



J. KRISHNAMURTI

LIFE & TEACHINGS

A Brief Introductory Booklet

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THE THEOSOPHICAL SOCIETY

Madame Helena Petrovna Blavasky, the founder of The Theosophical Society, was born in Russia. The Theosophical Society was founded in 1875. From the childhood, she had extrasensory experiences. After three months of her marriage she got separated from her husband and moved to America. In search of Masters for her spiritual journey, she travelled Europe, and Asian countries – Himalayan regions of India, Tibet etc. She was believed to have psychic powers. She wrote a book titled “Secret Doctrine”. In her book, she had mentioned, that a World Teacher would be born in the 20th Century to guide the changing humanity.

In 1890, Madame Blavasky appointed Dr. Annie Besant as the new head of the Theosophical Society at Adyar, Madras. She studied the two-volume book of “Secret Doctrine”. Dr. Besant along with her colleague, C.W. Leadbeater took the responsibility of searching for the vehicle to be the World Teacher. Sri Narayaniah, a staff of The Theosophical Society, lived on the campus with his children, Krishnamurti and Nitya. C.W. Leadbeater, who had occult powers, saw Krishnamurti, who had an aura of no selfishness. This aura of unselfishness made Leadbeater and Dr. Besant choose the boy to be the vehicle for coming World Teacher in spite of not impressive outlook of Krishnamurti. He was a weak, malnourished and sickly child. He almost had a moronic look.

A SHORT NOTE ON LIFE

The theosophists groomed and prepared Krishnamurti to be the vehicle for the coming World Teacher. Krishnamurti along with his younger brother, Nitya, were taken to England for their education. Krishnamurti could not pass any examination. The Theosophical Society established the Order of the Star in the East, for the World Teacher to guide the humanity. In the year 1922, Krishnamurti underwent spiritual experiences in Ojai, U.S. He changed after this experience. Krishnamurti slowly started withdrawing from the activities of the Theosophical Society. In the year 1929, he dissolved the Order of the Star in Ommen, Holland. He proclaimed that the **Truth is a pathless land** and it cannot be organized. One can only come upon the Truth by oneself. One cannot be led to the Truth by another. Truth cannot be brought down, rather the individual must make the effort to ascend to it.

After dissolution of the Order of the Star, Krishnamurti became on his own. Started travelling all over the world and gave public talks, held discussions, meetings, with all age group of people, regardless of their position/status, etc. for more than 60 years. He held dialogues with the students, academicians, religious leaders, scientists, etc., until his death in Feb 1986. He started schools, established foundations and the study centres in India, US and England.

The functions of the foundations are to disseminate the teachings through publishing books, audios, videos, and organise retreats and gatherings. The Study centres established facilitate the people who are interested in studying the teachings.

THE TEACHINGS

Krishnamurti is regarded worldwide as one of the greatest thinkers and religious teachers of all time. Many eminent persons viz., scientists, philosophers, religious leaders, renowned authors, statesman, were greatly influenced by Krishnamurti. To name them a few are, Dr. David Bohm, Alan Watts, Aldous Huxley, Dalai Lama, Georg Bernard Shaw, Deepak Chopra, etc.

Throughout his life, Krishna Ji (addressing Krishnamurti with reverence) he did not talk about propagation of any religion, but talked about the human existence i.e. everyday life - man's relationship with people, nature, and life on the earth as whole. He pointed out the way we are living and how it is contributing to the violence, chaos, wars, innumerable divisions in the society, discrimination, exploitation, so on and so forth. It is because, each one of us is selfish and is just concerned about one's own self-centered activities. He suggested that whether there could be a different way of living in which humanity can live in harmony and peace. The man is responsible for creating the society. A new society can only come into being, if each one of us is transformed – i.e. “I am the world, the world is me”. He emphasized that one should be a **Light to Oneself**. The Light cannot be given by another. He refused to be a guru, and didn't want the followers. The transformation is possible only through self-knowing. One can transfer oneself only when one understands oneself through observation, choiceless awareness of one's own thoughts and actions. Without self-knowing there will be no radical transformation. In the very observation, the self, the ego gets transformed naturally without any effort. With this, the right action, right relationship, right thinking comes naturally. All thoughts which are of psychological in nature, essentially, they are the self, the ego, have to be understood, not intellectually, but actually coming in contact with the thoughts and feelings. It is only possible through attention and choiceless awareness

of the thoughts and actions as they arise. The understanding means to come upon the truth. Otherwise, there is no understanding.

