PART-ONE

CHAPTER: 1

The Philosophical Basis Of J. Krishnamurti's Teachings.
(a): The Philosophical Basis Of J. Krishnamurti's Teachings!

The more we deepen our inquiry into the Teachings of a great Thinker and An Awakener of Truth - J. Krishnamurti, the less we are satisfied with our explanations of the human condition because life cannot be bound in a conceptual nutshell as it belongs to the category of infinite change.

The watchword of J. Krishnamurti's Teachings is the field of self-knowledge, so fundamental in a total meeting of life. It requires that we do not remain on the level of Theory but rather see directly the actuality and implications of our own being. This turn of mind and heart is a necessary step to face up to the facts, which is a ground of transformation. J. Krishnamurti does not suggest theories but throughout his life long Talks, Writings and Dialogues or Discussions, explores a number of significant questions regarding the unfolding of Self-Knowledge.

Now, the quality of non-dualistic perception is essential in this domain of inward journey as always Krishnamurti's own words bring through the quality of freedom & wholeness implied in self-discovery, and the sensitivity & creative energy to do so.

Firstly what are the Teachings of Krishnamurti and whether they are meant for our time or for a future generation?

What are these 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. They begin with an inquiry into the art of observation, which is the first & the last step of the inward - journey and its possible encounter with the origin.

The truth of what he was talking about is no more the Truth in abstraction, but the Truth of ourselves.
In this sense J. Krishnamurti cannot be called a Philosopher in the established sense but an Awakener of Truth for whom the meaning of the word Philosophy is “the Love of Truth” – Not the Truth in abstract but something that is to be lived daily – in our everyday existence.

J. Krishnamurti lays emphasis on a mind free from self and time. In other words, the emptying of consciousness of all its content. This is the essential meaning that Krishnamurti gives to meditation, which is the Heart of the Teachings. According to Krishnamurti the understanding of “what – is” and going beyond it, brings clarity – that is the clarity of a mind that is unconfused, without distortion or sense of duality at all.

So, the way out is the way in and the going beyond is the direct contact with “what is.”

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 sense and the test of fact. But it means doing it all one-self, observing from moment to moment, leaving no stone unturned in the field of consciousness, staying with such things as fear, jealousy anger, pain, hatred, ambition, violence, etc, not separating one self in any way from what is and dissolving the great divide between inner and outer.

Now, the core of what he meant and can be called the basis of his Philosophy is to live a life, daily life – which is not a life in abstraction, not a life in speculation, not a life in acceptance of the authority of another but the daily life of pain, agony, fear and in that, to find out for ourselves the Truth. As the Teachings lay emphasis on the quality of perception rather than 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 because it is a way of life rather than a way of thinking & living. This can be rather disconcerting for those of us used to identifying culture with formulas or systems of one kind or another.

One cannot talk of J. Krishnamurti’s teaching because he does not set himself as a teacher and one cannot talk of his philosophy because he would not call himself
a philosopher. He himself says that his words are merely a mirror in which to see ourselves!

The beauty and uniqueness of Krishnamurti's teachings lie in the fact that they are not born of interpretation but of experiencing. In fact, he hardly read the scriptures of world religions or any such books of religion or philosophy. And so his philosophy contains his own language & its own connotations. This baffles many a student of philosophy as Krishnamurti cannot be placed in any system of thought or philosophy known either to the orient or the occident. His philosophy is nothing but an expression of his own living experience. It is this which has imparted to it freshness and innocence, for it is not the outcome of his interpretation of any of the tenets of the Ancient Wisdom and yet it is the voice of wisdom of his own. His teachings have uniqueness unparalleled in the history of western or Eastern Philosophy.

The philosophy of Krishnamurti is neither speculative nor escapist - it is a perceptive philosophy implying the philosophy of right perception, for he very often says, "Perception is Action". Between perception and action there is no gulf, for perception itself acts, and acts so swiftly that the perceiver has no time to intervene. Right action demands right perception. And the right perception at the psychological level is not of the mind. Right perception lies along the way that transcends the sphere of the opposites. It is a way of neither acceptance nor rejection.

J. Krishnamurti, who speaks not to the masses but to the individual, repeatedly tells us that he is not going to put forward a theory of philosophy and is not teaching anybody or trying to prove his intellectual superiority. What he is interested in, is the direct or first hand experience of the living reality, as it is. He says that one must live in the present or more precisely, one must always live in the "now". By "now" he means the ever-living present without any involvement of the past or future. The awareness of this moment is what he calls the living reality. The right perception gives one awareness of the constructive joys of Life.

For a comprehension of the reality one must learn to live with the facts. The very nature of fact is to be dynamic, and unless one becomes dynamic it is not in the least possible to understand the nature of reality. If one's mind is open, unloaded
with what one has heard or read or thought, it is capable of apprehending and comprehending the living present and therefore it can rise to the higher realms of consciousness. As long as one's mind is clothed with ideas, ideals, ambitions, jealousies, hatred and all the involvement of the memories of the dead past and the hopes for the unknown and unborn future, it must distort one's view of reality.

