

NOTES FROM: *The Revolution From Within*, by Jiddu Krishnamurti

SUMMARY: This book was my first introduction to Krishnamurti, and he took me *completely* by surprise with his total rejection of authority, and his insistence on seeking the truth for *oneself*, not relying on any external sources of knowledge or truth.

The Revolution from Within is a collection of public talks he gave throughout the world in the 1950s, where he asks, *again and again*, whether or not the mind can be free of its own projections, and whether the limited human mind can ever perceive the unlimited nature of ultimate truth. In fact, Krishnamurti speaks *mostly* in questions. He proceeds very slowly, and uncovers more and more questions in slowly escalating stages, the whole point of which is to provoke independent thought and objectless awareness in the minds of his listeners.

If Jiddu Krishnamurti had a dominant message, it would be that there must be a revolution in our thinking. Not an *outward* revolution, which is just the continuation of conditioned thought, slightly adapted according to some *other* philosophy (whatever it may be), but a *complete and total rejection* of external authority, ideology, and belief.

The whole book is just *incredible*, covering ideas as diverse as war and global conflict, parenting and relationships, education, spiritual belief, critical thinking, self-awareness, and personal freedom. After I finished reading the transcript of each lecture - and even *while* I was reading them - I could *feel* myself being transformed. I *knew* that I'd never live the same way again, see the *world* the same way again, and sure enough, *I never did*.

“Trying to change society while leaving the individuals who constitute society unchanged is a dangerous error.”

“We cannot afford to be ‘ordinary’ any longer; the challenge of the world is too great.”

“We are the world, and we are not on the sidelines.”

“If we take this journey together, and simply observe as we go along the extraordinary width and depth and beauty of life, then out of this observation may come a love...which is a state of being free of all demand...and we may perhaps be awakened to something far more significant than the boredom and frustration, the emptiness and despair of our daily lives.”

“Seeing what we are is the place where we need to begin.”

“Observe the activities of the mind without trying to change them or put a stop to them, because the moment you seek an end, you are back in the ‘me, not-me’ duality.”

“It's the mind that is unaware of its own activities that sets up as the authority someone or something external to which we go to help, and we therefore become slaves.”

“The mind must be utterly silent. Not asking, not hoping for experience. It must be completely still. Only then is there a possibility of that light which will dispel our darkness.”

“The ‘me’ must entirely cease if there is to be peace in the world and within myself.”

“We can bring about a transformation in ourselves only when we understand the process of our own thinking.”

“The more you resist a habit the stronger it becomes.”

“The quiet acceptance of ‘what is’ is a release from that fact.”

“When you take notes, you are not really listening.”

“What is the ‘self,’ the center of the ‘me’ from which all activity seems to spring?”

“The self for most people is a center of desires, manifesting itself through various forms of continuity.”

“None of these desires are permanent except in the memory of what we have been and would like to be, although we try to make them permanent through clinging to various ideas, perceptions, and relationships.”

“Trying to become virtuous, we never acquire virtue, but rather expand our self in the guise of virtue.”

“It is my mind that creates the problem, my mind being the result of time, of memory, the seat of the ‘me,’ which is everlastingly craving for the ‘more,’ for immortality, for continuity, for permanency here and in the hereafter.”

“Change on the surface has no meaning.”

“Thought is not the dissolver of the problem of the self.”

“The more you are concerned with gaining an end, the greater is the self-centeredness of thought.”

“It is this uncertainty within ourselves that leads to the outward manifestations of personal ambition, the desire to be somebody, the aggressive attitude towards life.”

“The problem is: Can knowledge dissipate suffering?”

“When you realize that you do not know, then you are beginning to find out.”

“It is only a mind that says, ‘I do not know’ which receives that which is Truth.”

“In any enriching of the mind, in any belief, in any system, there is never freedom.”

“When I am conscious that I am revering something outside of me, a person or an image, then there is no love; then there is the division between you whom I revere and me who am lowly.”

