CHAPTER 3

J. Krishnamurti’s Philosophy of Human Existence!
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J. Krishnamurti, one of the greatest thinkers of modern times has offered us powerful philosophy encompassing all the dilemmas of human existence. The uniqueness of his philosophy is that it is factual, experimental, and ’spiritual’ at the same time. It is thoroughly ‘realistic’ and highly rationalistic in the inquiry into the condition of human existence. It analyses and understands human existence independent of all authority. It takes actualities as its starting point and investigates into them free from all speculations, presuppositions and foregone conclusions.

The core of Krishnamurti’s philosophy is the discovery of the true nature of human existence by transcending and transforming its present condition. It is to set man absolutely and unconditionally free.

Krishnamurti differentiates between the two levels of human existence:

(1) existence as it appears to be. (2) existence as it really is.

He calls the former known and the latter unknown. The known is human existence, which is infested with the factors like the burden of the past, time, choice, desire, division, contradiction, conflict and unhappiness. Whereas the unknown is human existence, which is nothingness, eternity, integration, intelligence, harmony, peace and happiness. The former is a life of bondage while the latter of freedom.

The known, according to J. Krishnamurti is consciousness, or mind, as we know. The known is consciousness, which is full of content. The content is the past, which is thought. The content is knowledge or memory accumulated through experience. It includes our possessions, attachments, beliefs, conclusions, ideas, ideals, idiosyncrasies, pains, fears, pleasures, motives, desires and ambition.

The known is always self-centered. It cannot exist without the “I” or the “me” as its center. All its actions emanate from the center called the “self”. Hence, they are separative, self-enclosing, incomplete and inadequate. The known can never have an experience, which is wholistic, since it is limited and bound by the center, which is “self”. Since the known is self-centered, all its actions and experiences are of the
nature of division and contradiction. Life in the known is a division between the opposites: 'what is' and 'what should be', the subject and the object, the thought and the thinker, the observer and the observed, the experiencer and the experienced, the past and the future, the mine and thine, and the knower and the known. It is this division with its inherent contradiction that brings about conflict, which is the source of unhappiness. Hence, all its actions and experiences are of sorrow.

Krishnamurti says: "The self is the center of all that is known... all the activities of the known can only bring sorrow". [Ref.: Commentaries as Living]

Further, the known is never permanent in the sense that it is ever changing. The content of the known is always temporal & fleeting. The known is movement from the past to the future through the present. It sustains itself as a constant flight from the past to future.

Life in the realm of the known is of the 'nature' of choice and is always incomplete. It is insecure within itself. Hence it indulges itself in various kinds of activities in order to fill its incompleteness. But the acts of desire can never be satisfied. Sensation knows no contentment. Each action of desire is the furthering of sensation and gratification. Therefore, the activities of the known are the futile and desperate attempts to fulfill itself through desire. All its efforts to attain happiness result in unhappiness.

The 'known' desires to fulfill itself through the accumulation of various kinds of possessions like things, people and ideas. It intends to find happiness through the attainment of knowledge and fame. But it finds itself unhappy inspite of all its possessions. Hence it ultimately desires to experience God or Truth or Unknown. It strives after that which gives a lasting happiness. But it can’t find the Unknown. The known can pursue only that which is already known to it. Therefore the known in its efforts to know the Unknown merely strengthens itself and gives continuity to itself and without any break. The known, in its pursuit of the unknown, moves from the known to the known. It exists in the vicious circle of its own making, like that of an ignorant dog constantly chasing its tail.
Krishnamurti says, "The known is ever trying to capture the unknown; but it can capture only that which is already known. The unknown can never be experienced by the known; the known, the experienced must cease for the unknown to be."

[Ref: Commentaries on Living]

The distinctiveness of Krishnamurti’s philosophy is that it does not subscribe to the view that human existence is limited to the known forever. It does not hold that man is condemned forever to exist in the realm of the known. Instead, it teaches that there lies a life of peace and happiness beyond the structure of the known. Life - Unknown is ‘hidden’ behind the known. And it is entirely possible to transcend the known and attain the unknown, which is truth or wisdom.

Indeed, philosophy, according to Krishnamurti is the love of wisdom, the (direct) perception of truth of oneself and human existence as a whole.

The uniqueness of J. Krishnamurti is that he does not prescribe any method or system as a means to transform the known into the unknown. He holds that the adoption of a method implies the continuity of the known in its modified form. Method implies a gradual change of the known involving time and, thus, change within the time implies continuity of known. Moreover, method cannot work without a goal or an end in view. The goals achieved through a method can never be new. They are always already forgone and made out of the content of the known. Therefore, the transformation through a method results in the modified continuity of the known.

Therefore the only remedy to the predicament of human existence, according to J. Krishnamurti is the "choiceless awareness". It is the intense feeling or emotion that shatters the whole structure of the known. It is the timeless, motiveless and therefore the choiceless awareness that can ‘understand’ the what ‘is’ of the known as it is. Krishnamurti says, “The understanding of what ‘is’ needs no motive, the motive and the means prevent understanding. Search, which is, choiceless awareness, is not ‘for’ something; it is to be aware of the craving for an end and of the means to it. This choiceless awareness brings an understanding of what is.”

[Ref: Commentaries on Living]
Thus, choiceless awareness is an 'insight' of the known into itself which happens to be only when all the efforts of the known to transcend itself cease to be. It is an awareness of the known by itself and without an observer. It is observation in which the observer is 'with' the observed. It is in this awareness that the known is 'still' and 'silent'. It is in this stillness, that there is the total 'understanding' and transformation of the known. It is a sudden and spontaneous breakthrough for the known, into the unknown. It is an act of purgation in which the known is rendered contentless. In it consciousness becomes free from the burden of the past. It becomes liberated from the prison of known and enters into the unknown.

Human existence in the realm of the unknown, according to J. Krishnamurti, is freedom - “freedom from the known”. It has none of the characteristics that belong to the known.

Life in the unknown is liberated from the background of the past accumulated through time. It is no more conditioned by memory, experience and knowledge. It is completely free from all its possessions like things, people and ideas. It is entirely contentless.

True to the spirit of J. Krishnamurti, life in freedom is life without a “center”. It is devoid of the “self”. It goes without the feeling of the “I” or the “me”. Hence it is devoid of all the deteriorating factors like division, duality, contradiction and conflict. It is beyond all the evil qualities like hate, anger, envy, ambition and violence. In it there is no separation as “mine” and “thine”. It is integrated and holistic. It implies a mind, which, in Krishnamurtian terminology, is “Alone”. Aloneness dispels the sense of separation and brings about a union, which includes everything and everyone.

As it is already said, all the states of consciousness in the known are transient. All one’s pleasures and achievements are fleeting. The contentment and satisfaction one gets out of one’s possessions are not lasting. The sensation and gratification one gets out of the acts of desire are ephemeral.

But the experiencing of nothingness in the unknown is ‘permanent’. The state of nothingness is immutable, in the sense that it is irrevocable. There is no fear of
losing the unknown. Nothing can disturb or contaminate the unknown. It is beyond the influence of circumstances.

Life in the unknown is a meditative life, since the unknown is absolutely free from thought. The unknown is the immensity where there is no becoming in time. It is a state of ‘being’ without self-improvement. In it, there is the complete absence of progress from ‘what is’ to ‘what should be’. A meditative mind constantly wipes away the past. It does not travel from past to future through the present. Instead, it exists in the ‘present,’ which is timeless. It lives in the ‘now’ which is eternal. It is living and dying from moment to moment. It is silence which is infinite and without beginning and ending. It is living without effort and a motive for an end. It is not-being or emptiness in which there is peace and tranquility. The essence of “being” is in the “non-being”.

J. Krishnamurti describes life in the unknown thus:

“It is not progress, it has no direction, it is ever renewing itself, it is not static, it is a timeless becoming – not in the sense of growing into something. It is the tranquility of fullness, but not the tranquility of death.

It is the peace of perfect emptiness, not the stagnation of hidden effort.”

[Ref.: J. Krishnamurti, Early Writings Vol. VI Chetana Bombay 1971 P. 79]

The meditative life is an attentive life. In it the whole of our ‘being’, psychosomatic organism, becomes alive. All our senses are fully awake and function without being conditioned by the past. They are no more controlled by the ‘center’, called the ‘self’.

Hence, life in freedom is ever new and fresh. Life in freedom is life without choice. Alternatives do not exist for the mind, which is free. The free mind is an ‘intelligent’ mind which acts spontaneously. Its action is natural! Intelligence is the capacity to see truth as truth and false as false. It is the clarity, which instantly puts aside all that which is unessential. It is the energy, which is devoid of the deteriorating factors like confusion, comparison and the friction of choosing between the alternatives. It is action out of the deep understanding of the what ‘is’ as it is.
J. Krishnamurti says: "An intelligent mind acts and reacts naturally and to its fullest capacity. It identifies itself spontaneously with the right thing. It simply cannot have choice. Only unintelligent mind has free will."

[Ref.: Ram Landan, God is My Adventure, London 1964 p. 220]

The important quality of the free mind is that it is religious in spirit. It is religious in the sense that it is the quintessence of love. Love is the governing principle of all its actions and experiences. A free mind is a compassionate mind. The compassion or love in the field of the unknown is not associated with the negative emotions like anger, hate, jealously, envy and violence. Love is the flame, which burns away the "self" which is the center of all negative emotions. Love is never exclusive. It is not confined to somebody or to something. Instead, love is the fragrance, which is for all.

The religion of J. Krishnamurti can be summed up in one simple word – love!

To conclude, J. Krishnamurti holds that human existence in the realm of the known is confined to the superficial layers of the whole mind. The known is human existence, as it appears to be. It is not the essential nature of human existence. It is necessary in its character. Whereas the unknown is the true and necessary nature of human existence. It is the real and inalienable essence of human existence. It is the unknown that can bring significance to human existence. The unknown alone renders life meaningfulness, since it is associated with goodness, love and happiness. It is only the experiencing of bliss or ecstasy of the unknown that can make life worth living. The creative happiness of the unknown is inevitable for the peaceful co-existence of humanity.

Goodness shows itself in action and in relationship. It can flower only in freedom.

J. Krishnamurti maintains that individual and collective salvation consists in the experiencing of the unknown which is unconditioned, beyond space and time, and in which the deceptive pleasures which are but a mask for suffering, are fully brought to rest. The unknown, by its very nature, is nonverbal, ineffable and beyond the borders of ordinary experience.

It is a state of 'being' but not of knowing. The true religious mind is completely alone. Such a mind has seen through the falseness of dogmas, beliefs and
the divisions that organized religions have brought about among human beings. Not being nationalistic and not conditioned by its environment, the religious mind has no horizons, no limits. It is explosive, new, young, innocent. The innocent mind is extra-ordinarily pliable, subtle and it has no anchor. It is only such a mind that can experience Truth—that which is not measurable. The true human being is born when the religious spirit and the scientific mind go together. He is creative without any contradiction, within himself. Such human beings will create a good world. It is only the religious spirit, which contains the scientific mind that can explode in the present, giving birth to new culture and society. This is, perhaps, the benediction that J. Krishnamurti has given to humanity and to posterity.
In the spirit of a classic saying of Walt Whitman, that "There is nothing in the universe more divine than man", J. Krishnamurti — a most beautiful person one has ever seen, at an early stage of his life under went a deep & transforming experience as a result of the flowering of a remarkable personality, which liberated him from the compulsive trends of personal concern and launched him on the uncharted sea of discovery of meeting reality afresh, of freedom from every fixed approach & attitude. This liberating experience was not simply showered on him but instead it was preceded by an arduous period of painful doubting & strenuous search. To find true he had to put truth above all else.

It was this liberating experience that Krishnamurti wanted to share with all who cared to listen to him, though he makes it plain that words cannot communicate experience to another. It must be born anew in each one of us. He can only help his listeners to discover and examine the obstacles in the way of such experience and thus remove them by the very awareness of their causes and effects. No previous preparations or exceptional talents are required but whoever is genuinely interested can begin from what he is and knows.

J. Krishnamurti, was definitely not a philosopher in the excepted sense of the world. He propounds no theories and builds no systems. His mode of exposition is unusual, for he does not argue and assert, he enquires and discusses. Krishnamurti seems to take his listeners on a voyage of discovery, and adventure in enquiry, the results of which are unknown even to himself, for reality cannot be held in knowledge. It is unrepeatable and must be ever discovered anew.

