PART – ONE

J. Krishnamurti

-----The Man And His Teaching!
It seems to us that we cannot even begin to know the man if we do not understand his teaching, at least to some extent.

Krishnamurti talks about life as seen and experienced comprehensively, not according to any particular viewpoint or school of thought, but completely afresh, as though looking at the world for the very first time.

His 'teaching' doesn't imply something static nor is it some information which can be passed on, or a set of rules which one only has to apply in order to obtain a certain result. But, his is the very voice of life, undivided within itself, flowing eternally.

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

The commonest approach people have to Krishnamurti is to look upon him as the Teacher, who through his Teaching is going to give them something. It is this very urge to be certain stemming from insecurity, which prevents the state of listening, or undivided attention that is so essential for a proper understanding. It is this very attitude, which Krishnamurti exposes again and again as false. For the very essence of what he tried to convey to us is the absolute necessity for standing on our own feet, and until we do this nothing will be of any avail. To psychologically depend upon another for one's happiness makes one to remain forever a psychological cripple.

There was nothing Krishnamurti could do for one which one couldn't do for oneself. As he himself said as bluntly as in the following words: "I have nothing to offer you". One's life would be solely one's responsibility, for the simple reason that in the spiritual life knowledge count for nothing. The illiterate man is simply ignorant; the learned man is learnedly ignorant. No information, no blue print for living happily and sanely exists. The beauty of life is this that it cannot be imprisoned within a formula, however hard one may try. Wisdom cannot be
transferred. So one could not come to Krishnamurti seeking experience, as it was not a commodity that could be deliberately sought and achieved.

The only thing that counts is “being”, and being is always fluid and never fixed. It is the Unknown, and so it can never reduced to a mere exploration of the known, which is an abstraction, a static picture of the past. The Unknown represents a dimension of reality so utterly different, that it cannot possibly be defined by the same symbols which are normally only used for describing the known.

J. Krishnamurti’s approach, in his talks, in his books, in his living, is Self-Knowledge, a process as simple as opening one’s eyes. As Aldous Huxley, a well-known another and one of Krishnamurti’s more famous admirers, defined it, “Self-Knowledge is always an awareness of first - order experiences – of events below the level of words, of mysteries of existence before we have conceptualized them into a specious intelligibility and paradoxically it is through words that we are made aware of the subtler form of non-verbal experience.”

Actually Krishnamurti’s teaching does not consist of ideas; if they were mere ideas then his teaching would be a conventional one, consisting of a body of theories, or speculative doctrine. But it is nothing of the sort. Speculation and imagination are the enemies of attention. And knowledge prevents listening; wisdom and truth come to a man who truly says, “I am ignorant, I do not know”. Thus, total awareness starts, in a word, with the realization of one’s ignorance. Constant and intense self-awareness, free from preconceptions, comparisons, condemnations, will result in what Krishnamurti calls “clarity”. This clarity is not to be organized, as truth repeated is no longer truth. It has to be realized as an immediate experience. Without understanding oneself one has no basis for thought. Without self-knowledge, what one says is not true. Understanding comes when one liberates oneself from the old and so makes possible a direct, unmediated contact with the new, the mystery, moment by moment, of one’s existence. Understanding is primarily direct awareness; it is not inherited, nor can it be laboriously acquired. It is something, which comes to us, of its own accord. It comes when one is totally aware – aware to the limits of one’s mental and physical potentialities. Awareness is a primary,
choiceless, impartial response to the present situation as a whole. When one knows oneself, one shall know the world, but not the other way round.

To see the truth of what Krishnamurti talked about no effort is necessary; only one thing is required, although absolutely essential and that is that we listen such as we have never listened before - with all our heart and soul.

After all, the man, however extraordinary, is not a primary importance to us, his teaching is as Krishnamurti himself once remarked: "The teacher is not important, throw him overboard", since there are no authorities in this area.

After 1933, when Krishnamurti's own teaching came into flower, since then his life has been chiefly in his work. And the very act of listening to him conferred a blessing. It is essential to be sensitive to his words from the very beginning and see their utter revolutionary nature. What matters, according to Krishnamurti, is not what one does, what one reads, what any person says about one or not, but that one should have the intense desire to enter into the abode where dwells Truth.

