Introduction:

The prominent philosophical quests that have engaged man since ancient times – besides knowing the world around him – are attainment of **Freedom/Liberation/Moksha** and **understanding** the **Truth**. Many great thinkers, spiritual leaders, religious heads, gurus and various texts have discussed these at length in many ways.

Jiddu Krishnamurti (1895-1986) has also discussed these in his unique way; the characteristic feature of his dialogues, discussions and writings is a universal appeal. Whatever he said was not confined to a particular class, group or society or to followers of a particular school of philosophy. He urged his listeners to understand the facts, the ground reality of life before entering into any kind of serious contemplation. Facts and thoughts merge beautifully in his reflections.

What is the present day condition of man and the world? On the individual level his life is filled with stress, feeling of insecurity, fears of various kinds, constant rush, anxiety, fierce competition etc. and these are some of the marks of modern times. These, of course, are followed by a deep desire to free him from these tense conditions.

On the social level we are facing fundamentalism, terrorism, violence, ideological tensions. Also, environmental issues, energy crisis, crunch of natural resources and grave economic conditions are shadowing our lives. Along with these, globalization is knocking at the doors and we have to prepare for the possible changes that will come with it. The whole world is coming together in some ways but the differences/chasms created due to class, caste, race, religion, nationalism etc are still strong.

On this background, we need to understand man and the world in a different light. J Krishnamurti provides this understanding which is holistic in nature and not one sided or fragmentary. He has discussed various concepts like freedom, love, truth, hatred, death, mind, consciousness, meditation, time etc. His dialogues and writings show that it is impossible to study one of them in isolation since they are all interconnected. But, keeping in mind the limitations of a thesis and the need of the hour, I have chosen only four of them, namely, **Freedom, Meditation, love** and **Truth**. According to him you can be free, meditation helps you there, and then there is love and understanding of truth.
RATIONALE AND SIGNIFICANCE

J. Krishnamurti’s teachings are studied in many parts of the world. A lot of research is also undertaken by students and by authors who write on J. Krishnamurti. His views on education and nature or environment have received a widespread attention from scholars and academicians. You come across books, articles and a few theses dealing with these topics. His teachings are also studied from the point of view of psychology. But, the key concepts in his teachings namely those of freedom, meditation, love and truth are not studied from a philosophical perspective.

These concepts are key concepts from the philosophical point of view because understanding man is a task of philosophy and these concepts provide a more comprehensive understanding of man.

Also, by juxtaposing his concepts with those of Mahatma Gandhi, Plato, Rousseau and Sartre we stand to gain a clearer understanding of J. Krishnamurti’s teachings. These four philosophers/thinkers are selected because of their contribution to philosophy and specially to the concepts of freedom, love and truth. For the concept of meditation Yoga and Buddhist views are presented for a better understanding of J. Krishnamurti’s concept of meditation.

Thus philosophies from the ancient Indian Yoga Darshan to the existentialist J. P. Sartre are considered in the thesis. This will also bring to light the link that runs through all these and binds them together.

AIMS AND OBJECTIVES

This study aims at an objective understanding and analysis of J. Krishnamurti’s concepts of freedom, meditation, truth, love etc. Possibilities of application of these concepts will also be examined in this study.

One objective of this study is to find out the relevance and significance of J. Krishnamurti’s insights for a common man in his daily battles and confusions as regards his very existence.

J. Krishnamurti toured most of the countries of the world. A great number of people always gathered for his lectures. It means that whatever he offered appealed to different people across
the world. One aim of this study is to find out the universal, humane and fundamental aspects of J. Krishnamurti’s teachings that attracted such diverse people to his thoughts.

**REASONS FOR SELECTING THESE CONCEPTS**

1. Man seeks freedom from both internal and external constraints. The traditional moksha requires lots of preparations-both physical and mental-whereas J. Krishnamurti’s concept has no such preconditions. He only talks about freedom and his freedom is not reserved for a particular people, it is open for all. This is very much in keeping with the open thinking of the day. A modern, democratic and global form of liberation or Moksha needs to be studied on the philosophical level. Therefore it is included in this study.

2. Internal and external fears play an important role in man’s life and it is necessary to understand it for being free. Fear of various kinds-including that of death and resulting emotions like feeling of insecurity etc are a hindrance to freedom and love. J. Krishnamurti’s concept of fear with its varied aspects will be studied in this study.

3. Volumes have been written on meditation and the ways to achieve this state. J. Krishnamurti does not agree with the traditional Patanjali yoga views of meditation. A brief sketch of Patanjali yoga will be presented to understand J.Krishnamurti’s departure from this traditional view. This will also help in understanding his views more clearly.

4. Truth and love –freedom, mediation, fear, truth and love are interconnected in J. Krishnamurti’s thoughts. It is essential to bring out this interconnection for an overall understanding of his views.

**HYPOTHESES**

1) Earlier, religions tried to answer man’s basic questions like who am I, what should be the ideal way of life etc. Later on, with the advancement of scientific knowledge, people turned to science for the answers. But it was found to be inadequate. J. Krishnamurti goes beyond both religion and science and points out answers that are not antagonistic to reason and do not put on blinkers of blind faith. Such answers are the need of the times. J.Krishnamurti gives us a universal religion which is quite relevant as we are talking about globalization.
2) In the Indian tradition, Shadripus are looked upon as obstacles in the path of moksha. J. Krishnamurti talks about anger, fear, conditioning of the mind etc. as obstacles to freedom. We have to understand them and then freedom will be there via meditation. This has a universal appeal and application. This study will bring to light the new meaning and importance of freedom and meditation in the changed contexts and circumstances.

3) J. Krishnamurti’s teachings on freedom, meditation, love and truth are not merely conceptual. Though he does not give a readymade answer to the question as to how to arrive at them, he has given us a very strong guideline by way of his “Art of Living” which comprises of the art of Seeing, Listening and Learning.

**METHODOLOGY AND TECHNIQUES TO BE USED**

Description, analysis, argumentation and evaluation will be the methods and techniques used in this study. J. Krishnamurti’s concepts will be described; followed by analysis wherever necessary. Argumentation will be used to prove the hypothesis. The conclusion will contain evaluation of the research.

