PART – FOUR

CHAPTER 7

A Critical Study Of The Philosophical Teaching OF J. Krishnamurti!
The whole of Krishnamurti's philosophy can be summed up in one word & that is: "CHOICELESS AWARENESS".

The state of awareness gives one a true insight into one's mind and makes him more at home with reality. If psychologists and philosophers would study J. Krishnamurti they might find many of their problems solved and their attitude to their life and reality would be completely revolutionized. But the conditioned mind is inordinately proud of its achievements because of the tremendous progress made by science and technology. One would venture to say that of all people it is the scientists who are nearest to Krishnamurti, provided they free their mind of every personal concern, seeking truth for its own sake and using their knowledge in the service of man.

Scientists and philosophers, however, both use only the conditioned mind, as they know no other, and are suspicious of conclusions such as are investigated by para-psychologists, and claimed by mystics and yogis having not been formally recognized by science for the obvious reason that such are not always open to the operational approach, which is the only scientific approach.

J. Krishnamurti also did not rely on any exclusive mental abilities, talents or powers but stresses individual experimentation that is open to all. Everyone who cares can find out for himself that the earnest intention to live in awareness opens before him a new vista of experiencing.

J. Krishnamurti, however, is not directly interested in science or philosophy but only in the problems of life, which are those of relationship. Inspite of the astonishing advances of science mankind has not learnt how to utilize its Technology.
for the happiness of man. We have added enormously to the comforts of life but we have not succeeded in sharing them with others. Nor have we touched the roots of happiness, which lie hidden in the depths of the human mind.

As for Philosophy, Krishnamurti’s view is that it relies far too much on speculation and too little on direct insight. We have seen why for mutual understanding he insists on a revolution or complete transformation of our minds. And yet the whole of this transformation takes place, according to him, if we are only aware that we are using our mind in a way that is false. However essential science & Technology may be for individual and racial survival, without the right use of the mind and a clear insight into reality the human race is doomed. As a matter of fact J. Krishnamurti wants us to experiment with the awareness of concrete problems of life. Awareness, in a way, is effort of waking up and not falling asleep again.

J. Krishnamurti has further shown us that the mind that is aware of its conditioning can be free from it and the value of such a mind is completely independent of environment. Krishnamurti finds no use for a morality that is guarded by the priest & the policeman; he judges it by its fruits, which are so bitter because their roots are poisoned. All our acknowledged principles and precepts, ideas, ideologies, organizations and systems are based on the past and when a new challenge comes to us, we meet it with our old and worthless wisdom. When we are quite young, we revolt against the past and turn to the future in expectation. But our future is as dark as our past is ugly and the present is the fruit of the past and the seed of the future. We can have a mutation in the present and a future quite different from the past but we must really ask, and not make mere verbal noises. Intent and earnest awareness, the willingness to know oneself is the real asking.

J.Krishnamurti warns us most earnestly against discipline and spiritual practice of any kind. To him spirituality is nothing but freedom from conditioning whereas the spiritual practice is a deliberate and diligent perpetuation of conditioning.

In view of Krishnamurti’s Teaching only the integral mind can make every contact with another altogether new, altogether wonderful as according to him the
unconditioned state does not care about past or future, it lives only in the now and all its relationships are ever new.

J. Krishnamurti’s insistences on our living from moment to moment is based on the fact that right relationship is not yesterday nor tomorrow, but now. To him relationship is the true mirror of man.

Krishnamurti’s advice is awareness first and last. He trusts life to take man through. Awareness can take care of himself and needs no help from the conditioned mind. The very choicelessness of awareness, which is without condemnation, justification and identification, is by itself the greatest protection. Clarity is its own protection, its own reward, its own way and goal. It brings into being the unconditioning state, the real life, that creative and affectionate uniqueness, which is one’s true being. But one must give awareness the whole of one’s heart and life and one must love it for its own sake, for its own clarity, goodness and beauty and not degrade it to a means for something else. Anything else than Awareness will create the same conditioning over and over again.

When one is aware of what one is doing and of its disastrous results one just stops doing it without compulsion and without effort. Krishnamurti is very clear about this effortlessness of awareness. Any course of action, any habit or way of life, when seen as integrally wrong, false and unnecessary, is at once abandoned.

Awareness comes when it is wanted and all one needs is to remove the obstacles of like and dislike, of discrimination and choice. As it takes charge, the conditioned mind snaps its hold on us.

The first experience of the unconditioned state ushers one into a strange and unfamiliar world. One is beyond the physical world of science and the conceptual world of metaphysics. It is not just dealing with some ultimate constituents of matter like the scientist, nor with the first principles of the philosopher but with the concrete, the timeless, did the actual experience here and now. Men and women, plants and animals, thoughts and feelings, intentions and actions are the field of one’s experiencing and one’s responses are immediate, effortless, choiceless and yet somehow quite appropriate because promoted by clear awareness of what is.
J. Krishnamurti stresses with all the vigour at his command that life in freedom is the only life worth living, that unconditioned happiness is the only happiness worth having. Only through experiencing can one know how right he is.

It is thus clear that the concrete exists in and is of the same nature as the real. This fact is of immense value if, one wants to understand reality for reality is nothing if not concrete i.e., immediately experienceable. Further, the subject and the object are not separate in the state of experiencing.

Krishnamurti says that the mind one ordinarily uses is determined by the past. When one is aware of being conditioned, one can also see that mind in the state of awareness is free—not determined by the past. Here, he shows one the way, he says: “be aware, of the past in the present and the past will lose its hold on the present. It is awareness that is important and not what one is aware of.” “It is enough, he says, if one is interested in one’s own freedom. The first step is made when there is the readiness to be free.” Again, Awareness of bondage is the mother of freedom so all one needs to do is to remain aware.

J. Krishnamurti rightly points one that without full insight into the nature and cause of bondage, freedom is neither understandable nor attainable.

The state of awareness must not be recognized or verbalized, to do so is to destroy it. It is enough to realize that in full awareness or insight of, ‘what is’, there is freedom. The fullness and freedom of awareness is there only when one lives in it spontaneously without premeditation and effort, for then it is part and parcel of the living stream of life.

