A CONCLUDING NOTE!

(Krishnamurti's Philosophy in its Quintessence)
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(J. Krishnamurti’s ‘Philosophy in its Quintessence)

There is no such thing as the philosophy of J. Krishnamurti, for he cannot be identified with any accepted body of beliefs or theories. Techniquelessness is the secret of his technique. He had no cult to sell. He had something new to say and his manner of saying it was unique. His approach to his listeners was intimate and yet detached. He was too deeply involved in the delicate process of self-emancipation through self-annihilation. Though being much too subtle and much too serious from the common man’s point of view yet what he said was primarily meant for the common man in whose total emancipation he was genuinely interested. What he has been waiting for was the birth of new man having been totally involved in the process of mental de-conditioning which, according to him, leads ultimately to one’s self-discovery. Naturally, he was interested not in dogmas, but in doubts without which understanding is not possible: “Don’t accept anything the speaker is saying. Test it out for yourself.”

To him journey for its own sake is more important than destination. He was different not only in the quality of his thinking but in his life style which was clean, simple and open. He had nothing to hide, no cult to project, no ideology to preach and no institution to promote.

It is true that both the person and his life were by any conventional standard extraordinary. His presence was found by many people to convey a deep stillness, energy, vitality and unconditional love. He insisted one to live intensely from moment to moment in a state of total awareness. In other words, to take care of moments and eternity will take care of itself. In his Foreword to Krishnamurti’s *The First And Last Freedom*, Aldous Huxley writes that the harm is done when symbols are raised to the rank of dogmas. The parroting of patterned thought is “blind thinking”, by which you respond to a new challenge according to an old recipe. “A world in which ideas do not exist would be a happy world,” writes Huxley. Their truths can only remain true by being born again, minute by minute.
J. Krishnamurti avoided crowds and managed to stay as close to Nature as possible, living intensely, nobly and usefully for one and all. Late in his life, he said that those very close to him generally did not understand what he was talking about. It became more of a personal worship, a personal sense of being close together. Apparently few have that deep passion which is important. He spoke with great clarity on the need for the listener to abandon all grounds of authority, especially that of the World Teacher. Each one should live only by the light within because Truth is in everyone. It is eternally there. Life is the unknown, as death is the unknown, as truth is the unknown. There is something new, therefore, in every moment of being. The challenge is to see it.

For J. Krishnamurti, that which is new, unknown, unpredictable in life needs to be met with a movement of total attention that is not conditioned by past experience. He is very serious about the fundamental problems he raises, and explores the issues whether one feels that to understand oneself and others and life in general and to be passionate about that is what life demands of us most of all, is the essence of being human.

There are some admirers of J. Krishnamurti who claim to be interpreters of his philosophy. Actually there is no such thing as the Philosophy of Krishnamurti. He hoped to liberate man from all systems—from the bonds of ideology as well as from organized religion, from the tyranny of the mind and the body. His message, addressed directly to every individual is one of unity and wholeness, of total understanding and total love. He is not to be identified with any organized thinking. Discoveries are possible only in a state of freedom. To be free one must think clearly, that is cleansing one's mind of all beliefs and dogmas. Repetitive continuance of the past will not lead to freedom. The mind has to be emptied of all its contents. It is like a musical mutation as what rhythms a drum produces at every beat, but it is empty inside.

By exploring the issue of truth, he is going back to the roots of philosophy by shattering the academic frontiers drawn in our time between the fields of philosophy, psychology, Science and religion.
While J. Krishnamurti, often specifically rejected for himself the term 'philosopher', he has also expressed respect for the original meaning of philosophy as "the love of truth and wisdom in one’s daily life now."

The truth is that Krishnamurti is so universal that he is beyond classification. He belongs to a world that has torn aside the prison walls of "I" and is therefore in a state of creativity every moment. Krishnamurti can rightly be called in tune with his wholehearted devotee, Lady Emily Lutyens, an author of her autobiography, "Candles in the Sun" (1957), as "the Perfect Flower of Humanity."

J. Krishnamurti’s spiritual teachings, in its true sense, are based on his great persistency of Intelligence— the intelligence of continued harmony, direct perception. His ‘Voice of Wisdom’ opened up for us whole vistas of new and unsuspected approach to human problems that had eluded teachers and philosophers of the past!