**SCOPE AND LIMITTITIONS OF THE STUDY**

1. The research will undertake only a few, but key concepts of J. Krishnamurti because studying all his concepts will be a huge task, much beyond the scope of a Ph.D. thesis.

2. J Krishnamurti always rejected having studied various philosophies and texts – including Indian ones. But, if very striking similarities are found between his thoughts and Indian Darshanas, they will be pointed out.
3. In order to understand his concept of meditation, a brief account of Patanjali Yoga meditation will be given. This will clarify J.Krishnamurti’s exact departure from the traditional concept of meditation.

PLAN OF RESEARCH

The plan of the thesis is as follows –

**Introduction:** Rationale and significance of the study, scope and limitations of the thesis, aims and objectives of the study, hypotheses, methodology and review of literature is given in the introduction.

The five chapters of the thesis are as follows-

**Chapter 1:** J Krishnamurti’s views on *Freedom* will be discussed in this chapter. Commonsense understanding of the very term ‘freedom’ will be given first and then J Krishnamurti’s meaning will be explored by giving quotations from his books. Also, the concept of Moksha from the Indian tradition will be discussed in this chapter. J.J.Rousseau and J.P.Sartre’s thoughts on ‘freedom’ are included in this chapter. Rousseau was the one who talked about freedom, fraternity and equality and this made a huge impact on the French Revolution. Therefore his thoughts on freedom are quite important and should be considered while understanding the concept of freedom.

Sartre’s existential philosophy has made an impact on the 20th century philosophical thought as well as literature. He views on human freedom have a unique angle. Therefore his philosophy of freedom is also considered along with J.Krishnamurti’s concept of freedom.

This will enhance understanding of J.Krishnamurti’s concept of freedom and how his views differ from the rest.

**Chapter 2:** Commonsense understanding of the very term ‘meditation’ is considered in the beginning. Then J.Krishnamurti’s concept of meditation is discussed along with proper citations from his teachings. Then the concept of meditation in Yoga will be presented. Patanjali Yoga
talks of meditation as a step towards Samadhi therefore the concept of meditation in Yoga is taken into account. Buddhism and meditation have a strong connection; the Buddhist concept of meditation is included in this chapter. Study of these two will help understand J. Krishnamurti’s outstanding views on meditation.

**Chapter 3:** Commonsense understanding of the very term ‘love’ is looked into at the beginning of the chapter. J. Krishnamurti’s reflections on love are put forth in this chapter. Plato has discussed love in his dialogues and his understanding of love is studied in this chapter. Mahatma Gandhi, a great thinker of the past century, talked about love in his own special way; his views on love are taken up for consideration in this chapter in order to enhance our understanding of J. Krishnamurti’s meaning of love in a deeper way.

**Chapter 4:** The chapter opens with the commonsense understanding of the term ‘truth’. Thereafter, J. Krishnamurti’s thoughts on truth and their significance will be presented. Again, Mahatma Gandhi’s views on truth are included in this chapter because Mahatma Gandhi was a great follower of the path of truth; his movements are known as ‘Satyagraha’ i.e. insistence on truth. He was also a contemporary of J. Krishnamurti and his views add to the understanding of J. Krishnamurti’s concept of truth.

Views of Rousseau, Sartre on freedom, Plato and Mahatma Gandhi of love and again Mahatma Gandhi on truth are included not for comparison but for understanding J. Krishnamurti’s concepts clearly and to know how his views differ from the others.

**Chapter 5:** Based on the study so far, a conclusion adhering to the hypotheses is presented in this chapter. The universal element in J. Krishnamurti’s teachings, hurdles to freedom, which are called as Shadripu in the Indian tradition, are given. His Art of Living presents a very good direction as far as having freedom, mediation, love and truth are concerned. This is discussed in the conclusion. Some points of criticism of J. Krishnamurti’s teachings are also included in the conclusion.
There is an appendix at the end wherein JK’s views on nature are briefly presented. This is important because JK’s teachings invariably include examples and description of nature; nature, so to say, is the backdrop of his teachings. Therefore this appendix is given.

REVIEW OF LITERATURE

J.Krishnamurti’s teachings are studied and discussed all over the world. A large number of books of his teachings and his biographies are available. Though he himself wrote few books like Commentaries on living, (three volumes), Krishnamurti Journal etc most of his dialogues and discussions with thinkers and dignitaries across the world are now available in book form. Krishnamurti Foundation Trusts of America, England and India keep on publishing this material in various combinations in book form. Also, there are video and audio tapes of his lectures and dialogues. These tapes give us a chance not just to listen but also to watch him in person and help understand his teachings more.

The concepts of J.Krishnamurti’s taken in to consideration in this thesis and other concepts of his like death are interconnected and it is not really possible to separate one from another. And then, his teachings and his life were also inseparably connected; you can say that he lived his teachings. Therefore it was important to know his life and Mary Lutyen’s biography, ‘The Life and Death of J.Krishnamurti’ was of immense help. The author has also given J.Krishnamurti’s teachings at various places and shown the interconnection of them to his life.

In spite of being such a widely discussed thinker of the past century, there seem to be very few Ph. D. theses on his teachings in departments of philosophy, at least in India. His teachings are studied from the point of view of education, environment and psychology more than a philosophical point of view. On the internet, I have come across a mention of a thesis written by Dr. Bina Isaac, HOD philosophy at the University of Kerala, Trivandrum. The title of her thesis is “Tradition and Modernism in J Krishnamurti’s teachings”. Beyond this I have no more information or details of the thesis.
It is practically impossible to take a review of all his books or books written on him. Here I have taken into account a few of them which helped me in my research and are widely read. They are-

**Primary sources**

1. **Freedom from the Known**- First published in 1969, this book nicely covers the major topics like freedom, consciousness, fear, relationship, time and thought, death, beauty, meditation etc. in J. Krishnamurti’s teachings. The matter is taken from over a hundred talks that J. Krishnamurti delivered to varied audiences all over the world. This is also considered to be a premier to J. Krishnamurti’s teachings. Religious mind, art, self-transformation are also discussed in this book along with truth and reality. This seems to be a very popular book of J. Krishnamurti. In his usual style, J. Krishnamurti unveils the interconnections between different topics like violence and anger, action and ideas etc.

