

# **The Book of Oneself**

## **An Introduction to J. Krishnamurti's Life & Teachings**

By  
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### **Foreword:**

This course of study takes us on a journey through the life and teachings of Jiddu Krishnamurti (1895-1986), one of the greatest teachers and thinkers of all time. We will be exploring the wide panorama of the human condition that he unfolded with characteristic compassion and insight. The title comes from a metaphor that Krishnamurti (K for short) used to describe his teachings, namely as a reading of the story of oneself, which is also the book of humanity:

*Books are important but what is far more important is to learn the book, the story of yourself, because you are all mankind. To read that book is the art of learning. It is all there: the institutions, their pressures, the religious impositions and doctrines, their cruelty, their faiths. The social structure of all societies is the relationship between human beings with their greed, ambitions, their violence, their pleasures, their anxieties. It is there if you know how to look. The look is not inward. The book is not out there or hidden in yourself. It is all around you: you are part of that book. The book tells you the story of the human being and it is to be read in your relationships, in your reactions, in your concepts and values. The book is the very centre of your being and the learning is to read that book with exquisite care. The book tells you the story of the past, how the past shapes your mind, your heart and your senses. The past shapes the present, modifying itself according to the challenge of the moment. And in this endless movement of time human beings are caught. This is the conditioning of man. This conditioning has been the endless burden of man, of you and your brother.*

*(Letters to the Schools, Vol. I, Letter 25, 01.09.1979, pp. 97-98) ©1981 KFT*

Since K's teachings were not intended either as a mere system of ideas or an esoteric import from the East but as a mirror of the truth that each of us must find out for him/herself, that mirroring of ourselves will be the central purpose of our study, since the point is to see and understand ourselves as we actually are and thus take full responsibility for our lives.

K did not intend his teachings to be taken on authority but to be questioned and tested in the field of daily life. This introduction is therefore an inquiry into the actuality, challenges and fundamental questions that we face as human beings, from our relationship to society and its values to the nature of consciousness, from our egocentric ways to the meaning of cooperation and love, from the worldly struggles to become to the sacred ground of being.

It is therefore proposed that the participants keep a notebook to establish for themselves a direct correspondence between the themes being discussed and their manifestation in their lives. (See Appendix A.) It is also recommended that the participants explore meditation as suggested by K to the students in his schools. (See Appendix B.)

Thus study, reflection, dialogue and meditation are the four key factors in what is intended as a creative exploration into the scope and heart of our human existence.

## **Course Outline:**

This reading of the Book of Oneself will consist of a series of 14 thematic chapters:

Chapter 1: K's Biography and Teachings

Chapter 2: The Art of Living

Chapter 3: Nature and Causes of Disorder and Conflict

Chapter 4: Violence and the Quest for Peace

Chapter 5: Life, Relationship and Action

Chapter 6: Love, Attachment and the Search for Security

Chapter 7: You are the World

Chapter 8: Nature and Content of Consciousness

Chapter 9: Thought, Time and Self

Chapter 10: Conditioning and Freedom

Chapter 11: Becoming and the Ending of Time

Chapter 12: Meditation and the Religious Mind

Chapter 13: Beauty, Intelligence and Compassion

Chapter 14: Death, Creation and the Sacred

In keeping with the self-reflective nature of the course, the chapters are intended to be as interactive as possible. They will consist of an extensive presentation, in which a short video clip of K on the theme might also be included. As preparation, the participants are expected to read through the set of texts covering the given topics as well as the PP summary of the main points. They should also, ideally, access the audio-visual material corresponding to each chapter. All this material will be in English.

General resources:

A number of books by Krishnamurti are freely available and searchable at: [www.krishnamurti.org](http://www.krishnamurti.org).

All of Krishnamurti's talks and dialogues on video, subtitled in various languages, and a great number of audio recordings, are freely accessible at the official Krishnamurti YouTube channel: [www.youtube.com/kfoundation](http://www.youtube.com/kfoundation).

## Chapter 1: K's biography and teachings.

We begin our journey with a review of K's biography and a first approach to his teachings through two of his key statements: 'Truth is a pathless land' (1929)<sup>1</sup> and 'The Core of the Teachings' (1980)<sup>2</sup>.

Jiddu Krishnamurti (1895-1986) is widely recognized as one of the great religious teachers or philosophers of all time. Born a Brahmin in central India, he was later adopted by the then leaders of the Theosophical Society, who identified him as the vehicle of wisdom in our time. Immediately upon his discovery, an organization was built around him, The Order of the Star in the East, whose purpose was to prepare the way for the manifestation of the Teacher. This organization had its headquarters at Castle Eerde, in Ommen, The Netherlands, where annual gatherings were held from 1924-1938. K disbanded the OSE in 1929, proclaiming that truth is a pathless land. K considered this statement as the core of his teachings:

*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 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.*

(The Core of the Teachings) ©1980 KFT

He rejected all authority and following in the spiritual world, since truth cannot be given by another. His passionate intent was to make human beings unconditionally free. His teachings reflect a deep concern with the state of humanity and are intended to throw light on the factors that bring about conflict and suffering in the world. For him the essential cause of human suffering is the egocentric movement of consciousness and it is through freedom from this stream of selfishness that a quality of harmony can emerge, transforming our relationships and society at large. For K, this was the one fundamental task of humanity and the only revolution capable of bringing about a true culture and a peaceful world. And he set the responsibility for that squarely on each and every one of us, for as we are, so is the world. His teachings are an invitation to be a light to ourselves, for in this light lies the timeless source of moral law.

*One has to be a light to oneself; this light is the law. There is no other law. All other laws are made by thought and so fragmentary and contradictory. To be a light to oneself is not to follow the light of another, however reasonable, logical, historical, and however convincing. You cannot be a light to yourself if you are in the dark shadows of authority, of dogma, of conclusion. Morality is not put together by thought; it is not the outcome of environmental pressure; it is not of yesterday, of tradition. Morality is the child of love and love is not desire and pleasure.*

(Krishnamurti's Journal, pg. 35) ©1982 KFT

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<sup>1</sup> See Appendix C for abridged text

<sup>2</sup> See Appendix D for full text

## Chapter 2: The art of living

Reading the book of oneself requires that we stay in direct contact with the facts, with *what is*. To read this book, we must therefore master the arts of seeing, listening and learning, which means to observe without distortion. This implies that one's opinions, prejudices and beliefs do not interfere with the observation. There is no censor identifying with or rejecting what is observed, so there is no separation between the observer and the observed, the reader and the text. K sees in this non-duality the key to the resolution of our psychological and relational problems. That is why K places 'choiceless awareness' as the starting point of this journey of self-discovery. For him freedom and wholeness have their source in the arts of seeing, listening and learning, the essence of which is the quality of attention that is free from the past.

