

J. Krishnamurti

## THE CORE OF THE TEACHINGS

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

"The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: 'Truth is a pathless land'. Man cannot come to it through any organisation, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security - religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind.

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

Freedom is not a reaction; freedom is not a choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the

first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity. Thought is time. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle. There is no psychological evolution.

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

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

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The following Excerpts are taken from the book,  
The First and Last Freedom  
by J. Krishnamurti, published by Harper San Francisco

*"There is hope in men,  
not in society, not in systems,  
not in organized religious systems,  
but in you and in me."*

"To understand the misery and confusion that exist within ourselves, and so in the world, we must first find clarity within ourselves, and that clarity comes about through right thinking.

This clarity is not to be organized, for it cannot be exchanged with another. Organized group thought is merely repetitive. Clarity is not the result of verbal assertion, but of intense self-awareness and right thinking. Right thinking is not the outcome of or mere cultivation of the intellect, nor is it conformity to pattern, however worthy and noble. Right thinking comes with self-knowledge. Without understanding yourself, you have no basis for thought; without self-knowledge, what you think is not true."

"Our system of upbringing is based on what to think not on how to think."

"True liberation is an inner freedom of creative Reality. This is not a gift ; it is to be discovered and experienced.

It is not an acquisition to be gathered to yourself to glorify yourself.

It is a state of being, as silence, in which there is no becoming, in which there is completeness. This creativeness may not necessarily seek expression. You need not be a great artist or have an audience; if you seek these, you will miss the inward Reality.

It is neither a gift, nor is it the outcome of talent; it is to be found, this imperishable treasure, where thought frees itself from lust, ill-will and ignorance, where thought frees itself from worldliness and personal craving to be. It is to be experienced through right thinking and meditation."

If you really want to know yourself, you will search out your heart and your mind to know their full content and when there is the intention to know, you will know.

Then you can follow, without condemnation or justification, every movement of thought and every feeling as it arises; by following every thought and every feeling as it arises you bring about tranquility which is not compelled, not regimented, but which is the outcome of having no problem, no contradiction.

It is like the pool that becomes peaceful, quiet, any evening when there is no wind; when the mind is still, then that which is immeasurable comes into being.

The beginning of meditation is self-knowledge, which means being aware of every movement of thought and feeling, knowing all the layers of my consciousness, not only the superficial layers but the hidden, the deeply concealed activities.

To know the deeply concealed activities, the hidden motives, responses, thoughts and feelings, there must be tranquillity in the conscious mind; that is the conscious mind must be still in order to receive the projection of the unconscious.

Surely the one thing which can bring about a fundamental change, a creative, psychological release, is everyday watchfulness, being aware from moment to moment of our motives, the conscious as well as the unconscious.

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

To know yourself you need not go to any book, to any priest, to any psychologist.

The whole treasure is within yourself.