2. **The First and Last Freedom**- This is a comprehensive book on J. Krishnamurti’s teachings in two parts and the specialty is the masterly forward by Aldous Huxley in which he says that you find a statement of the fundamental human problems and the only way to solve is by and for man himself. The second part of the book contains questions by the audience and J. Krishnamurti’s answers. Both the questions and answers cover a wide range of topics. According to Huxley, the fundamental theme in the book is ‘to understand the misery and confusion that exists within ourselves’. This can come only with right thinking and right thinking comes not with cultivation of intelligence but with knowledge of the self. How this theme is related to organized religion, symbols and the importance given to them in one’s life, rituals, dogmas etc. is seen through J. Krishnamurti’s teachings in the book. In the question-answer section J. Krishnamurti has talked on various topics from god to sex.

3. **Truth and Actuality**- There are both talks and dialogues by J. Krishnamurti in this book. Some portion from his dialogues with Dr David Bohm, an eminent physicist, is taken in this book and we find both of discussing truth along with the actuality and
reality as it appears to our senses. J. Krishnamurti says in this book that there is the world that is given to man, not manmade world, then there is reality meaning world created by man or everything that is put together by thought. And there is actuality or ‘what is’; truth is beyond both reality and actuality. He also explores the relationship between truth and reality, truth and actuality. Both of them also discuss the nature of the ‘I’ or consciousness and the conditioning that goes with it, emptying the contents of consciousness etc. In this book J. Krishnamurti clearly says that you cannot go through reality and come to truth. Understanding the limitations of reality which means understanding the whole process of thought is to come upon truth. Other topics like religion, meditation, death, suffering, and right action are also discussed. This book proved to be very helpful in an overall understanding of J. Krishnamurti’s concept of truth.

4. **The Krishnamurti Reader** - Mary Lutyens was the editor of this book. This is quite a comprehensive book of J. Krishnamurti’s teachings. Beginning with what man seeks it discusses problems of living like relationship between an individual and society, problems posed by desire, fear effort etc. J. Krishnamurti beautifully points out the functioning of the mind, how our thinking is fragmentary and separative. How one thinks from the centre i.e. the ‘I’ and how that actually becomes a hindrance to our understanding is also talked upon by J. Krishnamurti. There are some questions from the audience and J. Krishnamurti’s response to them. The questions are varied like what is happiness, what is the right kind of education etc. J. Krishnamurti answers in his typical frank and open manner and also raises counter questions so that the questioner starts thinking, looking at his own living. This is a good book for the beginners.

5. **On Freedom** - This is a wonderful compilation of J. Krishnamurti’s views on freedom; there are also questions and answers. The dialogues and talks included in this book cover a vast time span; right from March 1948 to 31 August 1985. The places are Pune, Mumbai, Chennai, Rome, Saanen, Brockwood Park, England. The consistency in his teachings and the appeal to different types of audience is clearly seen in this
book. He has presented an in-depth view on freedom. He differentiates between true freedom and other kind of freedom like political freedom etc. Thus we find that for him freedom was not ‘for’ or ‘of’ something, it was freedom per se. A question is put to him about the gains by having true freedom and he says that if you think this way in terms of utility, there can be no freedom. He has also talked about the computers and a mechanical mind in this book. He also urges the audience to actually observe their lives and not be engaged in a mere verbal discussion or understanding.

6. **On Love and Loneliness**- This is one book from the ‘theme book’ series. J. Krishnamurtitalks about what love is taken to be generally and then unfolds that love is not an emotion, pleasure, jealousy, that love cannot be limited to a particular person. People usually tend to think of love in a limited framework of man-woman relationship but J. Krishnamurtishows us that it is much wider than such a relationship or sexual relationship. Questions like what is the necessity of love, is love based on attraction etc. are raised by the listeners. While responding to a question J. Krishnamurtitalks about the difference between being alone and being lonely and points out that being alone is not isolation. A mind that is alone no longer seeks happiness and there is creativity in such a mind; which means there is also love. How love is absent when there is fear, psychological dependency, competition, comparison is also discussed.

7. **The Ending of Time**- This is a book on the dialogues between J. Krishnamurtiand Dr. David Bohm, a leading physicist, that took place in America and England in 1980. It is quite an example of two great brains and minds being in conversation and having dialogue about metaphysical topics like Time, death, the cosmic order, the ground of Being. Both of them discuss the nature of human mind and transformation of it, mutation of brain cells and transformation. They had very profound dialogues and that is apparent even if we glance through the topics of their dialogues, for example, ‘Cleansing of the mind of the Accumulation of Time’, ‘Can insight be awakened in another?’ It is a kind of intellectual feast to go through these dialogues and to observe how both of them examine the nuances of the topic in its various aspects. As J.
8. **The limits of thought**- With a preface by Dr. Bohm, this is another book of the conversations between J. Krishnamurti and Dr. Bohm. Dr. Bohm’s words throw light on what J. Krishnamurti means by ‘observation of the structure and process of thought’. He says that it is like being attentive to the meaning of the content of a book when you are reading it and at the same time you are aware of the constitution of the book, the print, the fabric of the paper used in the book itself. And that happens through meditation i.e. to ponder and reflect while giving close attention to what is actually going on. This helps in understanding J. Krishnamurti’s concepts of meditation, awareness, observation. Then the mind becomes silent and in that silence something new and creative happens. Dr. Bohm points out in the preface that J. Krishnamurti’s teachings are permeated by the scientific approach. Coming from a great physicist who held discussions with Einstein, it speaks a lot about the kind of view that J. Krishnamurti had of the world and man. According to him J. Krishnamurti proposed that the root cause of the wide spread sorrow and misery is the confusion and disorder in the consciousness; this disorder does not allow us to observe the activity of thinking. This further leads to more confusion and right action does not take place.