All one's activities are determined by one's likes and dislikes, by one's positive and negative tendencies. The only possible key to freedom is to become aware of the entire mechanism of the mind. That is to say, one must know the workings of the conscious and the unconscious mind. One must become conscious of one's thought processes, one's emotions and feelings. One must live attentively from moment to moment. **Continuous awareness of one's mind is the key to Krishnamurti's teachings.** One has to face some challenge every moment and one has to respond to it rightly. And the problem is how to act. Right action is that which is in accordance with the situation. When the action is in harmony with the situation one lives fully from moment to moment. Immediate and adequate response to a challenge is one's way to reality and is reality itself.

As Krishnamurti explain it, Self-Knowledge is not a matter of learning and memorizing. It is not an exercise of memory. It is rather a process based upon total attention to the NOW. To observe the "what is" without the shadow of the past is the secret of Listening, Seeing and Learning. This is a most significant part of Krishnamurti's teaching. If one could only give full attention to the present, the secret of learning reveals itself through listening and seeing. The perceptive mind lives in the present and is 'timeless'.

Krishnamurti elaborated his approach in the following words: "All men desire to discover for themselves, with certainty, what is the purpose of life ... To do this they must be rid of all philosophies, dogmas, creeds, religions, particular rites, because no one can discover his purpose in life with all these encumbrances...So long as there is limitation, there is sorrow and it is from sorrow that all men would escape. They are trying to find a way out of suffering, out of their entanglement in the wheel of sorrow and pain. In the attainment of perfection is Liberation to be found...Sorrow and joy, pain and pleasure, light and shade are the
same thing. Only when you are absolutely undisturbed by either will true perfection abide in your heart and mind...True creation is the outcome of harmony which is perfection, the delicate poise of reason and of life...Have no fear of life and you will have no fear of death."

The world is in a terrible state where the men are caught in many a social and environmental influences which narrow their minds and therefore limit their outlook and their happiness.

Surely, perception ought to take the place of our Conceptual thinking. The unconditioned mind can be equated with perceptive mind.

Life is not so very easy and the individuals must have the strength and the capacity not to be caught in the influence of mediocrity.

"To find out for oneself what is true, all influence must cease. There is no 'good' conditioning or 'bad' conditioning; there is only freedom from all conditioning." Says Krishnamurti.

There are all kinds of things in life. Life is like the ocean, which is tremendously deep, having enormous currents and is teeming with all kinds of life.

So to discover one’s true self, which has been the watchword of Krishnamurti’s spiritual teaching, is to be a light to oneself. And freedom from the very structure of thought is to be a light to oneself. Krishnamurti elucidates it so precisely as such: “To know yourself you need not go to any book, to any priest, to any psychologist. The whole treasure is within yourself. In this light all action takes place. There is no 'how', no system, and no practice. There is only the seeing which is the doing. One has to see, not through the eyes of another."

As a mirror reflects all things held before it, so when one’s mind-mirror is calm, one will be able to see reflected in it the true quality of oneself and of others one’s mind can find out what is true only when it is free from all conditioning, not when it merely repeats certain words or quotes the sacred books called scriptures. Such a mind as not free. It is only the free mind that can be creative and it can be creative only when it is free from conditioning like the following of a pattern, a doctrine, or a tradition set up by an organized religion. It is only the free mind that
can discover or perceive the truth of anything. One has to discover it every moment of the day as one is living.

Krishnamurti once told his old associates and admirers about his own plight of freedom by his hard work in discarding all set beliefs, all fears, security and escapes, by silencing all thoughts that ever crossed his mind in these words: - “I have struggled to be free-free of my friends, books, associates, beliefs and fears. You must also struggle for the same freedom. Liberation is not merely a negative renunciation but intense creative activity.”

Paradoxically enough, J. Krishnamurti emerged as the world teacher only after denouncing his claims for that and denying his all following. Thus smashing the whole set-up built around him he has found solace in his own soul and its inner recesses of silence.

But mediocrity has, true to its traits, denounced Krishnamurti as an atheist. He is as much beyond the comprehension of the common mob as the modern scientist is. And yet the mob hardly knows the Reality and the mastermind can hardly live without knowing it.

Krishnamurti's whole fabric of thought or philosophy, based on Right Perception in its essentials, seems probably closest to that of SANKHYA SUTRAS OF KAPIL——— (the Author of Sankhya Darshan—One of the six schools of philosophy) - Who does not postulate God but places all His attributes in the spirit itself which is indivisible one, the moment all the combination of thought are stilled within the innermost of an individual being.

The three aphorisms of ‘Sankhya yoga’ could conveniently sum up his whole philosophy on meditation & Liberation. They are:

(1) ‘Dhyan Heyyas Tad Vrittiah’ (2-11) - All combination of thought cease through meditation.

(2) Nirvichar Vaisharidyey Adhyatam - Spiritual Bliss follows through the transparency of thoughtlessness.

(3) ‘Pratibhad Va Sarvam.’ (3-34) - Everything is revealed through intuitional perceptiveness.

Similarly, Krishnamurti's, teaching is related to Patanjali's definition of Yoga as ‘Yogash – Chit – Vriti – Nirodha, meaning by it as “the rejection of the selected
parts of what has been observed.” If this view is accepted, there is no opposition between Patanjali & Krishnamurti. Thus, Krishnamurti’s teaching is related to “Patanjali’s Yoga”.

In this general sense, Krishnamurti’s teaching is a yoga—there cannot be any doubt that his teaching is spiritual.

