APPENDIX
Brief Biographical Sketch of J Krishnamurti:

Jiddu Krishnamurti also known as Krishnaji or JK, was born in a modest Telugu Brahmin family, on 11th May 1895 in Madanapalle, Chittor district in South India. His father was a retired revenue officer who moved to Theosophical Society, Madras along with Krishnamurti and his other three sons, where Annie Besant offered a job for him. At that time accidentally, CF Lead Beater, one of the associates of Annie Besant, president of Theosophical Society, sensed something unusual in the young Krishnamurti. In 1909 Krishnamurti was adopted by Annei Besant to herald him as a vehicle for the coming messiah. He was groomed for that role. In 1911, he was taken to Europe and was tutored privately under the supervision of learned theosophists like George Arundale, AE Woodhouse and Jinarajadasa. Towards the end of nineteenth century, resurgent Europe had brought many diverse people under its colonial umbrella, and a niche had opened up for a movement capable of establishing links between separate cultures—Eastern and western and between science and religion. The theosophical program of drawing these diverse spheres into a unified and peaceful brotherhood attracted a large membership all over the world. Keeping this program in mind, a suitable course of study was drawn up for Krishnamurti to serve the role of world teacher as predicted by Theosophical Society. In England to which Krishnamurti was introduced was breaking out of smugness of Victorian life, widening prosperity helped to foster a liberal, progressive, intellectual and scientifically
advanced culture. And at the same time people were inspired with socialist ideals all over the world.

The emphasis of Krishnamurti's education was on learning languages like English, French, German and Italian. He was trained to use better expression. He was kept away of religious scriptures, systems of philosophy and was allowed to think on his own.

The theosophists had been awaiting the advent of a world teacher to prepare for whose coming they had formed a group known as 'The order of the star in the East' with Krishnamurti at its head. In 1912 Krishnamurti was formally proclaimed as world teacher, but in 1929 he disbanded the order with his spiritually radical speech, *Truth is pathless land*. By doing so he rejected estate, money, power and all claims to authority or guru status. He keeps himself away from theosophy and its organization. In fact by 1920 Krishnamurti had doubt about application of theosophy to human problems, where the theosophy had promised an evolution of spirit. Krishnamurti teachings even at the early period aimed for something more like revolution. By his brother, Nitya's death brought into focus Krishnamurti's dissatisfaction with theosophy. Nitya's death marked the beginning of Krishnamurti turning away from theosophy. In 1927, in an occasion he wrote "When I began to think for myself, which has been not satisfied by any teaching, by any authority".1 And he also maintains that "when a most critical moments comes theosophy

1 Cited in K. Krishnamurthy (Comp), *Krishnamurti for Beginners*. p.33
and all its innumerable books do not help." It is believed that Krishnamurti found enlightenment in 1927. In 1929, he questioned and negated the very idea of his playing the role of coming Messiah. After keeping away from the shadow of theosophy, from 1927 to 1932 his speeches were strongly concentrated on finding the form of expression that was suitable for a effective and faultless delivery of his message while after that from 1933 onwards are discoveries with him a certain stability of expression and approach. He progressively adapted to psychological approach of probing into the nature of existence, the psychological structure, substance in the function of the mind and the constitution of human consciousness and so on, there onwards.

After disbanding the order of the star, he declared that truth cannot be found through any sect or religion but only by freeing oneself from all forms of conditioning. He dedicated his whole life to set man absolutely, unconditionally free. For the next sixty years after disbanding the Order of the Star in the East, Krishnamurti travelled to different parts of the world discoursing about his vision of life. For the six decades until his death in 1986, at the age of ninety, he travelled over the world bringing his thoughts to those who would like to listen. Krishnamurti's entire life was focused on a realizing and explaining the human quest. In all that time the message of his talks was in essence as it had been in the early year. That is, truth is pathless land, each one of us represents all humanity and one needs to be a light to one self, free from all authority.