Intelligence comes with maturity and maturity is not of age— maturity is that state of mind which is completely alone. And one is afraid to be alone because to be alone implies that one has to be outside society. One may live in society but one has to be an outsider to society. And to be an outsider to society, one has to be free of society— the whole social structure— which is to be competitive, aggressive, comparing oneself with another, accepting an ideology, a belief and so on— is based on conflict, not only within oneself but also outwardly.

The sincerity of Krishnamurti is confirmed by its perfect agreement with his life, his humanity. If one should wish to define his character in one word, perhaps naturalness would be the nearest. To get into contact with him helped one to sharpen one’s reason and refine his sensitivity. It helps one to see that Humanity was facing a terrible challenge.

J. Krishnamurti did not teach a system of life or a technique of life. Nor yet is his teaching though radiating from the depths of life, metaphysics. He teaches LIFE. Liberating himself, he became the teacher of liberation. He was a person whose words were very breath of his life. They were the fragrance of a living mind. They had the perfume of life.
J. Krishnamurti, therefore, cannot be compared with the great teachers of humanity, with a Christ or a Budha. It is fitting, however, to compare him with that which the great teachers of humanity in reality have been,—awakeners and liberators.

To quote Aldous Huxley here: "The Saint is one who knows that every moment of our human life is a moment of crisis."

The complete development of humanity in J. Krishnamurti singles him out from other men, making him unique,—an Outsider. In the words of an eminent English Writer of our time, Colin Wilson:

"He is an outsider because he stands for Truth."

--- [The Outsider by Colin Wilson P. 13]

To add here with a quotable quote of P. D. Ouspensky:

"Man must become a different being... But then we must understand that all men cannot develop and become different beings. We must realize that it is not only rare but is becoming more and more rare. To the question: 'why cannot all men develop and become different beings?' The answer is very simple: 'Because they do not want it.'" — [P. D. Ouspensky, "In the psychology of Man's Possible Evolution"]

It is necessary for the perfection of human society that there should be men who devote their lives to contemplation. Modern man, as Jung put it, is in search of his Soul. The great are always alone on their solo journey as the pioneers of a new mutation.

J. Krishnamurti—- a modern mystic and a solitary Seer explored the way alone. It was the flight of the alone to the Alone, the plunge into naked Nothingness. It asks men to change themselves and their ways. The greatest value of such an exploration is that it brings back meaning to life, the meaning of the whole. No teaching, no theorizing, no philosophizing, no rules of conduct of life will take the place of actual experience. In itself this is a stage of self-vision.

Since 1929 when at the age of thirty-four Krishnamurti dissolved the Order of the Star and said "...I do not want you to follow me...you have been accustomed to being told what your spiritual status is. How childish!"
Disclaiming the role of Messiah, J. Krishnamurti set out as a solo-star for the purpose of setting men free to find truth for themselves.

In the words of a renowned writer and champion of the “Outsider” cult: “The solution, as always is for the individual outsider to continue to bring a new consciousness to birth. The burden remains upon the individual outsider, in the creation of a higher type of man with a broader consciousness and deeper sense of purpose.”

——— [Colin Wilson: Religion & the Rebel.]

The truths expressed in the philosophy of J. Krishnamurti are those of a seer and a mystic, not of a philosopher even though he did his best to explain them in nutshell, that to find true life the individual has to go through a process of emptying himself of himself—a process that takes place in the individual and yet has universality, it seems negative and yet is supremely creative.

To say simply: Life cannot be communicated through words, it must be lived. Words are only a means of communication but not the actuality. When one is caught in words then it becomes very difficult to extricate oneself from the symbols, the words, the ideas that actually prevent perception.

The only spirituality in the eyes of Krishnamurti is the unconditioned Truth, which is Life itself. A spiritual man is one who is rejoicing as the bird in the clear sky, unburdened, independent, and ecstatic in freedom. The spiritual awakening is not the least ritualism or dogmatism etc. but instead, it is a state in which the self is not—implying that one is in a selfless condition while living in the world neither denying it nor being influenced by it. The freedom from the self requires such observation, a daily looking at it with attention, and without conscious effort. The problem of problems is a basic one and it concerns one's own attitude towards life. Freedom is a very great achievement for an individual. To be free, one must think clearly, that is, cleanse one’s mind of all beliefs and dogmas. Repetitive continuance of the past will not lead to freedom. The whole problem of thinking has to be examined thoroughly. The mind has to be emptied of all its contents like a musical mutation as it is empty inside. His urgings that people should push him, his books, and his utterances out of their minds and give their whole attention on understanding themselves were not heeded.
The essence of his teaching is that only through a complete change of heart in the individual can there come about a change in society and so peace to the world. He believed that this radical change can take place in every individual, not gradually but instantaneously. He helps one to see oneself as one really is, for it is in seeing with absolute clarity that the inward revolution takes place. At the core of his teaching one has to realize that fundamental changes in the society can be brought about only by a transformation of individual consciousness.