Krishnamurti’s teaching is ‘yoga’ par excellence, for yoga is nothing but realization of one’s union with the ultimate. And that precisely is what Krishnamurti teaches.

Most of our thinking, our interpretation of thing and events surrounding us, and our utilization of knowledge so gained has been conceptual. Philosophy for the most part agrees with the current trends of science and logic, and equates thinking with conceptual thought. Thus, conceptual thinking has become the breath of our life. The separation of subject from object has inflicted on philosophy a tremendous problem that has still defied solution. Our view of Reality is, thereby, heavily loaded, and we are, therefore, severed from Reality once for all.

What is needed is to break away from the habit of conceptual thinking, ‘to effect a revolution.’ As a first step in this direction, J. Krishnamurti lays down that we should he constantly ‘aware’ of the fact that we are conceptual, with a conditioned mind. That awareness will create an ‘understanding’ of the whole situation and will facilitate the advent of new ways of thinking.

As nature is creative, never merely repetitive and such creativity can be appreciated only by our perceptive mind. Perception is that state of the mind where the distinction between the thinker and thought has not even begun to be made. The original synthesis was the work of the perceptive mind.

‘Advait’ is that which is not yet been touched by duality.

Now, in tune with Krishnamurti perceptive living may help one to understand his spiritual teaching, which at present sounds mysterious one may then have a true philosophy of living - or a right perception, instead of the philosophy of thinking that one has at present. Concepts are only an indirect help to living, and often, one ignores their efficacy. Percepts are directly concerned about and involved
in correct living, and can vitalize concepts, if necessary. Concepts cannot be eliminated but should not be allowed to rule supreme!

"In the perception of the false, there is truth: As long as you have concepts, you never see what is true:" says Krishnamurti.

In his talks over years, Krishnamurti has drawn pointed attention to the mistaken ways of man’s thinking that were responsible for his desperate condition.

As we see, Krishnamurti constantly insists on the one point which he considers to be of primary importance: **man must free himself from the I** He who has freed himself does conserve his energy which he dissipated in passion, in envy, in sensation and is now concentrated into understanding of the true value of things.

Man has lost the sense of love because of his not being creative. And society, with all its values based on repetition of the past, contributes to this withering of his being. Creative living is really the aim and purpose of true religion. If one understands religion in its deepest sense: of living in accordance with, and in relation to the basic laws of one’s being, it means to be truly creative, i.e. to live in such a way that one’s innate powers are developed in accordance with the basic laws of one’s real nature.

In his Notebook, Krishnamurti emphasizes the plus points in man’s nature, especially in respect of the working of the mind in relation to the brain. The mind works in the present and is always fresh; the brain is a storehouse of memories and always looks back to the past. "One cannot," says Krishnamurti, "make the brain still; it however, becomes still and remains till one allows mind free play without interference from the brain. Thus the mind that is ever -present, ever-fresh can keep the past-based brain at bay."

Krishnamurti well knows the creative alchemy of the human body. Here, as always, his approach of perceptive mind is simple and direct. What he says is based on common sense and observation. There is nothing one cannot examine or experiment with, on condition that one gets rid of the existing concepts and theories, which are the breeding or feeding ground of the world conflict.
J. Krishnamurti, thus, offers what is most vital is the present instant, the timelessness of being without past or future and by virtue of his self-knowledge, leads one into a sphere in which, having left words behind, thought becomes silence!
One cannot know the man if one doesn’t understand his teaching. Krishnamurti, who had departed completely from the beaten track to search in regions yet unexplored, differs fundamentally from most philosophers and thinkers in that he is such an independent thinker in the process of probing the depths of the human mind while dissecting man’s perennial problems and its intricacies. His unorthodox approach to unravel the intricacies of the human mind does not expound a theory, formulate a concept or indulging in abstractions. On the contrary he has undertaken the task of developing in his listener a new attitude towards life, which according to him is movement in relationship. Life being in a state of movement, man must not regard any of his relationships from a fixed standpoint. One must be willing to accept change in others and be willing to change oneself, by trying to see ‘what is’. If one is determined to examine the phenomena of one’s life in a passive and dispassionate way with a receptive mind without passing judgement, without condemnation, then one’s sensitivity has come into play and thereby a transformation takes place in oneself without any volition or planning on one’s part. It is such a creative transformation which enables one to live a life free from psychological conditioning by acquiring a sensitivity and awareness.

Krishnamurti proved himself a disturber of complacency without making any deliberate effort to that effect, and a seer who walked alone while by unburdening himself of power and possessions. As a messenger of peace and goodwill, he appeared the embodiment of wisdom and of love, which, shines equally upon all, like the sun.

Life is the only god of his salvation, which manifests and fulfils itself in action ever new.

Krishnamurti affirms: “My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man’s limitation upon truth. Life is more important than any beliefs or dogmas, and to allow life its full fruition you must liberate it from beliefs, authority, and tradition. But those who are bound by these things will have a difficulty in understanding truth.”
For this release of life through action ever new he lays down no rules, prescribes no technique for the reason that unfolding life develops its own technique.

One exists for life. Each one’s individual uniqueness, when purified of all egoism, becomes a vehicle through which the Universal can particularize itself anew. Every individual life in this way, enriches the sum total for it is then that a greater life takes it over in its emancipation.