9. **Beyond Violence**- As it is given at the beginning of the book, it is ‘an authentic report of talks and discussions in Santa Monica, San Diego, London, Brookwood Park and Rome’. In these talks and discussions we find J. Krishnamurti discussing the nature of violence and some of the psychological factors like fear, hurt, insecurity etc that are closely related to violence. J. Krishnamurti says that violence is a fact and we should
look at it without suppressing or judging it or even analyzing it. That is the only way
we can understand what violence is and that is how one can get rid of it. This kind of
observation is an important point in J. Krishnamurti’s teaching. Time and again we find
him saying that observation which is non-judgmental, non-analytical, not infested with
personal likes/dislikes, emotions etc. brings real understanding of a thing, be it a tree
or the self or any situation in its totality. When there is clear and real understanding,
action follows out of that understanding. And, that is right action. Also, while talking
about man’s existence J. Krishnamurti has talked about technological advancement and
man’s life in this book.

10. **Total Freedom**- In the forward Dr. Ralph Buultjens, professor of Social sciences at
the New York University, tells us that J. Krishnamurti declared that people do not need
guidance, they need awakening. This shows a high confidence in man’s potential to go
beyond the shackles of conditioning and free himself. The most important event in J.
Krishnamurti’s life when he dissolved the *Order of the Star* at Ommen, Holland in
1929 and made his famous speech ‘Truth is a Pathless Land’ is given in this book. In
this talk, J. Krishnamurti says that there is no fixed path to truth, no pre-decided system
or order or discipline can take one to truth. He also announced that the key to the
Kingdom of Happiness does not lie with certain people, no one has the authority to
hold such a key; the key is your own self. We look for external help, depend on others
for your own happiness and create absurd structures and organizations around it.
Categorically he states that organizations cannot make you free. He says that he wants
man ‘to rejoice as the bird in the clear sky, unburdened, independent, and ecstatic in
that freedom’ and at the end declares, “My only concern is to set man absolutely,
unconditionally free.” With this he defined his lifelong mission. This speech proved to
be of great help in understanding J. Krishnamurti’s concept of freedom and truth as
well. Our basic problem, problems of living, fear, creating a new culture, relationship
with the world, ending of sorrow are some of the other topics presented in the book.
The core of his teaching is also included. Overall, an important book for understanding J. Krishnamurti’s concepts of freedom, truth etc.
11. On Relationship- This is one of a series of theme books put together from the talks and writings of J. Krishnamurti. He says that life is relationship and action. If you are concerned with, if you want to understand life you have to understand our relationship with others, not just with other human beings but with everything else that is there around us. He talks about internal relationship or our relationship with our own thoughts, ideologies, ideas, images etc. In his simple but direct manner he shows us how our ‘personal’ problems are linked to the problems of all. We find him taking a global view of relationship in this book. This helps us understand the meaning of his famous quote ‘you are the world.’ The talks and question-answers cover his teachings from 1940 to 1982. All through he has maintained a freshness that draws one to his teachings.

12. The Awakening of Intelligence- Besides some talks this book contains some conversations between J. Krishnamurti and some noted thinkers. In his conversation with Swami Venkateshanand, J. Krishnamurti examines traditional thoughts like the importance of a guru, schools of Yoga, four ‘Mahavakyas’ from the Upanishads, Vedanta and ending of knowledge. His conversation with Alan Naude, a musician closely associated with J. Krishnamurti, who also worked as J. Krishnamurti’s secretary and assistant for a few years, cover topics like man’s struggle, good & evil, freedom, love, order etc. There is also a conversation between JK and Dr. Bohm on intelligence, relationship between thought and intelligence, and more importantly, awakening of intelligence. Brain and its functioning is also considered here which goes to show that J. Krishnamurti took note of the latest research in physiology as well. Both of them agree that matter, thought and intelligence have a common source, they are one energy and then discuss how division occurred. Deeply philosophical and engaging conversation. A hefty volume, this book brings to notice J. Krishnamurti’s views on Indian tradition as well.

13. On Self-Knowledge- This is the first volume in a series titled ‘Selections from the Decades’. The talks included in the book are all taken from J. Krishnamurti’s talks in India in the late 40’s. India had just become independent and a lot was being said about
a social change. J. Krishnamurti through his teachings emphasized that social change or regeneration is possible only when there is radical change in the consciousness of the individual. According to him such a change is possible only through self-knowledge. What are the difficulties in having this knowledge is also discussed here and topics related to it like meditation, religious practices, ritualism etc are examined. This book proved to be of invaluable help in understanding J. Krishnamurti’s concept of meditation and his views on related concepts like worship, prayer etc. The prominent place of self-knowledge when it comes to freedom, truth gets disclosed beautifully as we flow along with the contents of the book.

14. The First Step is the Last step- The book consists of the talks given by J. Krishnamurti in India between December 1970 and February 1971. The title of the book actually sums up J. Krishnamurti’s view that right observation or perception of everything within and without you is knowing the truth, that is also being free. According to J. Krishnamurti there is no step-by-step process involved in such perception and truth cannot be arrived at with a gradual prefixed method; right perception is the only and therefore the first and the last step. Here we find J. Krishnamurti saying that philosophy means the love of truth, philosophy is not love of theories or speculation or beliefs; this shows his practical approach to both life and philosophy. He also examines truth being dynamic, emptying of the mind, awareness etc. One talk is on love wherein he looks at the various facets of love.

15. Commentaries On Living (three volumes)- This book is based on J. Krishnamurti’s interactions and dialogues with a number of ordinary people from all over the world. Aldous Huxley encouraged J. Krishnamurti to write these commentaries. Besides the intense philosophical content there is the lucid, picturesque description of nature by J. Krishnamurti in every topic. Almost all the topics in J. Krishnamurti’s teachings are found here in concise forms which introduce the reader to his teachings in a general way. Strewn with small stories or anecdotes, all the three volumes make a good and interesting reading. Varied topics like politics, love, knowledge, beauty, virtue, meditation, time and even karma are found here.
16. **On Truth**- J. Krishnamurti here talks about truth, seeking truth, possibility of coming upon truth, dynamicity of truth, can authority bring one to truth, importance of quiet mind and many more related points. He says that truth is not there in the distance but it is very near to everyone, it is there in every smile, in every tear, but it is covered up and one has to uncover it. According to him truth is something that is living from moment to moment and it is to be discovered and not to be believed in or formulated. This book presents his views on truth as well and that is an invaluable help in a deeper understanding his concept of truth.