Krishnamurti, like a true artist refuses to carve a marble that is already carved. Every time he makes a new departure and tackles his subject with greater simplicity. He takes some particular psychological problem by the directness of his approach and the clarity with which he exposes the hidden working of his listener's minds, but when they try to formulate his teachings and hold it firmly in their mind, they find that it cannot be formed into a system. This constant renewal of enquiry
was very characteristic of Krishnamurti. He cuts into the virgin rock of reality for truth accepts no antecedents, even those of his own past discoveries. He follows nobody’s footsteps, not even his own. With reckless abandon he discards all he has said and written to enquire anew. There is nothing permanent in his way of teaching, except the permanence of renewal, i.e. the continual dying to the past. As a truly religious person from the very beginning does not offer a method or a doctrine. He only helps in removing the obstacles to man’s own discovery of himself and therefore, of the real. He is not concerned with reform, he is not concerned with merely 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.

J. Krishnamurti during his talks and discussions spread over more than six decades, always invited his listeners to follow closely and with full attention. The mental states through which they are passing at the very moment of listening or discussing. He readily helps them to discover what they had never suspected before that their minds are conditioned by emotionally coloured memories of past perceptions, judgements and, valuations, ‘psychological memories’, as he called them.

Krishnamurti attaches the greatest importance to the correct understanding of the working of the mind. He was not there to work miracles. What was there to do? Nothing. That was the essence of his teachings. He spoke a soft-voiced english and stopped often to ask his audience, ‘Do you follow me?’ With more than a hint that he is pretty sure his audience doesn’t. Sometimes he says, ‘please go on listening’, although his audience is spell-bound.

“It is important to understand from the very beginning then,” He says, ‘that I am not formulating any philosophy or any theological structure of ideas or concepts. “It seems to me that all ideologies are idiotic, if I were foolish enough to give you a system, and you were foolish enough to follow it, you would merely be copying, immitating, conforming, accepting. If you try to study yourself according to another you will always remain the second-hand human being because if we learn about ourselves according to someone else, we learn about them, not ourselves.”
Krishnamurti always reminds that we cannot make socially a single step forward unless we find a solution to the problem of man’s attitude to man. He traces the route of the social conflict back to the individual, to defects in his personal make-up and points out that if we do not know how to live together it is because we are not sufficiently individual, because the world is too much with us. Our immediate and more urgent task therefore, is to master the art of human relationship for this we must study and understand the workings of our own mind.

According to Krishnamurti, no Guru can really help us. He is something other, something outside us, how then are we to do it. “Forget all you know about yourself; forget all you have ever thought about yourself; we are going to start as though we know nothing. Let us meet a fresh day as if it were the only day. Let us start on our journey together with all the remembrance of yesterday left behind—and begin to understand ourselves for the first time.”

Krishnamurti comes at a moment in history (Early 20th century) When the interplay of forces has put at naught man’s whole collective endeavours the best organized state is now expose to the greater danger. Caught the vicious circle of fear caused by aggressiveness and extremism prompted by fear, Nations and states are helpless; only the individual can act. But to act wisely, he must know himself, his own mind, its structure and it’s working. But the difficulty is as Krishnamurti points is that for centuries, we have been conditioned by nationality, caste, class, tradition, language, education, literature, art, custom, convention, propaganda of all kinds, economic pressure, the food we eat, the climate we live in, our family, our friends, our experiences, Krishnamurti’s answer to be free of such an environmental pressure is interestingly very simple as he wants us to throw away our past, to take a completely indifferent attitude towards our influences regarding them with a neutral eye. And with long and painstaking study of the facts.

Krishnamurti asks us to make a thorough study of our minds as a whole, and especially of the many ways in which they are conditioned by psychological memories. A mind, he tells us, that lives in fear cannot move away from its own patterns of thinking, and this breeds hypocrisy. Living in such a corrupt, stupid society as we do, with the competitive education we receive which engenders fear
we are all burdened with fear of some kind, and fear is a dreadful thing which warps, twists and dulls our days, we cannot cure conditionings by more conditioning, or by a different kind of conditioning. Krishnamurti therefore excludes the use of such methods as meditation or intellectual disciplines, austerity or physical discipline, cultivation of virtue or effort. The only remedy against our conditioning is to accept it as a fact, to see it as conditioning, to go down to its very root & to look at it as justification or condemnation, without identifying oneself with it. Krishnamurti calls it the 'Passive Awareness'. This is Krishnamurti's supreme device for cutting all the knots of conditioning. Awareness puts an end to all forms and habits of thinking to which the conditioned mind has been accustomed. As well as to the emotional reactions caused by conditioning. Thus, this choiceless awareness gives us insight into the working of our mind.

Krishnamurti's way of solving the problems is entirely original. It is a mistake, according to him, to look for a solution beyond the problem, for the solution lies in the problem itself. The proper thing to do therefore is not to seek a solution, but to understand the problem. Our first task is, therefore to learn from the problem itself.

In Krishnamurti's words, when we are choicelessly aware of the problem, 'without condemnation, justification or identification,' the fact will speak its own language, will convey its own lesson to us and, as a result the problem will wither and cease to be.

J. Krishnamurti demonstrates his approach to life's problems in every talk he gives. Throughout his discourses, he neither argues nor preaches. He is transparently aware of what distinguishes the art of listening from mere hearing. In his own inimitable manner, by constantly urging us to listen and by explaining things in various ways as well as in pointing out as well as in the different facets of the problem, he ensures that everyone is really aware of what is being discussed.

Krishnamurti's advice about seeking a solution in the problem itself need not and cannot be made into a method for achieving a result. He only wants us to replace a confused view of things by a clear-sighted, factual view. The value of seeing it in this way is to realize that it is self-created is carries its truth with it. It is
supremely important to clear the mind tortured by conflicts is callous and useless. We need a mind that is free from all conditioning a transformed or unconditioned minds for only then are we able to discover truth, reality, God-whatever the name we give to the unknown. What we discover reflects the quality of our minds. We cannot discover what is quite foreign to the mind and for the discovery of the real we need a clear, a real mind, not a mere bundle of memories and habits, problems and conflicts. To find a real mind, we must first understand the full significance of that state which Krishnamurti described as ‘Awareness’. He explains at great length and with loving care what he meant by awareness. To him awareness is very important, because it is the only means for putting an end to wrong thinking and distorted feeling, both of which not only make us utterly unhappy as individuals, but when projected on a large scale threaten to exterminate the whole of humanity.

Krishnamurti comes as the Awakener from the sleep of ages to redeem us from ignorance of ourselves. He teaches us the right use of the mind. The mind used rightly is what we call the unconditioned mind. This right use of the mind begins with being fully aware of its wrong use. What is important is to be aware: What we are aware of does not matter much. In this sense, attention, alertness and interest become awareness when there is no liking or disliking, naming or choosing, when there is a calm, all-inclusive watch-fulness.

Krishnamurti tells us that men can be happy and creative if only they would ask themselves what is it that prevents them from being so. It is the beauty of his approach that awareness of the obstacle removes it and that one’s happy and creative living does not depend on abilities and talents, on knowledge and skill. Everybody can be creatively happy, whatever his stage of evolution. To him the peasant on his land and the ministers in the council can both live creatively. The range and scope and expression will vary, but not the creative joy. The great man and the simple man have in common the creative touch which is the fruit of complete spontaneity.

Krishnamurti shows us how the mind, due to non-awareness, is being constantly conditioned by everything that happens to it. But he also tells us that as
soon as the process of conditioning ceases, the un-conditioning begins. The same awareness that prevents conditioning, also may undo past conditioning.

In Krishnamurti’s view, to be conditioned by the past is the greatest misfortune because it cuts us off from the stream of life and takes away all freedom.

In studying Krishnamurti, one must be ready for endless surprises. As an exponent of truth and awakening, he will long be remembered by those who take the trouble to read of such a total rebel.

Krishnamurti tells us times and again that we are conditioned only by our psychological memories. As our inner attitude changes, our problem undergoes a deep transformation, and this eventually affects the outward situation also.

J. Krishnamurti’s approach is a non-specialised approach. There is no reward for awareness: it is its own reward. Awareness is life. More awareness means more life, for awareness creative energy & joy go together.

In teaching awareness, Krishnamurti is not offering a remedy for a passing ailment. His purpose is to bring about a complete transformation.

Krishnamurti’s awareness thus is co-extensive with the whole of our life, not only life as we live it with our conditioned mind, but in its entirety, free from all conditioning.

Krishnamurti states firmly that we cannot know the unlimited without having fully understood the limited. Unless we know ourselves, we have not the means of knowing anything beyond ourselves.

The whole basis of Krishnamurti’s teaching is that when we are aware, and only then, that we are using a partial or conditioned mind, we shall discover the normal working of the total mind and shall be true to our fellowmen and ourselves.

Krishnamurti is against all discipline, as he is against all authority, whether it is the external authority or a tradition, a book, a leader or a dictator, or the internal authority of an idea, a system or an ideal.

At best the mind can point towards reality by turning away from the totality of its content. This is what Krishnamurti means by ‘emptying the mind’. This ‘emptying however, cannot be forced on the mind, for it then becomes preoccupied with emptiness’. It happens when the mind has seen clearly its content and realized
its utter worthlessness. When the mind sees that all its thinking is to no purpose, its experiences the state of ‘aloneness’, which Krishnamurti often mentions. The mind then gives up its thinking not for gaining some purpose of its own, but out of the deep realization that all thinking implies slavery to the past. This utter failure of the mind to grapple with the conditioned results in a spontaneous turning away from the totality of its content. When the mind turns away from the known, it faces the unknown.

Krishnamurti wants us to trust and love the unknown, to live from the unknown to the known, and not the other way round, as we normally do know. According to him, the state of awareness is the state in which the real has a chance. It may take the chance or it may not, but it is beyond our power to prompt the real. All we can do is to welcome the unknown, the unexpected, and for this we must see very clearly that there is no such thing as security, that surrender to reality does not offer any security, that we are so totally insecure, that fear has no meaning and no purpose.

When we have come to this understanding, we are no longer afraid of not knowing. We trust the unknown, nor for what it will bring us, but because we are no longer afraid to trust. If we are open and live on, the unknown will come into being, it will manifest itself in action. The unexpected, the inevitable, the unprecedented will become a daily occurrence. When we learn to be interested in life, life itself becomes interesting. After all, interest, attention, and awareness are the first inklings of reality.

As we have seen earlier in the light of Krishnamurti’s teaching, action is the only test of the real. Even the conditioned mind operates by experiment and not by logical analysis on one’s ‘Voyage of discovery’.

The only rational approach is operational. We must remove the obstacles and truth will come of its own accord and in its own way. The more one speculates on easy methods of escape from the conditioned mind, the farther one is from truth. One is nearest to it when, one sees clearly that one doesn’t know the way, when one feels totally lost. The first pang of regret born of Self-Knowledge’s genuine humility based on a clear view of our limitations is the dawn of our deliverance. When the fire
of awareness has consumed the heart of illusion and only the bark remains, even a
minor crisis may cause a total revolution in the psyche.

Hence Krishnamurti says that the end is in the beginning. The most important
thing is to take the first step. The first spark of awareness, of self-knowledge, lights
the fuse. He often gives us many hints of another state of being, which he calls the
timeless. It comes with the realization that the only real moment is the moment of
the ‘now’. The past and the future co-exist in the now, like the root and the fruit in
the tree. The ‘now’ being the only reality, it can redeem the past and shape the future
and put an end to ignorance and sorrow, to vain regrets and futile expectations.

Krishnamurti assures us that all we need is to take the first step, which will
lead to the second and so on. Our resources are not static; they grow as they are
used, and the immense resources of truth will help us in doing the right thing.

As everything living must renew itself from day to day, that only what is
dead continues, thus, awareness is the right response to the ever-changing
challenges of life, and the response, to be right, must be ever-reborn, ever new.
There is no security in this approach, because reality does not need security. What is,
is not afraid.