A psychologist of perception but essentially a poet, J. Krishnamurti was also a great observer of nature. A wonderful poem "The Song of Life", penned way back in 1931 by J. Krishnamurti at his pine cottage home Ojay stands testimony to his poetic ecstasy:

Listen, O Friend I will tell them of the secret Perfume of Life.
Life has no philosophy,
No cunning system of thought.
Life has no religion.
Nor adoration in deep Sanctuaries.
Free is the man who lives in the Eternal.
For life is.

What did he speak about? What was his message? He wanted man to be free from all dogma, all religion, all ideology, 'philosophy', of God and the church, to be himself. As a result, his message being a message of love and freedom spread far and wide through his talks and writings which appealed to the common man and the elite alike as a soothing balm to the tormented mankind exhorting the humans, in tune with Buddha's, to be 'Light unto Themselves'.

His reflection on human problems is just like a mirror, which requires not to worship 'Mirror' but to see one's face into it.

J. Krishnamurti, as a true messenger of love and wisdom (KARUNA and PRAGAYA), left behind no successor, no organization, no followers, nothing of the sort. He called Truth as 'Beloved', God as 'Life' and himself as a 'Mirror', living an ordinary life for full ninety years (1895-1986) on the planet Earth as a no-body. He emerged from Nothingness and merged into Nothingness for sixty years.
At the last meeting of the governing Council of the foundation (K. F. I.) in Madras on Jan., 8, 1986 (a month and so before his death) J. Krishnamurti expressed a premonition about his death:

"This is my last visit, and my only request is please do not deify me. I have no disciples. Do not construct a memorial or build a temple for me. That would nullify all my teachings." He told the council members.

The night he breathed his last, he said:

"I am going for a long walk tonight. I see the mists rising beyond the mountains."

He had always talked of death as a factor of life. One is frightened of death because one has postponed it. So the problem arises of how to go beyond this so-called living and the thing called death. To live so intensely is to die to everything of yesterday—all the pleasures, the knowledge, the opinions, the judgments, the stupid little achievements, to die to all that—to die to the family, to die to one's achievements, to die to all that. Then to die to that brings an intensity, brings about a state of mind in which the past has ceased and the future as death has come to an end. So the living is the dying—one cannot live if one doesn't die. When there is no interval between the death and the living then one knows what it means to die, to die to everything that one has. When one dies to the thousand yesterdays, then living is dying.

The art of living to a large extent consists of learning the art of dying. The hereafter belongs to the unknown. Any attempt to affirm or deny its existence will take one away from the truth of it. The state of mind that has insight is completely empty. That emptiness is the summation of all energy.

A very significant tribute has been paid to him by someone in a brief article in the Times of India. It is written by a person who renounced every dogma after hearing J. Krishnamurti. In the end emulating him—his words, his expressions, the form, the content till it was told to him (J. Krishnamurti) that he was standing in my way and that I could not move any further. J. Krishnamurti took his hand in his and in the gentlest tone said, "Please drop me, Sir". That was the type of man who wanted to free man, even from himself.
It is reported that J.Krishnamurti in his last hour instructed to bathe his body after death because he had always kept it very clean, and to wrap it in piece of ordinary cloth and thereafter burn it as one would a log of wood.

Thus, letting of everything on the journey of life and death, an unconventional sage of 20th century, walked alone in complete, uncontaminatedaloneness,—not loneliness or isolation.

In 1961, speaking in Bombay, J. Krishnamurti described the Ganga as if a symbolic of an eternal flows of life thus: "It may have a beginning and an end. But the beginning is not the river; the end is not the river. The river is the flow between. It passes through villages and towns, everything is drawn into it. It is polluted; filth and sewage are thrown into it, a few miles later it has purified itself. It is the river in which everything lives, the fish below and the man who drinks the water on top. That is river. Behind it is that tremendous pressure of water, and it is this self-purification process that is the river. The innocent mind is like that river. It has no beginning, no end, ---no time."