Krishna Ji touched upon every aspect of human existence. He spoke a great deal on relationship with Nature, right education, what is a relationship, ending of fear and sorrow, what is true love, a religious life, what is meditation – is it different from the daily life, and is there something beyond human comprehension, i.e. the supreme intelligence or the sacred etc.

Krishna Ji, throughout his life, in his talks, explicitly or implicitly brought to the light that the common thread which runs through all actions and thoughts of the man is the ego/self and it should be dissolved. Without ending of the self in the human consciousness, the current sorrow in the human consciousness continues and further deteriorates.

For the beginners, who came in touch with the teachings for the first time, one may start with the talks with the students, letters to school, question and answers with the students, thematic books, Book of Life, etc. Krishna Ji talked to the students all the aspects of human existence in a very simple language.

The following excerpts from his Journals, Notebook, public talks and meetings give a glimpse of the profundity of the teachings.

1. NATURE

If you hurt nature you are hurting yourself.

- *Letters to the Schools Volume 2, 1 November 1983*

If you lose touch with nature, you lose touch with humanity. If there's no relationship with nature then you become a killer; then you kill baby seals, whales, dolphins, and man, either for gain, for "sport," for food, or for knowledge. Then nature is frightened of you, withdrawing its beauty. You may take long walks in the woods or camp in lovely places, but you are a killer and so lose their friendship. You probably are not related to anything, to your wife or your husband.

- *Krishnamurti's Journal, 4 April 1975*

Man has killed millions of whales and is still killing them. All that we derive from their slaughter can be had through other means. But apparently man loves to kill things: the fleeting deer, the marvelous gazelle, and the great elephant. We love to kill each other. This killing of other human beings has never stopped throughout the history of man's life on this earth. If we could, and we must, establish a deep, long abiding relationship with nature – with a actual trees, the bushes, the flowers, the grass, and the fast moving clouds – then we could never slaughter another human being for any reason whatsoever.

- *Krishnamurti to Himself*

It is our earth

I don't know if any of you have noticed, early in the morning, the sunlight on the waters. How extraordinarily soft is the light, and how the dark waters dance, with the morning stars over the trees, the only star in the sky. Do you ever notice any of that? Or are you so busy, so occupied with the daily routine, that you forget or have never known the rich beauty of this earth—this earth on which all of us have to live? Whether we call ourselves communists or capitalists, Hindus or Buddhists, Muslims or Christians, whether we are blind, lame, or well and happy, this earth is ours. It is our earth, not somebody else's; it is not only the rich man's earth, it does not belong exclusively to the powerful rulers, to the nobles of the land, but it is our earth, yours and mine. We are nobodies, yet we also live on this earth and we all have to live together. It is the world of the poor as well as of the rich, of the unlettered as well as of the learned; it is our world, and I think it is very important to feel this and to love the earth, not just occasionally on a peaceful morning, but all the time.

- *This Matter of Culture*, p 19

2. RELATIONSHIP

Being related

Without relationship, there is no existence: to be is to be related... Most of us do not seem to realize this—that the world is my relationship with others, whether one or many. My problem is that of relationship. What I am, that I project; and obviously, if I do not understand myself, the whole of relationship is one of confusion in ever-widening circles. So, relationship becomes of extraordinary importance, not with the so-called mass, the crowd, but in the world of my family and friends, however small that may be—my relationship with my wife, my children, my neighbour. In a world of vast organizations, vast mobilizations of people, mass movements, we are afraid to act on a small scale; we are afraid to be little people clearing up our own patch. We say to ourselves, “What can I personally do? I must join a mass movement in order to reform.” On the contrary, real revolution takes place not through mass movements but through the inward revaluation of relationship—that alone is real reformation, a radical, continuous revolution. We are afraid to begin on a small scale. Because the problem is so vast, we think we must meet it with large numbers of people, with a great organization, with mass movements. Surely, we must begin to tackle the problem on a small scale, and the small scale is the “me” and the “you.” When I understand myself, I understand you, and out of that understanding comes love. Love is the missing factor; there is a lack of affection, of warmth in relationship; and because we lack that love, that tenderness, that generosity, that mercy in relationship, we escape into mass action which produces further confusion, further misery. We fill our hearts with blueprints for world reform and do not look to that one resolving factor which is love.

