INTRODUCTION

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(a): J. Krishnamurti—A PROFILE

Jiddu Krishnamurti (1895 – 1986) needs no introduction. He is one of the most radical thinkers of the 20th century. A Sage, a Seer, a religious revolutionary and a teacher of profound compassion, Krishnamurti negated all spiritual authority. He sought freedom from the Guru, the book, tradition. The total responsibility lay with the individual. No one could free another from bondage.

At the star camp at Ommen on August 3, 1929 Krishnamurti revered by theosophists as their world-Teacher and adored by thousands as a Messiah, startled the world with a dramatic public disavowal of his role as guru – and God and disbanded the Order of the Star created for him by Dr. Annie Besant (Fostering mother of J. Krishnamurti). President of the theosophical organization, and dissociated himself from the parent theosophical organization boldly making the following pronouncement which remained the crux of his teaching throughout his long sojourn of life, which ended on February 17, 1986:

- "I maintain that Truth is a pathless land and you can not approach it by any path whatsoever by any religion, by any sect. I do not wish to belong to any organization of a spiritual kind. If any organization be created for this purpose, it becomes a crutch, a weakness, a bondage and must cripple the individual and prevent him from growing, from establishing his uniqueness, which lies in his discovery for himself, of the absolute, unconditioned Truth. I desire those who seek to understand me to be free, not to follow me, not to make out of me a cage.

No man can from outside make you free. My only concern is to set man absolutely, unconditionally free."  

After this epoch-making statement, as the gist of his teaching containing the core of Krishnamurti’s teaching and since 1929, there has been no change in his teaching.
J Krishnamurti, a unique spiritual figure, who lived his teaching, travelled ceaselessly all over the world for more than half a century giving talks and holding discussions, not as a Guru or a Savior but as a lover of truth.

Until his death (1986) at the age of ninety-one, Krishnamurti sheds light on the true meaning of life - "to be a light to oneself." This light cannot be given by another.

There is no need for any discipline, any teacher, any guru, any system to see the immense mystery in living, in the love of living. To live in this world sanely, there must be a radical change of the mind and of the heart. One must have intense passion for radical transformation of life. The purpose of existence is to go beyond the self-centered activity of the mind. No kind of social reform could ever be the answer to the fundamental question of human misery. It is like scratching the surface. Until man himself change radically, all other change was useless and irrelevant.

In his many years of discussions with people from all parts of society and in public talks to large audience all over the world, Krishnamurti always laid stress on the individual and spoke of the need to look inward, to know oneself, if one is to understand individual, and therefore society's deeply rooted conflicts, for the individual chaos creates the global disorder.

The source of humanity's true freedom, wisdom and goodness is to be discovered by each one. A new consciousness is necessary to bring about a radical change in the present culture and social structure.

Any dogma, any formula, any ideology is part of the old consciousness they are the fabrications of thought whose activity is fragmentation. The mess, the confusion and the misery that human beings have got into are within the area of the old consciousness, and without changing that profoundly, every human activity - political, economic, or religious - will only bring to the destruction of each other and of the earth. This implies by being light to oneself. One cannot be a light to oneself if one is in the dark shadows of another's authority, of dogma, of conclusion, of tradition.
Oneself is the world. One alone has to understand oneself and to change oneself radically. Then one can create a good society.

As Krishnamurti says: “You and the world are not two different entities. You are the world, not as an ideal, but factually. As the world is yourself, in the transformation of yourself, you produce transformation of society.”

F. Capra, a renowned scientist in his book “Uncommon wisdom” (Pp.28) records with gratitude a very illuminating conversation. He asked Krishnamurti: “How can I be a scientist and still follow your advice of stopping thought and attaining freedom from the known?” Krishnamurti without a moment’s hesitation answered in a way that completely solved his problem.

“First you are a human being, then you are a scientist. First you have to become free and this freedom cannot be achieved through thought. It is achieved through the understanding of the totality of life in which every form of fragmentation has ceased.”