**Secondary sources**

17. **J. Krishnamurti, Great Liberator or Failed Messiah**- Luis S. R. Vas is the author of this book. As the title suggests it is a critical book on J. Krishnamurti’s teachings. The author has discussed the ‘process’ in J. Krishnamurti’s life. In August 1921 and onwards J. Krishnamurti underwent some extraordinary experiences and gained some kind of mystical perception which is beyond the scope of normal human reasoning or understanding. Some described it as awakening of the Kundalini. But J. Krishnamurti himself never discussed it publically. Barring a few references in passing he hardly ever mentioned it. The author mentions that J. Krishnamurti is said to have some spiritual/ intellectual upliftment because of the process. To those who are interested in this kind of information on J. Krishnamurti, this book satisfies the curiosity to a great extent.

18. **Krishnamurti- the man, the mystery and the message**- Stuart Holroyd has penned a biographical volume that includes main concepts in J. Krishnamurti’s teachings like human bondage, human mind, consciousness and self, the psychological revolution etc. Dialogues between J. Krishnamurti and Dr. Bohm are also included in the book. The author has quoted T.S.Eliot’s lines that perfectly describe J. Krishnamurti’s ideal of human condition and the lines are-

   **A condition of complete simplicity**

   **Costing not less than everything**

   These nicely sum up J. Krishnamurti’s holistic view of total awareness and simplicity in life.
19. **Star in the East, Krishnamurti- the Invention of a Messiah** - A very comprehensive biography by Ronald Vernon. Right from the time of the discovery of J. Krishnamurti by Leadbeater at Adyar this book documents a lot of personal, biographical details in J. Krishnamurti’s life, some of which were controversial. As is mentioned earlier, it is important to know J. Krishnamurti’s life in order to understand his teachings and this book is helpful in that direction.

Besides these there are many other books of J. Krishnamurti’s teachings; during this research I have gone through a number of them. But the ones mentioned here are some remarkable and helpful ones for the research. Various audio and video cassettes of J. Krishnamurti’s talks and dialogues were very helpful in understanding his teachings.
Introduction

Philosophy is a continuous search, an inquiry into all that is around us and all that is inside one’s mind and thought. It is an earnest quest about the very meaning of life, purpose of life and the end of life. Philosophy is also our guide that helps us in finding ways out of difficulties that one faces while living. As we can obviously see, man is going through various crises like economic, environmental etc. Also, there are acts of violence, shoot-outs, killing –of animals and humans-, threat of war looming large over our heads. Internally, man is feeling alienated, uprooted, insecure, lonely and stressed out in the daily battle of survival. He also feels caged and wants to be free. He looks for some way –which is/ could be meditation- to this freedom. Man is also looking for the truth that is behind this ever changing world and his impermanent existence. Interpersonal relations and man- nature relationship are strained; hatred jealousy and enmity seems to have spread all over. Therefore, he is looking for love. These four concepts i.e. freedom, meditation, love and truth are very basic, core concepts of philosophical thought about man. That is why these four concepts are taken up for this research. Their significance and interconnections will be brought to light in this thesis.

So far it was thought that there are two kinds of worlds, a world that is given to us consisting of rivers, trees, mountains, animals etc; the other being the man-made world consisting of man-made objects, monuments (cathedrals, temples, mosques etc), bridges, railways, planes, weapons, medicines et al. Philosophy, ethics, art also belong to this world. But additionally nowadays we have to take into account the ‘virtual world’. With the advent of computers and the progress of related technology, speedier means of communication are available to us and an ocean of information is literally there at our fingertips or at the click of the mouse. This has given rise to a ‘virtual world’, a world that exists not factually but in computers. Face book, blog, twitter are an integral part of most of our lives. Youngsters, adults and seniors all seem to be visiting this world very often. For some this world has overtaken, overpowered their relationships. Rather than physically going to a forest and watching nature, people visit various sites and enjoy pictures of nature. It is said that in the present lingo, ‘let us meet’ means ‘let us meet on face book, twitter etc.’ No need to meet another in person! There are e-books, e-literature; music is available on line. Thus now man has relationship with nature or the world
that is given to him, with the man-made world or everything that is created by man and the virtual world. And then there is his relationship with other humans. These seem to be strained now. All these relationships need proper understanding because understanding man includes understanding those.

This is also an era of globalization, the world is coming together. But, in spite of having great technology and faster means of communication alienation is also setting in bringing in anxiety, stress, tensions etc. Not just scientists and psychologist but philosophers are also taking note of these and trying to find out ways out of these haunting issues.

Man is trying to be free of these issues and other daily problems; he is searching for truth, looking for love. Meditation is usually believed to be a way to freedom, peace of mind, a stress-buster. That is why these four concepts are important.

JK* seems to have thought about and understood these peculiar problems and man’s predicament. A study of his teachings on these four will be helpful in this because whatever the circumstances, man’s quest for these four has continued since ancient times. Hence the thesis on the concepts of freedom, meditation, truth and love.

**Exploration of JK as a philosopher**

JK is not a ‘philosopher’ in the usual academic sense of the term i.e. he does not talk about epistemology, metaphysics, or a particular ‘ism’ like realism, idealism etc. He does not propound a theory; he does not use a particular methodology. Also, he never called his teachings as ‘philosophy’. Therefore the obvious question is why are we studying him under philosophy?