Existence is only in the present. All dependence on the past and hope for the future creates time as a psychological value. Krishnamurti’s view is that the past is already gone; it is dead and the real future—not the anticipated, relative future—is absolutely unknown. He urges one to live in the now from moment to moment because awareness of the life in the present spontaneously liberates it from the tyranny of the past and the lure of the future. This state of freedom from time, when experienced integrally, not analytically and verbally, is what Krishnamurti calls timeless being.
Only by living in the timeless present can one make a fresh beginning every moment of what Krishnamurti talks often about the importance of dying to the past. One must learn to let go every moment to relinquish spontaneously and effortlessly every experience, however thrilling and rewarding. Clinging, even lightly, to a past experience however glorious, is bondage.

The conditioned mind is incapable of living timelessly. It shuttles constantly between past and future. The conditioned mind, therefore, cannot live in the present. It is only when one is aware of why one is never available in the 'now' that it is possible for one to experience the unfathomable peace, the timeless being free from memories and hopes, from regrets and anticipations.

The dying from moment to moment clears the way for life, which is the never-ending discovery of the Unknown. For life presents to us every moment a new challenge and to respond rightly one must be totally free from all patterns of feeling, thought and action.

Krishnamurti's standpoint is that one is totally and solely the creator of his future, and one need not that it is wholly predetermined by the past. The totality of one's past is in the present and it is the way one is aware of the present that shapes one's future.

Hence, Awareness and insight, like life, are from moment to moment, and there is no way of storing up truth. Awareness in the present liberates one from the self and action, free from self-centered motives does not result in bondage. One responds rightly to each challenge and goes on without insuring oneself against it. Awareness offers clarity, not security.

To Krishnamurti the creative man lives anew every moment, for every moment he dies completely, to the past leaving no residue. Being empty of all personal content, he is filled by the real, the unknown, the ever-fresh and new. Creativity emphasizes the emergent, the new, the original, the unique and the free. One cannot understand creatively with the conditioned mind. It can be understood only in awareness. With awareness it dawns on us that the conditioned state is not real and then one gets an inkling of what the real may be. This is what Krishnamurti means by being dead to the old, by the transformation or revolution of one's mind.
When this change, also called "mutation of mind" by Krishnamurti, takes place, creativity enters one’s being.

Krishnamurti is clear on this point that one’s conditioned mind is unable to grasp the full meaning of creativity or of love. When love is born, one is in a state of experiencing in which the subject and the object are not separate. Love is not a state of the conditioned mind, but is experienced when conditioning drops away. Love is the natural state of the unconditioned mind like that of creativity. Love with a motive is not love, however high the motive, it derives its strength from the past. Love being the way of life knows no artificial limits.

To Krishnamurti love is a one-way street, it is all giving and it takes only to give more. There is no thought of reciprocity in love, nor does it choose its object. Love is incompatible with fear, for where there is fear there cannot be love. Fear arises from desire for security, which takes the shape of desire for the continuity, of fear of death, of fear of the unknown. It is only when one is aware that these fears are all the result of the conditioned mind that they will wither and love will begin to dawn. Love must become a part of one’s being, not merely an intellectual concept or poetic fancy. It does not come into being so long as the mind is conditioned or self-centered. It is only when one is totally aware of oneself, that the heart will wake up and love will enter one’s life. Such love is spontaneous, unpremeditated and unexpected. One cannot cultivate it, but it, may take its abode in one’s heart.

All the great and good things that have happened to mankind we owe to people who have really loved and cared.

Love is an experience, which transforms the lover and the beloved, and every moment one’s words or actions have a new significance. The springs of a new life are always from the heart of the solitary man, who knows how to love and dares to act.

The masses always follow the creative man, are led, uplifted and in every way benefited by a handful of unique individuals.

Therefore, Krishnamurti is supremely concentrated on and concerned with the individual and his redemption from the thralldom of conditioning. "A stone can turn a river," he says. And further he tells us ..."We need not be many. Two or three who have done away with the false can change the world. On the other hand he is very definite
that renewal through awareness is for all. Whoever is conscious can be aware. No special aptitude is required. Once one is convinced of the need for awareness, it begins to operate.”

More awareness is the only way to more life and greater intensity and this is all that Krishnamurti offers. He talks of a full, integrated and happy life, but does not include comfort, success or achievement. In his way of living there is no place for any form of self-concern.

J. Krishnamurti tells us that everyone can lead a fully integrated life. It is up to us whether we want to die so that we may live or to live in order to die.

It is always in one’s power to die to the old and begin afresh. The present is with us and what is absolutely necessary is to clear in our mind that we are liable to be conditioned. Then awareness will come into its own.

The unconditioned that takes its place is not a reaction from the conditioned, but a state in which dying every moment is entirely spontaneous. When the false is seen as false, there is no return to it.

Krishnamurti tells his listeners in no uncertain terms that truth seen and not followed will destroy us. On the other hand, to act on the fragment of truth which one has perceived will lead one from glory to glory.

Real life is timeless beginning, eternal renewal being reborn every moment. Such life is not possible without dying to the past. To Krishnamurti this death to the past is the only death worth the name. The physical death of which we are so frightened, he dismisses as something natural and inevitable and of no great importance.

A man who knows how to live will know how to die!

The only true death is the dying to the false!

The mind must let go, and die to its entire content from moment to moment, so as to be completely fresh and clear for full insight into the newly born moment of the “now.”

Krishnamurti’s is an invitation to death—to all that has made us, as we are, to all our accumulations, possessions, advantages, superiorities and all other distinctions, which in their totality make us so different from and yet so similar to others. It is not our individual uniqueness that we must die to; this cannot be for we
are unique only in the manner in which we die to the false!

Now, the individual alone can penetrate the depths of his being and bring into the light of awareness all the woes and glories of his unconscious mind. Krishnamurti is very clear on this point what we get from another can be taken away from another. What is not our own can always be lost. Only we ourselves can discover what has always been ours, though unknown and unrecognized, and come to it unaided and unopposed.