*It is very important to understand that the act of seeing is the only truth; there is nothing else. If I know how to see a tree, a bird, a lovely face, or the smile of a child – there it is, I don't have to do anything more. But that seeing of the bird, of the leaf, listening to the noise of birds, becomes almost impossible because of the image that one has built, not only about nature but also about others. And these images actually prevent us from seeing and feeling; feeling being entirely different from sentimentality and emotion.*

*(The Awakening of Intelligence, pg. 188) ©1973 KFT*

*Attention is a strange thing. We never look but through a screen of words, explanations and prejudices; we never listen save through judgments, comparisons and remembrances. The very naming of the flower, or the bird, is a distraction. The mind is never still to look, to listen. The moment it looks, it is off on its restless wanderings; in the very act of listening there is an interpretation, a recollection, an enjoyment, and attention is denied. The mind may be absorbed by the thing it sees or listens to, as a child is by a toy, but this is not attention. Nor is concentration attention, for concentration is the way of exclusion and resistance. There is attention only when the mind is not absorbed by an inward or outward idea or object. Attention is the complete good.*

*(Commentaries on Living, III Series, pg. 261.) ©1961 KFA*

For K the reading of the book of mankind is a movement from the outer to the inner. The art is to be aware of the outward manifestations so one can then approach the inner with the same objective criteria.

*If one is not aware of what is happening outwardly and one begins to be aware inwardly then 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, then 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 one moves inwardly – like the ebb and flow of the tide, there is constant movement – so that there is no deception. If one knows what is happening outside and from there moves inward one then has criteria.*

*(The Transformation of Man, pg. 215) © 1978 KFT*

To live is to be related and to relate is to communicate, which means sharing the same perception and meaning at the same time with the same intensity. This is the art of dialogue and thinking together, the fourth pillar in the art of living.

*We must be able to think together, but our prejudices, our ideals, and so on limit the capacity and the energy required to think, to observe, and examine together so as to discover for ourselves what lies behind all the confusion, misery, terror, destruction, and tremendous violence in the world. To understand, not only the mere outward facts that are taking place, but also the depth and the*

*significance of all this, we must be able to observe together – not you observing one way and the speaker another, but together observe the same thing. That observation, that examination, is prevented if we cling to our prejudices, to our particular experiences, and our particular comprehension. Thinking together is tremendously important because we have to face a world that is rapidly disintegrating, degenerating, a world in which there is no sense of morality, where nothing is sacred, where no one respects another.*

*(The Network of Thought, pg. 1) ©1982 KFT*

### **Chapter 3: Nature and Causes of Disorder and Conflict**

The evidence of history and what is currently happening in the wider world as well as in our more immediate environments points to a persistent and pervasive state of contradiction, disorder and conflict among human beings and in our relationship with nature. K saw division as the primary source of conflict: “*Where there is division there must be conflict; that is a law.*” (*Truth and Actuality, Pt. II, Ch.4*). K maintained that order flows naturally out of the deep understanding of the nature of disorder. So this understanding of disorder is our first and foremost human responsibility.

*All over the world, human beings are degenerating to a greater or lesser extent. When pleasure, personal or collective, becomes the dominant interest in life – the pleasure of sex, the pleasure of asserting one’s own will, the pleasure of excitement, the pleasure of self-interest, the pleasure of power and status, the insistent demand to have one’s own pleasure fulfilled – there is degeneration. When human relationships become casual, based on pleasure, there is degeneration. When responsibility has totally lost its meaning, when there is no care for another or for the earth and the things of the sea, this disregard of heaven and earth is another form of degeneration. When there is hypocrisy in high places, when there is dishonesty in commerce, when lies are part of everyday speech, when there is the tyranny of the few, when only things predominate, there is the betrayal of all life. Then killing becomes the only language of life. When love is taken as pleasure, then human beings have cut themselves off from beauty and the sacredness of life.*

*(The Whole Movement of Life is Learning, pp. 106-107.) ©2006 KFT*

K maintained that contradiction and disorder are inevitable as long as there is self-centered activity. Such egocentric activity expresses itself through identification with a particular group or tradition. This creates division and therefore conflict with other traditions and groups. Another factor of division and conflict is authority.

*The following of authority is the denial of intelligence. To accept authority is to submit to domination, to subjugate oneself to an individual, to a group, or to an ideology, whether religious or political; and this subjugation of oneself to authority is the denial, not only of intelligence, but also of individual freedom.*

*(Education and the Significance of Life, pg. 60.) ©1953 KFA*

*Tradition is very strong, stronger than love. The tradition of war is stronger than love; the tradition of killing for food and killing the so-called enemy denies human tenderness and affection; the tradition of long hours of labor breeds efficient cruelty; the tradition of marriage soon becomes a bondage; the traditions of the rich and the poor keep them apart; each profession has its own tradition, its own elite which breeds envy and enmity. The traditional ceremonies in the places of worship, the world over, have separated man from man and the words and gestures have no meaning at all. A thousand yesterdays, however rich and beautiful, deny love.*

*(Krishnamurti’s Journal, pg. 48.) ©1982 KFT*

*Most human beings are selfish. They are not conscious of their own selfishness, it is the way of their life. And if one is aware that one is selfish, one hides it very carefully and conforms to the pattern of society, which is essentially selfish. The selfish mind is very cunning. Either it is brutally and openly selfish, or it takes many forms. If you are a politician, the selfishness seeks power, status and popularity; it identifies itself with an idea, a mission, all for the public good. If you are a tyrant, it expresses itself in brutal domination. If you are inclined to be religious, it takes the form of adoration, devotion, adherence to some belief, some dogma. It also expresses itself in the family; the father pursues his own selfishness in the ways of his life, and so does the mother.*

*(The Whole Movement of Life is Learning, pg. 76.) ©2006 KFT*

#### **Chapter 4: Violence and the quest for peace.**

K once said: *"I think there are really two fundamental problems, violence and sorrow. Unless we solve these, and go beyond them, all our efforts, our constant battles, have very little meaning."* (Talks in Europe 1967, pg. 8) Violence and its untold suffering has been with us since time immemorial and we seem unable to put an end to it, whether inwardly or outwardly, domestically or internationally. We may talk about peace on earth and create organizations to bring it about, but that will never happen as long as we maintain the causes of violence. While violence may have its origin in our animal background, it is now part of our social and psychological organization.

