

WHAT IS
TRUE
RELIGION?

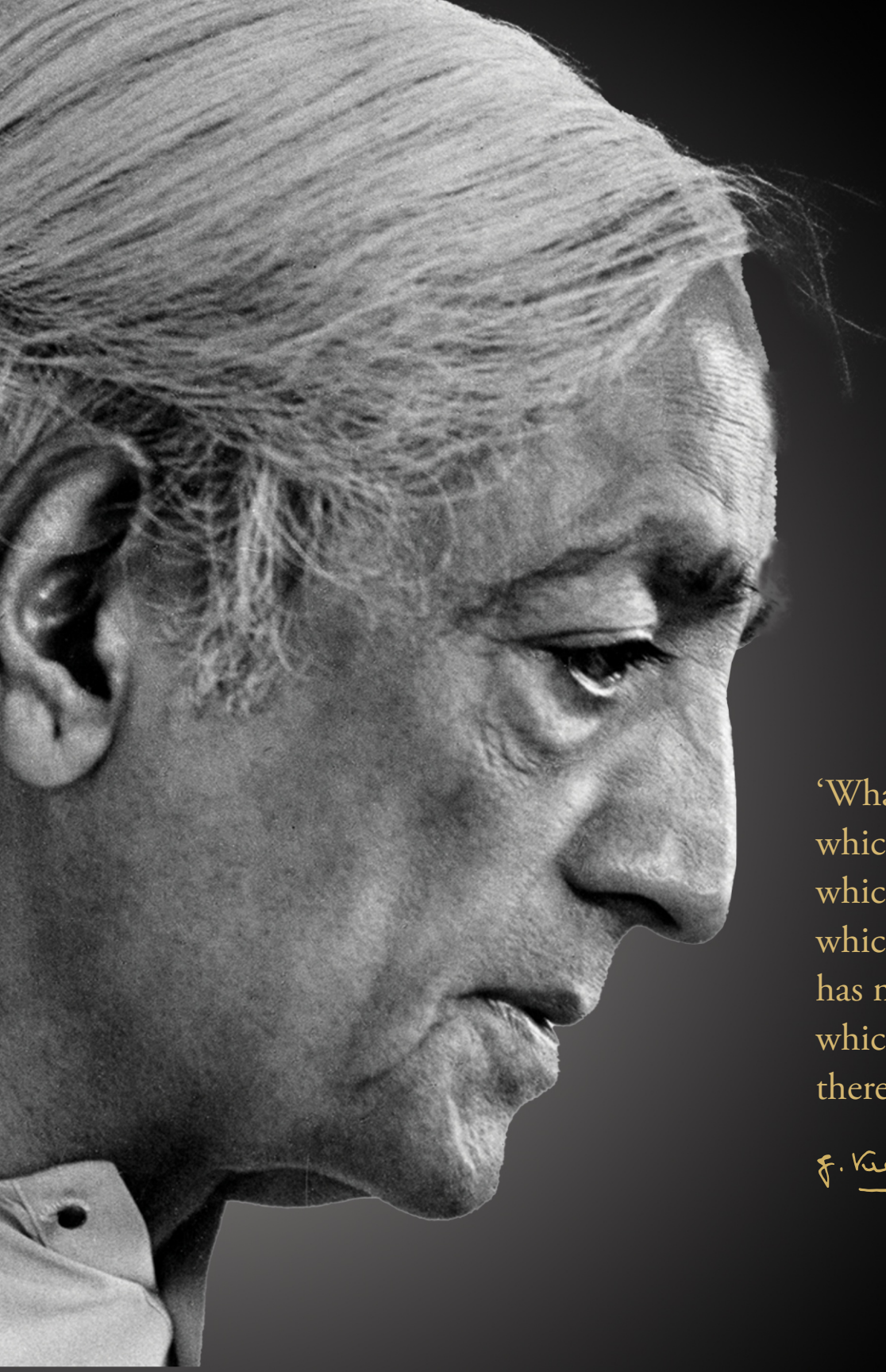
J. KRISHNAMURTI

DIGITAL BOOKLET

WHAT IS TRUE RELIGION?

‘What is true religion?’ is a question often posed by Krishnamurti in all his talks and writings. Implied in the question itself are the two aspects of his approach to the subject: *what religion is not* and *what it is*. This booklet addresses these timeless questions in the light of the current world situation, the latter being only an occasion to reflect on the former.

EDITOR



‘What is sacred? What is that which has no time, that which is incorruptible, that which is nameless, that which has no quality, no limitation, which is timeless, eternal? Is there such a thing?’

J. Krishnamurti

WHAT IS TRUE RELIGION?

Please listen patiently and without prejudice to what I have to say, because religion, like politics, is a very touchy subject. If a person is religious, he usually becomes so dogmatic, so violent when one begins to question the whole structure of religion, that he is incapable of thinking clearly and straight. So I would beg those of you who are listening to me, perhaps for the first time, to listen without any antagonism and with a desire to find out the significance of what I am saying.