There was one simple mark which identifies every manifestation of pure or universal, life. It acts but does not react.

Krishnamurti is truly a universal man in the strict meaning of the term, because he won his freedom from all self-identification, conscious or unconscious and by refusing to be anything in particular he became the whole. Fully integrated himself, he integrates and talks about life seen and experienced comprehensively, not according to any particular viewpoint or school of thought, but completely afresh, free from the dead ashes of yesterday. His is the very voice of life itself, undivided within itself, flowing eternally.

Life cannot be imprisoned within a formula, and that is the beauty of it. The only thing that counts is “being”, and being is always fluid and never fixed.

For seeing the truth of what Krishnamurti talks about no effort or favourable spiritual predisposition is necessary. Only one thing is necessary for one to benefit from the Talks and that is to listen such as one has never listened before, with all one’s heart and soul. The very listening of the word of truth, spoken by an embodiment of truth, has a liberating effect. In such listening there must be no prior knowledge of the speaker as the embodiment of truth as this very knowledge becomes an influencing factor, and thus prevents the state of listening. After all, the “man”, however extraordinary is not of great importance, only his teaching is.

The very act of listening to Krishnamurti is not felt as just another gratification but it confers a blessing!

Nobody can read and listen to him and in the end not know himself better for it. It is essential to be sensitive to his words from the very beginning and see their utterly revolutionary nature.
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. According to Krishnamurti’s universal point of view as an expression of his experimental discovery, those who have grown wise in childish things are incapable of perceiving this new freshness and the new breath of the eternal spirit.

This is what Krishnamurti himself says on this subject:

"Those who wish to understand my point of view, who have a desire to attain that which I have attained, can in no manner compromise with the unrealities, with the unessentials that surround them. Through their own ecstatic desire to attain they must impose on themselves the self-discipline of which I am going to speak...

Man being free, is wholly responsible to himself, unguided by any plan, by my spiritual authority, by any divine dispensation whatsoever. As he is free, he is, by that very freedom, limited...In the removal of that limitation, which is self-imposed on the self, lies the glory of the fulfillment of the self, the freedom of the self...

.... To remove these barriers of limitation, you need constant awareness, constant watchfulness, constant self-reflection, which must be imposed on yourself by yourself, never by another. Understand the purpose of life, and from that very understanding will arise self-discipline. Self-discipline must be born out of the love of life - vast, immeasurable, whole, unconditioned, limitless, to which all humanity belongs.

...Men must be created who are great in the serenity of harmony. Such men must be born in you. Such men must give rise to new transformation, must become a flame to burn away the dross, a danger to all unessential, childish things.

To become such men you must live in the eternal now, in that moment of eternity, which is neither the future nor the past. Such men by their lives will create a new world, a new understanding. It is your life that matters, what you do, what you think, not what you preach, not in what manner you cast a shadow on the face of life.

All this may seem immense, vague, uncertain, impossible to achieve, but you must go after it, even though you are weak, these are all small as compared with the everlasting."

Krishnamurti is the seed of humanity liberated from its past, from the course of its animal and sub-human heritage. Being supremely actual, his is the truth of the
present moment. He brings freedom from inner, unconscious slavery to the authority of the leader and the book, or authority of own's opinions and ideas. By stripping man of all that binds, he sets him free.

To find truth man must be truthful both to himself and to others. The truth that can set one free is the truth of one's present condition. If one opens oneself to it, it will lead one beyond one's present state. Krishnamurti calls this a state of being which is its own immortality. He has always urged the importance of man's knowing himself and that this self-knowing must fill the journey of one's life. It is surely the way to that which it is to be truly human.

Awareness is the will to understand and therefore a golden key to freedom.

As Krishnamurti puts it: "Freedom must begin with the individual. If the individual transforms himself, his life, then for him there is freedom and because he is the result of a total process, when he liberates himself from nationalism, from greed, from exploitation, he has direct action on the whole."
J. Krishnamurti under-went a spiritual experience in August 1922, that completely transformed his life. It was a state of being in which there is no leadership, no tradition and no authority. In other words, it was a state of being an outsider in which one meets a fresh day as if it were the only day.

Thereafter, Krishnamurti started journey with all the remembrance of yesterday left behind and began to understand himself for the first time as if one has died to the past. In this state of 'aloneness,' he threw away every form of dependence, slavery, conformity and acceptance.

In April 1927, Mrs. Annie Besant declared to the press: “The world Teacher is here”.

In August 1929, at the Ommen Gathering, J Krishnamurti, in the presence of Mrs. Besant and three thousand star members, 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!

Who but yourself can tell you if you are beautiful or ugly inside.”

Since 1929, when at the age of thirty-four J. Krishnamurti dissolved the order of the star and resigned from the Theosophical Society, disclaiming the role of Messiah, he set out as a Solo-star for the purpose of setting men free to find truth for themselves through a radical transformation that would bring about a new mind, a complete mutation of each human psyche.

It was the teaching that Krishnamurti was concerned with, not the personality of the teacher. “Why do you bother whether the teacher is this, that...when the house is burning you don’t enquire into the colour of the man that set it on fire.”