J. Krishnamurti told us of his own inner experience, took us into his very heart. His whole life was devoted to one object, which is to teach. He declared vehemently that the way to truth, happiness, liberation, could not be found in any outward form or "shelters of comfort" but only in oneself.

He was not concerned with societies, with religions, with dogmas, but he was concerned with life because he was Life!

At Ojay camp meeting, J. Krishnamurti made a striking pronouncement:

"I say now, without conceit, with proper understanding, with fullness of mind and heart, that I am that full flame which is the glory of life, to which all human beings, individuals as well as the whole world must come."

J. Krishnamurti had stated in answer to a question as to whether his teaching was meant for the ordinary men and women of the world:

"Are you the specially chosen few? Then I am sorry, for I will not speak to the chosen people ...... What I am saying is for everyone, including the unfortunate Theosophists."

Once in Adyar (Madras), when the reporters asked him, what he thought about the untouchables entering the temples he shocked them by the unexpected reply that there should be no temples.
For Krishnamurti, who had shed the burden of the past, each day was to be a fresh discovery of joy as with the passionate energy of freedom he continued on his way as a teacher of the world.

Although Krishnamurti appears to discuss just about everything, he is really talking all the time about the same thing; each time perhaps in a different way, but always pointing to that intangible something beyond the words, which is the only thing that matters in the world. From its very beginning, the teaching itself has never change and had it changed it could not have been true, for only philosophies and theories change whereas the Truth, being timeless, just is - the expression of the teaching has changed considerably and words have acquired an altogether different significance. It is just this almost casual, playful attitude towards words, which is a very essential part of Krishnamurti’s teaching. It means that man is master of the word, and not it’s servant, as is now generally the case.

With regard to Krishnamurti, it seems to us of the utmost importance to come to the man with empty hands, otherwise we shall not meet him at all. This means to have no foreknowledge about him, and not expecting to get even the slightest thing out of the teaching. This may imply the approach of a child. Really the only thing that is required is to forget the past. This also implies that all looking forward ceases. It signifies particularly that one should let go of all knowledge, which up to now has given one a feeling of security. That state of forgetting comes about only when thought comes to an end spontaneously and naturally, and then there is the peace of pure being, without past or future.

What matters is not what the mind thinks about being, but only the experiencing of being. And this experience can only be had when the mind is not. In the end there can only be silence, - the experience of the silent mind, in which there is constant renewal so that the mind is ever fresh and innocent.

Now, comparing Krishnamurti’s ‘teachings’ with those of other selected thinkers may perhaps be regarded as unwarranted, if not meaningless.

J. Krishnamurti who had departed completely from the beaten track to search in regions yet unexplored, differs fundamentally from most philosophers in that he has resisted the tendency to weave his insights into a system. The reason for his
unorthodox approach to man's perennial problems lies in that he does not seek to
expound a theory, formulate a concept or prove a thesis. Instead without indulging
in abstractions and propaganda, he had undertaken the task of developing in his
listener a new attitude towards life. His analysis paves the way for our
understanding of the process of psychological conditioning to which most of us
willingly or unwillingly submit. This is precisely what Krishnamurti seeks to do so
as to enable us to live a life free from psychological conditioning by acquiring a
'Sensitivity', an 'awareness', by being what one really is.

His emphasis was always on total awareness, continuous and at all times,
aiming at 'freedom from the known.' To J. Krishnamurti, who had drawn
abundantly from the book of life, every situation in life is ever new and of absorbing
interest. He looked at life directly without the glasses of erudition and traditional
wisdom. To see the Truth directly is ever a new experience and therefore his
message bears the stamp of an authentic and original contact with the Real and the
Eternal.

He refused to accept the role of a teacher, "I cannot teach another" he says:
"the perception of Truth, of Reality, of what is, is essentially an individual process."
He was never tired of repeating that without self-knowledge, the fruit of attentive
and persistent self-observation free of approval and disapproval man is not
complete, not mature, not fully human. To know the 'I' as false, to realize from
moment to moment that it is only a mental habit, a way of thinking, is the gateway
to liberation.

