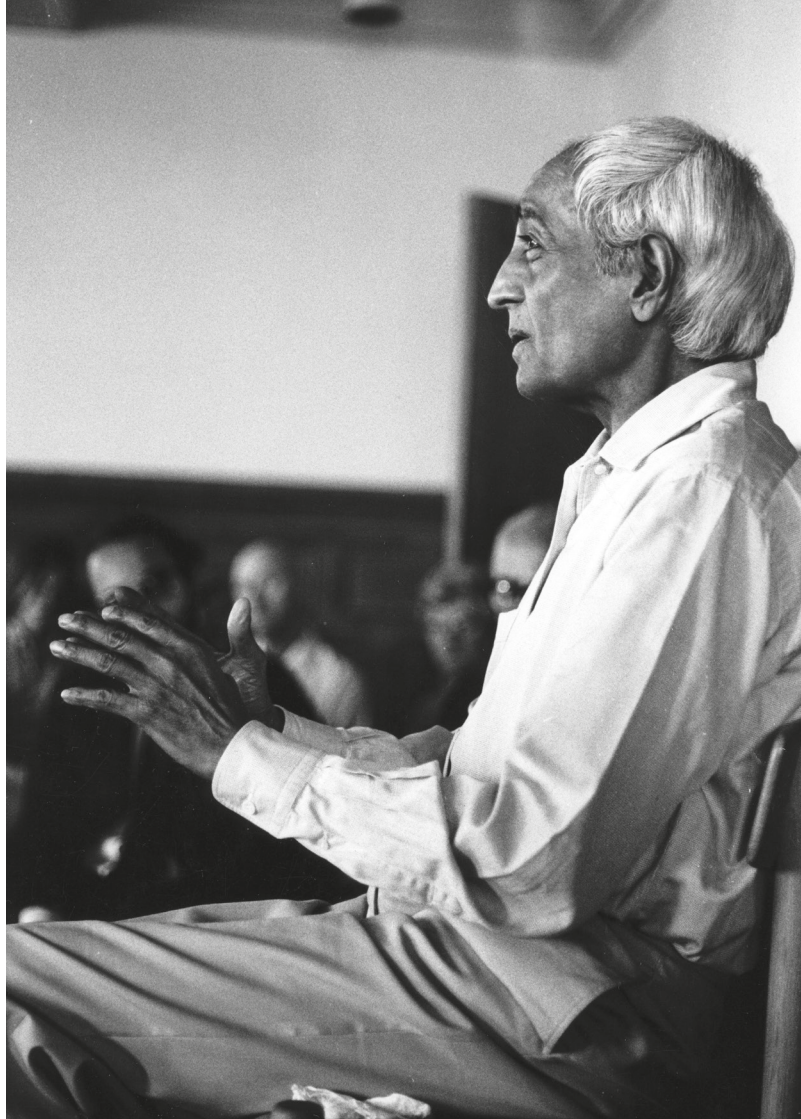
THE SECOND KRISHNAMURTI READER

Meditation

FOLLOW THE WANDERING

My mind wanders. Why? I want to think about an idea, and in thinking about it, I see that my mind has gone off to something that happened yesterday. The first thought has gone, and another has taken its place. Therefore I examine every thought that arises. That is intelligent, isn't it? But you make an effort to fix your thought on something. Why should you fix it? If you are interested in the thought that comes, then it gives you its significance. The wandering is not a distraction – do not give it a name. Follow the wandering, the distraction, find out why the mind has wandered; pursue it, go into it fully. When the distraction is completely understood, then that particular distraction is gone. When another comes, pursue it also. Mind is made up of innumerable demands and longings, and when it understands them, it is capable of an awareness that is not exclusive. Concentration is exclusiveness; it is resistance against something. Such concentration is like putting on blinkers – it is useless and does not lead to reality.

RAJAHMUNDRY 1949, TALK 1





Passion

OUT OF SORROW COMES PASSION

The root meaning of the word 'passion' is sorrow. We have all had sorrow of some kind or another, losing somebody, the sorrow of self-pity, the sorrow of the human race, both collective and personal. We know what sorrow is. When we remain with that sorrow totally, without trying to rationalise it, without trying to escape from it in any form through words or action, without any movement of thought, you will find out of that sorrow comes passion. That passion has the quality of love, and love has no sorrow.

THE AWAKENING OF INTELLIGENCE

PASSION MUST BE UNDERSTOOD

The thing called passion has to be understood and not suppressed or sublimated, and it is no good finding a substitute for it.

COMMENTARIES ON LIVING SERIES 1

WHERE WILL PASSION TAKE US?

Most minds have a terrible burden, a tortured existence, and so they have no energy, energy being passion. You cannot find truth without passion. That word 'passion' is derived from the Latin word for suffering, which again derives from Greek and so on. From this suffering, the whole of Christendom worships sorrow, not passion, and they have given passion a special significance. I don't know what significance you give to the feeling of complete passion, with a fury behind it, with total energy, that passion in which there is no hidden want. And if we were to ask, not just with curiosity but with all the passion we have, what would be the answer? Probably you are afraid of passion because, for most people, passion is lust, derived from sex. Or it may come from the passion that is felt through identification with the country to which we belong, or passion for some mean little god, made by the hand or by the mind. And so to us, passion is rather a frightening thing because if we have such a passion, we do not know where it will take us.