Brazil, 28 May 1935
The Collected Works, Vol. 2, p.148.

WHAT IS TRUE RELIGION?

Organized religions probably had at the beginning a certain usefulness in making man somewhat civilized, but now they have no longer any meaning at all because man has lost all sense of civility. He is prepared to kill thousands and wipe out a whole city in a moment.

Saanan, 28 July 1963
The Collected Works, Vol.13, p.333.

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Look, sirs, there is a war going on in the Middle East, in Beirut, in Lebanon between the Jews and the Arabs. They are both Semitic people, but four or five thousand years of propaganda has made the Jew say, 'I am separate from the Arab.' All right, I won't go so far; come nearer, much nearer home. Which is, you are Hindus and there are the Muslims. The Muslims, for the last sixteen hundred years, have been conditioned through repetition, through fear, through conformity, conversion, and so on, to believe that they are Muslims. And you have been conditioned, programmed as Hindus for three to five thousand years. Thought has divided them, not culture. (Culture belongs to all humanity; it is not just the Indian culture.) So the Hindus and the Muslims are at war; they are not actually killing each other, but when there is a riot, they burst out in violence.

Madras 3 January 1985
In the Problem is the Solution, p.149.

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Obviously religion has been put together by man in order to help him to become civilized, not to seek God—you cannot find God through beliefs, dogmas, through rituals, through repetition, by reading the Gita or the Bible, or by following a priest. The world is divided into religions—organized religions with their dogmas, with their rituals, with their beliefs, with their superstitions, throughout the world. And religions do not bring people together at all. They talk about it, they say, ‘If you see God, we are all brothers.’ But we are not brothers!... You see how, in Christendom, for two thousand years they have been fighting each other, Catholics and Protestants, Catholics among themselves; and there have been tortures. And this has happened in this country—the Muslims against the Hindus, and the Hindus against the Muslims; one guru against another guru.

Varanasi, 22 November 1965
Can Humanity Change? pp.185-186.

Tolerance is the civilized acceptance
of a division between people—
politically, religiously, and socially.

The Only Revolution, Chapter 6

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There is the search for egotistic security, certainty, through what we call religion. You like fondly to believe that divine beings have created these organized forms of belief which we call religions. You yourself have created them for your own convenience; through ages they have become sanctified, and you have now become enslaved by them. There can never be ideal religions...

In your search for that security, fear is born, and so you submit yourself to another who promises you that immortality. Through fear you create a spiritual authority, and to administer that authority there are priests who exploit you through belief, dogma, and creed, through show, pomp, and pageantry, which throughout the world is called religion. It is essentially based on fear, though you may call it the love of God or truth. It is, if you examine it intelligently, nothing but the result of fear, and therefore it must become one of the means of exploiting man. Through your own desire for immortality, for selfish continuance, you have built this illusion which you call religion.

Mexico City, 20 October 1935

Total Freedom, p.13.

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Man has divided the earth as yours and mine. Why? Is it that we try to find security, self-protection, in a particular group, or in a particular belief, faith? For, religions also have divided man, put man against man—the Hindus, the Muslims, the Christians, the Jews, and so on. Nationalism, with its unfortunate patriotism, is really a glorified form, an ennobled form, of tribalism. In a small tribe or in a very large tribe, there is a sense of being together, having the same language, the same superstitions, the same kind of political, religious system. And one feels safe, protected, happy, comforted. And for that safety, comfort, we are willing to kill others who have the same kind of desire to be safe, to feel protected, to belong to something. This terrible desire to identify oneself with a group, with a flag, with a religious ritual and so on, gives us the feeling that we have roots, that we are not homeless wanderers...


Most religions have said that to kill human beings is the greatest sin. Long before Christianity, the Hindus and the Buddhists said it. Yet people kill in spite of their belief in God or their belief in a saviour.

Krishnamurti to Himself, 31 March 1983.


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Violence is not merely killing another. It is violence when we use a sharp word, when we make a gesture to brush away a person, when we obey because there is fear. So violence isn't merely organized butchery in the name of God, in the name of society or country. Violence is much more subtle, much deeper. When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion.

Freedom from the Known, Chapter 6.



The endless butchering has become
a habit, an accepted formula, in
spite of all the religions.



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Cruelty in every form is now spreading in the world. Man has probably never been as cruel as he is now, so violent. The churches and the priests of the world have talked about peace on earth; from the highest Christian hierarchy to the poor village priest there has been talk about living a good life, not hurting, not killing a thing. Especially the Buddhists and Hindus of former years have said, 'Don't kill the fly, don't kill anything, for in a next life you will pay for it.' That was rather crudely put, but some of them maintained this spirit, this intention not to kill and not to hurt another human being. But killing with wars is going on.

In this part of the world, which we call the West, the Christians have perhaps killed more than anyone else. They are always talking about peace on this earth. But to have peace, one must live peacefully, and that seems so utterly impossible. . . . The endless butchering has become a habit, an accepted formula, in spite of all the religions.

