



In the lecture “Krishnamurti, Part II: His Experience”, given on May 8, 2021, Diamond Approach founder and spiritual teacher A. H. Almaas discussed the inner experience of 20th-century spiritual teacher Jiddu Krishnamurti as described in Krishnamurti’s journals and by his biographers.

This was the third lecture in the 2021 A.H. Almaas Lecture Series, offered by the Ridhwan Foundation, the home of the [Diamond Approach](https://online.diamondapproach.org/krishnamurti-his-experience) teaching.

This handout includes the quotations that Almaas discussed during the lecture.

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1. VASTNESS

“In the car on the way to Ojai, again it began, the pressure and the feeling of immense vastness. One was not experiencing this vastness; it was simply there.” [*Krishnamurti’s Notebook*, p.2]

“There is no interpreter to translate, to observe, to censor. An immeasurable vastness that is utterly still and silent. There is no space, no time to cover that space. The beginning and the ending are here, of all things. There is really nothing that can be said about it. The pressure and the strain have been going on quietly all day, only now they have ceased.” [*Krishnamurti’s Notebook*, p.15]

2. IMMENSITY

“Woke up in the middle of the night, with a sense of immense and measureless strength. It was not the strength that will or desire has put together but the strength that is there in a river, in a mountain, in a tree.” [*Krishnamurti’s Notebook*, p. 34]

“...The room became full with that benediction. Now what followed is almost impossible to put down in words: words are such dead things, with definite set meaning and what took place was beyond all words and description. the profundity of it was not measurable, it was there immovable, impenetrable, a solidity that was as light as the heavens. It was in the eyes, in the breath. It was in the eyes and the eyes could see. There was impenetrable dignity and peace that was the essence of all movements, action.... There was love that was utterly perishable and so it had the delicacy of all new things, vulnerable, destructible, and yet it was beyond all this. It was there imperishable, unnamable, the unknowing.” [*Krishnamurti’s Notebook*, p.29]

“One was aware of something utterly incorruptible, in which nothing could possibly exist that could become corrupt, deteriorate. It was too immense for the brain to grasp, to remember... With it all, there was that sense of power, strength as solid as that mountain which nothing could shatter, which no sacrifice, prayer, virtue could ever touch. Why should all this happen to us? No explanation is good enough, though one can invent a dozen. [*Krishnamurti’s Notebook*, pp.32-33]

3. QUALITIES

“It’s strange that every experience, state, is utterly different, it is still the same movement; though it seems to change, it is still the changeless. [*Krishnamurti’s Notebook*, p. 35]

“There was an intense bright light at the very center of the brain, and beyond the brain at the very center of consciousness, of one’s being... With that light there was present that incalculable strength and beauty beyond thought and feeling.” [*Krishnamurti’s Notebook*, p. 51]

“Every time there is something new in this benediction, a new quality, a new perfume but yet it is changeless. It is utterly unknowable.’ [*Krishnamurti’s Notebook*, p. 56]

“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.” [*Krishnamurti’s Notebook*, pp.44-45]

“Each moment reveals a new facet, a new depth, a new surface. You can’t be all this at one moment for each moment brings its own change. So if you are at all intelligent, you give up being anything.” [*Krishnamurti’s Notebook*, p.145]

4. THE 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. [*Krishnamurti's Notebook*, p.69]

“It was a day of the otherness; it went on quietly all day and at moments it flared up, became very intense and became quiet again, to go on quietly. It was there with such intensity that all movement became impossible; one was forced to sit down.” [*Krishnamurti's Notebook*, p. 136]

“There came the otherness, like a flash and it remained for a while to be gone again. It's strange how very intense and actual it has become. It was as real as these roof tops with hundreds of chimneys. In it there is a strange driving strength; because of its purity, it is strong, the strength of innocence which nothing can corrupt. And it is a benediction.” [*Krishnamurti's Notebook*, p. 97]

“Again, most of the night, that blessing, that otherness was there; though there was sleep, it was there; one felt it on waking, strong, persistent, urgent, it was there, as though it had continued throughout the night.” [*Krishnamurti's Notebook*, p.193]

“On several occasions it was there, with an all-embracing welcome of love and it was quite incredible; every time, it had a new quality, a new beauty, a new austerity.” [*Krishnamurti's Notebook*, p.193]

“The otherness continues to be the main and most frequently recurring experience, with its variations of delights... But on that road, meditation yielded to that otherness, utterly silencing the already quiet brain; the brain was merely a passage from that immeasurable, and a deep wide river between steep banks, this strange otherness moved, without direction, without time.” [*Krishnamurti's Notebook*, p.285]

“It wasn't just outside there in the room or on the terrace, it was inside and outside but there was no division. It was something in which the whole mind and heart were caught up and mind and heart ceased to be.” [*Krishnamurti's Notebook*, p.151]