J. Krishnamurti was solely concerned with the inner transformation of man
and cared little for method or doctrinal elaborations. "People need to be awakened,
not instructed," he said once. He wants us to learn; to take life as the teacher and
learn to understand its language of events and facts. For life is the only teacher that
will not betray us.

Those who look to J. Krishnamurti for a new religion or a new philosophy are
bound to be disappointed. Life is the only God of his salvation, and life, he says,
manifests and fulfils itself in action ever new. For this release of life through action
ever new he lays down no rules, prescribes no technique, as a reason that unfolding
life develops its own technique. The saying that a man must die in order to live is in this sense true.

So what is essential is right ending - without which there can be no right beginning. It is the empty mind, the mind that has completely let go of all ideas about achieving goals, which dies continually to every experience that is in a state of complete Attention to what is. Therefore, to such a mind, which is all the time living under the shadow of Death, everything is new, fresh, and so every moment is a true beginning.

J. Krishnamurti's only desire was to liberate the individual unconditionally, to deliver man from all those things which imprison him within, which limit him to the end that the life which is within him, may find its free, creative expression. There are no pre-established laws to guide the spirit. Truth must be discovered and no beaten track leads to it. The world of Truth is, in each individual case, a world not yet discovered.

It is in the present moment that one shall discover the world of Truth, invisible and yet real - near, but inaccessible to the one who lives absorbed in the past or lost in the future.

One must live in the eternal now, in that moment of eternity, which is neither the future nor the past. Truly great experiences are those, which happen on their own, without any effort on the part of the individual to manipulate them. The truth about life had to be discovered by each individual for himself. The art of living to a large extent consists of learning the art of dying. To put it another way, the Ego dies in order that Life may live.

The old saying, "Thou must die in order to live", still remains true.

The idea that liberation can be won "in moments", and that each such moment has the essential quality of full liberation, is one on which J. Krishnamurti laid much stress.

J. Krishnamurti has given the modern world a clear, simple expression of the truth. His teachings have stood the test of time. One finds them to be universal and timeless.
Continuous awareness of one’s mind is the key to Krishnamurti’s teachings. The awareness of this moment is what he calls the living reality.

J. Krishnamurti who, of course, was a teacher par excellence, who offered a totally different and fresh approach to the problems of life, and a challenge to understand how mankind has made life the difficult mess we are all caught in.

His teachings seemed new and fresh, not the old line that all religious teachings prescribe. There was a break from the traditional methods and ideas that the so-called great religions teach. The teachings opened up so many new ideas that seemed to be so right and clear as to man’s situation and how he had created all the problems in the world. The traditional approach seemed dead, with little life in it when viewed through Krishnamurti’s insights into the nature of mankind. He rejected all paths or systems of religious practice with all its rituals. His ideas were revolutionary, an all-out attack on the belief structure, to its very core, rejecting everything and taking on the problem on knowing one’s self by being free of all beliefs. A tall order for anyone to accept, but that was the starting point while not relying on any one to help guiding one on one’s quest, including J. Krishnamurti himself. He seemed to ask each person to undertake the impossible task and one never really questioned the man as he spoke with an authority that one could not deny.

What J. Krishnamurti had done was to create a new language not based on the past explanations, and attempted to find a different form using new terms that were now part of the new psychology. He wanted to break away from the past and tried to impart some new framework based on the old dead thoughts of what others had said. He gave it a freshness that sprang from his own understanding.

Among the gurus of the world, J. Krishnamurti was a no-nonsense man, perhaps the only one; - the man who had attained liberation, the man who rejected theosophy and the whole occult presentation, including the idea of the Masters, the man who broke away from every form of authority. He always spoke of how man is moving outward into all kinds of escapes and is not at all aware of his inner life; how religion only offers a temporary relief from the pain of living in this dull and repetitive existence; and how it was creating a world of dead ideas.
Whenever J. Krishnamurti spoke, there was an energy that seemed to flow out over the people and the audiences were all immersed in what he was saying. And it seemed that one could understand the significance of what he was saying. With so many people gathered in a hall or under the trees one could imagine that one was listening to the Budha talking to his disciples. He speaks with an authority and at the same time he seemed to be selfless.