Krishnamurti to Himself, 26 April 1983.

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In Buddhism there is no God; in Hinduism somebody calculated that there are about three hundred thousand gods—that's rather fun, you can choose whichever God you like. In Christianity and Islam there is only one God, based on two books, the Bible and the Koran. So religions have divided man. Just as nationalism has divided man, so has religious ardour. Fundamentalists in India, here, and in Europe, are reviving their religious traditions. I wonder if you have ever looked at the word *reviving*? You can revive only something that is dead or dying. You cannot revive a living thing.

Washington D.C., 20 April 1985
Total Freedom, p.344.

All propaganda is false, and we have lived
on propaganda ranging from soap to God.

The Only Revolution, Chapter 18

WHAT IS TRUE RELIGION?

Religion, through many centuries of propaganda—the Christian propaganda, Buddhist propaganda, the Hindu, the Islamic—has made man accept, believe, and so conditioned him religiously that he finds it almost impossible to go beyond that conditioning. So he makes the best of that conditioning and strives to escape from that prison into some fanciful images, concepts, theories, theological investigations. And religion has now become merely a verbal statement, a slogan, a constant repetition—'I am a Buddhist, I am a Christian'—with all the different denominations in Christianity, and the thousand gods of Hinduism, or the God of the Islamic world. We have been told over and over and over again for thousands of years, so our brain is heavily loaded. And the man who inquires into what is truth obviously cannot belong to any organized religion, to any belief, to any sectarian gods or to only one God. He must be free of all rituals, all the religious symbols, images, the authority of the highest priest, and so on.

Colombo, 16 November 1980
Magnitude of the Mind, pp. 86-87.

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One can see how political and religious beliefs, national and various other types of beliefs do separate people, do create conflict, confusion, and antagonism—which is an obvious fact; and yet we are unwilling to give them up. There is the Hindu belief, the Christian belief, the Buddhist—innumerable sectarian and national beliefs, various political ideologies, all contending with each other, trying to convert each other. One can see, obviously, that belief is separating people, creating intolerance. Is it possible to live without belief?...

Please do not say that belief brings people together. It does not. That is obvious. No organized religion has ever done that. Look at yourselves in your own country. You are all believers, but are you all together? Are you all united? You yourselves know you are not. You are divided into so many petty little parties, castes; you know the innumerable divisions. The process is the same right through the world—whether in the East or in the West—Christians destroying Christians, murdering each other for petty little things, driving people into camps, the whole horror of war. Therefore belief does not unite people.

The First and Last Freedom, Chapter VI

WHAT IS TRUE RELIGION?

Belief is a denial of truth, belief hinders truth; to believe in God is not to find God. Neither the believer nor the non-believer will find God; because Reality is the unknown, and your belief or non-belief in the unknown is merely a self-projection and therefore not real. I know you believe and I know it has very little meaning in your life. There are many people who believe; millions believe in God and take consolation. First of all, why do you believe? You believe because it gives you satisfaction, consolation, hope, and you say it gives significance to life. Actually your belief has very little significance, because you believe and exploit, you believe and kill, you believe in a universal God and murder each other. The rich man also believes in God; he exploits ruthlessly, accumulates money, and then builds a temple or becomes a philanthropist.

The men who dropped the atomic bomb on Hiroshima said that God was with them; those who flew from England to destroy Germany said that God was their co-pilot. The dictators, the prime ministers, the generals, the presidents, all talk of God, they have immense faith in God. Are they doing service, making a better life for man? The people who say they believe in God have destroyed half the world, and the world is in complete misery. Through religious intolerance, there are divisions of people as believers and non-believers, leading to religious wars.

The First and Last Freedom, Q&A 16

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There are those who do not believe in God and yet do good. There are those who believe in God and kill for that belief; those who prepare for war because they claim they want peace. So one has to ask oneself what need there is to believe at all in anything, though this doesn't deny the extraordinary mystery of life ...

Through experience you hope to touch the truth of your belief, to prove it to yourself, but this belief conditions your experience. It isn't that the experience comes to prove the belief, but rather that the belief begets the experience. Your belief in God will give you the experience of what you call God. You will always experience what you believe and nothing else. And this invalidates your experience. The Christian will see virgins, angels, and Christ; and the Hindu will see similar deities in extravagant plurality. The Muslim, the Buddhist, the Jew, and the Communist are the same. Belief conditions its own supposed proof. What is important is not what you believe but only why you believe at all. Why do you believe?

The Urgency of Change, Chapter 21

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So, when you see this, see the fact that you want to escape from life, when you realize this, then you do not belong to any religion; you are no longer a Hindu, a Buddhist, a Christian, a Muslim, a Communist, you are no longer caught in the net of beliefs. So you begin to see what is true in the false, the false being what man has created through centuries upon centuries as the religious pattern or the social pattern or the pattern of the family. And when you see that fact, then you are free from all the religious concepts of life—which does not mean that you become a materialist, which you are. What you are really concerned with in life is money, possession, sex, and the enjoyment of a few things; and over that you cover up, you put in a lot of words as the spiritual life and all the rest of it.