Krishnamurti emphasizes on this in these words. ‘A mind’, he tells us, “that
lives in fear cannot move away from its own patterns of thinking, and this breeds
hypocrisy. Living in such a corrupt, stupid society as we do, with the competitive
education we receive, which engenders fear, we are all burdened with fear of some
kind, and fear is a dreadful thing which wraps, twists and dulls our days.” Again,

“you must withdraw yourself from fear. You must observe your fear without trying
to judge it. There it is. Do not regard it as your fear, half-marked with your personal
initials. Do not criticize yourself at all, and particularly, do not search to fight it
down with courage. Courage is another thing you have been taught”. Further,
“when you see that you are a part of fear, not separate from it, then,” says
Krishnamurti,” fear comes totally to an end.”

Krishnamurti is concerned here, with society, the pressures it puts on us, and
the way to resist them. If we look at that society with detachment then we shall look
at our fears about it with equal calm. We should note what it can do, and has done to us.

Throughout all his extensive lectures, Krishnamurti stresses that the real cause of our fears is our desire to please that society: in his favourite word of satire, to be ‘respectable’.

As being a true lover of man, J. Krishnamurti sees no purpose or justification in suffering. He wants us to face our problems, not to run away from them, to accept the fact without flinching and without making more confusion by trying to improve and to reform.

Direct insight needs no formulations, it is not discursive. We need not even be conscious of it, we know it from our actions. As the only proof of right knowledge is right action, so the only evidence of direct insight is direct action.

Krishnamurti is tireless in repeating that we need not seek to live fully, creatively and in goodwill. It is enough to cease escaping, to cease building barriers of desire and fear, of memory and time, all verbal, all mind-made and all unreal. We must abandon all hope of finding reality. For the very hope of finding the real is a movement of self-concern. All that we have to do is to know ourselves as we are. He maintains that his teaching is for all, the high and the low, the good & the bad, not for the privileged or the chosen few. One needs no qualifications to make the experiment except the willingness to do so and see for oneself. One can make the first step any moment and that is the most important, for it leads to the second and then to the third.

To be what we are, to discover what we have, to do what we can – that is living.

Krishnamurti simply bewares us that we shall never find happiness by seeking it. The real joy will come on its own as soon as we are no longer creating conflicts and seeking their solution. Then things which we consider trivial acquire new meaning. Life overflows with beauty, only if we have the eyes to see it. His main concern is to show us the many ways in which we have been conditioned.

In his talks and discussions, Krishnamurti tries to show us the working of a mind unfettered by the past free from authority, from tradition, from any form of
loyalty external or internal. He himself is absolutely loyal to the truth of the present moment only and is indifferent to his own expressions of yesterday. Every moment of life carries, for him, its own meaning, and all one has to do is to be open and free of encumbrances, able to commune with life on its own terms.

The purpose of Krishnamurti’s discussions is not to reach a conclusion but to raise the mind to another dimension of thinking and feeling. He doesn’t want preconceived conclusions, but only insight. Nobody can impose understanding on another, it must come from within or not at all. He invites everybody to be aware and thus help create an atmosphere of understanding, insight and discovery of the real.

Krishnamurti’s talks are demonstration of what; according to him meditation is to be. As commonly understood, meditation is a form of concentration on a word, an idea, a formula, a figure or a picture. He makes it abundantly clear that all such idiosyncracies, based as they are on desire, are fundamentally destructive of the real. They are also ineffective because they depend on effort and invite distraction from competing or conflicting thoughts. In right meditation, to Krishnamurti, is awareness in action, all-inclusive and not exclusive as in case of concentration etc as stated earlier. As awareness opens the field to the unconscious, there is none of the usual conflict between the conscious and the unconscious. Thus in its true sense, meditation is life in awareness from moment to moment.

Krishnamurti lays so much stress on self-knowledge, of the complex pattern of human desires and fears, attachments and illusions in which one lives and moves and has his being. As long as one listens to Krishnamurti through the screen of the past, without being aware of the screen, direct experiencing of the real is beyond one’s reach. Self-knowledge alone shows us our limitations and thereby enables us to deal with them.

A lucid awareness of the state, in which we are in, is the only way to transformation, or rather it is transformation.

The psychologists and the psychoanalysts study the mind and its disorders and use their knowledge for bringing it back to the normal, to reality. But their reality is not that of which Krishnamurti speaks. Their reality is merely normality,
the familiar, the average, as they know nothing of the unconditioned. Their sense of
the reality is the sense of the favourable, the opportune, while Krishnamurti calls for
insight into the true nature of things and people. He begins where psychology and
psychiatry leave off. He starts with normal man, the man who thinks in terms of
success and he shows him that his success is a dismal failure to live fully
affectionately and happily.

Krishnamurti refuses to be involved in scientific controversies with the same
spirit that he shows in his rejection of religious and political leader, and their
ideologies. He does not object to science as such. The scientific field and its
achievements are beyond question, yet Krishnamurti is little concerned with them.
Relationship with oneself and others is the main subject of his teaching. One could
say that while science deals with things, Krishnamurti is interested in people, in their
hearts and minds. Science is at home only in the realm of ‘Known’ while
Krishnamurti wants us to dwell with him in the vast expanses of the ‘unknown’.

Krishnamurti has little use for philosophy, its methods and conclusions, for
he does not want to formulate the real.

Krishnamurti’s cardinal question is what prevents us from living a creative
and happy life, inwardly peaceful and outwardly affectionate? The obstacle being
inadvertence, the only remedy lies in awareness, not in the descriptions and theories
of awareness but in the individual intention to live in awareness from moment to
moment.

Yet Krishnamurti is also a philosopher in his own way. He does not deal with
human problems separately. He classifies them and finally sums them all up as the
all inclusive problem of the ‘I’ complex. Above all, even though he does not discuss
or describe reality, he has made quite clear that reality will come to a mind that has
seen and abandoned its conditioning. He is free from the tendency of philosophers
who attribute only perfections to reality. He speaks of psychological time and says it
is false. Psychological time, according to him, is time with emphasis placed on the
past and future, which just does not exist, for psychologically we are always in the
now. The living present is the supreme fact. In moments of ecstasy past and future
are forgotten. Krishnamurti adds that living in the present is itself ecstasy.
We agree with Krishnamurti that the art of living a creative and happy life is the highest art.

The unconditioned mind always lives in the concrete present. The past is no more and the future is the unknown. The mind’s entire energy bears on what is now and the latest challenge of life is given full attention and correct response.

From the very beginning Krishnamurti had laid enormous stress on the importance of living in the present. It is the central point of his approach to reality. For contacting the real the past is not an obstacle and the future is not a help what could have been done we can still do and there is nothing we can do tomorrow, which we cannot do now. In the eternity of the now everything is contained and Krishnamurti wants us to stop looking to the past and future for those answers which only immediate insight can give. By refusing to recognize the present as the only point of contact of the timeless reality and by giving undue importance to past and future one creates destiny and makes himself its slave. Thus one who wants freedom must live in the now. At no other time-past or future can he be free.

Krishnamurti does not disregard the factual time. The factual time is no way prevents the experience of the eternal now. Whatever is limited must have a beginning and end, but the now is always new, its content only flows, but the now is always with us. In factual time the now is a mere zero point, in psychological time the now is merely an opportunity for time and effort. The mind pre-occupied with past and future misses the living present and the state of being which it contains. Psychological time enables us to escape from the now. The state of being in the present is awareness, and the mind. Then is free from the likes & dislikes, which bind us to the past & create a future, which is merely an unnecessary repetition with a variation of the past.

We must not mix-up factual time with psychological time; the former is as real as the events it marks, while the latter is merely a strain in the mind. Things do change and living things grow in factual time, but in psychological time nothing happens. For it is not time at all, but merely mental paralysis.

Awareness is always in the present. A man who is aware may be conscious of memories and expectations, but he does not regret or hope, he merely sees them as
present events without any power over past or future. For both past and future are inherent in the present, they can be redeemed and changed only now, not in the future. For all the past is in the now and all what we do now determines our future.

To remind that one is aware of mind and is therefore free from it, the past does not change into present. There are only present states, none of which changes into the next, each emerges new and fresh but we do not see their newness and their freshness, for we link up every moment with the next and create an illusion of continuity where there is none. These present states are not static; all are dynamic, unique and unprecedented. To see like, as a stream of unique events demands a mind unburdened with the past. Life force back to turn back and to repeat itself in the meaningless circle of security rebels and leaves us dead and dry. There is no escape from the unknown except into futility. Time as the background and cause for change does not exist in a mind that sees everything afresh.

We have seen that in the core of Krishnamurti's Teachings Time itself is a creation of the conditioned mind and the psychological time as interpreted by the conditioned mind, oppressed by its fears and hopes, is neither factual nor rational. Only when in awareness we see it as a false super imposition on the present, its hold on us dissolves. To the unconditioned mind ever living in the present the question whether time is continuous or discontinuous is completely irrelevant. These questions of extension or continuity relate to time.

When we are aware that the assumptions of the conditioned mind are arbitrary or unreal and that living by its standards causes inner sufferings and outer chaos, when we see quite clearly that the conditioned mind has no way to escaping from its conditioning, then the very desire for escape ceases, and we suddenly wake up as from a bad dream and see life as it is, always unique, new, unprecedented, unexpected and inevitable and full of delightful surprises.

Life is such a tissue of delusions that a man can never have the remotest idea of what he is or what he is doing – but this dream of unreality can suddenly break (given the right conditions) and the resulting glimpses flash of sudden understanding. Even if this does not last life can never be the same after this.
It is an Awakening in the Spirit—an awakening in the inner depths of the heart as an overwhelming and magnificent power that descends suddenly upon man's conscience and his eyes are open. It is a flame that suddenly rages within the spirit and purifies the heart as a benediction that permeates the individual heart.

At the core of Krishnamurti's philosophy, are so to say the teachings, the Spiritual Awakening is considered to be the most essential thing in man's life, and it is the sole purpose of being.

Krishnamurti's own teaching is that we should be aware of the fact that we are conditioned and in that state of awareness the conditioning will wither away just as light dispels darkness. Which is not the opposite of light, but only its absence.

In giving occasional points to reality, Krishnamurti may use words which look like opposites. He tries to use new words to old meaning and giving new meaning to old words but essentially words are merely hints, nothing more. Ideas and words are more or less fixed, whereas real things change. So, words and thoughts do not represent the vitality of life. The definition, the description, leaves out the most important thing. As a matter of fact, all descriptions of reality must be paradoxical, for reality both includes and denies all opposites and the words Krishnamurti uses must be understood to imply more than their dictionary meaning. One cannot understand life and its mysteries as long as one tries to grasp it. It is in the present and only in the present that one lives. There is no other reality than present reality. It is just this reality of the present, this moving, vital 'now' which eludes all the definitions and descriptions. Here is the mysterious real world, which words and ideas can never pin down.

It is a state where, according to Krishnamurti, seeking security whether worldly or so called spiritual has no meaning. It is here that one knows the wisdom of insecurity.

It is only in this state that one can step out of the closed circle of known and be ready to receive the intimations of the unknown.

As the conditioned mind is entirely concerned with the known. Undoubtedly to know is necessary in order to continue, but when the interest is in living in the present, the know becomes the more factual, useful in its own sphere. But not of
primary importance. It is the unknown that becomes fascinating and life becomes fascinating and life becomes one glorious adventure of discovering that which is beyond all reaches, beyond all expectations.

When we are choicelessly aware of how our minds have been obsessed by the known then the unknown, the new, the creative takes its place. There is no path to the unknown; it is voyage in uncharted seas. When the mind is free from all tendencies to recognize, when it is sensitive, open, free to receive, the experience of uniqueness comes to it as unexpected and to reveal in ever changing glory.

Living always for the future, one is out of touch with this source and center of life, and as a result has made one feel utterly separate from the universe and his own self.

What Krishnamurti urges one to do is, through the medium of his teachings, to remove the obstacles to a state of mind in which we can live truly and fully. The price one need to pay for it is only the giving up of what prevents it. It is a state without which life is meaningless and cruel.

This very simple 'opening of the eyes' brings about the most extraordinary transformation of understanding and living, And shows that many of man's most baffling problems are pure illusion.

What is true and positive is too real and too living to be described. The truth is revealed by removing things that stand in its light reveals the truth.

Krishnamurti constantly reminds us that we cannot know the mind as it is except in the state of awareness. The duality of the conditioned and the unconditioned states exists only in the conditioned mind. He shows us that the mind, conditioned by psychological memories, is doing enormous harm to human relationship. He sets out to make us wise about the wrong uses of our minds because he knows that the awareness of the false is the only door that leads to the true.