- *Book of Life*

Art of Living

... But life is based on relationship; there is no life without relationship. And aesthetic is the capacity of perception, capacity to perceive, which means one must be extraordinarily sensitive. And sensitivity is not shouting, yelling. But sensitivity comes from the depth of silence. It's no good going to colleges and universities to learn how to be sensitive or go to somebody to teach you how to be sensitive. As we said, aestheticism is the capacity to perceive; and you cannot perceive if there is not a certain depth of silence. If you look at these trees in silence, there is a communication which is not merely verbal but a communication, a communion with nature. Most of us have lost our relationship with nature; with trees, with mountain, with all the living things of the earth.

To be sensitive in our relationship, to be aware of each other, is that at all possible?

That's is the art of living; to find out a relationship that is not conflict, that's a flow of a melodious manner of living together; without all the rows, quarrels, possessiveness and being possessed, fear of loneliness, the whole cycle of human struggle.

- *Ojai, May 17, 1983*

3. SELF-KNOWLEDGE

What is the self?

The search for power, position, authority, ambition and all the rest are the forms of the self in all its different ways. But what is important is to understand the self and I am sure you and I are convinced of it. If I may add here, let us be earnest about this matter; because I feel that if you and I as individuals, not as a group of people belonging to certain classes, certain societies, certain climatic divisions, can understand this and act upon this, then I think there will be real revolution. The moment it becomes universal and better organized, the self takes shelter in that; whereas, if you and I as individuals can love, can carry this out actually in everyday life, then the revolution that is so essential will come into being...

You know what I mean by the self? By that, I mean the idea, the memory, the conclusion, the experience, the various forms of namable and unnamable intentions, the conscious endeavor to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan, and the whole of it all, whether it is projected outwardly in action, or projected spiritually as virtue; the striving after all this is the self. In it is included the competition, the desire to be. The whole process of that, is the self; and we know actually when we are faced with it, that it is an evil thing. I am using the word evil intentionally, because the self is dividing; the self is self-enclosing; its activities, however noble, are separated and isolated. We know all this. We also know that extraordinary are the moments when the self is not there, in which there is no sense of endeavor, of effort, and which happens when there is love.

- *The Book of Life, (CW, Vol I, pp 272-73)*

Self-knowing

How little we know about ourselves. We seem to know so much about other things, the distance to the moon, the atmosphere of Venus, how to put together the most extraordinary and complicated electronic brains, to break up the atoms and the minute particle of matter. But we know so little about ourselves. To go to the moon is far more exciting than to go into ourselves; perhaps one's lazy or frightened, or it is not profitable, in the sense of money and success, to go into ourselves. It's much longer journey than to go to the moon; no machines are available, to take the journey and no one can help, no book, no theories, no guide. You have to do it yourself. You have to have much more energy than in inventing and putting together parts of a vast machine. You cannot get this energy through any drug, through any interaction of relationship nor through control, denial. No gods, rituals, beliefs, prayers can give it to you. On the contrary, in the very act of putting them aside, in being aware of their significance, that energy comes to penetrate into consciousness and beyond.

- *Krishnamurti's Notebook, p 147-148*

You Are the World

This division between the individual and society does not really exist at all. When one tries to carve out a life of one's own, the individual is not different from the community in which he lives. For the individual, the human being has constructed the community, society. I think we ought to be very clear from the beginning that this division is artificial, utterly unreal.