New Delhi, 11 November 1964
The Collected Works, Vol.14, p. 267.

...what is spiritual, religious?
Something holy? Something
unexpected? Something totally out
of the ordinary?

WHAT IS TRUE RELIGION?

And what is spiritual, religious? Something holy? Something unexpected? Something totally out of the ordinary? Why do we want something totally outside our daily life, something totally different from our daily life? Because we are bored with our daily life: the habits, the loneliness, the despair, the attachments, power, and all the rest of it? We want to avoid all that and invoke heaven, which is called being spiritual. We can deceive ourselves enormously, we have the capacity to deceive ourselves incredibly.

Brockwood Park, 27 August 1985
Facing a World in Crisis, p.141.

We say we need a guru because we are confused and the guru is helpful; he will point out what truth is, he will help us to understand, he knows much more about life than we do, he will act as a father, as a teacher to instruct us in life; he has vast experience and we have but little; he will help us through his greater experience and so on. That is, basically, you go to a teacher because you are confused. If you were clear, you would not go near a guru. Obviously if you were profoundly happy, if there were no problems, if you understood life completely, you would not go to any guru. Because you are confused, you seek out a teacher. You go to him to give you a way of life to clarify your own confusion, to find truth. You choose your guru because you are confused and you hope he will give you what you ask. That is, you choose a guru who will satisfy your demand; you choose according to the gratification he will give you, and your choice is dependent on your gratification. You do not choose a guru who says, 'Depend on yourself.'

The First and Last Freedom, Q&A 3

But merely to accept something
because it has been said in a sacred book
has very little meaning.

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If one is inquiring to find out the truth of anything, all authority must be set aside, surely. There is neither the Buddha nor the Christ when one wishes to find what is true. Which means, really, the mind must be capable of being completely alone, and not dependent. The Buddha may be wrong, Christ may be wrong, and one may be wrong oneself. One must come to the state, surely, of not accepting any authority of any kind. That is the first thing—to dismantle the structure of authority. In dismantling the immense structure of tradition, that very process brings about an understanding. But merely to accept something because it has been said in a sacred book has very little meaning.

London, 25 June 1955
The Revolution from Within, p. 88.

WHAT IS TRUE RELIGION?

Is religion based on books, the printed word? Where religion is based on a book, whether it is the Christian, Hindu, Muslim, or Buddhist book, then there is dogma; the authority of the book becomes all-important, and there is bigotry, narrowness of mind. Both the Muslim world and the Christian world are based on books: the Koran and the Bible. In India, fortunately for them, they have got a hundred books, a hundred gods—no; more than that, three hundred thousand gods. (Don't please laugh. This is very serious. It sounds funny.) But there they are tolerant, which means they put up with anything: false gods, true gods, any kind of illusion, any kind of assertions of any so-called religious man. Here in the West, as in the Muslim world, the book plays an extraordinarily important part. And therefore those who believe in the book, deeply convinced by every word in that book, become bigoted, dogmatic, assertive, aggressive, and if they are not semi-civilized, they kill.

Ojai, 16 May 1982

Question: I pray to God, and my prayers are answered. Is this not proof of the existence of God?

Krishnamurti: If you have proof of the existence of God, then it is not God [*Laughter*] because proof is of the mind. How can the mind prove or disprove God? Therefore your God is a projection of the mind according to your satisfaction, appetite, happiness, pleasure, or fear. Such a thing is not God but merely a creation of thought, a projection of the known, which is past. What is known is not God, though the mind may look for it, may be active in the search for God. The questioner says that his prayers are answered and asks if this is not proof of the existence of God. Do you want proof of love? When you love somebody, do you seek proof? If you demand proof of love, is that love? If you love your wife, your child, and you want proof, then love is surely a bargain. So your prayer to God is merely bargaining.

Colombo, 8 January 1950,
An Introduction to the Teachings, p.101.

Reality must come to you; it cannot
be appealed to, you cannot pray to it.

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What happens when you pray? By the constant repetition of certain phrases, and by controlling your thoughts, the mind becomes quiet, doesn't it? At least, the conscious mind becomes quiet. You kneel as the Christians do, or sit as the Hindus do, and you repeat and repeat; and through that repetition, the mind becomes quiet. In that quietness, there is an intimation of something. That intimation of something for which you have prayed may be from your unconscious, or it may be the response of your memories. But, surely, it is not the voice of Reality; for, the voice of Reality must come to you; it cannot be appealed to, you cannot pray to it. You cannot entice it into your little cage by doing *puja*, *bhajan*, and all the rest of it, by offering it flowers, by placating it, by suppressing yourself or emulating others... That which you ask for, you get—but it is not the truth. If you want, and if you petition, you receive; but you will pay for it in the end.

Varanasi, 13 February 1949
The Collected Works, Vol.5, pp.209-210.