In 1980, J. Krishnamurti wrote on request, (by Mary Lntyens-author of his biography Second Volume Krishnamurti: The years of Fulfillment, published by John Murray Ltd, in 1983) a one-page summary of his work, which he himself referred to as the "Core" of his teaching:

"The Core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: Truth is a pathless land. Man cannot come to it through any organization, any creed, any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security, religions, political, personal. These manifest symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationship and his daily life. These images are the causes of our problems for they divided man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. The content is common to all humanity. The individual is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual."
Freedom is not a reaction, not choice. Freedom is pure observation without direction, without motive, without fear of punishment and reward. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

When man becomes aware of the movements of his own thoughts he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then there is only pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things which are not love, desire, pleasure—then love is, with its compassion and intelligence.

Any prolonged in-depth study of Krishnamurti's "teaching"—or "Whatever it is", as he himself once put it—confronts one with a mind whose nature is constantly unfolding and deepening, always dynamic and never static. This nature follows in part from his great emphasis on the new unknown in life as vital and enhancing aspect of human existence. Life is the unknown. There is something new, therefore, in every moment of being. The fact is that life is like the river, endlessly moving on, ever seeking, exploring, pushing, overflowing its banks, penetrating every crevice with its water. But the mind won't allow that to happen to itself. The mind sees that it is dangerous, risky to live in a state of impermanency, insecurity. So it builds a wall around itself, —the wall of tradition, of organized religion, of socio-political theories. Family, name, property, the little virtues that one has cultivated—these are all within the walls, away from life. Life is moving, impermanent, and it ceaselessly tries to penetrate, to break down these walls behind which there is confusion and misery. As life is only a bridge and one should remember not to make one's house on it. It is a place to pass on!

Now, a mind that has no walls, that is not burdened with its own acquisitions, and accumulations, with its own knowledge, a mind that lives timelessly insecurely—to such a mind, life is an extraordinary thing. Such a mind is life itself because life has no resting place. But a mind which is seeking permanency, a resting place—a little house, a name, a position soon stagnates. Like that pool along the river, it is
soon full of corruption, decay. Only the mind which has no walls, no foothold, no barrier, no resting place, which is moving completely with life, timelessly pushing on, exploring, exploding—only such a mind can be happy, eternally new because it is creative in itself. Thus, that which is new, unknown, unpredictable in life needs to be met with a movement of total attention that is not conditioned by past experience: Although the intelligence that operates in attention will know when to draw upon that experience. To quote here an Urdu couplet:

SADAKAT PHIR SADAKATHAI, BANAVAT PHIR BANAVATHAI,
JATAH PATI HAIN MARKAR BHI RAHA HAQ MAIN TANA WALE!!

In the words of renowned physicist/author Fritjof Capra (from his book titled 'Uncommon Wisdom') “the task J. Krishnamurti set himself was extremely difficult—to use language and reasoning in order to lead his audience beyond language and reasoning—and the way in which he went about it was highly impressive.”

J. Krishnamurti stood for and lived and died for freedom and truth. It is true to say that dying for freedom is nobler than living in the shadow of weak submission. The highest mission of man is to manifest the fullness of his being which is none other than the plenitude of life. The chaos of the present-day man is due to the total lack of a rhythm of life.

J. Krishnamurti did not belong to any religion nor he professed any religion, neither propounded any philosophy in the accepted connotation. He has been insisting on the essential rationality of true religion. According to him Religion is spiritual change, an inward transformation. It is an awakening, a re-born-ness. In other words Religion is caught not taught. There is no opposition between Science and Religion though there is opposition between science and superstition.

One must, for all purposes, be the disciple of truth of life. This is to know oneself as one is from moment to moment.

J. Krishnamurti has always propounded this fact time and again that the greatest thing in life is not to haunt after on organized religion or to thrive on intellectual jargon but to bring about a radically different point of view in one’s daily existence, keeping one’s mind open and young and that anyone who keeps learning
stays young provided one is interested in and entrusted with the passion for the opening of the door.

Man often matures through his sufferings and reaches the awakening of spirit by testing himself only by risking his life—in suffering and on the verge of death.

Life is an extra-ordinary thing, as it has no resting place. And death is walking everyday by one's side. To discover that nothing is permanent is of tremendous importance.

No one can experience depth of his being without stopping and becoming aware of himself. Only if he has moments in which he does not care about what comes next can one realize the meaning of this moment “THE ETERNAL NOW”——‘HERE AND NOW’ and asked oneself the meaning of life.