*We human beings are not free, we are heavily conditioned by the culture we live in, by the social environment, by religion, by the vested interest of the army, or politics, or the ideological commitment to which we have given ourselves over. So, being conditioned we are aggressive. The sociologists, the anthropologists and the economists explain this aggression. There are two theories: either you have inherited this sense of aggressive spirit from the animal or the society which each human being has built impels you, compels you, forces you, to be aggressive. But the fact is more important than the theory. It is irrelevant whether aggression is derived from the animal or from society. We are aggressive, we are brutal, we are not capable of looking at and examining impartially another's suggestion, view or thought. Being conditioned, life becomes fragmentary; life, which is the everyday living, the everyday thoughts, the aspirations, the sense of self-improvement – which is such an ugly thing – that is all fragmentary. This conditioning makes each one of us a self-centred human being, fighting for his 'self', for his family, for his nation, for his belief. And so ideological differences arise; you are a Christian and another is a Muslim or a Hindu. You two may tolerate each other, but basically, inwardly, there is a deep division, contempt, one feels superior and all the rest of it. So, this conditioning not only makes us self-centred but also in that very self-centredness there is the process of isolation, of separation, of division and this makes it utterly impossible for us to cooperate.*

*(Talks and Dialogues Saanen 1968, pg. 20) ©1970 KFT*

*What man has done to man has no limit. He has tortured him; he has burnt him; he has killed him; he has exploited him in every possible way – religious, political and economic. This has been the story of man against man; the clever exploit the stupid, the ignorant. All philosophies are intellectual and therefore not whole. These philosophies have enslaved man. They have invented concepts of what society should be and sacrificed man to their concepts; the ideals of the so-called thinkers have dehumanized man. Exploitation of another man or woman seems to be the way of our daily life. We use each other, and each one accepts this. Out of this peculiar relationship, dependence arises with all the misery, confusion and agony that is inherent in dependence. Man has been both inwardly and outwardly so treacherous to himself and to others. How can there be love in these circumstances?*

*(The Whole Movement of Life is Learning, pg. 67) ©2006 KFT*

*Violence is not only in the killing, in the bomb, in revolutionary change through bloodshed; it is deeper and more subtle. Conformity and imitation are the indications of violence; imposition and the accepting of authority are an indication of violence; ambition and competition are an expression of this aggression and cruelty, and comparison breeds envy with its animosity and hatred. Where there's conflict, inner and outer, there is the ground for violence. Division in all its forms brings about conflict and pain.*

*(Krishnamurti's Journal, pg. 75) ©1982 KFT*

K traces its major cause to the demand for psychological security.

*The major cause of violence, I think, is that each of us is inwardly, psychologically, seeking security. In each one of us the urge for psychological security – that inward sense of being safe – projects the demand, the outward demand, for security. Inwardly each one of us wants to be secure, sure, certain. That is why we have all these marriage laws, in order that we may possess a woman or a man, and so be secure in our relationship. If that relationship is attacked we become violent, which is the psychological demand, the inward demand, to be certain of our relationship to everything. But there is no such thing as certainty, security, in any relationship. Inwardly, psychologically, we would like to be secure, but there is no such thing as permanent security.*

*(Collected Works, Vol. XVII, pg. 256) ©1992 KFA*

Peace is not something we will achieve by external or organizational means, however necessary these might be, but it requires a quality of inward freedom from the aggressiveness and fear that are at the source of violence.

*Peace is not to be achieved by patchwork reforms, nor by a new rearrangement of old ideas and superstitions. There can be peace only when we understand what lies beyond the superficial and thereby stop this wave of destruction which has been unleashed by our own aggressiveness and fears; and only then will there be hope for our children and salvation for the world.*

*(Education and the Significance of Life, pg. 84) ©1953 KFA*

## **Chapter 5: Life, relationship and action.**

That life is relationship and action is one of K's fundamental tenets. Such relationship is universal and covers every aspect of our being. Relationship is not only to people, but to things, to nature and ideas. The quality of relationship is therefore of the greatest importance because as our relationships are so is our society, so is our life, so is the world. However, relationship as we know it presents us with a panorama of varying degrees of friction and conflict, with its occasional moments of solace, affection and companionship. Relationship is a tremendous challenge and it requires the highest form of sensitivity. The causes of conflict in relationship are attributed to the buildup of images and their subsequent contradictory movements of attachment and separation.

*Life is beauty, sorrow, joy and confusion; it is the tree, the bird, and the light of the moon on the water; it is work, pain and hope; it is death, the search for immortality, the belief in and the denial of the Supreme; it is goodness, hate and envy; it is greed and ambition; it is love and the lack of it; it is inventiveness, and the power to exploit the machine; it is unfathomable ecstasy; it is the mind, the meditator, and the meditation. It is all things. But how do our petty, confused minds approach life?*

*That is important, not the description of what life is. On our approach to life all questions and answers depend.*

*(Commentaries on Living, III Series, "What is Life All About?", pg. 106) ©1960 KFA*

*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 nature, with that orange on the tree, and the blade of grass that pushes through the cement, and the hills covered, hidden, by the clouds.*

*(Krishnamurti to Himself, pg. 10) ©1987 KFT*

*To be is to be related, and there is no such thing as living in isolation. It is the lack of right relationship that brings about conflicts, misery and strife; however small our world may be, if we can transform our relationship in that narrow world, it will be like a wave extending outward all the time. I think it is important to see that point, that the world is our relationship, however narrow; and if we can bring a transformation there, not a superficial but a radical transformation, then we shall begin actively to transform the world. Real revolution is not according to any particular pattern, either of the left or of the right, but it is a revolution of values, a revolution from sensate values to the values that are not sensate or created by environmental influences. To find these true values which will bring about a radical revolution, a transformation or a regeneration, it is essential to understand oneself. Self-knowledge is the beginning of wisdom, and therefore the beginning of transformation or regeneration.*

*(The First and Last Freedom, pg. 43) ©1954 KFA*

*What is action? The actual meaning of that word is 'to do'. Action implies an active present. But action is the result of yesterday's mannerisms, knowledge, experience, ideas, formulas, which have become established and we act according to them. The memory of yesterday, modified and so on, acts in the present and that creates the future, so in that action there is no active present. I am acting in accordance with a dead thing. (Of course, I must have memory in certain categories of activities, technical and so on.) But acting according to memory only produces action that is not action at all; it is a dead thing, therefore tomorrow is also a dead thing. So, what am I to do? I must learn about action which is totally different from the action of memory.*

*(Talks and Dialogues Saanen 1967, pg. 14) © 1968 KFT*

## **Chapter 6: Love, attachment and the search for security.**

The question of what is love is central to the understanding of relationship. K approaches the question of love negatively. For him the negation of what is not love allows the emergence of love and compassion. So he examines such things as attachment, possessiveness and the search for security, which are not love, so that love may spring from the ashes of their negation.

*In the denial of what love is not, love is. Don't be afraid of the word negation. Negate all that is not love, then what is, is compassion. What you are matters enormously for you are the world and the world is you. This is compassion.*

*(Krishnamurti's Journal, pg. 70) ©1982 KFT*

*We are the things we possess, we are that to which we are attached. Attachment has no nobility. Attachment to knowledge is not different from any other gratifying addiction. Attachment is self-absorption, whether at the lowest or at the highest level. Attachment is self-deception, it is an escape from the hollowness of the self. The things to which we are attached – property, people, ideas – become all-important, for without the many things which fill its emptiness, the self is not. The fear of not being makes for possession; and fear breeds illusion, the bondage to conclusions.*

*(Commentaries on Living, I Series, pg. 113) ©1956 KFA*

*One sees the mind is always demanding to be certain, to be secure, to be safe. A mind that is safe, secure, is a bourgeois mind, a shoddy mind. Yet that is what all of us want: to be completely safe. And psychologically there is no such thing. See what takes place outwardly – it's quite interesting if you observe it – each person wants to be safe, secure. And yet psychologically he does everything to bring about his own destruction. You can see this. As long as there are nationalities with their sovereign governments, with their armies and navies and so on, there must be war. And yet psychologically we are conditioned to accept that we are a particular group, a particular nation, belonging to a particular ideology or religion.*

*(You are the World, pg. 49) ©1972 KFT*

## **Chapter 7: You are the world**

K maintained that we are not separate individuals because we all share the same structure of consciousness and therefore go through the same process of experience, independently of place, culture and background. He summed this up in the phrase: “*You are the world and the world is you*”. Such complete identity between self and world, of the oneness of humanity, is the ground of compassion and its total responsibility.