Question: In moments of great anguish and despair, I surrender without effort to Him, without knowing Him. That dispels my despair; otherwise, I would be destroyed. What is this surrender, and is this a wrong process?

Krishnamurti: A mind that deliberately surrenders itself to something unknown is adopting a wrong process, like a man who deliberately cultivates love, humility, when he has no love, no humility. When I am violent, if I am trying to become non-violent, I am still violent. If I am practising humility, is it humility? It is only respectability, it is not humility. . . . A man who is deliberately persuading himself into being good, who is surrendering himself to something which he calls God, or to Him, does so deliberately, voluntarily, through an action of will. Such a surrender is not surrender; it is self-forgetfulness, it is a replacement, a substitute, an escape; it is like mesmerizing oneself, like taking a drug, or like repeating words without meaning.

I think there is a surrender which is not deliberate, which is totally unasked, undemanded. When the mind demands something, it is not surrender. When the mind demands peace, when it says, 'I love God, and I pursue the love of God', it is not love. All the deliberate activities of the mind are the continuance of the mind, and that which has continuity is in time. It is only in the cessation of time that there can be the being of Reality. The mind cannot surrender. All that the mind can do is to be still, but that stillness cannot come into being if there is despair or if there is hope.

Bombay, 10 February 1954
An Introduction to the Teachings, p.103.

Religion—the real thing—does not give comfort. It is not a tame thing which you can carry about with you. It is drastic, ruthless. It destroys you. And that is what we are now going to explore, inquire into.

Saanan, 28 July 1963
The Collected Works Vol.13, p.333.

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Religion, it seems to me, is the most disturbing state of mind. It is not something from which to get comfort, solace, an easy explanation of the sorrows, travails, and tribulations of life. On the contrary, religion demands a mind that is extraordinarily alert, questioning, doubting, inquiring, that does not accept at all. The truth of religion is to be discovered individually; it can never be made universal. And yet, if you observe, you will see that religions throughout the world have become universal—universal in the sense that a large number of people follow them and adhere to their ideas, beliefs, dogmas, rituals; therefore they cease to be religion at all.

Religion, surely, is the search for Truth on the part of each one of us, and not merely the acceptance of what has been said by another—it does not matter who it is, whether the Buddha, the Christ, or any other. They may point out certain things, but merely to repeat what has been said by them is so immature; it is merely verbal and without much significance. To discover the Truth, that Reality which is beyond the measure of thought, the mind must be disturbed, shaken out of its habits, its easy acceptance of a philosophy, a system of thought. As the mind is made up of all our thoughts, feelings and activities, conscious as well as unconscious, it is our only instrument of inquiry, of search, of discovery, and to allow it to settle down and function in a groove seems to me a heinous crime. It is of the utmost importance that we should be disturbed

Colombo, 23 January 1957
The Revolution from Within, pp.153-154.

To find out what is a really, truly religious life, one has to be totally discontented. And that is one of our great difficulties—to be totally, completely discontented—because we are so easily satisfied with a particular theory or a particular answer that satisfies a problem ...

The real inquiry into what is a religious life is necessary, because without understanding what is a religious life and living it actually, not theoretically, we shall not be able to solve the many increasing and conflicting problems. For me the religious life is the key which opens the door to all our problems, and therefore we have to understand it. It is imperative—at least I feel it is imperative—that for human beings who have lived for so long, we have not solved their problems, who are still living in fragments with despair, with anxiety, with no love, broken up, unrelated—for them to bring about a harmonious cohesion in all their activities, in all their thoughts, it is imperative that they understand what is a religious life. And to understand what is a religious life, one must be discontented.

New Delhi, 11 November 1964
The Collected Works, Vol.14, p.264.

Questioner: Is not the worship of God true religion?

Krishnamurti: First of all, let us find out what is not religion. Isn't that the right approach? If we can understand what is not religion, then perhaps we shall begin to perceive something else. It is like cleaning a dirty window: one begins to see through it very clearly. So let us see if we can understand and sweep out of our minds that which is not religion. Don't let us say, 'I will think about it' and just play around with words. Perhaps you can do it, but most of the older people are already caught; they are comfortably established in that which is not religion, and they do not want to be disturbed.

So, what is not religion? Have you ever thought about it? You have been told over and over again what religion is supposed to be—belief in God and a dozen other things—but nobody has asked you to find out what is not religion, and now you and I are going to find out for ourselves. In listening to me, or to anyone else, do not merely accept what is said, but listen to discern the truth of the matter. If once you perceive for yourself what is not religion, then throughout your life no priest or book can deceive you, no sense of fear will create an illusion which you may believe and follow. To find out what is not religion you have to begin on the everyday level, and then you can climb. To go far you must begin near, and the nearest step is the most important one. So, what is not religion?

Think on These Things, Chapter 4.

So, what is *not* religion?