The voice of the heart can be fathomed only if it is supported by courage of conviction and trust in life. The purgation of the mind is the tranquility of the heart.

As is beautifully narrated by J. Krishnamurti on this sort of the purgation of the mind in his own inimitable style like this, “To die to everything inwardly, to all ambition and that one has accumulated psychologically, the mind is then completely new, fresh and innocent not seeking fulfillment nor straining to the future ideal never wishing anything other than what happens from moment to moment, only passing empty through life.”

To discover truth anew from moment to moment is not an experience (religious or supernatural etc.) that can be repeated but a timeless state having no continuity because in view of Krishnamurti, understanding is immediate—(immediate), a totally different dimension, not of time. Daily one has to empty drawers of the mind throwing out the rubbish in the dustbin. It is in this empty mind that ever-new Reality enters if one dies to the old.

Truth is in the present, —‘here and now’ for life is like a river as it moves unceasing on. Life means change and going on. Each moment is absolute, alive and significant. Whenever a mind is simple, and receives a divine wisdom, old things pass away, it lives now, and absorbs past and future in the present hour. Living in the silent realm of Newness is to live in complete freedom, breaking with the life of memory, the life of hope, and go on forgetting the actions and experiences that have
just passed by. To see only how only this moment is to see what is exactly going on in the mind now. The mind must die to all knowledge, if it is to discover the reality. The wisdom of understanding is always immediate, new, in the instant. Wisdom is to the soul what breath is to the body.

Oftentimes J. Krishnamurti's teaching resembles with the Advaita system (Philosophy of Monism) which is developed in Upanishads, and also the Sufism and Zen Buddhism or Taoism of Laotze, which believes in the realization of the Eternal as the goal of Religion. Apart from the most rational and realistic Teachings of J. Krishnamurti, the only Religion that can have any hold on the intellectual people is the rationalistic religion of Advaita (Monism). His insights have much in common with such Schools as the existentialist and the Zen, though he belongs to no system or a school of thought.

To understand Krishnamurti, it is necessary to have an open mind, unfettered by past experiences, ready to learn, ready to unlearn.

An independent thinker having a genuine spiritual insight like that of J. Krishnamurti has a free mind having no horizons, no limits. It is explosive, new, young, fresh, and innocent. The innocent mind has no anchor. Such a mind knows compassion and what it is to be alive. The mind must free itself from the known to enter the unknown. The mind must be free from influence so that it is alone. Only then can that which is timeless come into being. It is only then, when the mind goes beyond the individual and social consciousness that one can become a light in oneself that never goes out. This is the **Wisdom of the Heart** or **The light within**. We cannot learn wisdom from books or teachers. If a man is to invent something new, in order to discover something new, he has to let go of the old. A mind that has no space, no emptiness from which to see, is obviously a mind that is incapable of living in a space-less, time-less state. So where there is this emptiness and space there is vast energy. It is only when one stops thinking and let go that one can start seeing, discovering. It is when the continuity of thought ceases that there dawns upon human consciousness something new, something that transcends the limitations of the mind. The new, which is not the opposite but the ending of the old and is both the fulfillment and transcendence, happens to one every moment and if
one does not respond to it with affectionate awareness, one's life must remain dull and dry. Essentially, all activity follows a pattern, while creativity never repeats. A thing seen creatively is beautiful. The artist is one who can share his awareness.

In this sense J. Krishnamurti is an artist when he brings his audience to the perception of the truth and beauty of what he says. He tells his listeners in his own clear, precise and forceful words that for centuries man is conditioned and it catches in its net, of environmental pressure, almost everybody. His teaching revolves around a mutation of the mind, a complete breaking away from any pattern of the past. His approach is as simple and unconventional that suffices to bring about a revolution in the spiritual field in as much as he has equipped the spiritual aspirant with a sense of independence, freeing him from all authority whether of the gurus, gods or books considering that living is the only purpose of life, and living is always in the present—i.e. the psychological time-less. The only way to freeing the mind from the limitations of self-consciousness leading to the fulfillment of human being lies, according to Krishnamurti, in the undistorted perception of 'what is' 'as it is', without wanting to alter it. It is to discover the truth afresh every time whenever one is confronted with a problem.

To learn how to think, and not what to think, lies at the core of what Krishnamurti stood for in trying to bring about a fundamental transformation in the very consciousness of human being, in order to pave the way for a new social order, a civilization based on intelligent action and voluntary co-operation. It is the question of breaking down the conditioning, which is destroying our world.