In Krishnamurti, the 20th. century saw a great spiritual awakener, who lived what he taught, who never compromised. He was ‘a Seer who walked alone.’ His central teaching is: “When you are, the other is not. Ending of ‘me’ is the beginning of wisdom.”

Krishnamurti’s philosophy attracted many a prominent figure as Pt. Nehru, George Bernard Shaw, Henry Miller, Aldous Huxley, Kahlil Gibran, Leopold Stockwski, Dr. David Bohm and many others.

George Bernard Shaw called Krishnamurti “a religious figure of the greatest distinction. He is the most beautiful human being I have ever seen.”

Henry Miller wrote, “There is no man. I would consider it a greater privilege to meet......”

Aldous Huxley after attending one of Krishnamurti’s lectures confided in a letter: “the most impressive thing I have listened to. It was like listening to a discourse of the Buddha – such power, such intrinsic authority......”

Kahlil Gibran wrote, “when he came to my room I said to myself, surely the Lord of Love has come”.

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Dr. Gerald Herald writes, "Perhaps we would have to go back to Gautama to find another teacher as convincingly austere, as rationally lucid and who, offering nothing but liberation for the self, you can bring conviction to those who have so often been disappointed."

Krishnamurti's teaching negates the guru and the psychic experience as a way to liberation. He demands a life – a daily life free from all self-centred activity. His concern is the freedom of the mind from the bondages of memory and time, a mutation in consciousness, an inner revolution in the psyche of man. Coming to the rescue of the fragmented human mind, he speaks about the whole of life, with this emphasis that there must be a radical transformation in consciousness and of consciousness. Because the fragmentation is in the consciousness.

Thus the wisdom of Krishnamurti is very much relevant and offers a panacea for the suffering humanity torn up for psychological reasons. And to remain in the circle of self-centered movement breeds disorder. So unless this egocentric activity is totally transformed, the man is always contributing to a major extent or to a minor extent, to disorder which is ever disastrous for man itself.

J. Krishnamurti emerged on the threshold at the advent of 20th century as a beacon light to the dismal picture of modern man faced with so much disorder and continued confusion all around, and has continued to speak to audiences of all sorts as well as to individuals and to smaller groups in America, Europe and India, with new perspectives on personal human relationship, the art of living and the inner revolution. His talks were always extempore and full of wisdom with interchange of question & answer.

Krishnamurti felt more than ever that he can help people on his own accord. Of course one cannot give them happiness or truth. No one can. But one can help them (as he really did for active sixty years or so) to discover a way of Truth. He came to realize beyond all doubts that anything of the sort of the order of the star, churches, dogmas, Ceremonies, are nothing but stumbling blocks on the road to truth.

As Krishnamurti once said, "There is no one who can give us truth, since each of us for himself must discover it"
Krishnamurti’s influence derives almost entirely from the beauty of his personality. His impact even without words, has been a noteworthy. It was his very presence that seemed to diffuse the truth and happiness of which he was always talking.

As the Sufi saying goes such as: “A man’s heart does not lie to him – it is always the brain that lies.”

Thus, the commands of the heart can be followed only if they are supported by courage and trust in life.

Krishnamurti speaks from the silence something about the essence of mankind, which is a truth for everybody. He approaches truth like a surgeon, like a scientist whose direct perception is like a razor’s edge. He is always trying to cultivate the soil of human psyche and then to sow the seed of the same Truth which he discovered on the solo journey of his enigmatic life.