*JK is the acronym of J. Krishnamurti and it will be used in this thesis hereafter for J. Krishnamurti.*
The answer to this question is also obvious; philosophy is not just armchair thinking, not just academics. Philosophy is not ‘ivory tower’ ponderings or mere speculation. Analysis, implementation of method, critical view etc. are all part of philosophy but philosophy is also an enquiry into the very nature of living, of the ‘here and now’. JK talks only of living i.e. of ‘here and now’. Also, philosophy is essentially ‘love of wisdom’ and this love of wisdom is not something separate from life / living. It is also known that one major pursuit of philosophy is the pursuit of truth. Though JK never called himself a philosopher, we find both these points-deep thinking on living and pursuit of truth- have a predominant place in his teachings. He has also said that rather than ‘love of wisdom’ philosophy is ‘the love of truth’. His exact words are, “Philosophy means the love of truth, not the love of theories, not the love of speculations, not the love of belief, but the love of truth.” (The First Step is the Last Step, KFI, 2004, p 26)

What he means that constructing or following theories/ systems/ ideologies is playing in the field of thought. If philosophy is about understanding life and how to live it, how to act then understanding of truth is essential because, according to JK, right action comes out of the understanding of truth and then love is also there.

Man is not just the body or just the mind or the brain. Philosophy takes a holistic view of man. Rather than studying the physical, psychological, intellectual etc aspects of man separately, philosophy takes into account the totality of these aspects. We find such holistic or non-fragmentary view of man in JK’s teachings. He did not overlook or neglect the scientific view. References to the latest scientific and technological discoveries and inventions are frequent in his teachings. Right from the function of brain to modern war equipments – he was aware of such developments and thought about their impact on man and nature. This is also a distinctive feature his teachings.

**Metaphysics**

Then there is the pursuit of truth- a perennial pursuit since ancient times. Philosophy-metaphysics to be more precise- is concerned about truth about and behind the universe, truth about human soul, life after death, rebirth, the Ultimate Truth. Man has been running after truth for ages. Various methods, rigorous disciplines, penance, renunciation, retreating to forests or
remote places without contact with other humans, different kinds of tapas are given by great philosophers, spiritual leaders and gurus all over the world. And still, truth seems to be an evading, illusive objective of mankind. JK has contributed in this field in a very original way by pointing out that truth is not something that one can arrive at by following a method. “Truth is a pathless land” is his famous saying and it has set many a minds/ brains thinking in a different manner. He also says that truth is not something objective, something that is the same for all or stagnant; truth is dynamic like life/ living and therefore everyone has to find it on his own. A system, method, guru may be of help only in pointing at it, but the actual journey has to be taken by each one on his own. He meant that no one can find your truth for you; you have to find it for yourself. Thus there is metaphysics in his teachings and that is why we are going into his teachings from the philosophical point of view.

**Ethics**

Ethics is a branch of philosophy that basically discusses human actions and the rightness or wrongness of those actions, concept of duty, social and individual aspects of an action, human ends, moral ends. Questions like what is good or evil also form a part of ethics. We have great thinkers like Kant that put forth theories like ‘duty for the sake of duty’. In Indian philosophy we have theories of *Purushartha* and *Karmasiddhanta*, concepts of *Shreyas*, *Preyas* and *Nihshreyas* etc. Moksha is said to be the end in Indian philosophy. These all take into account human actions. Coming to the present, ‘environmental ethics’ is much discussed especially in connection with environmental issues and problems; so much so that some environmentalists like Al Gore have stated that environmental issues are basically ethical issues. JK has talked about action, right action etc at length though from a different standpoint. As far as environmental issues are concerned, he has talked about man- nature relationship going into the finer aspects of it and showed how nature is utilized or worshipped by man for his own gains without giving due respect to the environment. Evidently we shall take into consideration these views.

**Freedom of action** - Whether man is free to act on his own free will or not- is another area of ethics and JK has talked about freedom of man and also freedom per se. In Indian philosophy the Darshanas present varied views as regards bondage and liberation – Bandha and Moksha- of
man and various methods to achieve Moksha. JK’s dialogues and talks reveal these two in a different light. The feeling that I am in bondage and the desire for Moksha or total, ultimate freedom seems to be a constitutive part of being a human and therefore these two are important topics as far as living is concerned. JK has provided some pointers in this area as well. Without putting forth ethical theories as such, JK has discussed basic ethical issues and has brought to notice some finer aspects of them in his unique manner.

Religion
Religion is another area of human interest and there is philosophy of religion. How various religions emerged right since ancient times, various stages of the development a religion, what are the basic principles of a religion, humanism as world religion- all these topics are discussed in philosophy of religion. What is the meaning of the very word ‘religion’, what is being truly religious, do worships and rituals form an integral part of being truly religious- all these topics have a prominent place in JK’s teachings. He has pointed out that the root meaning of the word ‘religion’ is to bind together, but, right now, all over the world; we find that instead of coming together people are divided in the name of religion. And the rift seems to be increasing/widening. Out of this rift emerge social tensions and terrorism. JK has shown us how this kind of division is dangerous to the individual and to the society. Rising above this division, going beyond a particular religion and still be totally religious in the true sense of the term is something that is brought about by JK in his teachings.

Another current burning issue is of violence or acts of violence. Ending of violence, being on the path of nonviolence seems to be the dream of mankind but violence in general seems to be on the rise. Wars, shootout for no reason, murders, cruelty, child abuse and various other violent acts have become a part of every culture. JK has discussed violence and non-violence in the context of the human as well as the rest of the living world. He has gone into the roots of these two terms/concepts and showed us that non-violence as a reaction to violence is really not non-violence because this non-violence has emerged out of violence; it provides critique of the notions of violence and nonviolence. When we say that we need to transcend violence a division is created between that which is transcended and what we have after transcendence; with this view we are still in the framework of divides.
Philosophy is concern for total mankind and this concern for mankind is reflected in JK’s teachings. Whatever he had understood was never limited for himself only; he wanted everyone to have that understanding, he wanted to take all along with him, or rather, he wanted everyone to try for the same kind of understanding. Of course, one’s belonging to a particular caste, religion, nation or race was no barrier for this. He traveled across the world and had dialogues with a number of artists, actors, scientists, philosophers, monks, psychologists, religious leaders, politicians, Noble laureates, authors from various countries. This must have contributed to the open and very wide perspective that he had of man. The communication with such a wide variety of people exposed him to the problems that people face while living all over the world. And that is why we find JK talking about problems of man, not a particular problem of a particular individual at a particular time and place. To put it differently, JK talks about some basic concerns faced by all. He also discusses many aspects of a man’s life- right from food to sex to spirituality- in his special way i.e. not being judgmental or authoritative.- so that his dialogues have a universal appeal.