In bringing about a radical change in the human being, in you, you are naturally bringing about a radical change in the structure and the nature of society. I think it must be very clearly understood, that the human mind, with all its complexity, its intricate work, is part of this external world.

- *From Talks with American Students, by Krishnamurti.*

4. FEAR

There is physical fear. You know, when you see a snake, a wild animal, instinctively there is fear; that is a normal, healthy, natural fear. It is not fear, it is a desire to protect oneself—that is normal. But the psychological protection of oneself—that is, the desire to be always certain—breeds fear. A mind that is seeking always to be certain is a dead mind, because there is no certainty in life, there is no permanency... When you come directly into contact with fear, there is a response of the nerves and all the rest of it. Then, when the mind is no longer escaping through words or through activity of any kind, there is no division between the observer and the thing observed as fear. It is only the mind that is escaping that separates itself from fear. But when there is a direct contact with fear, there is no observer, there is no entity that says, “I am afraid.” So, the moment you are directly in contact with life, with anything, there is no division—it is this division that breeds competition, ambition, fear.

So what is important is not “how to be free of fear?” If you seek a way, a method, a system to be rid of fear, you will be everlastingly caught in fear. But if you understand fear—which can only take place when you come directly in contact with it, as you are in contact with hunger, as you are directly in contact when you are threatened with losing your job—then you do something; only then will you find that all fear ceases—we mean all fear, not fear of this kind or of that kind.

- *Collected Works, Vol. XIV, p.251*

**The craving to become causes fears;
to be, to achieve, and so to depend engenders fear.**

The state of the non-fear is not negation, it is not the opposite of fear nor is it courage. In understanding the cause of fear, there is its cessation, not the becoming courageous, for in all becoming there is the seed of fear. Dependence on things, on people, or on ideas breeds fear; dependence arises from ignorance, from the lack of self-knowledge, from inward poverty; fear causes uncertainty of mind-heart, preventing communication and understanding. Through self-awareness we begin to discover and so comprehend the cause of fear, not only the superficial but the deep casual and accumulative fears. Fear is both inborn and acquired; it is related to the past, and to free thought-feeling from it, the past must be comprehended through the present. The past is ever wanting to give birth to the present which becomes the identifying memory of the “me” and the “mine,” the “I.” The self is the root of all fear.

- *Collected Works, Vol. III, p.251*

5. ATTENTION

What do we mean by attention?

Is there attention when I am forcing my mind to attend?

When I say to myself, “I must pay attention, I must control my mind and push aside all other thoughts,” would you call that attention? Surely that is not attention. What happens when the mind forces itself to pay attention? It creates a resistance to prevent other thoughts from seeping in; it is concerned with resistance, with pushing away; therefore it is incapable of attention. That is true, is it not?

To understand something totally you must give your complete attention to it. But you will soon find out how extraordinarily difficult that is, because your mind is used to being distracted, so you say, “By *Jove*, it is good to pay attention, but how am I to do it?” That is, you are back again with the desire to get something, so you will never pay complete attention... When you see a tree or a bird, for example, to pay complete attention is not to say, “That is an oak,” or, “That is a parrot,” and walk by. In giving it a name you have already ceased to pay attention... Whereas, if you are wholly aware, totally attentive when you look at something, then you will find that a complete transformation takes place, and that total attention is the good. There is no other, and you cannot get total attention by practice. With practice you get concentration, that is, you build up walls of resistance, and within those walls of resistance is the concentrator, but that is not attention, it is exclusion.

- *Collected Works, Vol. X pp.139-40*

How is the state of attention to be brought about? It cannot be cultivated through persuasion, comparison, reward or punishment, all of which are forms of coercion. The elimination of fear is the beginning of attention. Fear must exist as long as there is an urge to be or to become, which is the pursuit of success, with all its frustrations and tortuous contradictions. You can teach concentration, but attention cannot be taught, just as you cannot possibly teach freedom from fear, and in understanding these causes there is the elimination of fear. So attention arises spontaneously when around the student there is an atmosphere of well-being, when he has the feeling of being secure, of being at ease, and is aware of the disinterested action that comes with love. Love does not compare, and so the envy and torture of “becoming” cease.