Krishnamurti's own way of understanding is to be aware that we are conditioned, that we are therefore giving too much importance to such things as time and security. Only awareness can dissolve this conditioning, because it is entirely due to non-awareness, inadvertence or ignorance. Not only does Krishnamurti say that freedom from conditioning is possible, but also he assures us
that the unconditioned state is natural and easy, while the conditioned state is an unnecessary hardship. There is no need whatsoever to live in the conditioned state and endure its suffering. It is the unconditioned, the simple, spontaneous, natural, that is necessary.

The unconditioned is free from all divisions into past and future. Each moment of the individual is unique. No creative individual copies or imitates another; each is free to be himself, manifesting the whole in a unique way, there is no repetition, each act is creative. This also gives us a feel of the unconditioned and helps us understand Krishnamurti's Teaching about living from moment to moment.

It is the great merit of Krishnamurti's Teaching that it shows us both the cause of and the remedy for our present state. All we need is the intention to be aware. This intention is the thread which will lead us out of the shadow of non-awareness with all its inevitably wrong responses.

Krishnamurti points out very often that experiencing means entering into direct relationship or communion with another being, irrespective of whether the other being is an individual or a part of nature. In such experiencing which is in itself communion, the barriers are broken down and into the open spaces of the mind flows the deep and quiet love which is the perfume of reality.

Listening according to J. Krishnamurti means entering into a real relationship, a true communion with the speaker (as he addressed himself). He does not teach us ecstasies he only wants us to know clearly and fully what prevents us from knowing Reality.

J. Krishnamurti does not want his listeners to believe and follow and practice for that would defeat our very purpose. He simply wants us to look and see beyond all shadow of doubt that through inadvertence we have got ourselves into a sorry plight and that only in awareness lies our salvation.

According to J. Krishnamurti Truth or Reality cannot be confined in an organization. Each man must discover for himself the spiritual way of life. One must, as real spiritual aspirant, free oneself from the thralldom of gurus and so-called teachers. One must challenge everything throwing away all so-called spiritual crutches so that one can walk in life like strong man.
It is when the continuity of thought ceases that there dawns upon human consciousness something new—something that transcends the limitations of the mind. This is the silence of the mind—dynamic silence or void. The movement which begins in silence has the wisdom and the capacity, all unknown to the human mind.

J. Krishnamurti insisted vehemently from the very outset of his enlightened life that anyone who wants to find the truth has to learn to think and discover for himself and not accept descriptions, definitions, other people's words. When someone understands truly through his own—listening, learning and observing, then there is a steady light and that is what each one has to find. When there is real desire to seek for the truth, then each person becomes free filled with fragrance.

What is important, as emphasised by J. Krishnamurti, is to be the disciple of the 'Voice of Wisdom' and follow the direct inward voyage without imitating or moulding oneself to the thought of another. There is no grace from above that can help, until one's mind is free of all prejudices, until the seed of truth is planted in one's consciousness by giving it an opportunity to blossom in the stillness of present Reality that lies within oneself.

Truth, life is in constant movement. That which is ever-living, ever-moving, ever-renewing itself, which is timeless, cannot be moulded by words. It has to be realized, it must be felt, understood, lived. All definitions, all descriptions cannot contain it. To understand the true significance of life, there must be freedom which is not an end, not a result, but the state of being that is timeless. Perception of truth is from moment to moment.

Now, one must discover for oneself whether the whole organism, the physical entity can be aware of itself without any movement of mind or thought for the domination of thought over the organism destroys the natural intelligence of the body itself. As the physical organism has its own intelligence when there are no sensory or emotional demands of desire. The remembrance of yesterday's pleasure makes thought master of the body. The body then becomes a slave to the master.

It is essential, in the eyes of J. Krishnamurti, to deny, to end thought as remembrance—pleasant or unpleasant—every minute of the day as it arises. One is doing it for any motive but just keep on wiping thought away as it arises. There
must be total denial, total death, not a choice in keeping of things which one likes and denying of things which one doesn’t like.

As Krishnamurti says: “To negate is to die to everything that one considers to be positive – to die to the total social morality, to negate all the inward acceptance of authority, to negate all tradition, to negate all teaching, to negate all knowledge, all experience, to negate all ideas, all principles, all theories.

Such negation, such dying, is the most positive action, therefore it is freedom.”

What interests and endears Krishnamurti most is living and dying for what one loves. He says: “One cannot bring the mountaintop to the valley. If one would attain to the mountain – top, one must pass through the valley, climb the steeps unafraid of the dangerous precipices.”

As Krishnamurti puts it, “the individual problem is the social problem. If the individual is incapable of insight and love, truly human society cannot be created. We build society to our own image.”

In the context of living a full integrated life Krishnamurti often uses the word love. It is not however love as we usually interpret the term but that which emerges in the state of experiencing. To understand Krishnamurti’s approach to love one must remember that he speaks with an unconditioned mind, which cannot be said to love, but which itself is love.

The unconditioned state is not in need of definitions and formulations, it penetrates into what is the nature of things, into the hearts of people.

In a way it can be said that the approach to the unconditioned lies through the factual. The first step in deconditioning the mind lies through clearing one’s sensations, perceptions and ideas from emotional overtones, from the memories of past pleasures and pains, in brief, through converting the psychological into the factual.
J. Krishnamurti - one of the most original and unique minds in contemporary religious thinking - is not in any religious tradition, as he rejects any kind of tradition. He does not want to be considered as philosopher or a guru. He does not want disciples, followers or an organization, and never offering a philosophy, a system of knowledge, methods or techniques. For more than sixty years, since he was a teen-ager, he has lived a life consistent with his insistence that he is not a guru, and advocated an absolute freedom of man, freedom from dogma, authorities, beliefs, conditions, traditions, ideologies and the trappings of cults- "isms", as Krishnamurti likes to call them. He contends that cults represent the disturbing harvest of people trying to follow some leader when, in fact, truth can only be found by oneself, in oneself. Faith has no value to Krishnamurti. Faith as he sees it, is an abdication of personal responsibility.

In the years after he was, as a boy of 1, identified as a messiah, Krishnamurti led a cult, the order of the Star, be he disbanded it in 1929 and liquidated all of its assets. He disbanded the order because he had decided a central tenet of his value system was that "I said, don't follow authority." And, since to lead a cult was to be an authority figure, the order had to go.

Since then, a central component of Krishnamurti's message has been a warning about how dangerous cults can be and how much more prevalent they are still likely to become.

In many ways, Krishnamurti's is a starkly simple philosophy: that the existing world order, in which human behaviour is based on a system of faith in something or another-regulated by reward and punishment-is wrong and that such concepts as nationalism and the supremacy of one religion over another ought to be foreign to it.

In his opinion, freedom, truth, God, the ultimate or however one wants to call it, cannot be realized by accepting a system, a guru, holy books and such. It is a discovery which man can make only for himself, by seeing and understanding the structure of his mind.
J. Krishnamurti repeatedly cautioned his audience against perceiving him as
an oracle and themselves as the people honouring the sage and awaiting his
commands. He told them:

"Be skeptical of what the speaker is saying. He is not a guru. He doesn't want a thing
from you ... not even your applause please listen..... not to the speaker, but to yourself. The
speaker, he is not important at all. But what is being said (and discussed) is important. Please
don't wait for the speaker to tell you what to do, which would be another form of the
cultivation of guilt."

But even Krishnamurti recognized how much he is asking of his adherents
when he demands that they not perceive themselves as followers.

He objects to having his opinions called a philosophy, though the language
probably fails as a resource for otherwise describing it. Philosophy, he explained in
an interview, has grown to consist of the writings and teachings of others. He says
that since he has never read widely in philosophy or theology,—he isn’t a
philosopher, at least in the conventional sense. Instead, he says simply he is offering
"facts"——a characterization woven throughout his writings and teachings spread
over seven decades – that a listener is free to disregard.

"Philosophers, he says, Talk or write about something that other people have taught.
Aristotle will lay down certain principles and the Aristotelian people talk about what he said.
You understand, they talk about talks and write about what has been written. So I am not a
philosopher."

He has delivered this message in such places as India, England and
Switzerland. And it was Washington (USA) in the year 1985 where two addresses at
the Kennedy center were delivered as well as at the U.N. In March 1984, he said the
same things to scientists at the Los Alamos National Laboratory in New Mexico.
Two years before, in “The Network of Thought,” an authority of addresses he gave
in 1981 in Switzerland, J. Krishnamurti first likened the drift of contemporary
education and thought to the simple programming of computers.

“We are educated wrongly,” he said, “I have spoken at some of the universities in
this country and, we are programmed. We are conditioned. And of course (being conditioned)
religiously is the easiest.
"The brain is becoming narrower and narrower. I don’t know if you have observed this. We are never educated inwardly. Do you understand? So there is no holistic education. That is education of the whole human being."

For Krishnamurti, being a leader or having followers is simply wrong. There can be no moral initiative but the purest form that comes from within an individual. To agree with Krishnamurti is to agree that there can be no leaders and no followers, no tenets on which to fall back.

It is clearly discernible in our study that Krishnamurti’s philosophy is attractive because it requires no action outside the individual. One doesn’t have to do anything. One just has to be aware. But at the same time one realizes that it is much demanding, as it is for more difficult to apply in practice than in the abstract.

Krishnamurti’s approach can be described as an exercise in self-enquiry and Self-Knowledge. By listening or reflecting on his talks teachings, giving full attention to them, being in a state of communication with him (which he called “thinking together”). One might gain a deep understanding of oneself.

J. Krishnamurti encourages one to ask oneself fundamental questions, like can the mind be totally free? Why does one accept a system, an authority?

This Self-inquiry is absolutely necessary if one wants to make an end to all the conflicts, violence, aggression, division, confusion, greed, loneliness, etc. which go on in the world and have led to a deep crisis.

Basically, in the spirit of Krishnamurti’s teachings, there is no distinction between the ‘I’ and the world, and the world can only be changed if a radical transformation in human consciousness takes place. Because only a transformed, free mind is able to love, to co-operate, to understand.

In order to bring about a change, it is necessary to observe and understand what ‘is’ (and not what should be). This requires observation without the interference of thoughts, ideas, past experiences, judgments, desire and so on. In the state of pure observation or self-inquiry (which Krishnamurti calls “meditation”) one can discover that there is no distinction between the observer and the observed. Then all conflicts come to an end. Then a new dimension can come into being, a dimension beyond time, words, beyond duality.
It is to be noted that transformation is not the result of efforts, will-power or practices. Also, it is not a gradual process in time. It happens instantly. It is this inner revolution to which Kriahnamurti calls us, which makes man free and can create a new order in the world.

It is generally accepted that the future of humanity is threatened seriously by many negative developments, like destruction and pollution of the natural environment; overpopulation, poverty and starvation in the ‘third world’ countries; social conflicts and wars between different countries, religions and ideologies; and danger of a nuclear war and also a spiritual crisis and a feeling of meaninglessness of life.

This heavy crisis means a challenge to mankind as never faced before. It is a question of survival and calls for finding new ways of thinking, feeling acting. It shows that neither science nor traditional religions can lead humanity out of this crisis as the crisis is much deeper. It is basically, a crisis in human consciousness. Because, it is only consciousness which has created today’s world problems and on the other hand, the creativity which is needed to handle today’s many problems, can also be found in consciousness only. Politics, Science, economy, religion, etc. all have their origin in consciousness. This means that one cannot treat the varied problems separately, but they must be considered in a holistic way, as all these problems are connected with each other. The holistic perspective is consciousness.

Now, it is the great merit of J. Krishnamurti that he has shown that all today’s problems from social problems to psychological problems like fear and loneliness, have one common root: the separation of the ‘I’, the ‘self’ from the world. Our fundamental challenge is to overcome this dualism and to restore unity and wholeness.