*It is our earth, not yours or mine or his. We are meant to live on it, helping each other, not destroying each other. This is not some romantic nonsense but the actual fact. But man has divided the earth, hoping thereby that in the particular he is going to find happiness, security, a sense of abiding comfort. Until a radical change takes place and we wipe out all nationalities, all ideologies, all religious divisions, and establish a global relationship - psychologically first, inwardly before organizing the outer - we shall go on with wars. If you harm others, if you kill others, whether in anger or by organized murder which is called war, you, who are the rest of humanity, not a separate human being fighting the rest of mankind, are destroying yourself.*

*(Krishnamurti to Himself, pg. 60) ©1987 KFT*

*Our life is not different from the rest of the world: we are the world. I don't think any of us realize, deeply and continuously, that we are the world and the world is us. This must be deeply rooted within us. We have made this social structure, this violence, according to our desires, according to our ambition, greed and envy, and if we would change society we must first change ourselves; that seems such a simple, radical approach to the whole problem. But we think that by changing the outer structure of society, by throwing bombs, making political divisions and the like, we shall by some miracle all become perfect human beings; I am afraid that never works. And to realize that we are the world, not as a verbal statement or a theory, but to actually feel it in our hearts, is very difficult, because our education, our culture, has laid emphasis on our being separate from the world; that as individuals we have a responsibility to ourselves and not to the rest of the world, that as individuals we are free to do as we like, within reason. But we are not individuals at all; we are the result of the culture in which we live. An individual means an entity who is not fragmented, who is whole; we are not that. We are broken up, fragmented, in a state of contradiction within ourselves, therefore we are not individuals.*

*(The Awakening of Intelligence, pp. 297-298) ©1973 KFT*

*So the fact, which is, when one says, 'I am the world and the world is me', there is no me. But one's house has to be insured. I may have children, I have to earn a living – but there is no me. See the importance of it. There is no me all the time. I function, but there is no me which is seeking a higher position and all that. Though I am married I am not attached, I don't depend on a wife or husband. The appearances may give you the impression that the me is operating, but actually to a man who feels, 'the world is me and I am the world', to him there is no me. To you, looking at him, there is. That human being lives in this world, he must have food, clothes and shelter, a job, transportation, all that, yet there is no me."*

*(The Wholeness of Life, pg. 250) ©1978 KFT*

## **Chapter 8: Nature and Content of Consciousness**

The understanding of consciousness is the key to self-knowledge, to reading the book of oneself, which is the meaning of our education as human beings. For K consciousness is its content and it is common to all mankind. One of the key components of the content and structure of consciousness is the movement of desire, with its three principal branches of pleasure, pain and fear. This emotional movement is one of the key factors of psychological conditioning determining our lives and relationships. K defined desire as sensation plus thought: thought forming an image of the sensation and pursuing that sensation through the image. This is the way of pleasure, which goes together with pain and fear. Fear is brought about by the thought of the future and is therefore intimately bound with time. So, to understand fear one must understand time and its relationship to thought. It is in this relationship that the roots of psychological pleasure, fear and sorrow are to be found.

*Consciousness is made up of its content, and the content is what one believes, one's superstitions, ambitions, one's greed, competitiveness, attachment, suffering, the depth of loneliness, the gods, the rituals – all that is one's consciousness, which is oneself. But that consciousness is not one's own, it is the consciousness of humanity; one is the world and the world is oneself. One is one's consciousness with its content. That content is the ground upon which all humanity stands. Therefore, psychologically, inwardly, one is not an individual. Outwardly one may have a different form from another, yellow, brown, black, be tall or short, be a woman or a man, but inwardly, deeply, we are similar – perhaps with some variations, but the similarity is like a string that holds the pearls together.*

*(The Flame of Attention, pp. 59-60) ©1983 KFT*

*There is immediate sensory response to challenge. This response is natural and is not under the domination of thought, desire. Our difficulty begins when these sensory responses enter into the psychological realm. The challenge may be a woman or a man, or something pleasant, appetizing, or a lovely garden. The response to this is sensation and when this sensation enters the psychological field desire begins and thought with its images seeks the fulfillment of desire.*

*(Letters to the Schools, Vol. I, pg. 68) ©1981 KFT*

*Man is molded to the shape of pleasure, and all existence, religious or otherwise, is the pursuit of it. The wild exaggerations of pleasure are the outcome of moral and intellectual conformity. When the mind is not free and aware, then sensuality becomes a factor of corruption, which is what is going on in the modern world. Pleasure of money and sex dominate. When man has become a second-hand human being, the expression of sensuality is his freedom. Then love is pleasure and desire. Organized entertainment, religious or commercial, makes for social and personal immorality; you cease to be responsible. Responding wholly to any challenge is to be responsible, totally committed. This cannot*

*be when the very essence of thought is fragmentary and the pursuit of pleasure, in all its obvious and subtle forms, is the principal movement of existence.*

*(Krishnamurti's Journal, pg. 92) ©1982 KFT*

*Fear does extraordinary things to most of us. It creates all kinds of illusions and problems. Until we go into it very deeply and really understand it, fear will always distort our actions. Fear twists our ideas and makes crooked the ways of our life; it creates barriers between people, and it certainly destroys love. So the more we go into fear, the more we understand and are really free of it, the greater will be our contact with all that is around us. At present our vital contacts with life are very few, are they not? But if we can free ourselves of fear we shall have wide contacts, deep understanding, real sympathy, loving consideration, and great will be the extension of our horizon.*

*(Life Ahead, pp. 53-54) ©1963 KFA*

*Sorrow is the result of a shock; it is the temporary shaking up of a mind that has settled down, that has accepted the routine of life. Something happens – a death, the loss of a job, the questioning of a cherished belief – and the mind is disturbed. But what does a disturbed mind do? It finds a way to be undisturbed again; it takes refuge in another belief, in a more secure job, in a new relationship. Again the wave of life comes along and shatters its safeguards, but the mind soon finds still further defenses; and so it goes on. This is not the way of intelligence, is it?*

*(Commentaries on Living, III Series, pg. 195) ©1960 KFA*

## **Chapter 9: Thought, time and self**

Thought is the operating principle of consciousness. Thought is time because it is based on memory, which is the past, which then projects itself through the present into the future. This grounding of thought in memory limits it and makes it incapable of meeting life fully. Time is limitation and therefore the quintessential factor of psychological division in relationship. This very partiality makes for fragmentation and conflict at every level. So the understanding of thought and its proper place is the key to bring about peace, order and creativity in living.