“So devotion and reverence surely are inherent when I begin to understand the whole process of life. Life is not merely the ‘me’ in action but the life of the animal, the life of nature, the child begging in the street. How often do you look at a tree? Do you ever look at a tree or a flower? And when you do, is there a sense of reverence - not to the flower that is going to fade away, but to the beauty of the flower, to that strange thing that is life? This means really the complete sense of being humble without any sense of begging. Then your mind in itself is still; then you do not have to see somebody who is still. And in that stillness there is no you and I, there is only stillness. And it is in that stillness you will find that there is respect, not in something but in itself. Life is then extraordinarily vital, there is no authority, the mind is completely still.”

“The mind that is watching the thing go by, without choice, is the free mind that is free from the past.”

“Freedom is not at the end; it is at the very beginning.”

“The only function of the mind up to now has been to ensure its own continuity.”

“Can the mind cease to think in terms of continuing, of the ‘me?’”

“Truth is beyond virtue.”

“It is only the mind struggling to become which needs virtue.”

“If one really learns how to listen, then everything is a revelation.”

“There is a path to the known, but not to the unknowable. Thus, every system of finding truth breaks down.”

“The mind can only think in symbols, in words and images. And what the mind creates is not the Real.”

“The concern to become something more is the constant occupation of the mind and the primary cause of its superficiality.”

“When the mind is pursuing the ‘more,’ the ‘better,’ it is incapable of understanding itself as it is.”

“We look up to those who can help us or who can do something for us, and look down on those who cannot. So we are always looking up or looking down; and cannot the mind be free from this state of contempt and false respect?”

“Seeing the truth of fear dissolves fear.”

“When there is passive awareness of fear, a different state comes into being in which fear does not exist.”

“What we are, of that we make the world.”

“I am ‘this,’ and I would like to be ‘that,’ but the struggle to be something different is still within the pattern of my desire.”

“Any conscious effort on my part to become something other than what I am only produces still further suffering, sorrow, and pain.”

“It's very difficult to admit to oneself that you are confused, and we are all confused.”

“You have chosen your political leaders, your religious leaders, out of your confusion.”

“Whenever one is confused, one must stop all activity, psychologically. Otherwise, anything new is just translated according to our confusion.”

“To us, neurologically, the very word ‘greed’ is already a condemnation.”

“There is only thinking, there is no thinker.”

“Truth is something which comes from moment to moment.”

“Can we live without dependence?”

“The dependence on nationality, on race, on religious belief or any other idea, obviously separates.”

“So long as there is the idea of the ‘me’ of the ‘I,’ then there must necessarily be loneliness.”

“The description becomes merely a hindrance if it is not actually experienced.”

“This is a thing that must be gone into, not just accepted because someone has said it. It has no meaning if you merely accept it.”

“If we did love our children, we would stop all wars tomorrow, obviously. We would not condition our children. They would not be English children or American children, they would just be children.”

“There is no experiencer to experience stillness.”

“Die to every experience, with never a moment of gathering or accumulating.”

“Everything that we do is based on striving, ambition, success, achievement; but none of it is the abandonment of the self.”

“To have that inward fullness of life, which includes death, the mind must free itself from the known. The known must cease for the unknown to be.”

“Can we live in this world without any effort to be or become something, without trying to achieve, to reject, to acquire?”

“You don't really love your children, so you sacrifice them to protect your property, to defend your State, or the church, or some other organization which demands of you certain things.”

“Society is based on violence and comparisons, and as long as it is so, there will always be struggle.”

“Why do we divide life and death?”

“It may be that we do not know what living is, and that is why death seems to be such a terrible thing.”

“Why does the mind cling to continuity?”

“To get rid of the known, to wipe all that away is to die, and then we shall find that there is no fear.”

“If the mind merely clings to what it calls living - which is suffering, this whole process of accumulation - and tries to avoid the other, then it knows neither life nor death.”

“A revolution in our thinking is the only real revolution.”

“What the mind seeks and finds, however reasonable, however rational and intelligent, is never the final answer.”