A deeper understanding of the dynamics of the mind and living in the light of that understanding will result in a quantum jump of mind from dualistic knowledge to non-dual knowledge. It is the non-dual mind or insight, as augmented by J. Krishnamurti that can bring in mutation of the human psyche, or in other words, transformation in the nature and quality of man’s mind and life.
To sum up, the key to human survival is not ideals, or concepts, or reforms, or organizations, but is embedded in or higher level of awareness, higher level of perceptions, higher level of sensitivity, and higher quantum energy potential. Man has to understand and explore into the wholeness of life, to live in the light of that understanding. Let mankind undertake a collective experiment for mutation of the human psyche for its own survival. This will result in abeyance of pain, misery and fragmentation and man will revel in peace, freedom and bliss.

So we see, that despite all negative tendencies in the present world, there are possibilities to come out of the crisis, if one is prepared to dive deep in one’s consciousness. The limitations of the conditioned, ego-centered mind can be transcended if one realized that individual and collective consciousness are connected. And it is not difficult to accept that when only a small percentage of mankind could live in a meditative and creative way, this could affect society as a whole. Here lies the responsibility of each one, whereas a key for this transformation lies in awareness, understanding, wholeness, love, meditation. Perhaps, meditation is a way to attune oneself to the whole.

The unique thing about J. Krishnamurti, was that he denied all authority and addressed us directly, providing us with room to develop psychologically. Rather than informing us of what to think, he inquired into the nature of our thoughts by exploring them with us.

Krishnamurti asks, if we can overcome the limitations of our conditioned mind (conditioned by society, education, religion, ideology, and so on) and can realize a free mind. Only a free mind can see reality as it is, not coloured and distorted by beliefs, opinions, prejudices, experiences in the past and so on. Only a free mind is sensitive and creative enough to handle all problems as soon as they arise. So, in fact, there is only one problem: Can the mind be free? This should have our primary concern. All other problems are secondary.

In psychology the new branch of transpersonal psychology does not restrict itself to the conditioned mind, but studies higher levels of consciousness, as experienced by people all over the world (called Cosmic Consciousness, liberation, enlightenment, Unio Mystica, etc) Ken Wilber, one of the leading psychologists in
this field, has developed a model — "The spectrum of consciousness" — which recognizes 'Unity- Consciousness' as the highest state of consciousness. [Ref.: "The Spectrum of Consciousness" by Ken Wilber, Quest Theosophical Publ. Wheaton, Illinois 1977]. In this state of consciousness, Ken Wilber argues, that man is one with reality. It includes all other states of consciousness. This model is a suitable framework to bring science and religion, the western and the eastern views on man, together.

Thus, it accentuates the urgency of a transformation of consciousness, if humanity wants to survive. As an attempt to create a synthesis of the western and the eastern approach to life; what is needed now, is the 'whole' man who is both scientific and meditative. When humanity learns to combine both — the meditative and the scientific approach of the world — then man has entered a new stage, a total new age which is not a continuation of the ugly, insane, sick and mad past.

This calls, for, in the spirit of Krishnamurti's teaching, a 'new man', who lives out of self-inquiry and self-awareness instead out of ideologies or moral motives, who is spontaneous and creative, authentic, open, first-hand and fearless.

The 'new man' (or a re-born) has to replace the 'old man' (the mediocre) who can only destroy his fellow-men & nature.

Man has accomplished tremendous advancement in science, technology etc., but psychologically, inwardly has man changed? or is he living in his same age-old life pattern? This was the fundamental and extremely vital issue raised by J. Krishnamurti in his early years with great intensity, with great concern for the 'Future of Man'.

In the very beginning of his world — mission, he announced that he has come to liberate Man from his own psychological confinement — the ego, the ambition, the competition, the division, the endless conflict and ceaseless strife to achieve recognition, the domination of authority and the ruthless exploitation that comes out of it.

Krisnamurti's teachings, all along, led to this fact that freedom from all these divisive factors is the awakening of that inner energy which brings people together. Wherever there is competition there is bound to be division.
J. Krishnamurti asked that is there any right action that can bring forth a radical transformation? This right action is to see things as they are with great alertness and awareness. To see the absence of love is to realize the importance of Love. To see Truth of something is clarity, and without clarity life becomes utter disorder. Because then one does not know how to live with order. To bring about order in one's daily living; one must know the right place of everything in life. To take everything in its proper significance & proper perspective is to be intelligent. This is the quality of wisdom. Which J. Krishnamurti - The Seer with an Immense Insight-conveyed to people.

Krishnamurti often used to ask that: 'can the human brain, which has been conditioned for millennium on millennia, can that human brain radically change?'

He was asked in an interview in Washington: what is a listener takes his suggestions to heart and does indeed change? What can one person do? What use will that be in Washington, this citadel of power and fear?

"I was speaking the other day at the United Nations," Krishnamurti replied, "and somebody asked the same question. What if one person changed? That is a wrong question. Change .... and see what happens."

Seeing the vast fragmentation both inwardly and outwardly, the only issue is that a human being must radically, profoundly bring about in himself a revolution. J. Krishnamurti says: "Change is either a complete psychological revolution in the nature of the whole human being, or it is a mere attempt at the reformation of the social structure. The real crisis in the life of man, you and I, is whether such a complete psychological revolution can be brought about, independent of nationality and of all religious division."

We are the society and we are the world. If we do not change ourselves radically, there is no possibility of changing the social order. We are social entities as well as individuals. The state, the present society is not concerned with the inner man, but only with the outer man, the citizen.

J. Krishnamurti is for a complete psychological revolution in the society. Man is not craving merely for the physical necessities but psychologically he must be free and be happy.
We are human beings, not Hindus, Buddhists, Christians, or Muslims. All these divisions have to go, if we are really to bring about a totally different economic and social structure. We should be simple and simplicity is that great quality of mind in which there is no comparison, no image-formation, no evaluation, and no judgment about oneself and others. Because all these things bring about conflict. And to live without conflict is freedom.

We are supposed to be as human beings, a little more intelligent, a little more reasonable, a little more saner and we are supposed to use our sanity, our intelligence, our experience, to live differently. Perhaps that difference may be total and not just remain as a mediocre person, which is now being encouraged through education and all the rest of it.

J. Krishnamurti, comes here to man’s rescue, to begin to question the whole process of our existence using common sense, logic, reason, awareness.

He contended that at no time has the problem of cults and “isms” been more critical than it is now. In that context, according to Krishnamurti, all religious extremism can be viewed as part of single process.

We begin in the East. In India, there is a population of over 1000 million people, and it increases by the population of England and Australia combined every year. There is enormous uncertainty, insecurity, poverty, and this is propelling them to gods, then come to the west, including Europe, and something of the same phenomenon is going on. The threat of war. And there is uncertainty too. The gurus come along with their beards, whether in the name of the savior or the priest or the Indian gurus with their nonsense, and people flock to them. The gurus say, ‘I know. I’ll tell you all about it.’ And the person who hears that is so gullible, hoping the guru will give him something. And behind it, there is a lot of money and lot of power. And to protect that power and money, they (some cults) have guns. This is happening in the name of God!
In a small group discussion in Varanasi, on 19th Nov. 1974, Krishnamurti was asked a question: ‘what is the Teaching?’ In his reply he said that the idea of teaching and the taught is basically wrong as it was a matter of sharing rather than being taught, partaking rather than giving or receiving. He further elaborated thus: “you are asking what is the Teaching and the reply is: - the Teaching is that there is no teacher and the taught. That is one part. That is part of the Teaching.”

“Traditionally we are used to the teacher and the taught. That is our conditioning. Someone comes along and says there is no such thing; there is no teacher and the taught. There is no authority, there is no higher or lower. There is only the sharing, which means there is no teacher and the taught. If there is a teacher and the taught, you are back in the old tradition which is authority, the one who knows and one who does not know ... the Teaching says: where you are, the “other” is not. Now how can I to live a life in which I am not? I think this is the clue. One of the clues is that we don’t really know what it means to listen, the art of listening .... You know a great deal, you have heard me 10,000 times, you have read the Gita 100 million times; you know a lot, and so your mind is crowded, and so you are not capable of listening directly. Why can’t we listen and explore it to let it drop into us? After all, you plant the seed in the earth after preparing the earth and the seed does all the work. It has to be watered and all that, but the vitality, the energy is there in the seed ....”

All Krishnamurti’s teaching is centered on the transformation of the mind from the sub-human to the human, from self-concern to all-concern. The means for this transformation lie in the very nature of man, in his capacity to perceive, in his intelligence. Thus, the awakening of intelligence is Krishnamurti’s supreme task; not of intellect but of wisdom.

Intelligence or wisdom is the fruit of self-knowledge—a process as simple and wonderful as opening one’s eyes to the full beauty of life, of knowing oneself from moment to moment minutely and correctly, without condemnation or justification, not as a process of self-improvement but as an expression of willingness to see things as they are.
Krishnamurti, who, after twenty-five years of preparation for a divine destiny, decides to become an ordinary human being, must be acknowledged to have awakened hundreds of thousands of men and women to a new understanding of their personal problems, the problem of self-knowledge.

Owing to his naturalness and originality, Krishnamurti is not a teacher in its familiar connotation but a living embodiment of the truth.

Many an eminent thinkers and authors of the world have devoted a good deal of attention and energy to Krishnamurti's teachings.

As a quintessence of his message to the mankind can be best reproduced in his own worlds:

"Self-knowledge or learning about oneself everyday brings about psychologically, inwardly a new mind because you have denied the old mind. Through self-knowledge you have denied it, you have denied your conditioning totally, and that can be denied totally only when the mind is aware of its own operations, how it works, what it thinks, what it says, what are the motives."

Thus, Krishnamurti's message is born of a personal, ever-present experience. He does not separate his teaching from himself. He clearly says: "In the light of what I live my words are true." Again, "All things are made new to the man who is ever renewing himself."

The teaching of Krishnamurti, if properly understood and lived upon, necessitate a revolution in our whole thought and outlook upon life. We cannot hold to accept traditions and belief and yet be free of them. To be liberated within is to be liberated from all the compulsions of the without.

To find truth man must be truthful to himself and to others. The truth that can set us free is the truth of our present condition. If we open ourselves to it, it will lead us beyond our present condition. Otherwise as warned by Krishnamurti himself thus:

"When we hear a truth and do not act upon it, it becomes a poison within ourselves, and the poison spreads, bringing psychological disturbances, unbalance and ill health."

It was far more important to heal the mind, especially because psychological illness affects the body and often cause physical disease. Krishnamurti remarked in
1948 that none can heal you inwardly and that “to heal oneself completely and surely is the greatest miracle.”

As the freshness of truth can never become stale, so Krishnamurti’s teachings, being the teaching of life itself, always shine in all their splendour because he speaks about something that is everlasting fresh and new and meant equally for all human beings, regardless of their race, nationality, religion, sect and the like.

Krishnamurti has repeatedly expressed the wish that there should be no interpreters of his teachings. There is no better way to disseminate the teachings than to live the teachings oneself.

True to Krishnamurti’s pronouncement that “You have to be your own teacher and your own disciple” one finds the uncompromisingly radical element in the teachings much appealing to the unorthodox mind ready to imbibe the underlying beauty and grandeur in it.

During all these long years (extending to well over six decades) of giving public discourse in different countries, Krishnamurti has repeatedly insisted that he should never be regarded as spiritual authority. He made the following significant statement on August 2nd 1927, when addressing the star council:

“When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individuals, Krishnamurti, has represented to you the Truth. So you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon one, the individual, you will be caught in that house, in that temple, and so you will have to have another teacher come and extricates you from that temple, pull you out of that narrowness in order to liberate you. But the human mind is such that you will build another temple around Him, and so it will go on and on. But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples-they will really understand.”

The sole concern of J. Krishnamurti is to set man psychologically free. He maintains that this freedom can come about only through a complete transformation of the human spirit and that every individual has it in his power to change himself radically, not at some future date but instantaneously. He seeks to express in new
words a truth that is so clear to him but which it is so difficult to make clear to others. Though he longs to share what he has found as the cure for sorrow. He speaks thus: “I desire those who seek to understand me, to be free, not to follow me, not to make of me a cage which will become a religion, a sect.”

For Krishnamurti, who had shed the burden of the past, each day was to be a fresh discovery of joy as with the passionate energy of freedom he continued on his way as a teacher of the world.

He himself feels that he belongs everywhere and nowhere in particular, full of something tremendous, a bubbling joy, a living silence like a living flame.

As wisdom has no direction. It is and all false things that come near it are burnt away. So when one is wholly empty of all personal ideas and feelings, then there is the ecstasy of life.