*Thought is limited because it is the outcome of memory and knowledge accumulated through experience. Knowledge is the past; that which has been is always limited. Remembrance may project a future, but that future is tied to the past. So thought is always limited. Thought is measurable – the more and the less, the larger and the smaller. This measurement is the movement of time: I have been, I will be. When thought predominates, however subtly, cunningly and vitally, it perverts wholeness.*

*(The Whole Movement of Life is Learning, pg. 57) ©2006 KFT*

*Time has bred consciousness with its content. It is the culture of time. Its content makes up consciousness; without it, consciousness, as we know it, is not. Then there is nothing. We move the little pieces in this consciousness from one area to another according to the pressure of reason and circumstance but in the same field of pain, sorrow and knowledge. This movement is time, the thought and the measure. It is a senseless game of hide and seek with yourself, the shadow and substance of thought, the past and the future of thought. Thought cannot hold this moment, for this moment is not of time. This moment is the ending of time; time has stopped at this moment, there is no movement at that moment and so it is not related to another moment. It has no cause and so no beginning and no end. Consciousness cannot contain it. In that moment of nothingness everything is.*

*(Krishnamurti's Journal, pp. 99-100) ©1982 KFT*

In its attempt to establish inward order and give itself a measure of permanence, thought builds up the notion of the ego or self as the central psychological entity. This notion of identity is based on a series of identifications with things, people and ideas in which the self finds its substance. The self is intrinsically divisive and the primary source of conflict in relationship. K maintains that this psychological construct is essentially an escape from the ache of loneliness, from the fundamental emptiness or nothingness of our being. For him it is in facing this emptiness that a radical transformation can take place.

*The self is a bundle of many entities, each opposed to the others. It is a battlefield of conflicting desires, a centre of constant struggle between the 'mine' and the 'not-mine'; and as long as we give importance to the self, to the 'me' and the 'mine', there will be increasing conflict within ourselves and in the world.*

(*Education and the Significance of Life*, pg. 124) ©1953 KFA

*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.*

(*Commentaries on Living, I Series*, pg. 54) ©1956 KFA

## **Chapter 10: Conditioning and freedom.**

Throughout this inquiry we have been confronted with a series of apparent oppositions which are at the core of our human quest for wholeness. Beginning with the wide panorama of fragmentation and conflict and its universal suffering, we are then confronted with our ultimate responsibility for the world, for all humanity, at the core of which lies the necessity of self-knowledge and transformation. One possible way to bring together all the various issues involved is to consider the fundamental antithesis between conditioning and freedom.

*You will be able to see for yourself how you are conditioned only when there is a conflict in the continuity of pleasure or the avoidance of pain. If everything is perfectly happy around you, your wife loves you, you love her, you have a nice house, nice children and plenty of money, then you are not aware of your conditioning at all. But when there is a disturbance – when your wife looks at someone else or you lose your money or are threatened by war or any other pain or anxiety – then you know you are conditioned. When you struggle against any kind of disturbance or defend yourself against any outer or inner threat, then you know you are conditioned. And as most of us are disturbed most of the time, either superficially or deeply, that very disturbance indicates that we are conditioned. So long as the animal is petted he reacts nicely, but the moment he is antagonized the whole violence of his nature comes out.*

(*Freedom from the Known*, pg. 26) ©1969 KFT

*What is important is to inquire into why the mind still remains heavily conditioned after so many millions of years. This is the prison in which it lives. The mind is conditioned by society with its cultures, laws, religious sanctions, economic pressures, and so on. The mind is, after all, 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. Some have said that it must always remain conditioned, and can never be free, and others have said this freedom from conditioning can never be*

*found here but only in some future heaven, or at the end of some long sacrifice, discipline, programme of further conformity to a pattern of so-called religious practice. Without freedom from conditioning, humanity will always remain a prisoner and life will remain a battlefield.*

*(The Whole Movement of Life is Learning, pg. 211) ©2006 KFT*

*Freedom lies outside the walls, outside the pattern of society; but to be free of that pattern you have to understand the whole content of it, which is to understand your own mind. It is the mind that has created the present civilization, this tradition-bound culture or society and, without understanding your mind, merely to revolt as a communist, socialist, this or that, has very little meaning. That is why it is very important to have self-knowledge, to be aware of all your activities, your thoughts and feelings; and this is education, is it not?*

*(This Matter of Culture, pg. 80) ©1964 KFA*

## **Chapter 11: Becoming and the ending of time**

In his outline of the book of man K described a fifth chapter concerned with the ending of time. This follows from the examination of fear and the whole fragmentary movement of thought and time, the two being psychologically identical. For K, psychological time is what he called the movement of becoming. This movement makes for insensitivity, distorts understanding and destroys relationship, not only because it is self-centred but because it is a movement away from *what is*. Time is therefore not the answer to our problems because *it is the problem*. K expressed the grave danger involved by saying that time is the enemy of man. The ending of psychological time, of becoming, is therefore of the greatest importance, as it restores the wholeness of life. K asserted that such an ending of time was for him a living actuality and something in principle accessible to any serious person through right observation and insight.

*We are all trying to become; physically, we want a better house, a better position with more power, higher status. Biologically, if we are not well, we seek to become well. Psychologically, the whole inward process of thought, of consciousness, the whole drive, inwardly, is from the recognition that one is actually nothing and, by becoming, to move away from that. Psychologically, inwardly, there is always the escape from 'what is', always the running away from that which I am, from that with which I am dissatisfied to something which will satisfy me. Whether that satisfaction is conceived as deep contentment, happiness, or enlightenment, which is a projection of thought, or as acquiring greater knowledge, it is still the process of becoming: I am, I shall be. That process involves time.*

*(The Network of Thought, pg. 29) ©1982 KFT*

*We only know two times, physical and psychological, and we are caught in time. Physical time plays an important part in the psyche, and the psyche has an important influence on the physical. We are caught in this battle, this influence. One must accept physical time in order to catch the bus or the train, but if one rejects psychological time completely, then one may come to a time that is something quite different, a time that is not related to either. I wish you would come on with me into that time! Then time is not disorder; it is tremendous order.*

*(Collected Works, Vol. XV, pg. 120) ©1992 KFA*

## Chapter 12: Meditation and the religious mind.

K's teachings are concerned with bringing about a quality of total integrity, not only psychologically and in relationship with others but between human beings and the cosmos. This quality of wholeness was for him the very meaning of goodness, the essence of the religious quest, at the heart of which lies the quality of meditation. Such meditation is the ethical foundation that allows the mind to go beyond its time-bound and self-centred conditioning as well as the inward freedom and wholeness of the religious mind.