Krishnamurti was well aware that after all the years he had been speaking to huge audiences in many parts of the world, not one person, certainly not one of those closest to him, had undergone a mutation. Yet if this mutation could take place in only one person, his teaching could go on flowering.

At the same time during his last six years he wished through discussion to dig deeper and deeper into the significance of life and suggests that through insight it is
possible for the brain to change physically and act in an orderly way which leads to a healing of the damage caused by all the years of wrong-functioning. That is the healthiest way of living.

The teachings of J. Krishnamurti do not require interpretation but exploration as "Truth Is A Pathless Land." To have a fresh look one must have a fresh understanding of the Teaching of a solitary teacher & a Seer who walks alone. One cannot do better than remind oneself of the closing words uttered by J. Krishnamurti at a Meeting of all the Krishnamurti Foundations in 1979: "In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teaching 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."

By virtue of his own discovery of Truth, Krishnamurti declared that "Truth cannot be confined in an organization and that it belongs to a Pathless Land." He refused to accept any followers or to be a Guru inspite of many allurements saying that each man must discover for himself the spiritual Truth. He thus freed all real spiritual aspirants from the thralldom of Gurus and so-called Teachers. 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 Krishnamurti attempted to inculcate among his thousands of listeners throughout the world. He asked all to throw away their so-called spiritual crutches so that they can walk in life like strong men and women.

J. Krishnamurti has been insisting on the essential rationality of true religion. There is opposition between science and superstition. Near to Krishnamurti religion is spirituality – a spiritual change, an inward transformation. It is an Awakening in the spirit – a reborn-ness.

If one has to invent something new in order to discover something new, he has to let go of the old. It is only when one stops thinking and let go, that one can start seeing, discovering.
Krishnamurti's message was so simple and clear that though more and more relevant to our times, is less and less intelligible to a mere intellectual jargon or to a clever or curious mind.

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

Both Krishnamurti and his teaching are enigmatic to those who have heard him casually or have read something about him. The teaching of Krishnamurti is not as something in the nature of a drug or a stimulant, not for one to listen to words, to ideas, and translate them into concepts and formulas. As mere knowledge prevents listening as it is true to say that speculation and imagination are the enemies of attention.

Thus to find the Truth, one must give up the worship of the image and fall in love with life.

How can one discover the whole world without discovering one's true self and to discover it is to be a light to oneself.

The advent of Krishnamurti in the world is no ordinary event. He can be likened to a flower that blooms only once in a few thousand years – the wisest and the gentlest of creatures with a heart that is overflowing with compassion. His deep understanding is not scholarship that is dependent on books. He speaks from direct and first hand experience.

On his exclusive travels in Europe, India and America, a multitude of people from all walks of life had met the wandering wisdom of J. Krishnamurti – "the Seer who walked Alone" and discussed with him the innumerable personal problems of their varied lives, spontaneously and freely.

Krishnamurti was variously hailed – the World-Teacher, the Messiah, the Seer who walked Alone, the Radical Thinker, the last of the mystics. But he said: "I am an ordinary person." He described himself as a nobody, just a passer-by."
J. Krishnamurti, the man is gone, but the Teaching remains. His constant refrain was: “Hold to the Teaching; forget the teacher. The teacher is unimportant but people deify the teacher and forget the teaching.”

He did not want any rituals, ceremonies, and prayers to be performed for him after his death. His only concern was that the teaching should not be corrupted or distorted. “The truth lies in the teaching themselves. In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teaching 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!!

The core of Krishnamurti’s teaching is contained in the statement he made in 1929, when he said:

“Truth is a Pathless land.”

The Order of the Star in the East was founded in 1911 by Mrs. Besant, President of the Theosophical Society, to proclaim the coming of the world Teacher. Krishnamurti was made the Head of the order. On August 2, 1929, the opening day of the annual star camp at Ommen, Holland, Krishnamurti dissolved the order before 3,000 members:

“We are going to discuss this morning the dissolution of the order of the star... I maintain that Truth is a Pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. A belief is purely an individual matter; you cannot and must not organize it. If you do, it becomes dead, crystallized. It becomes a creed, a sect, a religion, to be imposed on others. This is what every one throughout the world is attempting to do. Truth is narrowed down, and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down; rather the individual must make the effort to ascend to it. You cannot bring the mountaintop to the valley; climb the steeps, unafraid of the dangerous precipices. You must climb towards the Truth, it cannot be ‘stepped down’ or organized for you... I do not want to belong to any Organization of a spiritual kind, please understand this. I would make use of an organization, which would take me to London, for example: this quite a different kind of organization, merely mechanical, like
the post or the telegraph. I would use a motorcar or a steamship to travel; these are only physical mechanisms, which have nothing to do with spirituality.

I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing; to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies... If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient... I have only one purpose; to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give his eternal happiness, will give him the unconditioned realization of the self.

You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers – a miracle – transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things, your prejudices, your fears, your authorities, your churches new and old – all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to follow me, I want you to understand what I am saying.

I maintain that the only spirituality is the incorruptibility of the self, which is eternal, is the harmony between reason and love. This is the absolute, unconditioned Truth which is life itself. Organizations cannot make you free. No man from outside can make you free; nor can organized worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organization, nor throwing yourselves into works, make you free. You use a typewriter to write letters, but you do not put it on an alter and worship it. But that is what you are doing organizations become your chief concern .... Again, you have the idea that only certain people hold the key to the kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity.