THE AWAKENING OF INTELLIGENCE

TOTAL ABANDONMENT BRINGS PASSION

Without passion, there is no creation. Total abandonment brings this unending passion.

KRISHNAMURTI'S JOURNAL

Relationship

I EXIST ONLY IN RELATIONSHIP

It is no use sitting in a corner meditating about myself. I cannot exist by myself. I exist only in relationship to people, things and ideas.

FREEDOM FROM THE KNOWN

A RELATIONSHIP WITH NO FRICTION

I see that any wastage of energy is caused by friction in my relationship with another. Is it possible to have a relationship with another in which there is no friction whatsoever? That is possible only when I understand what love is. The understanding of what love is is the denial of what love is not. Love is not anger, jealousy, ambition, greed, or self-centred activity. So when in the understanding of myself there is the total setting aside of all that is not love, then it is.

THE AWAKENING OF INTELLIGENCE

IMAGES HAVE RELATIONSHIP, NOT OURSELVES

In all our relationships, each one of us builds an image about the other, and these two images have relationship, not the human beings themselves.

FREEDOM FROM THE KNOWN

I DON'T KNOW YOU ACTUALLY NOW

When one says 'I know you,' one means, 'I know you as you were yesterday; I don't know you actually now.' Oneself is the past, living in the present touched by the past, overshadowed by the past, and tomorrow is waiting, which is also part of the observer. All this is within the field of time, in the sense of yesterday, today and tomorrow. That is all one knows, and with this state of mind, as the observer, one looks at fear, jealousy, war, the family – that enclosing entity called the family – and with that one lives. The observer is always trying to solve the problem of the thing that is observed, which is the challenge, which is the new, and one is always translating the new in terms of the old. One is everlastingly, until one comes to an end, in conflict. One cannot understand intellectually, verbally, argumentatively, or through explanations, a state of mind in which the observer has no longer the space between himself and the thing observed, in which the past is no longer interfering, at any time. Yet it is only then that the observer is the observed, and only then that fear comes totally to an end.

SAANEN 1967, TALK 6



Security

TRADITION BECOMES OUR SECURITY

To carry the past over to the present, to translate the movement of the present in terms of the past, destroys the living beauty of the present. This land is burdened with tradition, entrenched in high places and the village. There is nothing sacred about tradition, however ancient or modern. The brain carries the memory of yesterday, which is tradition, and is frightened to let go, because it cannot face something new. Tradition becomes our security, and when the mind is secure it is in decay. One must take the journey unburdened, sweetly, without any effort, never stopping at any shrine, at any monument, or for any hero, social or religious – alone with beauty and love.

THE SECOND KRISHNAMURTI READER

PEACE BRINGS ITS OWN SECURITY

If the mind is alert, watchful, without choice, there is freedom from the limitation of the self, and therefore there is peace, which brings its own security.

NEW YORK 1954, TALK 3

Security

DOES THOUGHT GIVE SECURITY?

Does thought fundamentally, basically, give security, psychologically? Thought has its place, but when thought assumes it can bring about psychological security, it lives in illusion. Thought wanting ultimate security has created a thing called God, and humanity clings to that idea. Thought can create every kind of romantic illusion. And when the mind seeks security in the dogma of the Church, or some other assertion, it is seeking security in the structure of thought. Thought is the response of experience and knowledge stored up in the brain as memory; that response is therefore always moving from the past. Now, is there security in the past?

SAANEN 1977, TALK 1

TRUE SECURITY

There is true security when you destroy those things that are keeping people apart, fighting each other in wars resulting from nationalities and governments. You will not have peace or happiness so long as these things exist.

AUKLAND 1934, TALK 2





Thought

THOUGHT IS NEVER FREE

Thought is never free because it is based on knowledge, and knowledge is always limited.

THE NETWORK OF THOUGHT

THOUGHT DISTORTS EVERYTHING

Thought is so cunning, so clever, that it distorts everything for its convenience. Thought in its demand for pleasure brings bondage. Thought is the breeder of duality in all our relationships: there is violence in us which gives us pleasure, but there is also the desire for peace, the desire to be kind and gentle. This is what is going on all the time in all our lives. Thought not only breeds this duality and contradiction, but it also accumulates the innumerable memories we have had of pleasure and pain, and from these memories it is reborn. So thought is the past; thought is always old.

FREEDOM FROM THE KNOWN

CAN THOUGHT DISCOVER ITS RIGHT PLACE?

One can only find out what is sacred when thought has discovered its right place, without effort or will, and there is this immense sense of silence, the silence of the mind without any movement of thought.