“A mind that seeks peace will never find it.”

“Parents want their children to conform to meet the demands of their insane societies, but is that education?”

“Since our society is not at all what it should be, why encourage our children to stay within its destructive pattern?”

“The whole totality of the mind is confused, and there simply isn't a higher part of the mind which isn't.”

“If I'm confused, then I may read, or look, or ask, but my search, my asking, is the outcome of my confusion, and therefore it can only lead to further confusion.”

“The man who merely believes in God will never know what God is.”

“We submit to authority because all of us have this inward demand to be safe, to feel secure.”

“The man who is ceaselessly questioning, who has no authority, who does not follow any tradition, any book or teacher, becomes a light unto himself.”

“What is important is to understand the whole field of thought, and see if the mind can go beyond all that.”

“The process of discarding is the highest form of thinking.”

“The problem is not the real issue; rather, it is the mind which approaches the problem.”

“All solutions are based on desire, and the problem exists because of desire.”

“All thought, no matter how subtle, how sophisticated or philosophical, is conditioned.”

“To appreciate beauty, must I know what its purpose is?”

“To a free mind, the question of God will never come up, because the mind is immeasurable in itself; like love, it is its own eternity.”

“If you don't change now, you will never change.”

“It is only the truth that is discovered from moment to moment which is really important, not the truth which you have already experienced.”

“You can break free of your past and all of your conditioning at any moment.”

“Ideals and images prevent immediate understanding.”

“A man who cultivates virtue ceases to be virtuous; a man who practices humility is no longer humble.”

“Organized religions don't insist that you step out of greed, envy, and ambition, cruelty. They are far more concerned with what you believe, with rituals and the rest of confusion.”

“When violent, the mind has an ideal of non-violence which is over there in the distance. It will take time to achieve that state, and in the meantime the mind can continue to be violent.”

“Righteousness of behavior is not something to be gained, to be arrived at, but must be understood from moment to moment in the actuality of daily living.”

“Most of us are so eager to reform others, and so little concerned with the transformation of ourselves.”

“Such education as the preparation for a certain occupation is obviously very superficial, and so our lives are equally superficial.”

“Truth does not want any interpretation.”

“The mind is not different from its thoughts. Remove the thoughts and there is no mind.”

“Unless you experience truth for yourself, all the books and talks in the world will be meaningless.”

“Thought is not the way out.”

“Freedom is at the beginning, not at the end.”

“Love exercises no authority.”

“The immeasurable cannot come to a mind that knows measurement.”

“What is important is the teaching and not the teacher.”

“The mind itself is the total Reality.”

“The personal problem is not different from the world problem.”

“For those who want more, more, more, life is an everlasting struggle.”

“Knowledge is not living.”

“Fundamental change has to be a total transformation, and anything less than that is a simple modification.”

“What has been described is not ‘what is.’”

“The end is at the beginning, which has no time.”

“You can't seek the immeasurable because you don't know what it is.”

“You are in a state of meditation only when the thinker is not there.”

“The right question has no answer.”

“The mind can never free itself through some system or method.”

“There are no answers to life's questions.”

“How you ask is more important than any answer.”

“Life is one thing, and what we want is another.”

“Sirs, life is something extraordinary, if you observe it. Life is not merely this stupid little quarreling among ourselves, this dividing up of mankind into nations, races, classes; it is not just the contradiction and misery of our daily existence. Life is wide, limitless, it is that state of love which is beauty; life is sorrow and this tremendous sense of joy. But our joys and sorrows are so small, and from that shallowness of mind we ask questions and find answers. So the problem is, surely, to free the mind totally, so that it is in a state of awareness which has no border, no frontier. And how is the mind to discover that state? How is it to come to that freedom?”

“Perception is the way of truth.”

“I don't know whether you have ever really perceived anything.”

“Surely, beauty and love are the same.”

“Without love there is no beauty and without beauty there is no love.”

“Life is an eternal movement, without beginning and without end.”