Man carries with himself the seeds of a noble life, the roots of a truly human order. They lie smothered by the many layers of the past. Freedom from the past is the only freedom, which is worth having, for without it everything else is an illusion. True freedom lies in obedience to our real nature, in being ourselves without hesitation and without compromise. And since our real nature is love, we must be free to do what love demands and do it in our own creatively unique way. To be a truly individual ruled by love, which is the heart of the unconditioned state, is the meaning and purpose of our life. In obedience to it lies our freedom.

Freedom, says Krishnamurti is not freedom from something. It is a state of mind—or so to say ‘No-Mind’. Krishnamurti relies on his belief, rather than on logic to say on this point that this state of mind connotes freedom to doubt and question everything and therefore so intensive and vigorous that it throws away every form of dependence, slavery, conformity and acceptance. ‘It is a state, he says, in which there is no leadership, no tradition and no authority. To be in this state one must be alone. To be alone one must die to the past. When you are alone, totally alone, not belonging to any family, any nation, any culture, any particular continent, there is that sense of being as outsider.’ That state of freedom cannot be argued about. It is beyond consciousness.

Once asked by one amongst the audience about ‘How one must live one’s daily life?’ J. Krishnamurti abruptly answered like this:

"Live for one day, one hour,
as though you were going to die,
actually going to die the next hour.
If you knew you were about to die,
what would you do?
You would gather your family together,
put your money, your little property in order,
and draw up a will;
and then, as death approached,
you would have to understand
all that you had been.

If you were merely frightened
because you were dying, you would
be dying for nothing;
but you would not be frightened
if you said, “I have lived a dull,
ambitious, envious, stupid life,
and now I am going to wipe
all that totally from my memory,
I am going to forget the past
and live in this hour completely.”

Sir, if you can live
one hour as completely as that,
you can live completely

for the rest of your life!”

But to die is hard-work—not to die through disease and old age, that is not hard work at all. That is inevitable, it is what we are going to do and you cushion yourself against it in innumerable ways.

But if you die so that you are living fully in this hour, you will find there is an enormous vitality, a tremendous attention to everything, because this is the only hour you are living.

You look at this spring of life because you will never see it again; you see the smile, the tears, you feel the earth, you feel the love that has no continuity and no object.

Then you will find that in this total attention the me is not, and that the mind, being empty, can renew itself. Then the mind is fresh, innocent, and such a mind lives eternally beyond time.”
This is the question of the questions often raised in Krishnamurti circles whether Krishnamurti and his teachings are not for our time but for a future generation whose more evolved understanding might allow it to comprehend and assimilate them fully.

It is a hard and adventurous task to speak of J. Krishnamurti—one of the most remarkable men of all times and that what he had to say was in fact timeless and that understanding is timeless as well.

J. Krishnamurti whose approach is intensely dynamic and most practical which, in the midst of a deep spiritual crisis, has overtaken humanity, shows a way—a simple and a direct way to Freedom and creative Living.

Krishnamurti, being one of the finest men of our times, preached what he practiced—in challenging the prevailing patterns of human living and thinking, while advocating an unconventional outlook to change the human psyche itself as a prerequisite to the human transformation.

Now what are these Krishnamurti's teachings? They are not concerned with the future except as a consequence of the present. It is this present and the reality that is daily unfolding in it that is of primary importance.

In fact, the essence of the teachings is the ending of time as a psychological instrument of change or 'becoming', this places them squarely in the now. Further, the teachings represent an insight into the workings of the very psyche that generates the illusion of time, preferring to carry on with its delusion rather than facing what is. They begin with an inquiry into the art of observation, which is the first and last step of the inward journey and its possible encounter with the origin.

So the question is not one of evolution but of dissolving the very illusion of time that prevents us from seeing for ourselves the truth of what Krishnamurti was talking about—the truth of ourselves.

"Each man should seek within himself and discover the truth," says Krishnamurti.
As truth is something that cannot be taught to another as it consists not in knowing but in being. One must be completely a light unto oneself.

According to Krishnamurti the ending of psychological time is the opening of non-dual perception, which is the key to the emptying of consciousness of all its content, but it may take chronological time for this emptying to take place, perhaps even spreading over several centuries.

What remains of importance is to lay the foundation of order and open the doors of non-dual perception. So that a meditative quality of mind is awakened. And the rest is silence.

Krishnamurti’s outline of this journey of self-discovery as the way to end conflict and sorrow in the world makes eminent sense and stands both the test of reason and the test of fact. His analysis of the causes of suffering and his prescription for its ending are impeccable. By it meaning, doing it all oneself, observing from moment to moment, leaving no stone unturned in the field of consciousness, not separating oneself in any way from what is, and dissolving the great divide between inner and outer.

So the way out is the way in and the going beyond is the direct contact with what is. It sounds paradoxical and yet this involves a radical revolution in the psyche.

As the teachings lay emphasis on the quality of perception rather than on the generation of formulas by which to order the conduct of one’s life, there is naturally a sense of openness and spontaneity that cannot be organized or treated as a mere philosophical system. So this makes it a living thing, a way of life rather than a way of thinking or believing.

J. Krishnamurti expressed the meaning of the word ‘Philosophy’ as ‘Love of Truth’. The words ‘love’ and ‘truth’ are cardinal to Krishnamurti’s sayings and writings.

Man has been curious from the very beginning to find out the truth about everything around him. The investigations about the environment from atom to galaxy have resulted in all the sciences. The investigations of the environment from sensation to intelligence have led to all philosophies. Science and philosophy
represent the highest mental achievements of man. Science is the truth of the matter. Philosophy is the love of truth. Man himself as observer in science and experiencer in philosophy has been the apparent dividing line between the two, but the realization that in both the observer and the observed, as well as the experiencer and the experienced are mere aspects of the same 'observation' and 'experience' just as the left hand and right hand are aspects of the same body. When dividing line vanishes, the real philosophy, which is 'Love of Truth', manifests.

It seems that on the one hand the relevance of the teachings is undeniable and the interest that they awaken extensive, while on the other hand it all seems to lie dormant, as though awaiting more propitious times. But this very dormancy of the teachings is a necessary aspect of their future blooming or flowering Krishnamurti so often talked about and this flowering involves a radical mutation in the psyche.

