



# Krishnamurti

## Part I: His Teaching

In the lecture “Krishnamurti, Part 1: His Teaching”, delivered April 3, 2021, Diamond Approach founder and spiritual teacher A. H. Almaas discussed the teachings of 20th-century spiritual teacher Jiddu Krishnamurti. This was the second lecture in the 2021 A.H. Almaas Lecture Series, offered by the Ridhwan Foundation, the home of the [Diamond Approach](https://online.diamondapproach.org/jiddu-krishnamurti-his-teaching/).

This handout shares each of the main points Almaas made, including the relevant quotations from Krishnamurti’s works that Almaas discussed,

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## No authority, teacher, or teaching can help you be free

I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path.  
[p. 293, *The Years of Awakening*, by Mary Lutyens]

## Krishnamurti’s Teaching

Intense self-observation without any interference from the mind

When there is constant observation there is no movement of past. To observe implies seeing very clearly; to see very clearly there must be freedom, freedom from resentment, freedom from enmity, from any prejudice or grudge, freedom from all those memories that one has stored up as knowledge, which interfere with seeing.

When there is that quality of, that kind of freedom with constant observation -not only of the things outside but also inwardly—of what is actually going on, what then is the need of seeking at all?—for it is all there, the fact, the what is, it is observed. But the moment we want to change what is into something else, the process of distortion takes place. Observing freely, without any distortion, without any evaluation, without any desire for pleasure, in just observing, we see what ‘what is’ undergoes an extraordinary change. [p. 37, *The Flight of the Eagle*]

Understanding is possible only when there is observation without the center as the observer. [p. 102, *The Flight of the Eagle*]

Attention is not the same as concentration

Concentration is exclusion; attention, which is total awareness, excludes nothing....If you want to understand the beauty of a bird, a fly, or a leaf, or a person with all his complexities, you have to give your whole attention which is awareness. And you can give your whole attention only when you care, which means you really love to understand—then you give your whole heart and mind to find out. [p. 31-32, *Freedom from the Known*]

## Experiences of Observation

Studying without trying to explore

One’s mind was aware of the stately trees, the rocky hills, the villagers, the wide blue skies, but it was also in meditation. Not a thought was disturbing it. There was no flutter of memory, no effort to hold or to resist, nor was there anything in the future to be gained. The mind was taking everything in, it was quicker than the eye, and it didn’t keep what it perceived; the happening passed through it, as the breeze passes among the branches of a tree. One heard the conversation behind one, and saw the bullock-cart and the approaching lorry, yet the mind was completely still; and the movement within that stillness was the impulse of a new beginning, a new birth. But the new beginning would never be old; it would never know yesterday and tomorrow. The mind was not experiencing the new: it was itself the new. It had no continuity, and so no death; it was new, not made new. The fire was not from the embers of yesterday. [p. 222, *Commentaries on Living, 3<sup>rd</sup> Series*]

Focus on a kind of intense observation

When there is an awareness of fear, observe it so intimately that the very observation of it is the freeing of it, which is action. [p.137, *The Flight of the Eagle*]

The pure act of seeing the fact, whatever the fact be, brings its own understanding and from this, mutation takes place. [p. 255, *Krishnamurti's Notebook*]

The need for intense passion and love

...and the mind that can pursue, that can penetrate without motive, without purpose, into its own immeasurable depths, that has no barrier, that is free to wander without time-space. [p. 38, *Krishnamurti's Notebook*]

Out of this vast silence suddenly, as one sat up in bed, when thought was quiet and far away, when there wasn't even a whisper of a feeling, there came that which was now the solid, inexhaustible being. It was solid, without weight, without measure; it was there and besides it, there existed nothing. It was there without another.....It's not possible to be one with it; it is not possible to be one with a swiftly flowing river. You can never be one with that which has no form, no measure, no quality. It is, that is all. [p. 44-45, *Krishnamurti's Notebook*]

## The Observer is The Observed

Total seeing

In this total seeing which is the quality of the mind, there is no seer, no observer, no experiencer; there is only seeing. [p. 161, *Krishnamurti's Notebook*]

Quite unexpectedly, all this extravagant beauty, colour, the hills, this rich earth, this intense valley, all this was within one. [p. 106, *Krishnamurti's Notebook*]

Nonduality & Suchness

And strangely, you were the doves, the squirrel that raced up the tree and the unwashed, dirty chauffeur and the river that went by, so quietly. [p. 316, *Krishnamurti's Notebook*]

You were there in that garden but you were that thing flying effortless against that massive cloud; it was not in thought you were up there; nor in empty fancy and

imagination; You were actually up there, not identifying yourself with it but you were that bird. [p. 349, *Krishnamurti's Notebook*]

They were you and you were they; distance and time had ceased... The woman and the chauffeur were you and you were they. [p. 261, *Krishnamurti's Notebook*]

### Totality or Suchness

And as you watched them and the rippling waters, you were lost; you did not see them; they were there, only you were not there; they existed and nothing else; not even space and time. There was no thought, no feeling and so no experiencing. [p. 362, *Krishnamurti's Notebook*]

### Total freedom

The few feet of road between us disappeared and with it also disappeared the two entities; there was only that woman walking in her impenetrable sadness... She was the only human being that existed on that road. She was and the other was not. [p. 216, *Krishnamurti's Notebook*]

There was only sound and nothing else, no thought, no feeling. [p. 224, *Krishnamurti's Notebook*]

### Otherness

Then there is only the fact and not the experiencing of the fact... With it came a movement of entering into unfathomable depths of intensity and of great bliss and there was that otherness. [p. 69, *Krishnamurti's Notebook*]