But those who really desire to understand, who are looking to find that which is eternal, without beginning and without an end, will walk together with a greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will
concentrate; they will become the flame, because they understand. Such a body we must create, and this is my purpose. Because of that real understanding there will be true friendship ....... And this not because of authority, not because of salvation, not because of immolation for a cause, but because you really understand, and hence are capable of living in the eternal. This is a greater thing, than all sacrifice thing, than all pleasure.”

J. Krishnamurti - The best summary of his Teaching is contained in the statement written by Krishnamurti himself in October 1980:

"Man cannot come to it through any organization, through any creed, through any 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 – religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide 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. This content is common to all humanity. The individuality 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; freedom is not a choice. It is man's pretence that because he has choice, he is free. Freedom is pure observation without direction, without fear of punishment & reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

"Thought is time. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution."

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

"Total negation is the essence of the positive. When there is negation of all those things which are no love – desire, pleasure – then love is, with its compassion and intelligence."

"Love is not sensation. Sensation gives birth to thought through words & symbols. Sensations are of the mind. Love is not of the mind; but when the mind takes over there is sensation, which is then called love. It is this love of the mind that can be thought about. Within the field of the mind, love cannot be. Mind is the area of fear and calculation, envy and domination, comparison and denial, and so love is not. Love and the processes of the mind cannot be made one. When sensations predominate, there is no space for love; so the things of the mind fill the heart. Thus love becomes the unknown, to be pursued and worshipped."

... "Negate all that is not love, then what is, is compassion. What you are matters enormously, for you are the world and the world is you. This is compassion."

"Love is its own eternity. What is needed is the poise between reason and love. Love is that extraordinary thing that takes place when there is no 'me'. In the flame of love, all fear is consumed."

J. Krishnamurti, one of the great teachers of our times, whose life is one of the strangest that one can imagine, provides a new direction to those of us seeking alternative way of life in a world brought to the edge of destruction.

For him there was no condition or state more blessed than love. He read the faces of men & women, loved them, suffered with them and therefore understood them as hardly any of our generation had done. For the world with its mounting sorrow, Krishnamurti has an indescribable compassion. He almost makes us believe that if we could only love, the world would be saved.

Krishnamurti says that he is nothing and refuses 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."

For more than sixty years, he struck the same broad note in his talks. Sometimes he urged his audience to join in Voyaging through 'the unchartered sea
of the unknown'. At others, he invited his listeners to accompany him to the realm beyond thought, so that together they-----

The Speaker (he referred to the speaker meaning himself) and listeners - may reach the door that opens to the indescribable.

Addressing the Ommen Star Camp in 1931, Krishnamurti had said:

"I don't pretend to be a god. To me, the goal of life is to be complete, therefore supremely human. There is such a thing as the ultimate Reality, which man may realize; and I, a man, a human being, have attained it. I maintain that all men can attain it, everyone who is truly seeking can realize it."

In 1973, while addressing a meeting of all the Krishnamurti Foundations, he said:

"I said then (1929) that there was no path to truth and that no organization or organized belief as religion can lead man to truth or his salvation. I said then that in all the so-called spiritual matters there is no authority, no teacher or guru, and that all following perverts the followers. You have to be your own teacher and your own disciple. Truth has no disciples but you must become a disciple of Truth."

"After all these years I still maintain this essential truth. Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. The goodness of the human being can flower only in freedom. In all these many years of talks and dialogues this has been the principle concern."

He added: “The foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The foundations will see to it that these teachings are kept whole, are not distorted, and are not made corrupt. The Foundations have no authority to send out propagandists or interpreters of the teachings.”

“The Foundations will not give rise to any sectarian spirit in their activities. And will not create any kind of place of worship around the teachings or the person. In this chaotic and 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.”

Krishnamurti expected his audience to listen to him without their minds being clouded by prejudices, conclusions or theories learnt from scriptural texts or from someone claiming spiritual authority. He took pains to clear to them that he was not their guru or guide nor expect their discipleship. In his talks he invited his
listeners to join him in sharing together, with their minds completely free from preconceived notions, in exploring with him in depth the subject chosen for enquiry. It was a journey undertaken together hand in hand.

He did not want any rituals, ceremonies, and prayers to be performed for him after his death which occurred on 17 Feb, 1986!
In August 1922, Krishnamurti was to undergo a spiritual experience that was to change his whole outlook on life. He had begun in earnest his stupendous task of self-perfection.

During this process of spiritual awakening, Krishnamurti spoke once about this churning process in these words: "There is a person called J. Krishnamurti who has ever had in view the end he would reach, and in search of that end has passed through many struggles and sorrows, and explored many avenues. And then came the vision of the mountain-top which is union with the Beloved, which is Liberation, and from that moment he set aside all attractions, all desires, all fleeting things except the attainment of the goal. And now that goal is reached and the personality of J. Krishnamurti is swallowed up in the flame. And what happens after that does not matter — whether the spark remains within the frame or issues forth." Again, "through great thought, great suffering and desire I have been able to unite myself with my Beloved, and I would help you to do the same. Do not worship the outer form of J. Krishnamurti; give your adoration to the Truth. The Truth remains. Truth must be the outcome of your own creation and therefore there should be for you no outside authority. You must not become the disciples of J. Krishnamurti, but you must become disciples of the Truth. When I am dead you may — I am afraid you will — build a Temple round me, but you shall never do it while I am living. You cannot imprison Life in a Temple."