- *Life Ahead* p.18

6. SORROW

Sorrow has been made respectable; a thousand explanations have been given to it; it has been made a way to virtue, to enlightenment, it has been enshrined in churches and in every house it is made much of and given sanctity. Everywhere there is sympathy for it, with tears and blessing. And so sorrow continues; every heart knows it, abiding with it or escaping from it, which only gives to it greater strength, to flourish and darken the heart. But sorrow is the way of self-pity, with its immeasurable memories. Sorrow has its roots in memory, in the dead things of yesterday. But yesterday is always very important; it is the machinery that gives significance to life; it is the richness of the known, the things possessed. The source of thought is in the yesterday, the yesterdays that give meaning to a life of sorrow. It is yesterday that is sorrow and without cleansing the mind of yesterday there will always be sorrow. You cannot clean it by thought for thought is the continuation of yesterday and so also are the many ideas and ideals. The loss of yesterday is the beginning of self-pity and the dullness of sorrow. Sorrow sharpens thought but thought breeds sorrow. Thought is memory. The self-critical awareness of this whole process, choicelessly frees the mind from sorrow. Seeing this complex fact, without opinion, without judgment, is the ending of sorrow. The known must come to an end, without effort, for the unknown to be.

- *Krishnamurti 's Notebook, 21st January 1962*

But thought can never solve the ache of sorrow. You can reason in and out but it would be there still after the long, complicated journey of thought. Thought can never resolve human problems; thought is mechanical and sorrow is not. Sorrow is as strange as love, but sorrow keeps away love. You can resolve sorrow completely but you cannot invite love. Sorrow is self-pity with all its anxieties, fears, guilt but all this cannot be washed away by thought. Thought breeds the thinker and between them sorrow is begotten. The ending of sorrow is the freedom from the known.

- *Krishnamurti's Notebook*, 23rd July 1961

7. LOVE

If you have no love – do what you will, go after all the gods on earth, do all the social activities, try to reform the poor, enter politics, write books, write poems – you are a dead human being. Without love your problems will increase, multiply endlessly. And with love, do what you will, there is no risk, there is no conflict. Then love is the essence of virtue.

- *Bombay, 21 February 1965*

You see, we do not love. Love comes only when there is nothing, when you have denied the whole world – not an enormous thing called “the world” but just your world, the little world in which you live – the family, the attachment, the quarrels, the domination, your success, your hopes, your guilts, your obediences, your gods, and your myths. When you deny all that world, when there is absolutely nothing left, no gods, no hopes, no despairs, when there is no seeking, then out of that great emptiness comes love, which is an extraordinary reality, which is an extraordinary fact not conjured up by the mind, the mind which has a continuity with the family through sex, through desire.

- *Living and Dying, pp 100-02*

What is Love?

Therefore one must understand what love is. Love is not sensation. Love is not pleasure, desire, fulfillment. Love is not jealousy, hatred. Love has sympathy, generosity and tact, but these qualities are not love. To understand that, to come to that, requires a great sense and appreciation of beauty. Not the beauty of a woman or of a man, or a cinema star. Beauty is not in the mountain, in the skies, in the valleys, or in the flowing river. Beauty exists only where there is love. And beauty, love is compassion. There is no ground for compassion; it doesn't stay at your convenience. That beauty, love, truth is the highest form of intelligence. When there is that intelligence there is action, clarity, a tremendous sense of dignity. It is something unimaginable. And that which is not to be imagined, or the unlimited, cannot be put into words. It can be described; philosophers have described it, but the philosophers who have described it are not that which they have described.

So to come upon this great sense, there must be the absence of the me, the ego, egocentric activity, the becoming. There must be a great silence in one. Silence means emptiness of everything. In that there is vast space. Where there is vast space there is immense energy, not self-interested energy – unlimited energy.