There must be no one between oneself and truth. Belief in any form of authority leads one astray. Truth could no longer be understood through any idea or explanation. The religious or philosophical gurus only mislead by creating a following of believers because any belief is an obstacle to understanding oneself. No one could lead or show the way to another as there was no path to self-understanding and that there was no description of that state. All ideas about self-understanding are of no value. Each one of us must in one's own way discover the truth for oneself, not depending on anyone nor subscribing to some belief that would lead one to the truth.

In tune with J. Krishnamurti an enlightened man, as opposed to all the others that made such claims, - a true man must dare to break the rules of conventional thinking, stepping out of the mud of this rotting society that stifled any attempt to be truly creative and free.

The world is the outcome of man's struggle and the war within. If there is order within, then the world will be built on the foundation of that order. The old must go in order for something new to express the simplicity of life.

Men want to be close to the flame, thinking that it will light up their life. They are all living in the mess that they have made. Their culture has created the way they live, and that life is at war with itself. Being second hand human beings, men's lives are full of contradictions, not living freely and spontaneously. That's the human problem, living in the words and never seeing anything at all, only repeating the same jargon.

Most of the people close to J. Krishnamurti were all older and seemed merely to be repeating his words. We just repeat what we know, and what we have is just the knowledge we have accumulated in our life. One doesn't really think there is
anything new. One can see that no one could really help another. All that one can do is try to communicate with each other, and that itself is very difficult to do.

Listening to Krishnamurti was always a challenge. We can't hear the words of someone except the filters of our minds, so what we are left with is our own version of his ideas, our own interpretation of his words. There is a disturbance going on. No system of religious thought could change the problems we have. Only by being aware of the cause and the structure of thought could one bring about any change within – only by being totally open and to see for oneself that there is nothing to find, nothing to know.

J. Krishnamurti has injected us with some kind of germ that has infected our minds, making us see how man has created all the human misery and the endless wars, and how all the religions have failed to change mankind. We are trapped in our own self-made prison, and are afraid to take a single step to free ourselves.

The whole religious structure has to be thrown out of our system, as it only leads to illusion. The whole idea of getting something is wrong. There is nothing to get, nothing to find or discover. The truth is not uncovered, nor is it hidden away some place in the future. There are no states to achieve. What is happening now is the only reality for one who has discovered the uncontaminated natural state of being. And that 'now' cannot be known or experienced. The so-called spiritual life leads one away from reality and makes it difficult to function. In wanting to be free one only creates a new cage that binds one with new definitions, and one continues to justify everything one does.

Thus, this remarkable man of this century: J. Krishnamurti points out the illusions we have and at the same time he has the fire very much present in him – something that makes him different from the ordinary man. Still one even feels sorry for him, giving all these talks over the years and nobody ever gets it. Mankind is doomed as it were. The people, who listened to him, were perhaps all stuck in some pattern of living had gotten nothing better from J. Krishnamurti than an intellectual understanding of the human condition. Most people came out of curiosity to hear what he had to say. Some thought that he was not saying anything that was much different or new and were still looking for some remedy, some help, to change their
lives. It was true that what J. Krishnamurti was saying on the platform didn’t bring about any change or transformation in the individual. The innate greed, selfishness and self-centered activity at the center of man’s thinking has put the perfect man up as a model – the truth being that man is selfish to the very core of his being. Trying to be unselfish is the problem. If the religions wants that have been put into our thinking are not there, then there is no greed. The whole religious search for God, or whatever one may call it, is built on hope, fear, and the need to escape the battle that is going on within the structure of thinking. The other world, and living the so-called spiritual life of seeking, is not real. This is the only reality. The gurus are all putting us on the wrong track. As in fact, there is nothing to attain, there is no such thing as enlightenment. What is there in one’s rotten culture, one’s thinking that is causing oneself to want some state of permanent bliss, or this or that. There is nothing to experience other than this world. One was lucky if one was thrown off this merry-go-round and what is left is just a natural man.