**Two levels of problems**

These basic problems or questions or concerns can be looked at from two levels, personal and social. On the personal level, besides deeper questions like who am I, what is the purpose of life, is there life after death, is there a permanent soul etc., the one question that really haunts all the humanity is- how do I live. Life appears to be a series of problems or difficult situations, how to act so that the problems are solved, the difficulties are overcome? Connected with this question is one more question and that is how to interact with others; in other words, what is my relationship with others? It means that the meaning of life, purpose of life and related questions like is the meaning of life given to me or do I have to create it are great concerns for man. JK discusses all these.

On the social level we all are witnessing disturbing events like cruelty to other humans and animals, destructive weapons, battles and their long-lasting evil effects on humans and the environment. On the one hand we talk of globalization and on the other there is strife and division in the name of religion, race, and caste, creed resulting in social tensions between two nations or communities. Terrorism has become a perpetual threat to all. How to end this on the
social level so that man can live in peace? This is a challenge faced across the world. To put it in a nutshell, how to bring about transformation in the society is of great concern to all thinkers, scientists, social workers, philosophers. Various theories or ideologies are put to test e.g. socialism, democracy etc. But, as yet, transformation of humanity seems to be a dream- perhaps a far away dream. JK provides a different and fresh perspective to this with his famous saying, “You are the world.” He meant that if the world is to be transformed, it has to begin from the individual. Questions of what is good and what is bad etc. go along with the concept of transformation. Can there be simple answers to these questions and others like what is the nature of man? JK makes us aware of these by pointing out that these are the facts of life and it is important to confront them rather than finding an escape in some readymade answer.

JK has put before us some pointers as far as understanding of problems or questions is concerned. His perspectives of inter-personal relationship, individual-social relationship are unique in many ways; they throw light on the finer aspects of these problems and make us think deeply and fundamentally. He addresses various problems through his talks and dialogues; he calls it as a ‘together journey’. This is a kind of self-discovery and we can look at freedom, meditation, love and truth as pointers in the journey. The end of this journey will be the realization that the questioner and the answer are not different. At the end of the journey freedom, meditation, truth and love will co-exist, rather, existence of any one of these means existence of the rest three.

In the western thought we find that Socrates and Plato- founders, stalwarts of philosophy- also gave some direction to human thinking and human life. Socrates believed that truth is there in each one and tried to help bring out this truth through his conversations, debates or dialogues. Plato showed the way from opinion to knowledge. Both of them employed the method of debate or dialogue to bring home their points or to make the listener ‘understand’ correctly. This method of dialogue is not just a method; if it is truly intense the questioner and the answerer become one and see the problem in a different light. The whole process of dialogue brings a different quality to it, touching the hearts of the participants. JK, too, used dialogue as a means of reaching out to every one of the audience; it was a kind of ‘search within’ for truth. His
words touched the hearts of thousand and thousand all around the world and many embarked on the journey of true knowledge.

The Upanishads also have questions and answers, questions by Nachiketa, Shwetaketu are quite well-known. This method is a two-way communication and both take part in the process. A lecture may turn out to be a one-way path; the listener may not be totally involved in it. JK used this question-answer form of communication quite often and very effectively too. People asked him questions on a lot of topics from interpersonal relationship to spirituality and he answered them in a thought-provoking way, urging the questioner to look at the question or problem clearly and deeply so that the answer reveals itself.

Sometimes it is said that JK denied all the ancient wisdom. Actually he did not deny such wisdom, he only pointed out that such wisdom—something given by a guru, a text, religious leader—or a theory becomes a burden and one is likely to carry it unnecessarily, uselessly for one’s whole life. For example we often quote from some text or someone’s saying; but, where is my life situation in that? It only remains ‘X said this’ or ‘X said this to Y on this occasion’. The ‘I’ and the particular problem of the ‘I’ is left out. It becomes mere parroting of words; how can this help anyone in either understanding one’s problem or finding an answer to it? Such knowledge is mere accumulation of words uttered by someone. Such accumulation becomes stagnant and can’t help ‘my’ life which is dynamic and ever changing. Also, only I can have a true understanding of my situation or of the problem that I am facing; how can someone else, an outsider understand it and find a way out of it or a solution to it? That is why, according to JK, such borrowed wisdom is of no real help. And the question remains—what am I to do?

**How to end suffering**

Right from ancient times various philosophies or Darshanas, ideologies have tried to answer this question; JK says that the very fact that man is still suffering, still struggling to put an end to the suffering shows that these thoughts or systems are not adequate for ending the suffering. A characteristic of JK is that he did not present a system of his own while pointing out the inadequacy of the prevalent systems. He did not oppose ‘a’ system but the very concept of
utility of a system, conformity to a particular ideology when it comes to solving human problems. He points out the limitations of this.

The Upanishdic dialogues or Buddha’s teachings also provide individuals with the space to interpret their situations. The sutras in the Upanishads thus give man directions/directives or pointers without details, Buddha’s teachings provide guidelines. This space makes possible freedom of interpretation and therefore the Upanishads and Buddha’s teachings are relevant even today. These teachings are not the remains of the thoughts in the past, thoughts of some other person; they become the present of you. That is their beauty as well.

JK attracts our attention to another fact. He says that thought, logic, science, scientific study, technology are very much there and are trying to help man out of his difficulties, but again, all these have limitations and because of that they have failed to solve human problems permanently. The major limitation is that all these are very much within the field of ‘thought’ ('thought' according to him is all the knowledge that one gathers, all the accumulation of likes/dislikes, prejudices etc, all that one has learnt in the past) and, thought is rooted in memory/past. That is why systems, ideologies become stagnant and are not much of use. Life/living is dynamic, the problems of life are also dynamic, any pre-set formula cannot tackle them satisfactorily. His view of life is not static, it is dynamic and therefore his teachings are also not stagnant but are dynamic.