Krishnamurti lived, moved, and had his being in Truth and for Truth which he summed up as a core of his teachings: “What matters is that we should live completely at every moment of our lives. That is the only real liberation. Truth is nothing abstract, it is neither philosophy, occultism nor mysticism, it is everyday life, it is perceiving the meaning and wisdom of life around us. The only life worth dealing with is our present life and everyone of its moments. But to understand it we must liberate our mind from all memories and allow it to appreciate spontaneously the present moment to act in the way life wants us to act spontaneously, on the spur of the moment. This is perhaps an inner preparedness that brings one nearer to Truth that can precisely be called real awareness.”
J. Krishnamurti—One of the most original & revolutionary thinkers of our contemporary era, brings to the world torn by hate and dissentions & violence, a refreshing message of Love – Love that can come into being only when there is total self-abandonment – Love that arises in the negative mind of the individual and from there enkindles the Fire of Discontent in which all dross is burnt away, leaving behind the pure gold of intensely happy relationship between man and man. And it is only love that can bring about order, a new understanding, a new way of life. The flower of Love is born only in the negative soil.

Life is a series of challenges which are constantly demanding immediate action and faced with these challenges all the time one will always have the required energy to meet them. Energy comes with urgency.

The sole concern of J. Krishnamurti was to set men psychologically free. He maintains that this freedom can come about only through a complete transformation of the human spirit. His approach is absolutely individual which can be called a spiritual phenomena with a vision that in order to change the society, we have to change the individual. The individual is of first importance, not the society or its system.

The urgency of love itself brings about a total and a fundamental transformation whether in the individual or in the society. To discover the positive in the negative is to come to the state of Love and to come upon it without seeking it, is the only way to find it – to come upon it unknowingly and not as a result of any effort or experience. Love is born in a mind that is not occupied, and indeed has no opposite and therefore creates no conflict. To come upon the positive in the ground of the negative is to discover Love.

J. Krishnamurti gives a positive approach but it is the positive that has to be discovered in the negative. He asks us to observe the occupations of the mind and to observe mind’s occupations is to observe the observer also. The act of observing the observer is indeed meditation.
One who has discovered this state of Love has gone beyond the turmoils of thought. He who has come to the innocency of Love can live in a world that is not innocent, and that too without ever being corrupted, for, he shines like a Flame without a smoke.

As an exponent of the non-conformist attitude and of living experience, J. Krishnamurti tends to exhaust the possibilities of thought by obliging it to demonstrate to itself by its own means, its powerlessness to discover the real.

J. Krishnamurti is one of the most challenging thinkers of our age who laid the new bases of the most complete spiritual revolution know uptil now. To listen to his discourses or to read his books is to expose oneself to a state of unrelenting disturbance, for he challenges every norm and value of individual as well as social life. He invites us to move towards a fundamental revolution — a transformation of the very center and the content of one’s being. There must arise a New Man before a New Society can be brought into existence. His approach is intensely positive, but he asks his listeners to discover the positive in the ground of the negative for the former can flower only in the soil of the latter.

What is unusual about Krishnamurti’s approach and attainment is that contrary to all mystical traditions, his way of discovery was not through belief and surrender, but through doubt and revolt. This makes him so significant to the modern man, who is essentially a man betrayed by the innumerable political, economic, religious and technological experts each highly specialized, each entrenched in his limited field and refusing to see the whole beyond the part. Over the heads of these experts, J. Krishnamurti appeals to man’s own understanding. His knowledge of the whole of human life is deep, his language is simple. He builds no wall of words between himself and the passer by when he talks to him about his sorrow.

In order to know by what stages J. Krishnamurti attained the vision from which he speaks with such absolute assurance, the best way will be to refer to his own words, written as early as 1928, in his book 'Life in Freedom' where with unusual simplicity and directness he tells the story of his search for Truth:
"I would show you how I have found the Beloved …… I have long been in revolt from all things, from the authority of others, from the instructions of others, from the knowledge of others; I would not accept anything as Truth until I found the Truth myself. I never opposed the ideas of others but I would not accept their authority their theory of life. Until I was in that state of revolt, until I became dissatisfied with everything, with every creed, with every dogma and belief, I was not able to find the Truth……

"For long have I searched for that goal and during my search I have watched people trapped in their desires, as a fly is caught in the web of a spider. Ever since I was able to think I watched people absorbed in their own thoughts, suffocated by the futility of life. Wherever I went I saw people who believed that their happiness consists in the multitude of possessions. I saw people who had all the comforts of this world and yet their lives were in confusion because they were enslaved by these things. I saw people who loved greatly and yet were bound by their love because they had not found the way to give love and yet be free. I saw people who were wise in knowledge, and yet they were bound by their very learning. I saw people who were steeped in religion and yet they were bound by their traditions and their fear of the unknown.