It may take centuries before the dynamic and most practical approach of J. Krishnamurti and his teachings permeates the collective consciousness and becomes the ground of new values and attitudes of an emerging culture and philosophy. And this state of abeyance and this very anonymous quality of the teachings in our times may be the silent testimony to their being something alive rather than a crystallized form in the process of becoming its own tradition. Becoming aware of it and removing some of the darkness might create an opening in terms of giving the seeds of a mutation a chance to germinate.

However, one of the things that seems to come through the teachings and their grounding in the pathless field of life is the importance of doing right thing in the right direction independently of the results. This kind of perspective lends universality to one's own existence and awakens a sense of purpose beyond the pale of self-interest.

It reminds one of the fact, as Krishnamurti would say, "the future is now" and so are the teachings.

The unique thing about immortal Teacher of the Twentieth century—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.

He was a rare phenomenon of our times and an original thinker, par excellence. "BE A LIGHT UNTO YOURSELF" was his insistent, life long message: he was that himself and wanted all of us who had the benefit of listening to him intently to have this valuable experience by means of fearless self-experimentation.

It was his constant endeavour to awaken us to every new vistas of truthful meaning of what life is and how to live it with love and compassion in our hearts. He wanted us to put away all self-centred activity and attend to universal good. He showed us how life without order is empty.

J. Krishnamurti’s adherence to truth had been continuous, however arduous and painful. He courageously disclaimed the role or recognition of a world teacher declaring then in the outset of his life “Truth is a pathless land one has to traverse it alone.” What a rare courage of conviction and supreme sacrifice!

Henry Miller, the tempestuous writer of some of the finest prose to emerge from North America, in an insightful statement once said: “Krishnamurti has renounced more than any man I can think of.”

As a philosopher unearthing and expounding basic truths of human life and its purpose, Krishnamurti was unique. As a teacher of the profound meanings of human existence, he was patient, painstaking and persuasive. As an uninhibited and outspoken interpreter of human problems, he was an original thinker. As an individual human being, he was always gentle, caring and loving, undisturbed by any kind of self-consciousness or self-importance. All his long life of ninety-one years, he was a living example of nobility, truthfulness, integrity, austerity and simplicity. Indeed, he was a true personification of love and compassion. He was a true and great messenger of peace on earth while propounding his revolutionary teachings, which sought to free man from the shackles of enslaving beliefs and false values.

Forcefully and unceasingly, he wanted us to get involved in the fascinating and challenging quest for self-knowledge, which alone could make for meaningful existence on this earth. Although this is what had been advocated by many other
seers and sages before him, and the scriptures of all the numerous religious faiths over the ages had also said so, he was different. He alone asserted that this pursuit had to be undertaken without any aids, however sacred or holy. Perception of self-knowledge had to be direct to be meaningful. Pointing out that without this self-knowledge we are all second hand human beings, he declared, "Word is not the thing; you have to transcend beyond the word, which is thought, which again is the product of memory, the past, to understand and realize what your true self is, which alone matters." His passionate commitment to enlighten us on the value of self-knowledge as the only path worth pursuing has left its imprint in a lasting manner.

Relevance of Krishnamurti's teachings to our daily life cannot be over emphasized. He pleaded with us to cultivate and sustain a global outlook and a global feeling for all humanity in all our thinking and action, insistently saying: "You are the world and the world is you."

As 'a Seer who had walked alone', all his life, in the golden path of self-knowledge and self-realization, he had been convincingly asserting that it was there for every one of us to tread if only we dared and acted fearlessly. He had maintained that happiness came out of one's capacity to feel deeply, to enjoy simply, to think freely, to risk life and to be needed. He had seen enough of name and fame to know and to tell us that it created as many problems as it solved and that flowering of goodness in our daily life is the only thing that ought to deeply concern us. That indeed was the life-force, which had to be cultivated and nurtured all the time. All of his life, Krishnamurti had explored deeply into man's evolutionary nature and questioned all or many of our most precious assumptions. He exposed us to the fact that all the beautiful sentiments in the world weighed less than a single beautiful action.

How do we make Krishnamurti's teachings meaningful in our own lives? It is in the realm of "relationship" that he felt we could start experimenting with ourselves. Stressing right relationship as the most valuable and essential prerequisite of joyful living, he advocated infinite patience and everlasting forgiveness to make it friction-free. Total eschewing of any hurt feeling, avoidance of comparing one another, elimination of jealousy, hatred and prejudice had all to be
simultaneously faced with perceptive watchfulness which he described as being in a
state of "choiceless awareness". He wanted us to make goodness attractive and
flowering all the time in all our relationships in our daily life. For, he pointed out
very frankly, that happiness, well-being and security dominated by the material
world had proved deceptive and illusory for inward happiness in the human being.

Mrs. Indira Gandhi, then Prime Minister of India visited Krishnamurti in the
winter of 1976 when she had placed the Indian sub-continent under an emergency
by her. When the topic came for a review he cried out to her: "Madam, what have you
done; don't you realize that this is the last thing you should ever have thought of to remedy
the situation?" This stung her to the quick rather severely and the result was she
ordered fresh elections to the Lok Sabha early in 1977. Although she and her
congress party were routed on that occasion she did not blame Krishnamurti; for,
she understood that he had guided her to act rightly and without fear. So, from then
on, every time Krishnamurti was in India she met him several times both while in
and out of office to pour her heart and seek his wise counsel.

Krishnamurti who lived his teachings, was intensively human in his response
and was indeed a beacon light to all those who had the benefit of listening to his
talks and dialogues which form part of his timeless teachings.

Krishnamurti's long life was that of a swift flowing stream its quality
revealing itself in innumerable beautiful patterns all the time. He was sad that man
had alienated himself from nature and had become a slave to materialism and a false
sense of security.

In any case, one should not, forget that Krishnamurti's teaching, even when
expressed in what appears to be scientific or philosophical language, is not that of a
scientist or a scholar. It is the teaching of a man, who by his own efforts and
suffering, has come to a state of mind and life unknown to his fellow-beings and
who, while living always in that extraordinary state, examined and analysed human
conditions with an insight of which we are incapable.