*Meditation is hard work. It demands the highest form of discipline – not conformity, not imitation, not obedience, but a discipline which comes through constant awareness, not only of the things about you outwardly, but also inwardly. So meditation is not an activity of isolation but action in everyday life, which demands cooperation, sensitivity and intelligence. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value whatsoever. A righteous life is not the following of social morality, but the freedom from envy, greed and the search for power – which all breed enmity. The freedom from these does not come through the activity of will but through being aware of them through self-knowing. Without knowing the activities of the self, meditation becomes sensuous excitement and therefore of very little significance.*

(*The Only Revolution*, pg. 44) ©1970 KFT

*You try this – not someday in the far-away future, but tomorrow or this afternoon. If there are too many people in your room, if your home is crowded, then go away by yourself, sit under a tree or on the riverbank and quietly observe how your mind works. Don't correct it, don't say, 'This is right, that is wrong', but just watch it as you would a film. When you go to the cinema you are not taking part in the film; the actors and actresses are taking part, but you are only watching. In the same way, watch how your mind works. It is really very interesting, far more interesting than any film, because your mind is the residue of the whole world and it contains all that human beings have experienced. Do you understand? Your mind is humanity, and when you perceive this, you will have immense compassion. Out of this understanding comes great love; and then you will know, when you see lovely things, what beauty is.*

(*This Matter of Culture*, pg. 80) ©1964 KFA

*We are talking of the religious mind, which is extraordinarily difficult to explain because so many things are involved. Surely a religious mind implies a state of mind in which there is no fear at all, and therefore no sense of security at any time; in such a mind there is no belief whatsoever, only 'what is', what actually is. And in that mind there is a state of silence which is not produced by thought, but which is the natural outcome of a great deal of awareness and attention. It is the result of meditation in which the meditator is totally absent; then out of that comes a silence in which there is neither the observer nor the observed. And in that silence one begins to discover for oneself the origin and beginning of thought. One then realizes that thought is always old and that therefore it can never discover anything new. And finding all this out of that silence – which is part of the religious mind – one knows a state of energy which is not the energy of conflict, nor is it the energy engendered through striving, ambition, greed and envy. It is an energy untouched by any kind of conflict. All that, it seems to me, is the state of the religious mind.*

(*KFT Bulletin No. 12, Winter 1971-72*, pg. 14) ©1972 KFT

## Chapter 13: Beauty, Intelligence and Compassion

While the reading of the book of mankind closes with the ending of time, that is not the end of the story but the necessary opening to another and deeper dimension. The movement of

meditation brings about the emptying of the psychological or self-centered content of consciousness. This emptying is sometimes described as freedom from the known or the ending of the psychological self, of the entity created by thought in its identification with the past. Things like beauty, intelligence and compassion belong to this other realm.

*Surely, to have this inward beauty, there must be complete abandonment; the sense of not being held, of no restraint, no defense, no resistance; but abandonment becomes chaotic if there is no austerity with it. And do we know what it means to be austere, to be satisfied with little and not to think in terms of 'the more'? There must be this abandonment with deep inward austerity – the austerity that is extraordinarily simple because the mind is not acquiring, gaining, not thinking in terms of 'the more'. It is the simplicity born of abandonment with austerity that brings about the state of creative beauty. But if there is no love you cannot be simple, you cannot be austere. You may talk about simplicity and austerity, but without love they are merely a form of compulsion, and therefore there is no abandonment. Only he has love who abandons himself, forgets himself completely, and thereby brings about the state of creative beauty.*

*(This Matter of Culture, Chapter 10) ©1964 KFA*

*Intelligence is the capacity to discern, to understand, to distinguish. It is also the capacity to observe, to put together all that we have gathered and to act from that. That gathering, that discernment, that observation can be prejudiced, and intelligence is denied when there is prejudice. If you follow another, intelligence is denied; the following of another, however noble, denies your own perception, denies your own observation – you are merely following somebody who will tell you what to do, what to think. If you do that, then intelligence does not exist because in that there is no observation and therefore no intelligence. Intelligence demands doubting, questioning, not being impressed by others, by their enthusiasm, by their energy. Intelligence demands that there be impersonal observation. Intelligence is not only the capacity to understand that which is rationally, verbally explained but also implies that we gather as much information as possible, yet knowing that that information can never be complete about anybody or anything. Where there is intelligence, there is hesitation, observation, and the clarity of rational, impersonal thinking. The comprehension of the whole of man, of all his complexities, all his physical responses, his emotional reactions, his intellectual capacities, his affection and his travail, the perceiving of all that at one glance, in one act, is supreme intelligence.*

*(The Network of Thought, pg. 27) ©1982 KFT*

*Compassion is not hard to come by when the heart is not filled with the cunning things of the mind. It is the mind with its demands and fears, its attachments and denials, its determinations and anger, that destroys love. And how difficult it is to be simple about all this! You don't need philosophies and doctrines to be gentle and kind. The efficient and the powerful of the land will organize to feed and clothe the people, to provide them with shelter and medical care. This is inevitable with the rapid increase of production; it is the function of well-organized government and a balanced society. But organization does not give the generosity of the heart and hand. Generosity comes from quite a different source, a source beyond all measure. Ambition and envy destroy it as surely as fire burns. This source must be touched, but one must come to it empty handed, without prayer, without sacrifice. Books cannot teach nor can any guru lead to this source. It cannot be reached through the cultivation of virtue, though virtue is necessary, nor through capacity and obedience. When the mind is serene, without any movement, it is there. Serenity is without motive, without the urge for the more.*

*(Commentaries on Living, II Series, pg. 223) ©1958 KFA*

## Chapter 14: Death, Creation and the Sacred

The teachings take us on a journey through the whole field of life, through the tidal movement of the inner and the outer. This journey implies the understanding and integration of death into our actual, daily existence. Death and life appear to us as the ultimate antithesis. So, without their integration there cannot be true wholeness or goodness in living. For K death is fundamental to the wholeness of living and its inherent creativity, for it means dying to the known and therefore not living in the past. He maintained that this psychological dying is the doorway of creation and the ineffable encounter with the sacred ground of being.

*So when one understands living, that is, when one understands jealousy, anxiety, guilt and despair and when one is beyond and above them, then life and death are very close together. Then living is dying. You know, if you live according to memories, traditions, and what you 'should be', you are not living. But if you put away all that, which means dying to all that you know – freedom from the known – this is death, and then you are living. You are living, not in some fantastic world of concepts but actually living, not according to the Vedas, the Upanishads, which have no validity. What has validity is the life that you lead every day, that is the only life you have, and without understanding it, you will never understand either love, beauty, or death.*

*(The Awakening of Intelligence, pp. 205-206) ©1973 KFT*

*Creation is a word that we all use so glibly, so easily. A painter puts on canvas a few colours and gets tremendously excited about it. It is his fulfillment, the means through which he expresses himself; it is his market in which to gain money or reputation – and he calls that 'creation'! Every writer 'creates', and there are schools of 'creative' writing, but none of that has anything to do with creation. It is all the conditioned response of a mind that lives in a particular society.*

*The creation of which I am speaking is something entirely different. It is a mind that is in a state of creation. It may or it may not express that state. Expression has very little value. That state of creation has no cause, and therefore a mind in that state is every moment dying and living and loving and being. The whole of this is meditation.*