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I think I know. I have already tasted the idea of what God is—not God, but the idea of God. I have sought him out, I have suffered; therefore I go to the guru, to the book, to the temple. My mind has already got a glimpse of what is Reality; I know, I have a little experience, I have read, I have tasted. So there is, in essence, vanity, a strange sense of vanity which is based on knowing. But what I know is only a memory, an experience—which is a conditioned response, an everyday movement of life. So I start with vanity: ‘I know God speaks to me’, ‘I have knowledge’, ‘I have visions’, and I call that wisdom—which is absurd. I organize schools of thought, I gather, and there is never a moment when I can honestly say with complete humility, with complete integration that ‘I do not know.’ Because, I think I know.

Bombay, 4 March 1953
The Revolution from Within, p.33.

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To find out what a religious mind is, one must find out what truth is. Truth has no path to it. There is no path. When one has compassion, with its intelligence, one will come upon that which is eternally true. But there is no direction; there is no captain to direct one in this ocean of life. As a human being, one has to discover this. One cannot belong to any cult, to any group whatever, if one is to come upon truth. The religious mind does not belong to any organization, to any group, to any sect; it has the quality of a global mind. A religious mind is a mind that is utterly free from all attachment, from all conclusions and concepts. It is dealing only with what actually is, not with what should be. It is dealing every day of one's life with what is actually happening both outwardly and inwardly, understanding the whole complex problem of living.

New Delhi, 8 November 1981,
The Flame of Attention, pp. 24-25.

Religion must affect the way we live.

Amsterdam, 20 September 1981,
The Network of Thought, p.135.

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If you have a certain talent, that talent is a danger to a religious life. Talent is a gift, a faculty, an aptitude in a particular direction, which is specialization. Specialization is a fragmentary process. So you must ask yourself whether you are wasting your life. You may be rich, you may have all kinds of faculties, you may be a specialist, a great scientist or a businessman, but at the end of your life, has all that been a waste? All the travail, all the sorrow, all the tremendous anxiety, insecurity, the foolish illusions that man has collected, all his gods, all his saints and so on—have all that been a waste?

Bombay, 10 February 1985
That Benediction is where You are, pp. 63-64.

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True education is to learn how to think, not what to think. If you know how to think, if you really have that capacity, then you are a free human being—free of dogmas, superstitions, ceremonies—and therefore you can find out what religion is. Ceremonies are obviously not religion because in performing ceremonies you are merely repeating a formula which has been handed down to you. You may find a certain pleasure in performing ceremonies, just as others do in smoking or drinking, but is that religion? In performing ceremonies you are doing something about which you know nothing. Your father and your grandfather do it, therefore you do it, and if you don't they will scold you. That is not religion, is it?

Think on These Things, Chapter 4

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Then there is the pursuit of personal salvation. I want to be safe; I want to reach nirvana, or heaven; I must find a place next to Jesus, next to Buddha, or on the right hand of a particular God. Your belief does not give me deep satisfaction, comfort, so I have my own belief which does. And is that religion? Surely, one's mind must be free of all these things to find out what true religion is.

And is religion merely a matter of doing good, of serving or helping others? Or is it something more? Which does not mean that we must not be generous or kind. But is that all? Is not religion something much greater, much purer, vaster, more expansive than anything conceived by the mind? So, to discover what is true religion, you must inquire deeply into all these things, and be free of fear.

Life Ahead, Chapter 12

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A man who lives only for pleasure, with occasional flashes of sorrow and piety, whose whole life is given to amusement and entertainment is, of course, a worldly man, although he may also be very clever, very scholarly, and fill his life with other people's thoughts or his own. And a man who has a gift and exercises it for the benefit of society, or for his own pleasure, and who achieves fame in the fulfilment of that gift, such a man, surely, is also worldly. But it is also worldly to go to church, or to the temple or the mosque, to pray, steeped in prejudice, bigotry, utterly unaware of the brutality that this implies. It is worldly to be patriotic, nationalistic, idealistic. The man who shuts himself up in a monastery—getting up at regular hours with a book in hand, reading and praying—is surely also worldly. And the man who goes out to do good works, whether he is a social reformer or a missionary, is just like the politician in his concern with the world. The division between the religious life and the world is the very essence of worldliness.

The Urgency of Change, Chapter 7

Then what *is* religion?

WHAT IS TRUE RELIGION?

Religion then has a totally different meaning, whereas before it was a matter of thought. Thought made the various religions, and therefore each religion is fragmented, and in each fragment there are multiple subdivisions. All that is called religion, including the beliefs, the hopes, the fears, and the desire to be secure in another world, is the result of thought. It is not religion; it is merely the movement of thought, in fear, in hope, in trying to find security—a material process. Then what is religion? It is the investigation, with all one's attention, with the summation of all one's energy, to find that which is sacred, to come upon that which is holy.

Ojai, 17 April 1977
The Transformation of Man, p.144.