"Watching people thus I have seen that they build for themselves walls of prejudice, walls of beliefs, walls of great fear against which they fight, trying to escape from the very walls they themselves have built. Watching all people, I have seen how useless is their struggle if they are not free from the very Gods they worship, from the interpreters who would guide them……

"Ever since I was a boy I have been … in revolt. Nothing satisfied me, I listened, I observed; I wanted something beyond mere phrases, the Maya of words …… I did not want to rely on any one.

"When I went to Europe for the first time I lived among people who were wealthy and well educated, who held positions of social authority but …… they could not satisfy me.

"I attended labour meetings, communist meetings, and listened to what their leaders had to say. They were generally protesting against something. I was interested but they did not give me satisfaction.

"By observation of one type or another I gathered experience vicariously …… I passed from one pleasure to another, from one amusement to another, in search of happiness and found it not. I watched the amusements of the young people, their dances, their dresses,
their extravagances, and I saw that they were not happy with the happiness, which I was seeking. I watched people who had very little in life, who wanted to tear down those things which others had built up. They thought that they were solving life by destroying and building differently and yet they were unhappy.

"I saw people who desired to serve going into those quarters where the poor and the degraded live. They desired to help but were themselves helpless ......

"Then I came to India and I saw that people there deluded themselves equally, carrying on the same old traditions, treating women cruelly. At the same time they called themselves very religious and painted their faces with ashes. In India they may have the most sacred books in the world, they may have the greatest philosophies, they may have constructed wonderful temples in the past, but none of these were able to give me what I wanted. Neither in Europe nor in India could I find happiness.

"Still I wandered in search of this happiness I knew must exist. This was not merely an intellectual or emotional conviction. It was like the hidden perfection which cannot be described, but of whose existence you are certain ......

"Still lacking a fixed purpose from which comes the delight of living, I went to California. Circumstances forced me there because my brother was ill. And among the hills we lived in a small house in complete retirement, doing everything for ourselves ......

"There I was naturally driven within myself and I learned that as long as I had no definite goal or purpose in life, I was, like the rest of mankind, tossed about as a ship on a stormy sea. With that in mind, after rejecting all lesser things, I established for myself my goal. I wanted to enter into eternal happiness .... I wanted to drink from the source of life. I wanted to unite the beginning and the end .... I wanted to destroy the separation that exists between man and his goal .... So I set about destroying all the barriers that I had previously erected. I began to reject, to renounce, to set aside what I had gathered, and little by little I approached my goal.

"So I have .... struggled towards that light which is my goal, which is the goal of all humanity because it is humanity itself .... I suffered but I set about to free myself from everything that bound me, till in the end I became united with the Beloved, I entered into the sea of liberation and established that liberation within me ....

"Because I am united eternally, inseparably, with my Beloved – who is the Beloved of all, who is yourself – I would show you the way because you are in pain, in sorrow, in doubt.
But I can be only a signpost to you. You must have the strength of your own desire to attain ...... you must strive for yourself. Your desire must come from your very soul. It must be the result of your own experience, for by that alone will you attain ......

"Till I was able to unite with the eternal, I could not pass on the Truth to others, till I was certain of having found the lasting goal, I did not want to say that I was the Teacher ....

"I set out to find for myself the purpose of life and I have found it without the authority of another. I have entered that sea of liberation and happiness in which there is no limitation or negation, because it is the fulfilment of life.

"Because after my long journey towards attainment and perfection I have attained that perfection and established it in my heart and because my mind is tranquil and eternally liberated as the flame, I would give of that understanding to all! "

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