J. Krishnamurti, who is an original and a free thinker, presents in his life and action, in his very being, an experimental discovery in the awakening of intelligence through the understanding in action of the causes of human suffering and the way of freeing the mind from the limitations of thought, ideas and ideals. He does not hold any viewpoint, and so he does not propound a theory, a blueprint nor does he preach any dogma or a philosophical doctrine, and yet, he speaks from life, about life, about freedom and about love, about truth, and about suffering and self-knowledge in his talks to various audiences throughout the world until the end of his life. Again and again, he cautions to give up preconceived notions, to see things
as they are, cease to look at them through the eyes of yesterday. The fruits of the past are in the present and the present contains the whole past. In the now the seed of the future is hidden, hence the enormous importance of the now. A change can happen only now—a change postponed is a change abandoned. Things happen in life because they simply have to happen.

To this end, J. Krishnamurti is pointing out the only way, however hard or difficult it might be, the way of psychological transformation which, he, in his life-work spread over nine decades, opens a new vistas of life by his earnest and deep, as a matter-of-fact enquiry into the nature of existence and reality without presumptions or assumption. His approach to understanding life is direct and simple appealing to only a pure heart and simple mind though his message of constant awareness, lying at the core of what he talked to millions in far and wide for more than half a century, is addressed to the elite and the ordinary or to the scholar and the layman alike.

Henry Miller, in the early years of Krishnamurti’s advent as a life-worshipper in his thirties admired the Messiah of those times in these words: “There is no man living whom I would consider it a greater privilege to meet than he...His career is unique in the history of spiritual leaders. Hailed in his youth as the coming Savior, Krishnamurti renounced the role that was prepared for him, spurned all disciples, rejected all mentors and preceptors. He initiated no new faith or dogma, questioned everything, cultivated doubt (especially in moments of exaltation), and, by dint of heroic struggle and perseverance, freed himself of illusion and enchantment of pride, vanity, and every subtle form of dominion over others...He liberated his soul, so to say, from the underworld and the overworld, thus opening to it ‘the paradise of heroes.’ ”

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. The main tenor of his early talks was that the kingdom of happiness lies within ourselves, and he tried to explain in them how he himself had found truth by giving up all conventional concepts.
One of his closest friends, 'Antonie Bourdella,' the leading French Sculptor after Rodin, had been greatly impressed by Krishnamurti at their first meeting, and attracted by the charm of his unusual personality had subsequently modeled a large bust of him finding the place of honour amongst sculpture in London. Bourdella once said about Krishnamurti in an interview thus:

“When one hears Krishnamurti speak one is astounded, so much wisdom in so young a man! There is no one in existence who is more impersonal, whose life is more dedicated to others. In the desert of life Krishnamurti is an oasis.”

J. Krishnamurti adopted the Buddha’s dying words and made them central to his teaching. The ancient Philosopher’s injunction, “Be a light unto yourself”, in Krishnamurti’s hands, became a spiritual declaration: “We have to be a light unto ourselves, not seek light from another.”—(London Oct. 30, 1949).

In nutshell, J. Krishnamurti as an artist of spiritual insight stood fast for whole of his life that if one tries to study himself according to other by copying, imitating, conforming, accepting, one always remains a second-hand human being. One must start as though one knows nothing and he thereby proved by his life that one who does not care for philosophy is to be a true philosopher—— True to the Urdu couplet of a Mystic poet Allama Iqbal:

Zindagi Kuchh Aur Shai Hai Ilm Hai Kuchh Aur Shai
Zindagi Soz-a-Jigar Hai Ilm Hai Soz-a-Dimag.

One cannot talk of 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 said that his words are merely a mirror in which to see ourselves. It demands a new quality of the mind and a vital movement of the heart which is completely different. This is the quality which one must have now, not tomorrow, a quality which one cannot possibly practise or cultivate because that which is practiced or cultivated, becomes mechanical. This demands one to be a light to oneself, not the light of another. Hence, the vital need of change and the possibility of it or the essence of what J. Krishnamurti has communicated. He offered a totally different and fresh approach to the problems of life and untiringly communicated with his audiences the possibility of living the intelligent way
without conflict. To listen to Krishnamurti's talks was a unique experience as one sensed the sparks of wisdom springing out of the ground of ignorance which he explored. And it is true to say that it is free mind, -the clear, perceptive mind that sees and acts!!