“Meditation was a movement in benediction. This movement flowed into the otherness, for it was there in the room, filling it and overflowing it, outward and beyond, without end. There was in it a depth that was unfathomable, of such immensity and there was peace.” [*Krishnamurti's Notebook*, pp.180-181]

“And of a sudden that unknowable immensity was there, not only in the room and beyond but also deep, in the innermost recesses, which was once the mind.” [*Krishnamurti's Notebook*, p.331]

“I then asked him, ‘Do you ever feel being used, feel something coming into you?’ ‘I wouldn’t say that. It comes into the room when we are talking seriously.’ ‘How is it related to the pain?’ I asked. ‘Pain comes when I am quiet, not talking. It comes slowly until the body says, ‘That’s enough.’...When we went into the matter again on this last occasion in 1980, he seemed as eager as before to find out the truth about himself and repeated that if Mary Zimbalist and I could discover it he would be able to corroborate it. But he could tell us no more.” [Mary Lutyens, *The Open Door*, p.31]

“He could feel ‘the other’ but he did not seem to know what it was.From this it would appear that ‘the other’ was him, that he was not separate from it. But it also seems that although it was always part of him, it was at times more present than at others. ...He said he could feel it in the room as if it were something that came from outside—‘always from the left.’” [Mary Lutyens, *The Open Door*, p.100]

5. KRISHNAMURTI’S PROCESS

“I think it is the quietness of the place, of the green slopes of the mountains, the beauty of the trees and the cleanliness, that and other things, have made the pressure and the strain far greater; the head has been bad all day; it becomes worse when one is by himself. All last night it seems to have been going on and woke us several times shouting and groaning; even during rest, in the afternoon, it was bad, accompanied by shouting.” [*Krishnamurti’s Notebook*, p.22]

6. UNDERSTANDING KRISHNAMURTI’S PROCESS

“Then on the 17th of August, I felt acute pain at the nape of my neck and I had to cut down my meditation to 15 minutes. The pain instead of getting better as I had hoped grew worse. The climax was reached on the 19th”. [Krishnamurti, as quoted by Mary Lutyens in *The Years of Awakening*, p.170]

“Mr. Warrington asked me to go under the pepper tree which is near the house. There I sat thus for some time. I felt myself going out of my body, I saw myself sitting down with the delicate tender leaves of the tree over me. I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. Then I could feel the vibrations of the Lord Buddha; I beheld Lord Maitreya and Master K.H. I was happy, calm and at peace. There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep unfathomable lake. Like the lake I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. The Presence of the mighty beings was with me for some time and then they were gone. I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. ...The fountain of Truth has been revealed to me and the darkness has been dispersed. [Krishnamurti, as quoted by Mary Lutyens in *The Years of Awakening*, p.171]

“His process was continuing all the time he was traveling. He was in constant pain, with throbbing and burning at the nape of the neck and at the base of his spine.” [Mary Lutyens, *The Years of Awakening*, p.184]

“Whatever it is, the force or whatever one calls the bally thing, came up my spine, up to the nape of my neck, then it separated into two, one going to the right and the other to the left of my head till they met between the two eyes, just above my nose.” [Krishnamurti, as quoted by Mary Lutyens in *The Years of Awakening*, p.202]

“...A force or current, a centre of energy playing on the body, continuing regardless of the rigidity or activity of the body, though existing in connection with it. It was that current, force or centre that constituted my Self, that kept me acting and moving, but this was the first time I came to know it [...] I had no idea at that time of the identity of that current with the personal God, or Iswara as I used to call him [...] I was only feeling that everything was being done by the current and not by me [...] This current, or avesam, now felt as if it was my Self, not a superimposition [...] That avesam continues right up to now.” [Ramana Maharshi, *Bhagavan’s Death Experience, The Mountain Path*, 1981, pp.67-69, (cited by David Godman at <http://sri-ramana-maharshi.blogspot.com/2008/05/bhagavans-death-experience.html>)]

“When the process was operating, the body lying on the bed appeared a shell; only a body consciousness appeared to be present. In this state the voice was frail, childlike. Then suddenly the body filled with a soaring presence. Krishnaji would sit up cross legged, his eyes closed, the fragile body would appear to grow and his presence would fill the room; there was a palpable throbbing silence and immense strength that poured into the room and enveloped us.” [Pupul Jayakar, *Krishnamurti: A Biography*, p.130]

7. EFFICACY OF KRISHNAMURTI’S TEACHING

“When he goes it goes. There is no consciousness left behind of that consciousness, or that state. They’ll all pretend or try to imagine they can get into touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that’s that.” [Krishnamurti, as quoted in Mary Lutyens’ *The Open Door*, p.149]

8. KRISHNAMURTI’S GIFT

Almaas referred to *The Inner Life of Krishnamurti*, by Aryel Sanat, describing how Krishnamurti’s life was an expression of eternal spirit.