These attempts of Krishnamurti to express the inexpressible in different words and phrases, account for trying to build a bridge for others to come over, not away from life but have more abundantly of life something that gives greater fullness to life.

On August 2nd 1929 in the presence of thousands of star members in Ommen camp, Krishnamurti made a speech dissolving the Order of the star, a few excerpts of it stand testimony to the universality of Krishnamurti’s message to the humanity at large: “I maintain that Truth is a pathless land and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned unapproachable by any path, cannot be organized; nor should any organization be formed to lead or coerce people along any particular path ……”

“…..Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountaintop to the valley.”

“…..I do not want to belong to any organization of a spiritual kind. If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute unconditioned Truth.”

“…..I do not want followers. The moment you follow someone you cease to follow Truth…..”
"...I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies."

"...No man from outside can make you free. No one has the authority to hold the key to the kingdom of Happiness. The key is your own self and in the development and the purification and in the incorruptibility of that self alone is the kingdom of Eternity...."

"...Those who really desire to understand, who are looking to find that which is eternal, without a beginning and without an end, will walk together with great intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will become the flame, because they understand such a body we must create, and that is my purpose...."

"...My only concern is to set men absolutely, unconditionally free."

Krishnamurti was going the world over, continually speaking, not desiring a following nor any group of special disciples or apostles in the realm of spirituality.

He only desired those not accustomed to authority, thought to be leading to spirituality.

A newspaper reporter once interviewed Krishnamurti on having followers & following to whom Krishnamurti retorted back thus: "...If there are only five people who will listen, who will live, who have their faces turned towards eternity it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves."

"..... If there were even one man who had been set free that was enough."

Krishnamurti, with proper understanding and with fullness of mind and heart, had come to realize that his work had to be in the world, that he must go out and talk to the many instead of waiting for the few to come to him.

Once Krishnamurti, at one meeting made a striking pronouncement: "......I am that full flame which is the glory of life, to which all human beings, individuals as well as the whole world must come."

"...I am not concerned with societies, with religions, with dogmas, but I am concerned with life because I am Life. I am all things because I am Life."
"...Is it not much simpler to make Life itself the goal-Life itself the guide-than to have mediators, gurus, who must inevitably step down the Truth and hence betray it."

"....Liberation can be attained at any stage of evolution by a man who understand. ..... when you bring the fresh air of the mountains and hold it in a small room, the freshness of that air disappears and there is stagnation....

.....When you are in love with life, and place that love before all things, and judge by that love, then this stagnation will disappear...."

On pondering over the innumerable talks notes and articles which account for his being widely read but little understood by even his ardent admirers and followers so to say, J. Krishnamurti is found to have oftenly gestured towards a reality that can not be touched by our senses, rather it is a state of mind and emotion experienced in relation to life and even transcending the experiences reaching out beyond.'

He never dreamed to create a new "ISM", while being too precise, practical and spontaneous endeavoured to pursue to the end some fundamental questions, which concern human relations, its existence and reality of life in its manifold manifestations.

At the same time, he has pondered over the predicaments of human existence and its idiosynchronacies. Above all J. Krishnamurti always emphasized the individual point of view never entangling himself with abstract thinking and actually centered around concrete existential moments of life. His approach is having a basis of spontaneity, simplicity, freshness and humanistic.

In exploring the spiritual aspects of reality, the nature and depth of impact upon the entire world may be inferred from the fact that it gave rise to a great churnings into a simple and fresh approach to the problem of life with an extraordinary clarity and scientific precision permeating the entire process in everything he touched.

J. Krishnamurti - the unconventional sage of 20th century whose oration and version reflects fully his rebellion against the socio-economic injustice and religious authoritarianism, though having declined to accept the role of Messiha or a saviour, emerged as a spiritual iconoclast with a special mission to speak up for the common
masses and liberate the man of this mechanical age from the manifold maladies that have befallen him as a result of inertia, ignorance and conditioning stemming out of culture, customs and traditions thus paralyzing their free thinking.

He along his life, stood for spiritual awakening which he considered the most essential thing in man’s life, and is the sole purpose of being. It is an awakening in the spirit – an awakening in the inner depths of the heart. It is an overwhelming and magnificent power that descends suddenly upon man’s conscience and opens his eyes. It is a flame that suddenly rages within the spirit and purifies the heart.

It is an awakening within the spirit; he who lives in the awakenedness of life, is unable to reveal it by wards; and who knows it not, will never think upon the compelling and beautiful mystery of existence.

It is an idea, this that turns up repeatedly in world religions; that life is such a tissue of delusions that man can never have the remotest idea of who he is or what he is doing, but that the dream can break suddenly, and the resulting glimpse is sudden complete understanding.

Chuang Tzu says:

"While they dream, they do not know that they are dreaming. Some will even interpret the dream they are dreaming and only when they wake do they know it was a dream. By and by comes the great awakening, and then we find out that this life is really a great dream …”

The fact is that man is so completely sunk in delusion that he can never hope to know himself consistently and act upon his knowledge. A moment comes, and it seems a moment of deeper insight than man normally has, of recognition that man does not know the world or himself. He is so sunk in delusion and a high opinion of himself that there is no hope at all of his ever knowing, himself.

Now, J. Krishnamurti at this point comes to the rescue with the possibility of awakening. To awaken means to realize one's nothingness, that is, to realize one's complete and absolute mechanicalness. There is another way of living that involves a sort of death: 'to die in order to live'

Man is attached to everything in his imagination, attached to his stupidity, attached to his suffering – possibly to his suffering more than anything else. He must
free himself from attachment. Attachment to things, identification with things keeps alive a thousand, 'I's' in a man. These 'I's' must die. One must die at once and forever. Man must be made to feel the urgency of the need to wake up. This is the point to which Krishnamurti returns again and again.

"The center that I cannot find is known to my unconscious mind.
I have no reason to despair because I am already there."

To sum up with a brief dialogue with J. Krisnamurti on living one's daily life:

Q. : "In what manner should one live one's daily life ?
A. : (J. K.) As though one were living for that single day, for that single hour.
Q. : "How"?
A. : If you had only one hour to live, what, would you do ?
Q. : "I really don't know."
A. : Would you not arrange what is necessary outwardly, your affairs, your will, and so on ? Would you not call you family and friends together and ask their forgiveness for the harm that you might have done to them, and forgive them for whatever harm they might have done to you ? Would you not die completely to the things of the mind, to desires and to the world ? And if it can be done for an hour, then it can also be done for the days and years that may remain.
Q. : "Is such a thing really possible ?"
A. : Try it and you will find out.

Thus, Krishnamurti's approach is intensely dynamic & most practical. In the midst of a deep spiritual crisis which has overtaken humanity, he shows a way——— a simple and a direct way to freedom and Creative Living !

The essence of his message is contained in these lines : There is a transcendental spontaneity of life, a creative reality which reveals itself as immanent only when the perceivers's mind is in a state of alert passivity, of choiceless awareness:

Krishnamurti himself showed once to his interviewer John Coleman, Author of "THE QUIET MIND," in simple terms how he saw this happening :
“Maybe, one day, while I am delivering one of my talks in a tent or a shelter, it will be raining outside and someone walking down the street, someone who has never heard of me, will walk into the tent to get out of the rain. Perhaps in such a situation of spontaneity that man will understand what I am saying!”

One cannot talk of J. Krishnamurti’s teaching because he does not set himself as a teacher. One cannot talk of his philosophy because he would not call himself a philosopher. He himself says that his words are merely a mirror in which to see ourselves!
'c'-(iv): The Philosophy of J. Krishnamurti Has its Basis of Non-Conformism!

A Messiah of mankind who for sixty years has held thousands all over the world spell-bound with his wisdom, a spiritual teacher revered not only in his native India but in Europe and the United States too, did not follow any religion nor any particular philosophy.

By philosophy he meant Love of Truth. He says for himself thus:

"I believe all philosophies or religions are wrong. The spoken or written word is not the truth. Truth can only be experienced directly at the moment it happens. Any thought or intellectual projection of the truth is a step away from the truth.

No organization however old or recent, can lead a man to truth. It is a hindrance, it can only impede. It blocks a man from sincere study. The truth comes from within, by seeing for yourself. The conventional way of acquiring knowledge is by reading or listening, but to understand you have to penetrate directly, by silently observing, without any intellectual interpretation.

Truth comes from within. Once the understanding comes, you are able to talk about it, but it does not follow that a listener will understand. This you must understand by direct experience, without interpretation and without intellectualization. The thought and the word are not the thing, but a distortion of the reality.

We tend to live in confusion instead of clarity. This is destructive. Out of confusion more confusion grows. But if we are aware of the confusion we can stop, and examine. Don’t take action out of confusion. Take action based on clarity.

We have to understand living, the living of our daily life, with all its misery, confusion, conflict. It is not easy. If we can understand how to live, death is close. Without dying there is no living. We should observe ourselves constantly. Actual seeing demands energy, active and constant observation.

Simply by silently watching oneself all the time, all one’s actions, one’s thoughts, one’s environment. Being silently aware of things as they occur, without interpretation.
A man is his own salvation, and it is only through himself that he will find the truth, not through religious thoughts or theories, and certainly not through following a leader. Leaders and followers exploit each other. It’s because of this urge to feel safe that we put our faith in leaders. Fear, not clarity, is the basis of following!"

The teaching of J. Krishnamurti does not involve faith, but a mind that is free to examine. According to him, there is a transcendent spontaneity of life, a creative reality, which reveals itself as immanent, only when the perceiver’s mind is in a state of alert passivity of choiceless awareness. He always emphasized for one to learn in life that religions are not the way to happiness, to truth. One can only achieve these by direct experience. One must look for the truth oneself and find it for oneself. Leaders and followers exploit each other. That is not the path, to happiness. An individual’s questions are answerable only by the individual himself and words cannot communicate experience to another.

As one of the most eminent non-conformist and spiritual revolutionaries of the present time, J. Krishnamurti having renounced all the titles and riches that had been thrust upon him, led a solitary life of a ‘Seer who walked alone,’ required of his listeners to look upon their own faces, enlightening them on the profound reality of their being and of all things.

Self-observation is a central part of Krishnamurti’s message. Although he had no doctrine to offer and rather asked his elite audience to cast away their borrowed beliefs and the following up of any spiritual masters or authorities. In his own words:

"The moment you follow someone you cease to follow truth.... Truth is a pathless land and you cannot approach it by any religion, by any sect. My only concern is to set men, absolutely, unconditionally free."

"He being an ardent exponent of self-knowledge, advocated an unconditioned outlook to change the human psyche itself as a prelude to the human transformation, which does not come about by way of depending upon or resorting to the dogmas or doctrines prescribed by one’s guru or guide, but instead by exploring one’s own inner dimension which is sacred and which man has not yet touched."
His counsel to his listeners has always been that in the pursuit of truth of life each man should seek within himself and discover the truth—— the truth that is timeless, ever new, living and must be discovered anew from moment to moment.

J. Krishnamurti, thus carrying this message, for himself and as a clarion call to the humanity, set out to set others free, all his life spread over a span of ninety years, as an awakener of life till he was put to rest forever on 17th February, 1986.

His message—a message of love and freedom spread far and wide through his talks and writings, which appealed to the common and elite as if it was emanated like wisdom of the heart.

He declared in his own inimitable style once:

"There is only one fundamental revolution and this may be called love; it is the only creative factor in bringing about transformation in ourselves and also in society. Love is by itself without any result. Love is a state of being!"

The core of Krishnamurti’s teaching is for one to realize that fundamental changes in society can be brought about by a transformation of individual consciousness.

In other words to say that there is no ‘being’ if there is a struggle ‘to be.’ It cannot be sought out, cultivated, cherished. It is there when the mind is silent and the heart is empty of the things of the mind.

The emptiness of what J. Krishnamurti often talks of, is not a blank, it is closer to what “Lao Tzu” meant when he said in his Book of the simple way- “Tao Te Ching”:

"Only by emptying ourselves do we gain the greatest fullness."

So all this brings us to a certain point, which is: that one must be completely a light to oneself! That means to be empty and alone. It is the quality of a mind that has gone beyond propaganda, beyond personal like and dislike, that is not functioning on pleasure. The purgation of the mind is living, is creation, is tranquility of heart.