THE WHOLENESS OF LIFE

THOUGHT HAS MADE THE THINKER

There is no thinker apart from thought; thought has made the thinker, the experienter, the analyser. The thinker, the one who is watching, the one who acts, is the past, with all the inheritance of man, genetically, biologically – the traditions, habits and accumulated knowledge. After all, the past is knowledge, and the thinker is not separate from the past. Thought has created the past. Thought is the past. Then thought divides the thinker and the thought, which the thinker must shape, control. But that is a fallacy; there is only thought. The self is the ‘me’, the past. Imagination may project the future, but it is still the activity of thought. So thought, which is the outcome of knowledge, has not changed man and will never change him because knowledge is always limited and will always be limited.

KRISHNAMURTI TO HIMSELF



Truth

TRUTH LIBERATES

Regeneration is only possible in the present, not in the future. A man who relies on time as a means through which he can gain happiness or realise truth or God is merely deceiving himself; he is living in ignorance and therefore in conflict. A man who sees that time is not the way out of our difficulty and who is, therefore, free from the false, such a man naturally has the intention to understand. Therefore his mind is spontaneously quiet, without compulsion, without practice. When the mind is still, tranquil, not seeking any answer or any solution, neither resisting nor avoiding, only then can there be a regeneration because then the mind can perceive what is true. It is truth that liberates, not your effort to be free.

THE FIRST AND LAST FREEDOM

IDEAS AND CONCLUSIONS ARE NOT TRUTH

If you see the truth, it will act. If you see the truth that a snake is dangerous, the truth, you act. If you see the danger of a precipice, the fact, the truth of it, you act. If you see the truth of arsenic, the poison, you act. Do you see this, or do you still live in a world of ideas? If you live in a world of ideas and conclusions, then that is not truth but just a projection of thought.

THE AWAKENING OF INTELLIGENCE

GIVE YOUR MIND AND HEART TO DISCOVER TRUTH

You can discover truth only if you are willing to give your whole mind and heart to it, not a few moments of your easily spared time.

OJAI 1946, TALK 1

TRUTH CANNOT BE GIVEN TO YOU

Truth cannot be given to you by somebody. You have to discover it. To discover, there must be a state of mind in which there is direct perception.

THE FIRST AND LAST FREEDOM

Violence

WHEN YOU SEPARATE YOURSELF, IT BREEDS VIOLENCE

When you separate yourself by belief, nationality or tradition, it breeds violence. So one who is seeking to understand violence does not belong to any country, religion or political party but is concerned with the total understanding of humanity.

FREEDOM FROM THE KNOWN

CAN WE GO BEYOND VIOLENCE?

If we know how to look at violence, not only outwardly in society – the wars, riots, national antagonisms and class conflicts – but also in ourselves, perhaps we shall be able to go beyond it.

FREEDOM FROM THE KNOWN

A DIFFERENT RESPONSE TO ANGER

The brain, when faced with violence, undergoes a rapid chemical change. It reacts much quicker than the blow. One's whole body reacts, and there is an immediate response. One may not hit back, but the very presence of anger or hatred causes this response, and there is action. In the presence of a person who is angry, see what takes place if one is aware of it and does not respond. The moment one is aware of the other person's anger and one does not react oneself, there is quite a different response. One's instinct is to respond to hate by hate, anger by anger; there is the welling up chemically, which creates the nervous reactions in the system. But quieten all this in the presence of anger, and a different action takes place.

OJAI 1980, Q&A MEETING 2

HATRED FURTHERS HATRED

Action born of hatred can only create further hatred.

THE BOOK OF LIFE

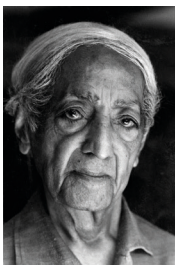
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YOU ARE THE WORLD



Rougemont, Switzerland, 1985

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Bombay, India, 1948

D.R.D. WADIA



Bombay, India, 1980s

ASIT CHANDMAL

Benares, India, 1978

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Ojai, USA, 1935

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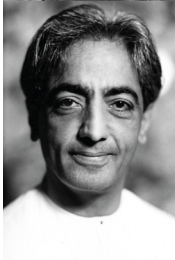
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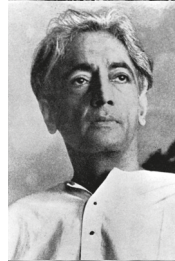
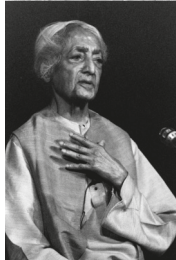
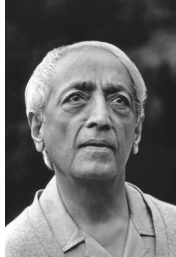
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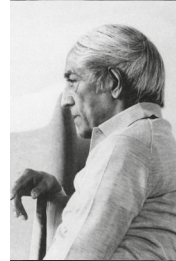
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Nobody Can Teach You About Yourself

QUOTES BY J. KRISHNAMURTI

This booklet presents short and longer quotes representing the reach and depth of Krishnamurti's teachings, from ambition to awareness, fear to freedom, habit to happiness and loneliness to love, interspersed with selected photographs of Krishnamurti.