*(Collected Works, Vol. XIII, pp. 324-325) ©1992 KFA*

*So there is that sacred thing, not in the things that man has put together, but which comes into being when man cuts himself off entirely from the past, which is memory. This does not mean that man becomes absentminded, he must have memory in a certain direction, but that memory will be found to be part of this whole state in which there is no relation with the past. And that cessation of the past can only be when you see things as they are and come directly in contact with them – as with that marvelous sunset. Then out of this order, discipline, virtue, there comes into being love. Love is tremendously passionate and therefore it acts immediately. It has no time interval between the seeing and the doing. And when you have that love you can put away all your sacred books, all your gods. And you have to put away your sacred books, your gods, your everyday ambitions, to come upon that love. That is the only sacred thing there is. And to come upon it, goodness must flower. Goodness can only flower in freedom, not in tradition. The world needs change, you need tremendous revolution in yourself; the world needs this tremendous revolution (not economic, Communist, bloody revolution that man has tried throughout history, that has only led him to more misery). But we do need fundamental, psychological revolution, and this revolution is order. And order is peace; and this order, with its virtue and peace, can only come about when you come directly into contact with disorder in your daily life. Then out of that blossoms goodness and then there will be no seeking anymore. For that which is, is sacred.*

*(The Awakening of Intelligence, pp. 216-217) ©1973 KFT*

## Epilogue

This introduction to Krishnamurti's life and teachings represents a journey of self-discovery and transformation through direct observation of the content and movement of consciousness as revealed in our daily lives. Such investigation moves from the outer manifestation in society to the more intimate dimensions of relationship and from relationship to the inner workings of consciousness and its emotional grounding in memory, thought and time. The primary source of disorder at each of these levels is perceived to be the sense of separation and isolation that comes through the creation of a series of separate identities. These identifications make for duality and bring about division and conflict, which is the ground of sustained universal suffering. The perception of the danger of these structures of division and their ending in the light of intelligence is the key to the total freedom and transformation that K was talking about.

This journey of transformation can be seen as the undoing of a series of dualistic structures. In the first instance, we have the various group divisions and, central to it, the traditional separation between the so-called individual and society. The external objective evidence demonstrates that such divisions are indeed a major cause of conflict, not only at the domestic level but in the dramatic and bloody theater of war. But these divisions are illusory because each and every one of us is the rest of humanity and to destroy another is to destroy oneself. Here we have one first level of universal responsibility and its inbuilt compassion.

The external divisions, however, are but the outcome of our conditioned outlook on the world. Inwardly we are wracked by fears and desires, by pleasure and pain, by the stream of consciousness moving between the self-created banks of the opposites. Duality is inbuilt into the structure of consciousness as the division between the observer and the observed, the thinker and the thought. The thinker is perceived as being other than the thought he is observing whereas without thought there is no thinker or observer. K expressed this identity in the phrase '*the observer is the observed*', which then opens the way to direct, pure observation of *what is*.

Still deeper than this psychological duality, runs the bifurcation of thought and intelligence. Thought is limited by nature and cannot meet the whole of life. It is the response of memory, of psychological time and it is therefore a source of fragmentation in relationship. Being based on memory, thought is essentially a material process, which implies a reflex or conditioned system. By its very nature thought tends to be self-referential and repetitive, which dulls the needful sensitivity or awareness of *what is* and prevents intelligence. So the material process of thought-time has to come to order or be put in its right place for intelligence, with its compassion, to operate.

If we return to our metaphor of reading the book of oneself, we see that this book ends with the dissolution of the psychological self, which is identification with the images of experience, with the past. This ending is the drying up of the psychological stream of consciousness, of thought and time. The book of self, which K also calls the book of time, full of sound and fury, ends up signifying nothing. But K is no nihilist; he sees in this dying to the known the beginning of life in wholeness and freedom. It is this dying to the known that sets our existential house in order and opens the doors to the unlimited, to the true inner dimension of existence and the vastness of the universal mind. The emptiness and silence that emerge with the dying of the stream of time-bound consciousness is the true space of meditation. This emptiness, K maintained, is characterized by a quality of supreme energy that is universal compassion and intelligence. It is in this timeless space that the encounter with the sacred, with the ground and source of creation, can take place. In K's view, without such contact, without what he once called '*the touch of the Supreme*', life has very little meaning.

The teachings thus imply a holistic vision in which the inner quality of total order in the life of the individual is the link with the cosmos and his relationships are the field in which this cosmic order is transmitted to society. World peace comes from inner peace because the world is the expression of consciousness. No outer reforms or armed struggles can bring such peace about because the inner invariably overcomes the outer. Therefore the radical transformation or mutation of consciousness is necessary to change the world, which means that each of us must transform himself. This, according to K, is the only revolution and the true work of humanity.

## Appendix A

### **K: On writing down one's thoughts and feelings.**

I suggested the other day that in order to understand ourselves we must become aware and to study ourselves thought-feeling must slow itself down. If you become aware of your own thinking-feeling, you will perceive how rapid it is, one disconnected thought-feeling following another, wandering and distracted; and it is impossible to observe, examine such confusion. To bring order and so clarity, I suggested that every thought-feeling be written down. This whirling machinery must slow itself down to be observed, so writing every thought-feeling may be of help. As in a slow motion picture you are able to see every movement, so in slowing down the rapidity of the mind you are then able to observe every thought, trivial and important. The trivial leads to the important and do not brush it aside as being petty. Since it is there it is an indication of the pettiness of the mind and to brush it aside does not make the mind any the less trivial, stupid. To brush it aside helps to keep the mind small, narrow, but to be aware of it, to understand it leads to great riches.

If any of you have tried to write as I suggested a couple of weeks ago, you will know how difficult it is to put down every thought and feeling. You will not only use a lot of paper but you will not be able to write down all your thoughts-feelings for your mind is too rapid in its distractions. But if you have the intention of putting down every thought-feeling, however trivial and stupid, the shameful and the pleasant, however little you may succeed at first you will soon discover a peculiar thing happening. As you have not the time to write every thought-feeling, for you have to give your attention to other matters, you will find that one of the layers of consciousness is recording every thought-feeling. Though you do not give your attention directly to write down nevertheless you are inwardly aware and when you have time to write again, you will find that the recordings of inward awareness will come to the surface. If you will look over what you have written you will find yourself either condemning or approving, justifying or comparing. This approbation or denial prevents the flowering of thought-feeling and so stops understanding. If you do not condemn, justify or compare but ponder over, try to understand, then you will discover that these thoughts-feelings are indications of something much deeper. So you are beginning to develop that mirror which reflects your thoughts-feelings without any distortion. And by observing them you are comprehending your actions and responses and so self-knowledge becomes wider and deeper. You not only comprehend the present momentary action and reaction but also the past that has produced the present. And for this you must have quiet and solitude. But society does not allow you to have them. You must be with people, outwardly active at all costs. If you are alone you are considered antisocial or peculiar, or you are afraid of your own loneliness. But in this process of self-awareness you will discover many things about yourself and so of the world.