Krishnamurti gave up the organization- "The Order of the Star" in 1929
because he came to realize beyond all doubts that anything of that sort might be
hindering if one wants to find truth. Churches, dogmas, ceremonies are nothing but
stumbling blocks on the road to truth as per his clarion call that “There is no one who can give us truth, since each of us for himself must discover it.”

We consider it Krishnamurti’s greatest achievement in later life to have lived down the reputation of being the vehicle for the “World Teacher”, for Christ and Lord Maittraya.

The main tenor of Krishnamurti’s early talks was that the kingdom of happiness lies within ourselves. His principal talks were of an autographical kind, and he tried to explain in them how he himself had found truth by giving up all conventional conceptions of life.

When asked about the road along which one might find happiness, Krishnamurti would answer:

“The direct path, which I have trodden, you will tread when you have on one side the paths that lead to complication. That path alone gives you the understanding of life.”

When we perceive the main theme of Krishnamurti’s teaching it is understood that it was complete liberation, which means complete happiness. It is achieved by love and it rests within our own inherent power.

Krishnamurti defined it in later years when he said:

“The goal of human feeling is love which is complete in itself, utterly detached, knowing neither subject nor object, a love which gives equally to all without demanding anything whatever in return, a love which is its own eternity.”

One finds no longer a gulf between the man and his words.

The Krishnamurti phenomena is almost unparalleled in modern history of mankind though his teachings are yet to find a soil requiring many more centuries to come because presently the average man is so preoccupied with his own thought processes, the hopes and desires of his own small ego, that life transforms itself into a battle field for petty worries and fears for egoism and Violence, a shoddy, frustrated existence in which man sought vainly, in one way or the other for an elusive stability and security of life.

So, according to J. Krishnamurti, to Gautama the Budha and to the countless sages of man’s past the answer is to surrender the ego, the petty self with its fears,
hope and aspirations. To give up this small, limiting personality and to "Be"------what we always were. To "Be" is freedom; from the empty churnings of the egoistic mind, from fear and violence. It is in "Being" that one is his real self in the totality of the present moment of existence.

According to J. Krishnamurti, man's goal is to "be", To lose oneself by being, not clinging but being what one is.

An ideal state of existence is perhaps within the reach of only a very few. Craved for by the philosophers, the mystics, sages and saints of antiquity it is the goal of a truly religious mind. Sometimes glimpsed at in drug induced states of altered consciousness in trance or deep meditation rarely achieved in full.

Here Krishnamurti speaks: "Religions offer people authority in place of truth; they give them crutches instead of making their legs strong; they give them drugs instead of urging them to push out along their own paths in search of truth for themselves."

Things happen in life because they simply have to happen. A reward can never be anything else but fixed, stationary. Spiritual life, true life must be always moving fluctuating, alive.

J. Krishnamurti while living in this supreme state of his "Being" with no thought of self of victory or defeat, of past or future; no churnings of the mind, no conflict of thought and emotions, in its purity and spontaneity acted without calculation, not seeking to secure results or rewards. For him there is only this 'now'.

J. Krishnamurti says once: "Can you live so completely that there is only the active present now? And you cannot live that way if you haven't understood and thereby cut yourself off completely from the past, because you yourself are the past."

Life is renewed by death because it is again and again set free from what would otherwise become an insufferable burden of memory and monotony. Actually, what death negates is not the individual, not the organism, environment, but the ego, and therefore liberation from the ego is synonymous with the full acceptance of death: As ego is always the result of social influence as a residue of memories it is just this which is lost in death. It is perhaps, the proximity of death that makes life all the dearer, all the more worth-living when the totality of one's being is concentrated into this one moment of existence,—there is only this, now.
In this moment one is completely, totally alive.

Krishnamurti never refrained from telling the truth as he lived, having no business with consequences.

Least to say that the timeless teachings of J. Krishnamurti needs to be given careful attention owing to its wisdom and sagacity particularly in this era of confusion and disorder irrespective of merely an academic discussion of whether the teachings are ahead of their time or behind or relevant to the times.

An intimate link between Krishnamurti’s life and his work unites both teacher and the teaching with the listener. Like a light J. Krishnamurti both illumines and enfolds his listeners. He left behind a radiant teaching whose relevance the world is just beginning to notice. The teaching is dedicated to the art of living as for him there is no other art.

While Krishnamurti often told his audiences, he himself, the deliverer of the teachings, was unimportant— as opposed to the teachings, which were important.

If Krishnamurti’s teachings are true and truly universal, then they should apply to a world and may be they should be classified under psychology or science or existential philosophy.

The beauty of J. Krishnamurti is that he has tried to resurrect the issue of truth to explore and attempt a new look at our world and our selves.

Thus, our focus should be on “truth” rather than on “Krishnamurti” and on keeping the cult out of the TEACHINGS.

J. Krishnamurti’s Communication is not merely a discourse or a lecture to be intellectually followed, relished, accepted or rejected, but an experiment from known to the unknown—a process of being in self-discovery. Only those who can understand him and his teaching in this spirit can be in communion with him, and can learn from him as if to see their own faces in a mirror, in a receptive state of mind instantaneously. One has to approach him with a naked mind that is stripped off of all belief, knowledge and identification in any form.

Indeed, Krishnamurti had something, unique to offer to the suffering humanity which must form an important part of human heritage. He is a challenge to all thinking people and yet, he is a light unto those who can accept the challenge
of the teachings outgrown from a spontaneous expression of his being as he himself says:

“It is very difficult to commune with one another easily, effectively and with definitive action. I am using words which are simple, which are not technical because I do not think that any technical type of expression is going to help us solve our problems. So I am not going to use any technical terms whether of psychology, philosophy, or of science. I have not read any books on psychology or any religious books, fortunately. I would like to convey, by the very simple words, which we use in our daily life, a deeper significance, but that is very difficult if you do not know how to listen.”