As a matter of fact, thought cannot but divide and separate man from the natural world. It hits one hard when one realizes that thought is not the instrument to use for understanding anything.

Spiritual experiences only prolong the desire for more and more. They are nothing but the wants of those spiritual teachers who want one to want what they want. Actually there was nothing to find, no identity, no seer, no experience, nothing. Men live in a solid, fixed world of ideas, opinions, beliefs, and so on. If by some miracle one is freed of thought then what is left one will never know, or be able to tell oneself that one knows.

Can one be thrown off the merry-go-round, and thus end the search for the ultimate pleasure, God, and for permanence? The world is what it is, and mankind has made it that way. One must be a realist with both feet on the ground. It is, though, admitted fact that the world that man has made is not a nice place to be but it’s the only world that exists, any other is just some form of escape. The big problem for most of people is that they cling to their old beliefs, and their drive to live in the real world is impaired. The so-called spiritual life leads one away from reality.
In 1922 living in Ojai, California in a small cottage that Annie Besant had purchased, J. Krishnamurti began his struggles to find out what the truth is, and with the help of unseen forces he began to have various Visions. It gave him a new and expanded sense of perception, which altered his whole being. That changed his life, and he now felt that he had found his mission. He could no longer be the puppet of the Theosophists who had ushered him into the world. He proclaimed, "I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect....."

What did happen to J. Krishnamurti was a transformation and a clear perception of the human condition. He became free of the mind and all its problems, and assumed a self-proclaimed mandate to become a spiritual teacher on his own. For the next fifty-seven years he travelled all over the world, teaching his new vision of life, and established Schools in America, England and India.

What did happen to him during his transformation no one really knows. One can only speculate that he went through some kind of mystical experience that left him free of the self-centered activity of the mind. An explosion took place and he was free from time and the past. What is there we cannot fathom or understand, for it is outside our realm of experience.

Just before he died in 1986, in the same little cottage where it all began, in his last tape – recorded conversation, he said, "For seventy years that supreme energy – no, that immense energy, immense intelligence – has been using this body. I don’t think people realize what tremendous energy and intelligence went through this body .... You won’t find another body like this or that supreme intelligence operating in a body for many hundreds of years."

J. Krishnamurti’s teaching was authentic and was a new version of the perennial truth. He seemed new and free of the old ideas concerning spiritual attainment. He denied the traditional approach, the need of a teacher or system of practice, or faith in some ideal. He challenged all religious forms of thinking, pointing out that they all led to some preconceived state of mind. To be free of one’s conditioning is essential, and that means, coming to a clear understanding of one’s own nature. One must be absolutely free of every form of authority, including what
he, J. Krishnamurti himself, was saying. One cannot use or be helped by another and one must be free and stand on one’s own. To repeat what another has said is just to chew on words and that has no reality whatsoever. Words are dead entities. What one is left with is the fact that one must struggle to free oneself from the illusion that one is a self separate from life.

J. Krishnamurti made an about-turn from the accepted religious view-point of God and Spirituality. He redefined the role of a teacher, not confining up in some ashram, but travelling and seeing people all over the world. What he was saying seemed to have an authority of its own. One felt one were in the presence of some highly sensitive ancient intelligence from a different dimension. He appeared to offer some hope to his followers by describing the state of bliss or beatitude, as he often called it, that he said comes silently, uninvited, to a mind that is silent and free of all movement of the past.

J. Krishnamurti pointed out how absurd all organized religions are and how we are trapped by the beliefs and hopes in some kind of future.

The teacher can, at the most, point out that there is the door, but one has to find out how to walk out by oneself, not depending on another for help. One has to find out for oneself, and perhaps there is no way to cross over to the other side, to another shore. That realization, being at the core of Krishnamurti’s teaching, may break the center that holds the illusion that one is a separate self apart from the world.

The main problem with J. Krishnamurti is not with his message, but rather with what one makes of it, using it as means to strengthen and fortify the wall that thought has built to protect itself!