(Ojai 5th Public Talk, 11 June 1944, *Collected Works, Vol. III*) ©1991 KFA

## Appendix B

### **K: On sitting quietly and watching without the watcher**

When you sit very quietly, or lie down very quietly, the body is completely relaxed, isn't it? Have you ever tried to sit very, very quietly? Not to force it, because the moment you force it, it is finished. To sit very quietly, either with your eyes closed or open. If you have your eyes open there is a little more distraction, you begin to see things. So, after looking at things, the curve of the tree, the leaves, the bushes, after looking at it all with care, then close your eyes. Then you will not say to yourself, "What's happening, let me look". First *look* at everything – the furniture, the colour of the chair, the colour of the sweater, look at the shape of the tree. After having looked, the desire to look out is less. I've seen that blue sky and I've finished with it and I won't look again. But you must first look. Then you can sit quietly. When you sit quietly, or lie down very quietly, the blood flows easily into your head, doesn't it? There is no strain. That's why they say you must sit cross-legged with head very straight, because the blood flows easier that way. If you sit crouched it is more difficult for the blood to go into the head. So you sit or lie down very, very quietly. Don't force it, don't fidget. If you fidget, then watch it, don't say, "I must not". Then, when you sit very quietly, you watch your mind. First, you watch the mind. Don't correct it. Don't say, "This thought is good, that thought is not good" – just watch it. Then you will see that there is a watcher and the watched. There is a division. The moment there is a division there is conflict.

Now, can you watch without the watcher? Is there a watching without the watcher? It is the watcher that says, "This is good and that is bad", "This I like and that I don't like" or, "I wish she hadn't said this or that", "I wish I had more food".

To watch without the watcher – try it some time. That's part of meditation. Just begin with that. That's good enough. And you will see, if you have done it, what an extraordinary thing takes place.

*(Beginnings of Learning, pp.77-78) ©1975 KFT*

## Appendix C

### Pathless Reality

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 limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. First understanding that, you will see how impossible it is to organize a belief. A belief being purely an individual matter, you cannot and must not organize it. If you do, it becomes crystallized, dead; 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 mountaintop to the valley. If you would attain to the mountaintop, you must pass through the valley, climb the steeps, unafraid of the dangerous precipices.

Organizations cannot make you free nor develop the inner man. No man from outside can make you free, nor can organized worship, nor the immolation of yourself for a cause, make you free. Therefore, I am not concerning myself with the founding of religions, or new sects, nor the establishment of new theories and new philosophies; on the contrary, I am concerning myself with only one essential thing – the true freedom of man.

I would help him to break away from all limitations, to free himself 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. My desire is that men should be unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal; it is the harmony between reason and love. This is the highest reality, this is Life itself.

True perfection, the harmony of the self, has no law. This must not be translated to mean chaos. It is above all law and above all chaos, because it is the seed of everything, that from which all transformation arises, and on which all things depend. If you desire that harmony of the self, in which is Truth, and that poise of the self, in which is true creation, you must care for that self, which abides in each, and be concerned with that self.

What is the self, the “I”? Where is the “I”? The “I” is the mind – in thought. The “I” is emotion – in love. In establishing harmony between mind and emotion, in creating that eternal poise, lies the unfoldment of Truth. Without understanding, the struggle between mind and emotion creates fear. You are afraid to struggle and thereby to establish that understanding, that harmony within yourself. Rather than face that struggle, you have created around you unrealities: gods, mediators, saviours – childish toys – to comfort you in that fear.

If you would establish that harmony, then worship, prayers, mediators, the seeking of comfort are unnecessary. You must come to it naturally as the flower blossoms of a morning.

The struggle is purely an individual matter. I cannot tell you how to struggle. I cannot create for you new systems which will guide you in your struggle, nor give you comfort. You must be men, strong and free, not children always seeking shelter.

To attain that harmony you must possess the quality of love, which is pure action. Your love at present is concerned with personal likes and dislikes. You dispute about what gods you should worship, what rites and ceremonies you should perform, what religions you should follow; that is your chief concern, instead of to acquire that quality of love which is without division, without limitation.

You must acquire the harmony of pure action through struggle, through strife, through constant awareness and self-recollectedness.

The mind and the heart are of the same substance, and you must look to the purification of that substance and make that substance – which is thought, which is love – incorruptible. The moment there is in thought separation created by the mind, there is limitation, and hence, sorrow. The moment there is in love the creation of personal likes and dislikes, there is limitation, and hence, sorrow. To make the mind and the heart free of limitation, free of corruption, is happiness, liberation and Truth.

*(Substance of a short talk broadcast by radio throughout the United States, and published by The Star Publishing Trust in Ommen, Holland, in 1929.)*

## Appendix D

### The Core of the Teachings

**Written by Krishnamurti in 1980 at the request of his biographer Mary Lutyens.**

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 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.

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. 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 humanity. So he is not an individual.

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.

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.

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## **A Short Biographical Sketch of Javier Gómez Rodríguez**

Javier (1958-) comes originally from Spain. In his mid-teens, he came across the work of Krishnamurti and was instantly struck by its wholeness and ‘ring of truth’. From 1975-1978 he was a student at Brockwood Park, the school K had founded in England in 1969. There he met K, participated in the meetings with him and attended a number of public talks in Brockwood and Saanen. He was also very involved in this exploration with K’s close associate David Bohm, one of the leading theoretical physicists of the XX Century and a profound philosopher in his own right.

Javier went on to do his university studies in the US, first in the Humanities and finally graduating with a Masters in Spanish language and literature, subject that he taught as a lecturer at the University of Texas. After briefly contemplating an academic career, in 1990 he decided to return to Europe and became a teacher at Brockwood Park. There he met up with David Bohm and actively engaged with him in the exploration of the latter’s ‘dialogue proposal’.

After Bohm’s untimely death in October 1992, Javier became a resident scholar at the Krishnamurti Foundation India headquarters in Chennai, where he stayed from 1993-1995. He then returned to Galicia, his native region of Spain, where he worked for the Fundación Krishnamurti Latinoamericana, translating several K books into Spanish. He eventually became a trustee of this K foundation and he also joined Krishnamurti Link International (KLI), an informal grouping of former Brockwood staff members brought together by the German industrialist Friedrich Grohe, who had been one of K’s closest friends during the final two or three years of the latter’s life. Javier was editor of *The Link*, the magazine published by KLI as an international forum for the study of the teachings.

At this time Javier facilitated a Bohm dialogue group in his native area. This dialogue group was a living demonstration of the potential of Bohm’s proposal for self-understanding and transformation. He detailed his adventure with dialogue in his booklet *Through the Mirroring Word: A Personal Journey with Dialogue* (2017). The more general Appendix to this booklet, published separately under the title of *Reflecting Consciousness: An Overview of Dialogue* (2017), has been widely distributed and appreciated by those interested in this particular dialogue proposal.

Pursuing a romantic relationship, in 2000 Javier moved to The Netherlands, where he got married and started a family. He and his former wife have two beautiful children whose care and custody they share. Currently Javier continues to be associated with KLI and keeps to its agenda of international meetings and responsibilities. He also collaborates closely with the Stichting Krishnamurti Nederland in a number of activities around K’s teachings.

His idea of offering this introduction to K’s life and teachings stems primarily from his lifelong involvement with the teachings and his sense that they are universal in nature and a potential avenue of significant insight and fundamental change. As such, he feels, they deserve the closest study as well as widest dissemination, for they are a veritable education for mankind.

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