[Ref.: Early writings of J. K.]

Thus, the Teacher (The world Teacher, as the Theosophical Society would call it) when came just repudiated the organization which has proclaimed him.

In his last talk at the gathering at the castle, J. Krishnamurti declared, "I do not want to have followers. Be rather the disciple of that understanding — the disciple of your own understanding....... If my authority or personality can sway your emotions and your thought, so the authority or charm of another may upset your whole understanding." ".....Doubt everything, put aside everything you have accumulated..... For if you would climb to a great height you must carry very little
with you." He declared that, "...Truth does not give hope; it gives understanding. The time has come when you must no longer compromise with Truth, when you must no longer subject yourselves to authority. All your systems, your philosophies, your half-truths must go in order to find the Eternal..... I hope you will not listen to anyone, but will listen to your own understanding and give a polite refusal to those who would be your interpreters."

J. Krishnamurti closed the Ommen camp of 1928, with the words: "There have been many thousand people at these camps and what could they not do in the world if they all understood! They could change the face of the world tomorrow."

At the Star Camp in Aug. 1929, (in the presence of Mrs. Annie Besant T. S. President and Fostering mother of Krishnamurti.) J. Krishnamurti officially dissolved the Order of the Star, an act which was the logical outcome of his teaching and what he said on the occasion is put as under:

"I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to it absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized.

"I do not want followers. I mean this.... If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves?

"Because I am free, unconditioned, whole, not the part, but the whole Truth that is eternal, I desire those who seek to understand me to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather they should be free from all fears - from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself.

"For eighteen years you have been preparing for this event, for the coming of the World Teacher. For eighteen years you have organized, you have looked for someone who would give a new delight to your hearts and minds, who would
transform your whole life, who would give you a new understanding. And now look
what is happening..... You want to have new gods instead of the old, new religions
instead of the old—all equally valueless, all barriers all limitations, all crutches.
Instead of old spiritual distinctions you have new, instead of old worships you have
new worships. You are accustomed to being told how far you have advanced, What
is your spiritual status. How childish. You are all depending for your spirituality on
someone else, for your happiness on someone else, for your enlightenment on
someone else; and although you have been preparing for me for eighteen years
when I say all these things are unnecessary, when I say you must put them all away
and look within yourselves for the enlightenment, for the purification and for the
incorruptibility of the self, no one of you is willing to do it.

“So why have an organization? “ "After careful consideration I have made this
decision to dissolve the order...... And I have now decided to disband the order as I happen to
be its Head. You can form new organizations, and expect someone else. With that I am not
concerned, nor with the creating of new cages, or new decorations for those cages. My only
concern is to set men absolutely, unconditionally free.”

Such a pronouncements by J. Krishnamurti were certain to upset many old-
established theories and conceptions, and only those with an open mind would be
able to receive the truth Krishnamurti put before them. He maintains that he has
achieved union with Life itself, that he is liberated. He puts forward his own
spiritual experience and not relied upon the authority of a higher spiritual entity. He
has stated time and again that he has no apostles, no disciples, no followers.

So far from establishing a World Religion, Krishnamurti has stated that all
religions are the frozen thoughts of men and a betrayal of truth.

Instead of establishing Mysteries for the few he says that his teaching is for
all, that there can be no closed fist for the true teacher.

“Neither ceremonies, prayers, nor'worship have any place in the search for
truth, says Krishnamurti.”

Krishnamurti’s approach is intensely dynamic and quite down to the earth. In
the midst of a deep spiritual crisis which has overtaken humanity, Krishnamurti,
being one of the most challenging thinkers of our age, shows a way - a simple and a
direct way to freedom and Creative Living.

J. Krishnamurti invites man to take a jump into the realms that lie Beyond as
man is today caught in the crisis of conscience. Therefore, to listen to his Voice of
Wisdom is to undertake a veritable journey from the known to the unknown, from
knowledge to Wisdom.

Every great teacher was a rebel and an iconoclast and refused to abide blindly
by the traditions and the dogmas of the past. The first act of every great teacher was
to break the yoke of dependence and proclaim the simple truth, that man can build
only on what he is and not on what he can be made into. All dependence on another
is an obstacle and a hinderance to the experience of the real. One must find the inner
core of one's being, abide in it and act from it.

Thus, spiritual authority was the first thing against which J. Krishnamurti
rebelled. Spiritual authority, however, is nothing but conscious or unconscious
exploitation.

What distinguishes Krishnamurti even from the great teachers of the past, is
his humaneness. The one role he permits himself to play is - himself, a human being.
If he has a mission it is to strip men of their illusions and delusions, to knock away
the false supports of ideals, beliefs, every kind of crutches and thus render back to
man the full majesty, the full potency, of his humanity. "Find out for yourself",
Krishnamurti says, "What are the possessions and ideals that you do not desire. By
knowing what you do not want, by elimination, you will unburden the mind, and
only then will it understand the essential which is ever there."