The highest state of inaction is the action of truth. To be still after tilling and sowing is to give birth to creation. The mind has to come to that extraordinary state when it is not influenceable and therefore has freed itself from the environmental
conditioning and the conditioning of tradition. And it is only the unconditioned, the silent mind that can solve human problems. And without this silence, which is complete emptiness, there is no creation.

Progress towards creative freedom is, thus, the only thing that matters!

In tune with a profound and original thinker: J. Krishnamurti, it can be construed that if there is to be a real change in the world outside, there must first be a radical transformation in the quality of the mind itself. The mind must be free of every form of spiritual tradition and sanction otherwise one becomes utterly lacking in the highest form of intelligence. There is no authority, there is only understanding. And a mind that is capable of receiving reality is blessed!

In Love is the solution of all problems. Where there is Love there is wisdom and understanding: there are no problems.

To want to be loved is not to love!

There is nothing new under the sun, but everything is new to a man who understands life. After all, Truth is the understanding of life; there is no other truth except that. One must have touched the source of one's being and from that source one can start to make all things new.

Life points the way to him who is desirous of understanding the Truth- the source of his being. One needs the courage of conviction. It does not matter what the consequence may be. One who cannot step out of the rut, who has not experimented, who has not struggled, will never be happy.

Fundamentally, spirituality in the eyes of J. Krishnamurti is liberation. It is to create within oneself that harmonious, rich and full understanding of life.

Is it not Krishnamurti's potential contribution to the man in the work-a-day world?

Truth is not hidden somewhere away from life. Truth is the life of every individual liberated and functioning to its full capacity, a mind that is free, a love, which is not limited nor corrupted. Truth must be experienced and them lived. One cannot believe in truth.
Spirituality is an integral approach to life. Life refuses to be enclosed within the limitation of a formula. All authority in the life of the spirit is meaningless. One must be the disciple of Truth.

All that one has to do is to ever be like the flower, content to spread fragrance of one’s love and understanding- to smile and be joyous and make all around blessed by one’s presence, as J. Krishnamurti did, having lived and moved and had his being in that fragrant spontaneity like an ever-growing flower, unconscious of its beauty.

As understanding comes out of one’s earnestness, knowledge is utterly valueless if it is not related to daily life- in the work-a-day world. If one is worldly, psychologically depending on things for one’s personal happiness, then life becomes an increasing sorrow.

Thus, dying to the self is the beginning of Real Life. It is the cessation psychologically of everything of the past and the beginning of a new life, a life that renews from moment to moment.

Truth is in the present, here and now. It can only be realized directly and not accepted secondhand from another. One need not accept any teaching unless one perceives for oneself its truth.

It is a way, ------ a Krishnamurtian way of looking at life, a rather unusual way, to see directly, into one’s original nature in a natural way. It is a new vision with the old eyes.

A free man employs his mind as a mirror.

The light of reality and its bliss are destroyed when the mind, which is the seat of self, assumes control. Therefore, self-knowledge is the beginning of wisdom. And without self-knowledge, learning leads to ignorance, strife and sorrow!

It is in vain that man can predict and control the events in the future, unless he knows how to live in the present. The undivided mind is free from this tension of trying always to stand outside oneself and to be elsewhere than here and now. Each moment is lived completely, and there is thus a sense of fulfillment and completeness. For the integrated being, of course, there no longer exist any dualistic opposition between a petty, egoistical state and a plenitude, between ordinary facts
and extraordinary facts, between essential things and inessential things. We could say, that all things considered ordinary henceforth, to the integrated being, become extraordinary from moment to moment.

But one must begin with oneself, where one can discover for oneself how to look.

This vision or wisdom can be called a spiritual free thinking beyond forms and symbols as epitomized in the teaching of J. Krishnamurti – an independent and unconventional thinker of our time who has laid the new basis of the most complete spiritual revolution known uptil now in order to realize a vision in which the dualities, the habitual distinction of opposites have no place only unity remains in its ineffable character. Neither rites nor efforts of thought can realize or conceive this fundamental unity.

To the eyes of a sage like J. Krishnamurti, freedom and non-conditioning of the mind appear as urgent on the spiritual plane as is air to the drowning person nearing final suffocation. To him, the Supreme Reality is LIFE. And that this plenitude of life is not outside us. It is not only in us, but we are IT.

For a man to arrive at a radical alteration or mutation of his natural state, there is nothing complicated that he needs to do; it is enough that he see directly into his own nature which is nothing other than self-observation or Awareness!

As an essence of J. Krishnamurti’s teaching, let me quote here as a excerpt of his early writings as under:

“There is life and there is the illusion of self-consciousness, when one has pierced the illusion, there is the living of that life.”

“..... In the pursuit of self-expression the love of life is lost. First love life, then the expression of that love will come as sweetly as the flight of a young bird. The true lover of life has no philosophy for his is truly free.”

[Ref.: Star Bulletin 1932]

A truly great thinker like that of J. Krishnamurti always aimed at bringing home to us the importance of standing on our own feet and not walking through life on the rules framed by others. He would have an individual to cultivate his inner harmony to find truth at firsthand within oneself and to let one feel that each man is,
in very truth, his own god, his own teacher, his own prophet. Words, scriptures, cults and dogmas are meant to keep the soul fettered to the seashore and deny it the freedom necessary for all explorations. There is nothing greater and grander, than freedom—— than one’s native freedom of his consciousness. And whosoever is opposed to the freedom of man’s soul is his enemy. Political and economic slavery is bad, of course, but that which fetters the individual’s conscience is really worse.

As a matter of fact, modern man has become so enslaved by his pseudo thought, so responsive to outside or environmental influence that he has ceased to be human being and instead has turned out to be an automatism. The ordinary man lives like a machine, animated by external causes, but thinks he is a human being. There is no real difference between the savages and the intellectuals in this respect. This dependence on external influences is characteristic of the unawakened, unregenerate, and irrational element in human nature. Whereas the sources of true knowledge lie unexplored and unknown. That is the reason given by an unconventional teacher – J. Krishnamurti, that it is necessary to give up all borrowed outlooks in order to secure and cultivate our own individual vision. One’s eyes open only when one stops seeing through the eyes of others.

Krishnamurti says with emphasis: “.....To understand life is to understand ourselves. The ignorant is not the unlearned, but he who does not know himself.”

The learned man, for him, is stupid when he relies on books, on knowledge and on authority to give him understanding. Real understanding, he points out, comes only through self-knowledge, which is awareness of one’s total psychological process.

Conformity and obedience have no place in an integrated comprehension of life. That is what is borne in upon us more strongly than anything else in reading J. Krishnamurti.

Each individual should enquire within himself as he is his own centre and possesses the truth in himself. Truth, however, belongs to those who are masters of themselves. To be one with that ‘what is,’ is truth.

All Krishnamurti’s teaching is centred on the transformation of the mind from the sub-human to the human, from machine to man, from self-concern to all-concern.
This transformation lie in the very nature of man— in his intelligence.

The awakening of intelligence has remained Krishnamurti's supreme task; not of intellect but of wisdom.

Intelligence or wisdom is the fruit of self-knowledge of knowing oneself from moment to moment minutely and correctly, not as a process of self-improvement, but as an expression of willingness to see things as they are.

What struck one particularly in Krishnamurti's novel approach to life and its intelligence, was his naturalness and originality.

He is not a teacher in its familiar connotation but a living embodiment of the truth and wisdom.

Many a eminent thinkers and authors of the world have devoted a good deal of attention and energy to Krishnamurti's teaching which is born out a personal, ever-present experience and which does not separate his teaching from himself.

He clearly says: "In the light of what I live, my words are true."

Again: "All things are made new to the man who is ever renewing himself."

As a nutshell of Krishnamurti's non-conformist teaching are quite relevant here to quote:

"Freedom must begin with the individual. If the individual transforms himself, his life, then for him there is freedom; and because he is the result of a total process, when he liberates himself from nationalism, from greed, from exploitation, he has direct action upon the whole."

Thus, the teaching of J. Krishnamurti, if properly understood and lived upon, necessities a revolution in man's outlook upon life, for one cannot hold to accept traditions and belief and yet be free of them. That is why he was so anxious to establish schools where a new generation may be educated without any of the old beliefs, traditions and superstitions and where the child is encouraged to develop its own individuality without fear of outside pressure in the process of learning to love others and share life with them. This means giving the child an opportunity to flower in goodness so that he is rightly related to people, things and ideas—to the whole of life.
Attainment of real and lasting peace within is possible only when there is total acceptability of whatever we are.

An eminent English author & philosopher of 20th century Bertrand Russell believed that "the basis of international anarchy is men's proneness to fear and hatred. This is also the basis of economic disputes, for the love of power, which is at their root, is generally an embodiment of fear. In education, the same kind of thing occurs. Instead of being encouraged in the practice of free inquiry, children are instructed in same brand of orthodoxy"

["I believe" by Berrend Russell, London 1952]

But of the drawbacks of modern education with its emphasis on nationalism, ambitions, competition, etc. deprives us of our inner peace and unity, no one has spoken with more eloquent lucidity than J. Krishnamurti, stating categorically that our pupils grow best when they are allowed to realize what they are and to reject all spiritual authority, all tradition, all belief. They must be discontented, in revolt against all established truths and thought patterns.

J. Krishnamurti is, also rightly critical of the system which caters to the personal rather than to the individual called by him: "indivisible". Discarding all conformity and tradition as well as all organized faiths and systems of ideas, he pleads for an integrated comprehension of life, for freedom and for the awakening of intelligence in an individual.

Spiritual teachers seem to be agreed on man's inability to solve his fundamental problems without external help, either from experts or from Divine Grace. Krishnamurti prefers self-help and maintains that one has merely to be choicelessly aware" or "be passively alert to", what is passing in one's mind which is so full of conceptual knowledge. According to the perceptive activity of unconditioned mind, one may with greater confidence atleast initiate "the revolution in the mind", that he demands as man's most urgent need. Perceptive truths can be learnt only by putting them to individual tests.

Thus, Krishnamurti's teaching is basically perceptive, open exclusively to perceptive thinking and which illumines the great central fact namely, that for each
individual human problems can be solved only one way - for and by himself. We cannot imagine a philosophy more sorely needed in the world of today.
J. Krishnamurti was such an independent thinker who has laid the new basis of the most complete spiritual revolution known up till now. Uptil the age of 90, he was still roving the world, giving with extraordinary energy of his deep wisdom and liberating insights. One wonders, though, how many who attended his talks were really serious & prepared to incorporate his explorations within their own lives.

J. Krishnamurti cannot be compared with any other religions thinker or philosopher for his approach is original and based on his own direct experience. It is a way of liberation, not a teaching in the actual sense of the word.

His ‘philosophy’ becomes entirely intelligible only in the process of self-discovery as a pointer to an immediate transformation of man which is possible through complete self-knowledge and not through the following of systems, doctrines or practicing asceticism or disciplines of any kind. He states that one cannot learn wisdom from books or teachers. The person, who verbally repeats a truth, is stating a lie. The crux of the matter is that an experience of truth can never be conveyed to another person. One can go on reading, studying, attending lectures, etc, but all this will be of the slightest avail. It is only when one stops thinking and let go, that one can start seeing, discovering.

J. Krishnamurti’s is no philosophy in the general sense of the word, but rather a way of living. He opposes spiritual authority and method and insists on the fundamental fact that we have nothing to do, that we have no spiritual edifice to raise and that we do not have to ‘become’ anything else, but be fully conscious of what we are. He suggests that we do not seek to solve the problems in the particular circumstances in which they generally arise, but study what within us has created all the problems. In fact he teaches us that Truth is free and unconditioned and we have to place ourselves in a position that we can approach this freedom & non-conditioning. Therefore we must effectively free our own mind from its conditioning if it is to reveal to us its full richness.

Krishnamurti considers memory-habits as the most formidable obstacle and a conditioning factor to the perception of the Real. Reality for him is in the instant. It is
perpetually new. If we wish to perceive it we must free ourselves from memory-habits. Habit is a dead thing to which we give life.

The whole of Krishnamurti's teaching is steeped in an infinite respect for the spontaneity and renewal of the Real. To him this Reality is something completely unknown. Attachment to certain forms of thought and beliefs, is, in his eyes, one of the major conditioning factors of the mind.