[Ref: The First & Last Freedom P. 19]

J. Krishnamurti was unique among modern religious teachers in that he resolutely placed himself outside the context of traditional religious systems and stepped completely outside the framework created for him by the Theosophical society, declaring that truth was a pathless land, and that no organization could lead one to it. Authority must completely go for a man who is serious, who wants to find out the truth, to see things very clearly. So, one of the major points in the teaching is the demand of freedom, freedom not only from authority but also from fear, which makes him accept authority. And that freedom from fear and confusion are necessary conditions for the awakening of intelligence. To live without contradiction is intelligence and then there will not be this division created by religions and beliefs-then, man will not be against man.

J. Krishnamurti compares the whole of life to a book of many chapters. As he says: “Don’t depend on anyone for understanding of life, for the understanding of that book. To read that book, there is nobody between you and the book, no philosopher, no priest, no guru, no god, nothing you are the book and you are reading it.”

[Ref: The Book of Life.]

For Krishnamurti, the daily life of human beings must be transformed in order to experience the ‘other’ and according to him the first step of the spiritual journey is the last step. But deep change must start with man as skeptical investigation is the true spiritual process. That is true religion where there is no
organized system to follow, nor any definite philosophy to learn. To come upon truth the mind must be completely free without a spot of distortion.

To toil all one's life and get nothing of eternal value is futile. One must endeavour to obtain something of eternal value. It can be possible for a man of true freedom.

One must keep away from both the holy and the mundane paths of learning. Freedom, in terms of Krishnamurti's teaching, is a state of mind which implies being completely alone. To be alone is to die to the past. And the mind that is alone is not only innocent but young, alive at whatever age and only such a mind can see that which is truth and experience the "other"-that which is "the-state-of beyond."

The earnest seekers of truth find themselves in the peculiar dilemmas and paradoxes as they encounter on their journey that their concern is often not with the journey itself but with the "arrival". This feeling of having "arrived" or wanting to "arrive" tends to create in the mind a sense of either self-importance or frustration. The danger of spiritual ambition is more subtle as it is not recognized for what it is.

A mind that seeks grace can never find it.

Must not the mind strip itself of all the things it has gathered, all its accumulations of experience and knowledge, so that it is in a state of innocency which is not cultivated?

What is required is the sudden perception of the totality of the mind, which is the outcome of constantly looking, enquiring!

The key lesson in the spiritual teachings of J. Krishnamurti (-the modern sage, who lived into his nineties with wonderful alertness, wisdom & undiminished vitality-) was this: "Time is the psychological enemy of man", meaning that one is psychologically undermined and deprived of one's real self by the feeling that time is an absolute over which one has no control. One somehow forgets that one can choose, whether to make time one's enemy in the first place. It's possible to have actual experiences of timelessness, and when that happens, there is a shift from time-bound awareness to timeless awareness.
One cannot do better than remind oneself of the closing words uttered by J. Krishnamurti at a meeting of all the Krishnamurti Foundation in 1979: *In this chaotic & disintegrating world what is of the greatest importance is how each person lives these Teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or Time.*

In reality the teachings demand not only a life of correctness, a life free of self-centred activity but the awakening of enormous energy, radiant and integral to perception, which alone frees man from duality and the bondage of time.

Krishnamurti’s goal is total perception and complete awareness free from all dead weight of the past. A deconditioning of mind leaves the essential man with all the energy. Movement of thought interferes with present and, therefore, ‘self-knowledge is not the knowing oneself, but knowing every movement of thought because the self is the thought.’ He did not want any interpreters. “The teacher was not important, only the teachings.” The teachings were for the whole of humanity and nobody had the right to set himself up as an authority. There must be no authority. When once asked how to spread his teachings, his answer was, “You cannot spread the teaching, you can only spread the word and the word is not the teaching.” He often used to say: “Do not believe what I say or accept what I place before you. Examine each statement for yourself, challenge everything—including what I say.”

Such was the great revolutionary spirit that J. Krishnamurti attempted to inculcate among his listeners throughout the world and asked all to throw away their so-called spiritual crutches.

Just as a bird leaves no trail in the sky as it flies, the true teaching leaves no trace in the memory. The teaching must have no teacher and no student. If the teaching comes from the past or memory or concept, it is preaching not teaching.

Now, all true esoteric teaching exists because man is asleep and can awaken. He himself can only awaken himself. The man has freedom of choice here. A man must get to know himself before he can change. Actually nothing can change in a man unless he begins to think in a new way. If a man is to invent something new, in order to discover something new, he has to let go of the old. It is only when one stop thinking and let go, that one can start seeing, discovering.
J. Krishnamurti, the most creative mind of our time observes that all psychological suffering begins and ends in and through the mind.

"The mind is its own prison."

Therefore, transformation, liberation from suffering, can only be achieved by the ending of the ceaseless activity of the mind. He has been concerned in pointing it time and again this unproductive process of the mind, which has to come to a stop before truth can be discovered.

Life on earth is nothing but a field for working on oneself while undergoing a change of mental outlook—a change of mind, otherwise men are like living-corpse, and the dead are those dead to all possibility of working on themselves and so changing themselves.

Here, the approach of J. Krishnamurti is very different from what the gurus and conventional preachers of the present and the past have prescribed—rather he does not subscribe to any conformity or any authority, religious or otherwise nor he formulate any philosophy or any theological structure of ideas or concepts. Being himself a staunch non-conformist, he exhorted always to search for one's true self without the help of any guru, preceptor or any religious exploiter of humanity.

For J. Krishnamurti, out of nothing comes nothing. The ability to manufacture words, compile volumes, and speak incessantly on nothing is the eloquent art perfected by few. Krishnamurti, belongs, to those few. With 'philosopher' as an attractive label, he had travelled all over the world telling people that they are a patient lot of listeners. The most interesting part is he calls himself the 'speaker' and has done wonders to the listener's psyche. He had a large following all over the world. What the 'speaker' had to say? He had, nothing to say. And that's the truth.

J. Krishnamurti led a solitary life, lecturing and teaching to whoever would listen to him. His thoughts and his philosophy were difficult to grasp, yet many sought his counsel. His death at the age of 90 (in Feb. 1986) removed one of the truly great thinkers of our time.

He has repeated that there are no representatives of his personality or of his teachings during and after his lifetime. He often said that he was 'a nobody'. But he has left a deep impression in the evolution of human thought. He advocated self-
knowledge in the pursuit of truth. The miseries of the world can be ended, he said, only if man changed his own psyche to develop a broader outlook towards all creation - an outlook of love, compassion and sharing as society and its ills were the creations of this psyche.