- J. Krishnamurti, (*Saanen 7th July, 1985*)

Negating that which is not love

What is love? We are not discussing the theories of what love should be. We are observing what we call love: “I love my wife.” I don’t know what you love, I doubt if you love anything at all. You know what it means to love? Is love pleasure? Is love jealousy? Can a man who is ambitious love?—he may sleep with his wife, beget a few children. And a man struggling to become an important person in politics or in the business world, or in the religious world where he wants to become a saint, where he wants to become desireless—all that is part of ambition, aggression, desire. Can a man who is competitive love? And you are all competitive, aren’t you?—better job, better position, better house, more noble ideas, more perfect images of yourself; you know all that you go through. And is that love? Can you love when you are going through all this tyranny, when you can dominate your wife or your husband or your children? When you are seeking power, is there a possibility of love? So in negating what is not love, there is love. You understand, sirs? You have to negate everything which is not love. Which is: no ambition, no competition, no aggression, no violence either in speech or in act or in thought. When you negate that which is not love, then you know what love is.

- *Mind in Meditation*, pp 10-11

8. RELIGIOUS LIFE

True religion

Do you know what religion is? It is not the chant, it is not in the performance of puja, or any other ritual, it is not in the worship of tin gods or stone images, it is not in the temples and churches, it is not in the reading of the Bible or the Gita, it is not in the repeating of a sacred name or in the following of some other superstition invented by men. None of this is religion.

Religion is the feeling of goodness that love which is like the river living moving everlastingly. In that state you will find there comes a moment when there is no longer any search at all; and this ending of search is the beginning of something totally different. The search for God, for truth, the feeling of being completely good—not the cultivation of goodness, of humility, but the seeking out of something beyond the inventions and tricks of the mind, which means having a feeling for that something, living in it, being it—that is true religion. But you can do that only when you leave the pool you have dug for yourself and go out into the river of life. Then life has an astonishing way of taking care of you, because then there is no taking care on your part. Life carries you where it will because you are part of itself; then there is no problem of security, of what people say or don't say, and that is the beauty of life.

- *Think on These Things, Chapter 17 The River of Life*

Religious Life

So a religious life is a life of meditation, in which the activities of the self are not. And one can live such a life in this world every day. That is, one can live a life as a human being in which there is constant alertness, watchfulness, awareness, an attentive mind that is watching the movement of the self. And the watching is watching from silence, not from a conclusion. Because the mind has observed the activities of the self and sees the falseness of it and therefore the mind has become extraordinarily sensitive and silent. And from that silence it acts. In daily life.

- *Public Talks, Saanen, 29 July 1973*

9. MEDITATION

Without meditation, there is no self-knowledge, without self-knowledge, there is no meditation. So you must begin to know what you are. You cannot go far without beginning near, without understanding your daily process of thought, feeling, and action. In other words, thought must understand its own working, and when you see yourself in operation, you will observe that thought moves from the known to the known. You cannot think about the unknown. That which you know is not real because what you know is only in time. To be from the net of time is the important concern, not to think about the unknown, because you cannot think about the unknown. The answers to your prayers are of the known. To receive the unknown, the mind itself must become the unknown. The mind is the result of the thought process, the result of time, and this thought process must come to an end. The mind cannot think of that which is eternal, timeless, therefore, the mind must be free of time, the time process of the mind must be dissolved. Only when the mind is completely free from yesterday, and is therefore not using the present as a means to the future, is it capable of receiving the eternal....

Therefore, our concern in meditation is to know oneself, not only superficially, but the whole content of the inner, hidden consciousness. Without knowing all that and being free of its conditioning, you cannot possibly go beyond the mind's limits. That is why the thought process must cease, and for this cessation there must be knowledge of oneself. Therefore meditation is the beginning of wisdom, which is the understanding of one's own mind and heart.

- *Collected Works, Vol. V pp 165*

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 is 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 by 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*

Meditation is one of the most extraordinary things, and if you do not know what it is you are like the blind man in a world of bright colour, shadows and moving light. It is not an intellectual affair, but when the heart enters into the mind, the mind has quite a different quality: it is really, then, limitless, not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything. Meditation is the movement of love. It isn't the love of the one or of the many. It is like water that anyone can drink out of any jar, whether golden or earthenware: it is inexhaustible. And a peculiar thing takes place which no drug or self-hypnosis can bring about: it is as though the mind enters into itself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases. In this state there is complete peace not contentment which has come about through gratification but a peace that has order, beauty and intensity. It can all be destroyed, as you can destroy a flower, and yet because of its very vulnerability it is indestructible. This meditation cannot be learned from another. You must begin without knowing anything about it, and move from innocence to innocence.