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Is a religious life possible in this modern world? Which does not mean becoming a monk or joining an organized group of monks. We will be able to find out for ourselves what is really, truly, a religious life only when we understand what religions actually are and put aside all that, and not belong to any religion, to any organized religion, to any guru, and not have any psychological or so-called spiritual authority. There is no spiritual authority whatsoever. That is one of the crimes that we have committed: we have invented the mediator between truth and ourselves.

So you begin to inquire into what is religion, and in the very process of that inquiry you are living a religious life, not at the end of it. In the very process of looking, watching, discussing, doubting, questioning, and having no belief or faith, you are already living a religious life.

Bombay, 10 February 1985

That Benediction is where You are, pp. 71-72.

The search for truth is true religion,
and the man who is seeking truth is
the only religious man.

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And I think such a revolution has immense significance in the world, for then the mind has no ideology, it is neither of the West nor of the East. Surely, this religious revolution is the only salvation.

To find out what is true religion requires not a mere one-day effort or one-day search and forgetfulness the next day, but constant questioning, a disturbing inquiry, so that you begin to discard everything. After all, this process of discarding is the highest form of thinking. The pursuit of positive thinking is not thinking at all: it is merely copying. But when there is inquiry without a motive, without the desire for a result, which is the negative approach—in that inquiry the mind goes beyond all traditional religions. And then, perhaps, one may find out for oneself what God is, what Truth is.

Hamburg, 6 September 1956
The Revolution from Within, p.129.

WHAT IS TRUE RELIGION?

I think there is a way of life in which there is not this process of reformation breeding further misery, and that way may be called religious. The truly religious person is not concerned with reform, he is not concerned with merely producing a change in the social order; on the contrary, he is seeking what is true, and that very search has a transforming effect on society. That is why education must be principally concerned with helping the student to seek out truth or God, and not merely preparing him to fit into the pattern of a given society...

To find out what is truth, there must be great love and a deep awareness of man's relationship to all things—which means that one is not concerned with one's own progress and achievements. The search for truth is true religion, and the man who is seeking truth is the only religious man. Such a man, because of his love, is outside of society, and his action upon society is therefore entirely different from that of the man who is in society and concerned with its reformation. The reformer can never create a new culture. What is necessary is the search of the truly religious man, for this very search brings about its own culture, and it is our only hope.

Think on These Things, pp. 259-260.

WHAT IS TRUE 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, p 154.

WHAT IS TRUE RELIGION?

Man has always sought something beyond all this pain, anxiety, and sorrow. Is there something that is sacred, eternal, that is beyond all the reaches of thought? This has been a question from the most ancient of times. What is sacred? What is that which has no time, that which is incorruptible, that which is nameless, that which has no quality, no limitation, which is timeless, eternal? Is there such a thing? Man has asked this for thousands and thousands of years. So he has worshipped the sun, the earth, nature, the trees, the birds; everything living on this earth man has worshipped since ancient times. The Vedas and the Upanishads never mention God. That which is supreme, they said, is not manifested.

So, are you asking that question too? Are you asking if there is something sacred?

Washington D.C., 21 April 1985

Total Freedom, p.359.

WHAT IS TRUE RELIGION?

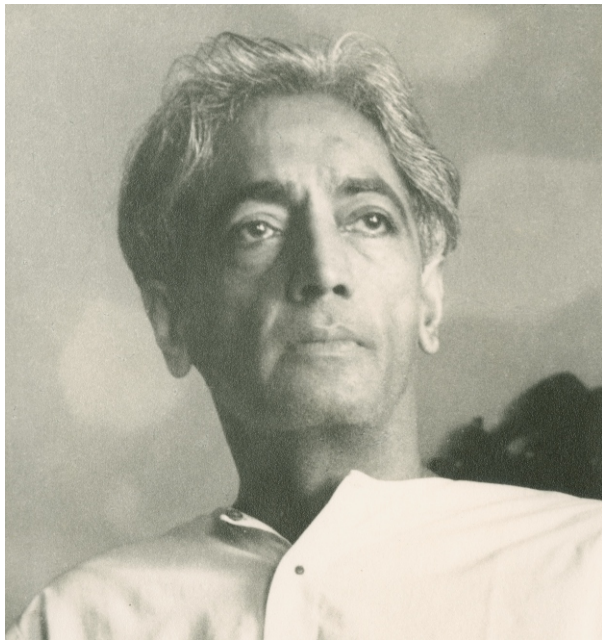
Have we shared this together? Because it is your life, not my life. It is your life of sorrow, of tragedy, of confusion, guilt, reward, punishment. All that is your life. If you are serious, you have tried to untangle all this. You have read some book, or followed a teacher, or listened to somebody, but the problem remains. These problems will exist as long as the human mind moves within the field of the activity of the self; that activity of the self must create more and more and more problems. When you observe, when you become extraordinarily aware of this activity of the self, then the mind becomes extraordinarily quiet, sane, healthy, holy. And from that silence, our life in everyday activity is transformed.

Religion is the cessation of the 'me' and action born of that silence. That life is a sacred life full of meaning.

Saanen, 29 July 1973,
This Light in Oneself, p 77.