He was an iconoclast who challenged the existing patterns of human living, thought, feeling and action. The rituals embedded in human action had little meaning to him and he did not recommend God or religion. God, he said, was merely man's creation. His views on religion too were nonconformist. He only wanted men to be skeptical. To inquire and to ask questions, rather than accept what history had imposed as civilized living, in the name of religion, society and trivial relationships. He had said that each man should seek within himself and discover the truth. Each person should observe directly his own activities, not according to any theory or authority. He considered himself acting as a mirror to one's life, in which one can see one's life as one is, then one can throw-away the mirror. The mirror is not important.

J. Krishnamurti-an unusual spiritual person, who set out to set others free, had an extraordinary message for humanity-that man is fragmented within himself in his psyche. He is caught in conflict, all the time caught in the network of wanting something, never achieving it or if he does manage it, to want something more. And so this endless search for this, the search for that goes on and on until he is caught in this whole process of routine. He spends his entire life in this conflict and at the end of it he is confronted with loneliness, inadequacy and death. And that truth cannot be obtained through any formal or hierarchical religion, but that every man should work out his own salvation.

J. Krishnamurti had never been a traditionalist as he didn't believe in tradition. He had always said from the boyhood: "No authority can be accepted in spiritual matters, in matters of the mind." He, in his long life showed an uncompromising independence opposed to idolatry, religious fanaticism and rituals and had the intellectual and spiritual rigours to question everything. That is why, if he had admirers, he had critics too.
Though he was called "the Seer who walked alone," he even described himself as a nobody—he identified himself with people by emphasizing that the answer to any social problem can be brought about by the radical transformation of the deepest recesses of human consciousness. There are no pre-ordained paths to salvation and every human being should chart his own course of life.

Krishnaji—as he was reverentially known—did not so much lecture at as converse with his audience. That was why iconoclasts and intellectuals like George Bernard Shaw—who called him "the most beautiful human being I have ever seen"—and Aldous Huxley—"It was like listening to a discourse by the Buddha.... Such power, such intrinsic authority...."—came under his spell.

J. Krishnamurti—a human and down-to-earth humanist philosopher, was an uncommon phenomenon. He only spoke of individual realization ("choiceless awareness") of the need for joint exploration ("mutation of minds"). All discoveries are shared discoveries but the insight as well as experiencing are one's own.

His concern for love, creativity and humanity will see him eternally living with us. He believed in the "inward flowering" which each of us could bring about.

A truly religious mind, according to Krishnamurti, does not belong to any particular organized group. It is not the result of thousand years of propaganda. It has no dogma, no belief. It is a mind that moves from fact to fact. How can a petty mind, a narrow mind, and inelastic mind, a mind that is begotten through fear, through compulsion, through imitation, through authority; how can that mind try to find out what is the Truth? Krishnamurti asks.

The discoveries and conquests of Science too will not help man to know Reality. Only the true religious mind will know the Unconscious. Only the mind that cleanses and sets free his being, layer by layer; will reach the Truth and know the silence. Only he is free and whole, not fragmented by conflicts and conditioning.

Conflicts and conditioning are two pet targets of J. Krishnamurti in all his writings and speeches. He explains often times that religious dogmas and gurus are the main culprits who condition the mind out of its true stillness and freedom. As Truth cannot be imitated, hence, it cannot be organized. No organization can lead one to Truth.
Since the dissolution of the Order in 1929, he started travelling all over the world, trying to lead people to light. He did say that a religious man is a light himself. In each of his lectures, Krishnamurti insisted that he does not want followers. He had refused to be the World Teacher because he believed reality cannot be taught. Again, Henry Miller said matter of factly, “If any man living merits the title (World Teacher), he does.”

J. Krishnamurti once said that if only five people will listen, all his activity will be worth the effort. His talks are published in India under the title Early Talks, which in the recent past his completed works in 17 volumes are published by Krishnamurti Foundation India. His first and major work is The First and Last Freedom (1954). This book carries the foreword by Aldous Huxley. This book created a great impact and compelled the contemporary intellectuals and philosophers in the West to re-examine their values.

Though First and Last Freedom has been called his major work for a person who wants to live the free and religious life Krishnamurti advocates, all his books are essential. His “This Matter of Culture” and “Freedom from the Known” contain the basics of his philosophy.

“The Commentaries on Living” (three series) of approximately 240 pages each, are based on his notebook. They are works of exceptional beauty of language, of poetic descriptions, of philosophy. Each chapter brings with it a graceful sketch of his natural surroundings in whichever part of the world he was then. Then he deals with an actual problem in living as put to him by one of his visitors who may be a housewife, a monk, a diplomat, a student—just anybody. In the form of conversations, he helped people to deal with their problems of love, chastity, fear, meditation, death. Each comes with his need in his own area. A Teacher wants his guidance in understanding the process of education. A politician asked him about doing good. A businessman talks about mediocrity. And intellectual discussed about human consciousness.

J. Krishnamurti helps the person as an individual to understand his need to grow. Usually he did not offer any readymade solution nor he wanted to make the seekers dependent on him. The whole concern of Krishnamurti was to help man
establish his own uniqueness, which lies in the discoveries of his self, of that absolute, unconditioned Truth.

As a truly religious man, J.Krishnamurti was not concerned with reform; he was not concerned with merely producing a change in the social order. On the contrary he was seeking what is true, and that very search has a transforming effect on society.

He negated all systems and method on inquiring about truths and pointed out that system or method becomes factors of further conditioning of the brain and gives continuity to the past. He also negated effort as it is self-defeating in several ways. The very effort to come upon truth implies a brain functioning within the structure of time and thought. While, looking, listening, observing which are central to the teaching of J.Krishnamurti, are obviously actions which are in the active present and therefore not of thought and time. In the act of looking it is possible to see the mechanical activity of thought and negate it, not in order to achieve anything but because it is mechanical. Since the negation is not towards a goal, it is not a process nor is it time-structured.
It is necessary for the perfection of human society that there should be men who devote their lives to contemplation. The evidence of mysticism, less as a dogma more as an enlargement of awareness, challenges the honest thinker, as Man without mysticism is a monster.