The soil in which the meditative mind can begin is the soil of everyday life, the strife, the pain, and the fleeting joy. It must begin there, and bring order, and from there move endlessly. But if you are concerned only with making order, then that very order will bring about its own limitation, and the mind will be its prisoner. In all this movement you must somehow begin from the other end, from the other shore, and not always be concerned with this shore or how to cross the river. You must take a plunge into the water, not knowing how to swim. And the beauty of meditation is that you never know where you are, where you are going, what the end is.

- *Meditations*, 1969, p5

10. SACRED

But there is a sacredness that is not of thought, nor of a feeling resuscitated by thought. It is not recognizable by thought nor can it be utilized by thought. Thought cannot formulate it. But there is a sacredness, untouched by any symbol or word. It is not communicable. It is a fact.

- *Krishnamurti's Notebook, 28 June 1961, p11*

Now we are asking a question: is there anything sacred in life? Sacred being that which is deathless, timeless, from eternity to eternity, that which has known no beginning and no end - do you understand? We are asking this. You can only find that out - no, you can't find it out, nobody can find it out - it may come when you have discarded all the things that thought has made sacred - the pictures, the museums, the music, the churches and their beliefs, their rituals, their dogmas, all that is understood and discarded completely. There is no priest, no guru, no follower. Then in that tremendous quality of silence you may find out - in that silence there may come something that is not touched by thought, because that silence is not created by thought.

- *Brockwood Park, September 1978*

The mind that has put its house in order, has understood the nature of knowledge. Such a mind is completely silent. And that silence has no cause. You see, 'silence' can be illusory; it can be put together by a thought that is determined to be silent. You have the silence between the two whistles of a train, the silence between two notes, between two noises, between two sounds, between two thoughts—but that kind of silence is still within the realm of cognition. But when the mind is completely silent, it is not even aware that it is silent. If it were, it would merely be playing tricks. The mind that has put its house in order is silent. That silence has no cause and, therefore, has no end. Only that which has a cause can end. That silence—which has no ending—is absolutely necessary, because it is only in that silence that there is no movement of thought. It is only in that silence that that which is sacred, that which is nameless, and that which is not measurable by thought, is. And that which is, is the most sacred. That is meditation.

- *Rajghat, Varanasi, 29 November 1981*

We are saying that anything created by thought is not sacred, and is there anything sacred? Unless human beings find that sacredness, their life really has no meaning, it is an empty shell. They may be very orderly, they may be relatively free, but unless there is this thing that is totally sacred, untouched by thought, life has no deep meaning. Is there something sacred, or is everything matter, everything thought, everything transient, everything impermanent? Is there something that thought can never touch and therefore is incorruptible, timeless, eternal and sacred? To come upon this the mind must be completely, totally still, which means time comes to an end; and in that there must be complete freedom from all prejudice, opinion, judgement—you follow? Then only one comes upon this extraordinary thing that is timeless and the very essence of compassion.

- *Truth & Actuality, (Ch. The Sacred, Religion, Meditation)*

RECOMMENDATIONS

A. Books reading:

1. Think on These Things,
2. Life Ahead
3. The Whole Movement of Life is Learning (Letters to Schools)
4. Inward Flowering
5. The Book of Life -
6. Commentaries on Living -Series I, II, III
7. Mirror of Relationship
8. First and Last Freedom
9. Life and Death of Krishnamurti by Mary Lutyens
10. Beginnings of Learnings.

B. Videos

1. The Challenge of Change – A Documentary on Life and Teachings
2. Talks with Students – Rishi Valley, Brookwood Park, etc.

C. Audio

1. J. Krishnamurti Online Radio (kfa.org)