\(^2\text{Ibid., p.25}\)
For that he was involved in frequent meetings and seminars with students, Teachers, Psychologist, philosophers and the professionals of almost every field. These sixty years were spent in going all around the world and speaking to mixed audience of varying temperaments and of different intellectual capacities, of different cultural marks, without distinction of sex, age, class, creed, nation or race. In conveying his teachings, Krishnamurti explored them as of thought, time, suffering, death space, silence and sacredness. In his speeches and dialogues he addressed the evils of civil society and the irrationality of organized religions, the futility of existing social structures, inertia in conforming with beliefs, dogmas and ideas, and the failure of temporizing reform. By mid 1950, he had developed notions about education, human relations, and communications, that are not found in his earlier discourses. The range of his teachings further grows to embrace a number of new concerns—nationalism, ecological dispoliation, unemployment, hunger, poverty, with an almost contemporary sensitivity and the social issues that were once on the periphery of his perceptions come closer to center stage.

Krishnamurti's style of language is simple and superb. Though he uses very simple words yet every word has profound significance, and had deep penetration and established intimacy with his audience. He adopted the psychological investigation into the problems. His teachings are free from all mythical or religious reference. It is even free from all fixed terminology, he avoids standard terms, which are of having a traditional as well as established meaning, on the other hand he often infuses a
word with an unusual and unexpected significance and opens within the most common words depths and height, meanings which we would least expect to find he had the personality demonstrative charisma. His speaking manners could evoke a personal intimacy in the midst even the largest audience. As Aldous Huxley observed him, "it was like listening to a discourse of Buddha, such power, such intrinsic authority.'

Krishnamurti is an uncompromising and unclassified teacher, as his teachings were not linked to any specific religion, and were neither of the East nor of the West but for the whole world. Krishnamurti constantly refuses to identify himself as such and such for indeed he embraces within himself life in its totality. He rejects every ideology, every system of thought, He cannot be classified as belonging to any well defined discipline of thought and action. He does not hold any viewpoint and so he does not propagate a theory, neither does he preach any dogma, or present a philosophical doctrine, and his teachings do not expand a definite theme. And yet he speaks of life, about freedom, revolt and revolution and about suffering and self knowledge. In the words of well known writer, Henri Miller, "His (Krishnamurti) language is naked, revelatory and impressing. It pierces the clouds of philosophy which confound our thought and restores the springs of action. He initiated no new faith or dogma, questioning every thing, cultivated doubts and perseverance, freed himself of illusion and enchantment of pride, family, and every ...form of domination over others. I know of no other living man whose thought is more inspiring." He spoke to vast audience in words that were of vital, catalytic relevance to
every individual and every society. He was able to reach the core of the problems with which humanity has grappled for centuries. His teaching explores the reasons why mankind has lived in chaos and misery for thousands of years. The discussion brings to light, as the chief cause, the fragmentation of the mind so deeply conditioned by race, nationality, religion and ideology which produces division, fear and conflict.

Krishnamurti out of modesty says, *I have nothing to offer you* since he viewed that *people need to be awakened, not instructed*. But in reality his teaching demands not only a self correctness, a life free of self-centered activity but the awakening of enormous energy, radiating and integral to perception, which alone frees man from the bondage of time. The core of Krishnamurti's teachings is that man has to be a light into himself, truth is a process of self-discovery. He advocates self knowledge in the pursuit of truth. The miseries of the world can be ended, as he said, only if man changed his own psyche to develop a broader outlook towards all creation, an outlook of love and compassion and sharing— as society and its ills were the creation of the psyche. He challenged the existing patterns of human living, thought, feeling and action. He urged us to look at life directly without the glasses of erudition and traditional wisdom. He perceived the unity of human existence, through insight and intelligence. The perception of truth, of the reality of what *is* is essentially an individual problem he says. He refuses to accept the role of world teacher. The message of Krishnamurti was the message of love, of compassion of self-criticism as well as self acclaim and that one has to be
free from past inhibitions. The aim of Krishnamurti's analysis is *freedom from the known*. He covers the gamut of human thought, aspiration and endeavor. He very often discusses the relations between idea and action, contradictions of effort the perils of inherent in the acceptance of traditions and dogmas uncritically. His teachings do not propose any ideals since he considers the ideal is always what is not.

A careful examination of his works and teaching will reveal both consistency and changes while certain central concepts remain fundamental. Krishnamurti did not hesitate to adopt and evolve to new historical circumstances and spiritual quests. In that way, his teachings were never quite the same though often repeated and the at the same time, there is no change in the essence of his teachings, although he uses different terminology to suit the situation.