In his search for being, the mystic goes his own way, brushing aside formula, rites and the priests who would serve him as mediation. The Mystic city being without walls, no rigid or fixed formula, secular or monastic, can meet man's complex needs. Obedience and Rules cannot be imposed. The case for Mystics can stand by itself on surer grounds of the Being. They practice what they preach.

If they speak with authority it is because they know what they are talking about and they don't double-talk.

And, in fact, no one save the mystic or the very greatest artist can know the coherence in himself, and then only in rare moments of vision. At such moments the past culture can be abolished. It is this that causes men to doubt the independent existence of time. There were moments when nothing existed.

Everything became nothing. The mystic eye can look through any single object and see, as through a window, the entire cosmos. The mystic state is an intuitive or experimental sense of the divine, which was to be achieved by contemplation.

In the words of Tagore, the mystic is a bird of the dawn, the forerunner of the soul-change to be. They are like birds in the sky, placed on high, so that they know no limitation. The experience of the mystic is not discursive but intuitive. The intuitive knowledge is timeless and spaceless, without any here and now. "Thou art That' (Tat Tvam Asi) is a famous upanishadic formulation.

Bertrand Russell had noted: "The greatest men who have been philosophers have felt the need both of science and of mysticism and (the union of the two) the highest eminence possible to achieve in the world of thought."
Now, as a remarkable individual of 20th century, J. Krishnamurti was a true mystic. He founded nothing, but he did sow seeds denying every authority in spiritual matters including his own.

Progress in our societies is often erroneously linked to scientific innovations and here Krishnamurti’s teaching is a growing force towards opening our eyes to “What is” and we must realize that for mankind, life is like a plowed field, ready to be sowed by the opportunities which lay open for every human being and the results will sprout in due time.

The life-worshippers must live intensely. In fact only the mystic’s heart can perceive Reality itself, which is beyond thought. The fine art of living is to be learned only by living, never by thinking or talking about it, alone. The artist in living must never stop learning. Life teaches us much, but we must learn and learn and learn. To stop, even for a moment, in the pursuit of self-knowledge and in the search for new and greater awareness, is to bring mental death closer.

Nature is the teacher of man; Humanity his book and Life his school. Whoever would be a teacher of men let him begin by teaching himself before teachings others; and let him teach by example before teaching by word. As wisdom is not in words; wisdom is meaning within words.

Intelligence comes with maturity and maturity is not of age but that state of mind which is completely alone. And to be alone implies that one has to be outside society. One may live in society but one has to be an outsider to the whole structure of society.

As one of the truly modern thinkers of our time— J. Krishnamurti led a solitary life of A seer who walked alone, travelling and talking globally to whoever would listen to him or sought his wise counsel.

Like a true Sufi or a mystic he had no doctrine to offer and rather asked his elite audience to cast away their borrowed beliefs and the following up of a spiritual masters or authorities. He always insisted that if one follows someone, one ceases to follow truth. And according to him, Truth being a pathless land, one cannot approach it by any religion or by any sect.
J. Krishnamurti's only concern was to set men absolutely and unconditionally free by challenging the prevailing patterns of human living and thinking. As an exponent of self-knowledge in the pursuit of truth, he preached what he practiced having renounced all the titles and riches that had been thrust upon him.

He spent his whole life (since his awakening in 1927 till the end of his life in 1986) in advocating an unconditioned outlook to change the human psyche itself as a prelude to the human transformation which does not come about or resorting to the dogmas or doctrines prescribed by one's guru or guide but instead only if man changed his own psyche by exploring into his inner dimension which is sacred and which man has not yet touched.

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. It is only such a mind that can proceed in its aloneness to examine or to observe what silence is. And out of that silence is action, and that action is never complicated, never confused, and never contradictory.

There is an act of silence in which there is total inaction, and this inaction is action. Because it is totally inactive there is an explosion. It is only when there is total explosion that there is something new taking place which is not based on recognition and which is therefore not experienceable.

The inexhaustible is not to be discovered through any activity of the mind. The unknown cannot be experienced. It cannot be comprehended by thought for thought is the outcome of the known, of experience.

To be still after tilling and sowing is to give birth to creation.

How necessary it is for the mind to purge itself of all thought, to be constantly empty, to die to all thought—to all of yesterday's memories, and to the coming hour!

How simple it is just to live! When the mind purges itself of all thought, only then is there the silence of creation.

Living is ending from day to day. It is the dying to all acquisition, to memories, to experiences, to the past. The purgation of the mind is living, is creation. The purgation of the mind is tranquility of heart. The highest state of inaction is the
action of truth. Creation can take place only in happiness, not when there is conflict, strife.

In our modern time J. Krishnamurti — as a spiritual teacher, revered globally, did not follow any religion nor any particular philosophy. He believed 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 can lead a man to truth. The truth comes from within, by seeing for oneself, by penetrating directly, by silently observing without any intellectual interpretation and without intellectualization. The thought and the word are a distortion of the reality. It is a hindrance; it can only impede and blocks a man from sincere study. One must observe oneself constantly. Actual seeing demands energy, active and constant observation, simply by silently watching oneself, all the time, being aware of things as they occur, without interpretation. Words are only a means of communication and not the actuality and when one is caught up in words, then it becomes very difficult to extricate oneself from the symbols, the words, the ideas that actually prevent perception. The reality of Life is beyond the symbol, the word. That which is beyond time can never be discovered as long as thought is active. Reality is to be discovered only when thought comes to an end. Thought cannot exist without words, symbols, images. And only when the mind is quiet, free of its own creations, is there a possibility of finding out what is real. And that discovery is the beginning of wisdom.

It is only through himself that a man will find the wisdom, the truth, not through religious thoughts or theories, and certainly not through following a leader. Leaders and followers exploit each other.

The teaching of J. Krishnamurti does not involve faith but a mind that is free to examine. It's meaning for our time is that one has to think for oneself and not to be swayed by any outside religious or spiritual authorities. One must begin with oneself where one can discover for oneself how to look