Throughout the work of Krishnamurti we notice allusions to the destructive role of ideas, which, far from uniting men, have set them against one another throughout the ages. And he does not hesitate to denounce knowledge as an obstacle to wisdom, for any imperfectly understood experience remains engraved on our mind and increases the burden of its accumulations of memory. To become is continuous and that which is continuous always imprisons. Thus, the reality he was trying to discover cannot be described:

"When the mind is free from the past, from memory, from knowledge, it is the unknown. For such a mind there is no death..." "The mind is in itself the unknown... the, 'new' the uncontaminated. Consequently it is the Real, the incorruptible.

...This stillness is not an idea, it is a fact. It is the unfathomable. Then the mind is the real."

[Ref: Krishnamurti Talks, London, 1953]

J. Krishnamurti's teaching is the highest expression of free spiritual thought which encourages us to free ourselves from sacred texts, rituals, principles and traditional methods of realization. It requires us to free ourselves from all outer or inner authority, including that of memories accumulated by our own past. As all organization of the truth conditions the mind, and all conformism constitute an obstacle to the supreme awakening. Adequacy, therefore, consists in being new in each new instant.

Every time we arbitrarily place ourselves in the past or in the future. We deny the fundamental reality of our being; the Eternal Present. We always arrive late at the meeting of life. The creative reality of life in the Present, its perfume, its freshness and lightness continually escape us.

J. Krishnamurti clearly denounces the conflicts and suffering imposed on us by our refusal to look at ourselves actually as we are. The present state is what we
are. In order to understand that 'which is', we should be free from all distraction. Condemnation or approval of that which is, are distractions- a resistance against the present state: "That which is can only be revealed in a lucidity which is both alert and passive." [Ref: J. Krishnamurti "Commentaries on Living"]

In the man who has freed himself from his me (his past), the guiding principle at every moment is himself who transforms himself, who is constantly born of himself.

Daily life is the proof that reveals the value of a philosophy!

Indeed, to reach liberation is to enter into an ecstasy.

It is only in the death of the me that there is life. However paradoxical this may seem, we only reach the plenitude of our creative faculties and of our originality by dying to ourselves.

The power of memories and expectations is such that for most human beings the past and the future are not as real but more real than the present.

Life is complete in each moment-whole, undivided, and ever new. The future is everlastingly unattainable. The fulfillment of the divine purpose does not lie in the future. It is found in the present. Life itself must be grasped in the midst of its flow.

Man, by contemplating his deeper nature, can find the whole universe. Understanding is ever in the immediate present.

Now, the question arises as to what was the new thing about the teachings which separated them off from others. When in future ages, people come to look back upon J. Krishnamurti’s life and message, what would they point to us his great and outstanding contribution to the philosophy of the spiritual life?

In order to feel the newness of the teachings, it can be said that if the whole secret of them could be laid bare, it would be found that Krishnamurti had done something no less epoch-making and far-reaching, in his own sphere than revolution wrought by Einstein in the domain of physical science.

The new thing about Krishnamurti’s philosophy will be recognized in time to come as having marked a new era in spiritual thought-is that he shows us how the spiritual self-realization of Man is to be achieved in the world of Things as they are. In his teaching all the currents of Being are flowing in the same direction, and what
Reality is doing through Nature it is also seeking to do through Man. There is no need, therefore, for Man to look outside Nature for his emancipation. He is incorporated in her very being.

In such perfection of creative understanding and feeling lies the final self-realization of man as a spiritual being. And yet, it is not really an end. It is, rather, a beginning. In the teaching of Krishnamurti, Man only becomes metaphysically “Man” at the moment when he becomes life.

For a comprehension of the reality one must learn to live with the facts. The only possible key to it is to become aware of the entire machinery of the mind. That is to say, one must live attentively from moment to moment.

J. Krishnamurti repeatedly tell us that he was not going to put forward a theory of philosophy and is not teaching anybody. What he was interested in is the direct and firsthand experience of the living reality. He says that we must live in the present or, to put it more precisely, we must always live in the “now”. By “now” he meant the present, the ever-living present, without any involvement of the past or future. And so long as we are encrusted with the past memories it is impossible to live in the ever-present reality. We have to face some challenge every moment and we have to respond to it rightly. Right action is that which is in accordance with the situation.

When the action is in a harmony with the situation one lives fully from moment to moment. Immediate and adequate response to a challenge is our way to reality and reality itself.

As an apostle of complete spontaneity, Krishnamurti repeatedly asserts that no deliberate efforts or intervention can put an end to the cycle of conditioning, the cycle of self-consciousness and of sorrow.

“It is the truth that sets you free and not your effort to be free.” he says.

The idea of complete sterility of all deliberate effort forms an essential part of his teaching and has been expressed by him with great clarity in his talks.

Wisdom is in seeing things as they are and not in trying to make them better. In daily life intelligence manifests itself in constant awareness of every movement of
every thought, feeling and action, and in the uncovering of the unconscious motivations, the hidden urges, the lurking desires and fears.

The bringing of the unconscious into the conscious is the first fruit of intelligence. The first step towards the real lies through the full awareness of the unreal. The awareness of the falseness of our life is the only awareness we can have. It is the golden key to the kingdom of happiness and freedom. The truth that can set us free is the truth of our present condition. If we open ourselves to it, it will lead us beyond our present state.

To find truth man must be truthful both to himself and to others. The ordinary man is not true to himself, but to the idea he has of himself as imposed on him by his surroundings which condition him to think of himself as this or that. The liberated man has no idea of himself to which he must conform. Time, which is the succession of causes and effects, has no power over an integrated man. The life of a liberated or to say of an integrated man is a sky full of lightings, each lighting having its own strength and beauty, unprecedented, inimitable. Nothing continues, nothing discontinues, for his mind does not work in opposites and is free from the tyranny of time. His life corresponds to what J. Krishnamurti calls a state of being which is its own immortality.

The brain, or mind, can never be free of conflict, of the pairs of opposites, unless by some chance all its thoughts, memories, and the whole cultural background are flushed out of our system. We try in some way to keep ourselves in a permanent state of pleasure and thus distracted from the natural movement of life.

J. Krishnamurti is opposed to and rejects all schools of thought, including Buddhism, Vedanta and the western religions that prescribe some special form of prayer, meditation, contemplations or self-understanding, and, of course, also modern psycho-analysis, psycho-therapy and all the other latest fads that one encounters. He says that any effort to move away from the problem (one's condition) is a movement away from the center, a seeking of some answer that will solve one's problem. What takes us away from the real world is the concept we have of wanting to be certain, but our mind is caught up in pairs of opposite. Any experience has its
opposite, and whole process of wanting to be certain creates a feeling of continuity to oneself.

J. Krishnamurti did however, offer one a challenge to try to understand the central issue: that we are born in a cage and live the rest of our lives within the structure, and only if we are willing to take up the task of freeing ourselves from all the escapes and illusions that man has created is there some chance of living a more sane life, a little less burdened with the weight of man's ignorance. The idea that I am something, a separate self, is our problem.

There are no guarantees in life for sure, but to be open to life is essential. The very effort to gain something is what is keeping us from realizing it. As the very effort to find truth is false. The ideals are false.

There is no way one can stop looking or seeking an answer to life and its meaning. The whole structure of one's mind or thinking is based on the assumption that there is something to find, protect or hold on to. That gives one some feeling of security and one protects that movement of thought at all costs. One is not capable of letting go and coming to the end of the road. Death is the final episode of what one is, one's name, one's property, one's knowledge, and all one's experiences. Without that one is nothing, no more important than a blade of grass about to be trampled on by a wandering cow.

One's encounter with J. Krishnamurti's philosophy hits a strong note in that there was no way, teaching, or method that could lead anyone to see the reality of life. Any attempt to know reality by experiences is within the realm of thought, and thought cannot contain or know what is fresh or new, something that is not put together by itself. The goal only strengthens the illusion that there is something to get in the future through practice. That is the way how people fool themselves into thinking that they are somebody important, and that they belong to a fraternity of seekers who are no longer just ordinary people but special people. This kind of behaviour separates us from the world.

Following some Master or living in a closed community is certain death to any freedom and understanding. One has to be on his own. No belief in a teaching or teacher is going to help us. We are not going to find anything by following another
or by accepting some practice, no matter how seductive and ancient, and how right it may seem.

One may think that there is some entity or self that feels separate from the world and that illusion creates time, time to become something else. One wants to be something other than what one is. What one is, is divided into all kinds of desires to be something in some distant future by using some technique that has been given to one by some religious tradition. The teacher and the teaching are both false but we never question that and just accept some form of authority to place our confidence in and live in that hope. We are responsible for the misery and suffering that human beings make but any movement away from that fact is only going to create more problems.

We are all caught in the stream of consciousness that is the world. The stream is not something different from me, what I am in the stream of culture. The way we live and think is all the outcome of human thought from the so-called very beginning of thinking. I am never in direct contact with anything. I can only see what I already know, what I have already learned, and that filters my perception of everything.

If we are really interested in finding out for ourselves what is true, and then we have to question everything and not accept the answers given by others.

J. Krishnamurti points out that consciousness is the real problem. One can experience all kinds of mystical states that give one a sense that one is experiencing some thing beyond the mind, but it is still within the realm of the mind, within the memory of some past state of consciousness. We live on the dead thoughts of others. We cannot live without our beliefs. All the teachers of mankind have failed to bring about any change at all in man's conditions. The trouble is that one is always looking to the outside for help, and it will never come. No one can give anyone anything. The looking outside is the barrier. All the teachers have said this or that about how or what life is. Those who gather around such teachers have all misled us with intellectual answers to our quest. For the most part we have created a thousand ways to avoid the issue by indulging in religious entertainment, which takes us away from the grim realities of life. Thought is deeply rooted in the brain, and we
live in a sphere of thought. In our relationship with the world, we are never really in touch with things or people. We see the world through thought. We live in two worlds — the actual world of nature and the superimposed world of ideas. We approach life with ideas about this or that. Thought is strangling the natural state of our being. We are born into this world that thought has created. We live in cages, and there is no way to break out.

Mankind has invented countless ways to attempt to free itself from this prison of its own making, and every attempt to break free only adds strength to the bars of our cage. All the gurus who say that they are enlightened are fooling themselves and us. If one really knows, he will never say that he knows, and he will never tell us that he is a liberated man. We, ourselves will have to do the work to walk on our own. With each person there will always be a new expression of life. Life is always something new. There is no final understanding to be had either through knowledge or experience. There is no way to approach life and its ultimate meaning through our mind.

Thus, the whole religious idea of finding some state of being has to go out of one's system, then and then only can one entertain the possibility of being free, free from thought-induced experiences.

Whenever such a thing — enlightenment happened, it happened to those people who had given up completely and totally all their search. That is an absolute requisite for that kind of a thing.

In the past, whenever this state occurred to a man or a woman, every attempt was made to crystallize that person’s statements into a formula, a teaching, and to create a new messiah. Unfortunately, the various systems created by the cults that grew around this flowering of wisdom have all failed to convey or reproduce this state that we all long to know as the only answer to our predicament. Effort will never bring to an end the activity of thought. One has to learn by oneself that one can do nothing, nor is there anything to do. That in itself makes things clearer. Rejecting everything, not accepting any ideas or thought-induced states, knowing that there is no goal to reach, frees one from hopes and dreams that mankind has invented to help escape the uncertainties of life and the ultimate question of what is
death. There is no escape from the fact that we are just a temporary moment in life, and there is no way to understand life's mystery.

All the religious teachings down through the ages have all put us on wrong track. Those holy men are only hampering and only fooling themselves and others with illusions of self-exaltation and self-importance. There is no road to follow, no meditation to practice, no guide to show us the way. There is no way at all. Only some miracle can stop the momentum of the past. It is dead, with no life, only repeating itself over and over again.

We struggle to fill our lives with some meaning, some sense of purpose. We call out for love as the final remedy, hoping beyond all hope that our lives will change. It is impossible to come to any final conclusion or to final realization as to what life is. The philosophers, the mystics, and the scientists struggle to uncover this mystery with new theories and esoteric disciplines. The mind soars with its intellectual capacity to probe more and more into the nature of reality. The search goes on, and we never really arrive at a solution. We are at the end of our tether without any clue to life's mystery. That is what we are left with, life and its mystery!!

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