About J. Krishnamurti

J. Krishnamurti (1895—1986) is regarded by many as the most significant voice of our times and as one who has had a most profound impact on human consciousness.

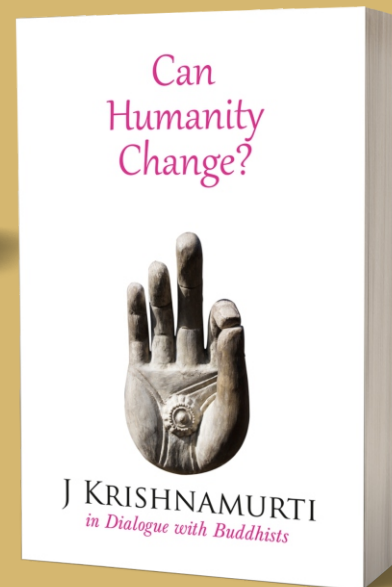
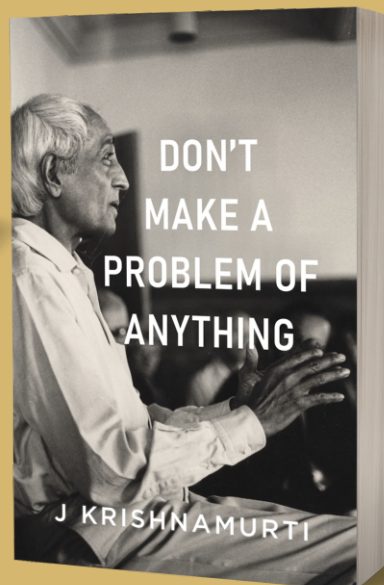
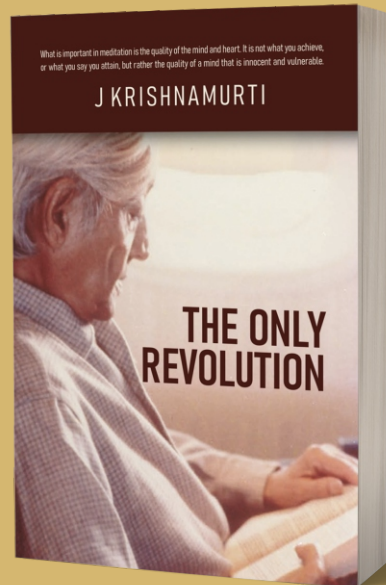
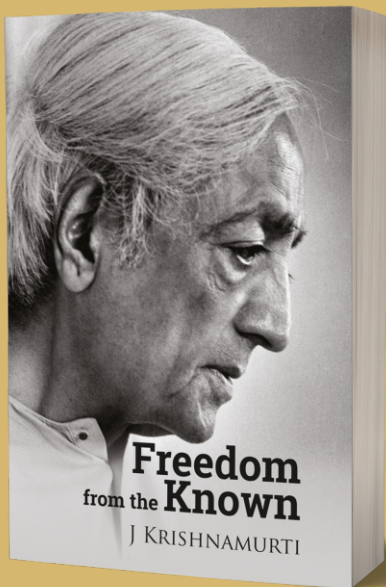


Sage, philosopher, and religious teacher, Krishnamurti illuminated the lives of millions the world over – it is estimated that he talked to more people than any other person in recorded history.

For more than sixty years he travelled the world over, giving talks and holding dialogues, not as a guru but as a friend. His teachings are not based on book knowledge and theories, and therefore they communicate directly to anyone seeking answers to the present world crisis as well as to the eternal problems of human existence.

More than three million copies of his books have sold worldwide. His material legacy, consisting chiefly of video and audio recordings of his talks and dialogues, is vast.

Education that would bring about a human being with a radically new consciousness was close to Krishnamurti's heart. He set up schools in India, UK and USA. Today, the Krishnamurti Foundation India runs six schools – **Rishi Valley School** (Madanapalle), **Rajghat Besant School** (Varanasi), **The Valley School** (Bengaluru), **The School-KFI** (Chennai), **Sahyadri School** (Pune) and **Pathashaala** (near Chennai).



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Vasanta Vihar, the home of J. Krishnamurti and the place where he lived and held talks and discussions for nearly fifty years, is a veritable oasis in the midst of a bustling city (Chennai), a tranquil, six-acre, tree-filled campus offering a conducive atmosphere for self-study and reflection. It welcomes visitors to make use of The Study (the Krishnamurti library) and also provides facilities for stay for those who wish to take a few days off to immerse themselves in Krishnamurti's teachings. Besides, it also holds retreats every month to enable guests to go deeper into the teachings through video screenings, dialogues, and interaction with others on the campus. Special retreats are also held on request from specific groups. The place also houses a bookshop. For more information, visit www.jkrishnamurti.in

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Krishnamurti Foundation India
Vasanta Vihar, 124, Greenways Road, Chennai - 600028
Tel: 91-44-24937803 / 24937596 | info@kfionline.org | www.jkrishnamurti.in