**JK and transformation**

Transformation of man and of the world is discussed in philosophy; ways are suggested for it like adhering to a particular thought, school of philosophy. Actually it is the quest of man to search for a new, better way of living gives rise to philosophizing. JK frequently talked about transformation of man. That is one more reason to study him under philosophy.

JK was a witness to the impact of great upheavals like World War II, various revolutions like the Russian Revolution and freedom movements like the Indian freedom movement of man. He had also seen the rise and fall of ideologies like communism in China and Russia. Different regime changes occurred during his life time like the ones in Cuba (1953-59), Libya (1969), Uganda (1962 to 71), Iraq (1958), Iran (1979) etc.
He had also seen the rise of scientific, technological progress and nuclear era. Computers and faster means of communication were already there in the form of internet or supersonic jets connecting faraway places on the earth in a magically low time. All this has already started showing its effect on man and environment in his life time and he had taken serious note of it. This is clearly seen in his teachings, especially when he talks about nature. Therefore we can say that his teachings were not just words or musings or day dreams, they were rooted in ground reality i.e. whatever was happening in the world in the social, political, cultural, environmental etc aspects of the human life. He was abreast of the latest in science and technology and research in various fields like medicine and defence machinery. Perhaps that is the reason why his teachings are very much relevant and fresh, very much connected with life.

All these revolutions or struggles tell us that people in various parts of the world wanted some kind of change or transformation in their countries or societies so that man can live in peace. JK has a lot to offer as far as transformation is concerned- irrespective of the barriers of caste, religion or nation. He talked about human transformation and said “You are the world”. He pointed out that unless there is transformation on the individual level there can be no social transformation because society comprises of individuals. In this context he has discussed functioning of the human brain and mutation of the brain cells with eminent persons in the field of science and medicine.

Taking into consideration all these points i.e. his concept of man, basic concerns of human life, nature of truth, knowledge etc, it is obvious that though JK never included himself in the class of philosophers, what he talked about is the subject matter of philosophy. Therefore it is quite appropriate- even essential- to study his teachings under ‘philosophy’.

**Why the concepts of freedom, meditation, truth and love from JK’s teachings**-

As one starts going deeper into JK’s teaching, it becomes clear that all the points/ topics/ concepts that he talked about are distinguishable but not separable. For him they coexist and cannot be separated from each other actually; we can think about them separately only on the thought level. His view was holistic and therefore there is a close interconnection among all the topics. Freedom, meditation, truth, love, death, fear, awareness, consciousness, thought, time,
memory, knowledge— all are connected. His teachings unfold like a beautiful, intricately woven and shining cloth; the designs or patterns on it captivate us. Then we try to understand the design bit by bit, thread by thread and herein lies the danger of our getting lost and feeling that the design is not very clear. Later on in this thesis the interconnection among freedom, meditation, truth and love will be discussed and will be brought to light. In my opinion this kind of obscurity sets in because we do not have a total or holistic view of the whole cloth. (Here I do not mean to say that there is a whole cloth or a preexisting design or that JK was viewing such a cloth.) I only want to point out our understanding of his teachings. But, then, taking into account all his teachings, with all the topics will be a far bigger project than a thesis for Ph.D. It was necessary to pick and highlight some topics— without ignoring the interconnection— for the thesis. After a deep and long deliberation, these four topics were finalized only so that the volume of the thesis becomes manageable to the researcher as well as to the reader.

Also, these four concepts are discussed in philosophy all over the world though in different ways. For example instead of freedom we find ‘moksha’ or ultimate freedom discussed at length in Indian philosophy whereas Existentialism discusses freedom as a necessary characteristic of being human; a lot of thrust is given on ‘freedom of choice’. Then there are various ways discussed by Indian Darshanas to achieve this moksha or Nirvana or Kaivalya. Paths of knowledge (Dnyana Marga), path of faith/ devotion (Bhakti Marga), path of action (Karma Marga) are there available to all for attaining freedom. There are also difficult paths like Tantra, Hathayoga etc. Besides these, the ancient Indian path of Yoga is quite popular in many parts of the world. Meditation is an integral part of Yoga and it is practiced in a variety of forms like Transcendental Meditation. Generally we can say that there is the desire for freedom and meditation is looked upon as the means to achieve this end. In JK’s teachings both freedom and meditation mean something different than the traditional meanings attached to them and that will be discussed later in this thesis. Suffice it to say here that the feeling of bondage and the struggle to break away from it is universal and so is the search for the path to freedom.

‘Truth’ has occupied the interest of great thinkers all over the world. Understanding, realization, knowledge of truth was an endeavour for stalwarts like Socrates, Plato and others. We have ‘Satymeva Jayate’ (Truth is the only/ ultimate winner) in the Indian tradition. All the Darshanas
are trying to find out the truth about man and the world/ universe. In the recent past Mahatma Gandhi talked elaborately on truth and its nature and the important place it has in man’s life. Science is also engaged in the same activity of finding the truth about man and the world; the HiggsBoson partical experiment is the latest example of this. That is why the concept of truth was chosen for the thesis.

There are discussions and debates everywhere about brotherhood, unity of all, treating others as you want them to treat you etc. Despite racial, national, religious, linguistic difference man is also looking for a peaceful and harmonious coexistence. Love provides a strong foundation for this. Now the world is coming together and love can be the binding force for all. In the Indian tradition we have Karuna, compassion for all which springs out of love for all. Not only for fellow human beings but love for the entire animate and inanimate world is important for all. Mahatma Gandhi talked about love and its importance. JK says that when you understand life and truth, when you are free only love is there for all. I think it is necessary to explore this concept hence the concept of love was chosen. Also, as JK has said, when you understand truth, when you are free only love prevails. Therefore this concept is explored.

Here I must make it clear that I do not make any claim that my understanding of these four concepts is THE right or the final interpretation of JK’s teachings.

Let us now go into these concepts one by one.