One day talking to a man in Bombay, J. Krishnamurti said about his view
point in these words: "...... Now personally I have no belief and I have no tradition. That
has always been my attitude towards life. As life is different from day to day, and as I want to
understand life from day to day, it is no good having a belief and a tradition which bind me
and prevent me from comprehending life. You can attain freedom wherever you are, but that
means that you must have the strength of a genius. For a genius after all is a person who
grows out of his circumstances, who is beyond his circle. So if a person thinks that here or
elsewhere he cannot develop his unique perfection, before he leaves this or any other place,
before finally deciding, let him understand that wherever he is, if he is not strong enough, his circumstances will drown him; that wherever he is, if he is strong enough, he can grow to perfection …… you will reply: I have not the power …… that is just my point of view: in order to discover the power in yourself, your own strength which is in you, you must be ready and willing to come to grips with every experience. And that is just what you refuse to do …… you do not want to do”.

[Ref: Star Bulletin, March 1928]

The true lover of life has no philosophy, for his is truly free. And to judge another is to deny freedom. In the pursuit of self-expression the love of life is lost.

J. Krishnamurti (born on May 11, 1895 and died on Feb. 17, 1986) Whose life is a long lesson in humility, was an extraordinary and baffling personality who was identified by the Theosophical Society as their Messiah, but later he disclaimed the role of Messiah, maintaining that all organized religions were barriers to truth, but continued for the rest of his life as a teacher with no philosophy of his own in its literal sense but with philosophical teaching of great subtlety which attracted some of the most eminent in differing fields such as George Bernard Shaw, Aldous Huxley, Henry Miller, Kahlil Gibran and Pt. Jawaharlal Nehru.

Out of the source of the unfathomable and undiminished energy, which flowed through him, Krishnamurti was utilized for the purpose of setting men free to find truth for themselves through a radical transformation that would bring about a new mind and the ending of sorrow. For this purpose Krishnamurti devoted his whole life and his extraordinary powers speaking every year in three continents and founding schools (seven in all) and giving public talks in order to pass on to others the solution he had found for the ending of sorrow and the conflict of mankind. But those who reside in the house of ignorance have no mirror or don’t want to have a mirror to their souls.

The nobility of every thinking person lies in the power of mastering himself through reflection.

Realisation of the Self is the greatest help that can be rendered to humanity.

Here is a quote by J. Krishnamurti, which seems me to be the essence of the Krishnamurti’s teaching:
“There is life and there is the illusion of self-consciousness. When you have pierced the illusion, there is the living of that Life.”

[Ref: Star Bulletin, 1932]

J. Krishnamurti, concerned with the flowering of his teaching, saw the outer conflict in the world as being inseparable from the inner conflict in man. Society was the result of the individual and the individual the result of society. Therefore we are, each one of us, responsible for all the horror and sorrow in the world and because every human being on earth suffers from the world’s suffering, we share a consciousness with the rest of humanity and are not really individuals at all except superficially. No ideologies, no religions, no authorities, no social reforms can ever end conflict and sorrow. The only that can is a complete mutation of each human psyche, a stepping out of the river of human consciousness, a change in the very brain cells themselves. And the mutation has to be instantaneous.

What Krishnamurti had to say was sometimes so difficult to express in word that he could only attempt to say what it was by saying what it was not.

There are those who have the truth within them, but they tell it not in words.

J. Krishnamurti spoke of the need for passionate feeling. Ours is an exclusively conscious age. We know so much, we feel so little. It was the power to fall in love, to give oneself completely that he found so lacking in people. Not until we are lost do we begin to understand ourselves. The worst thing was to be mediocre.

It was the teaching that Krishnamurti was concerned with, not the personality of the teacher. He was insistent that there should be no interpreters of his teaching, that no temple or dogma should be built up around his teaching; “Truth is not yours or mine, it has no country, no race, it has no people, it has no belief, no dogma.”

As Krishnamurti saw violence increasing everywhere in the world, the need for a radical change in the human psyche became even more urgent before mankind destroyed itself. One has to negate totally all self-centred activity. Then only that which is love blossoms into compassion. Only with the ending of sorrow is there passion. And sorrow could never end so long as there is attachment. Insight, which
must arise in a state of mental energy and passion, could change the brain cells in a profound way.

Krishnamurti maintained that there could be a complete ending to sorrow, and that where there was suffering there was no love. All possessive relationships led to sorrow. When one feels separate from another there is no love. Love is holistic, it is not divisive. Love was in the death of every minute and each death was the returning of love.

The ending of every day is also the ending of oneself everyday.

Krishnamurti's main thrust is on the mind and its limitations. Because the mind is conditioned by present day education to exaggerate differences, certain historical incidents have been emphasized and misinterpreted, although they have no more relevance. The perception by the mind is always vitiated by its own process, for it never enables one to come to direct encounter with that which one wants to understand. The approach of the mind is always fragmented, never the whole. But Krishnamurti's approach is a holistic approach. He is one of the rare Teachers who speaks of going beyond the mind.

Krishnamurti speaks of the Awakening of Intelligence, for intellect breaks of everything. It is the intelligence which gives one the right perception of men and things and perceives the whole. And intelligence, as seen by J. Krishnamurti, is not of the mind; it belongs to the realm which is beyond the mind.

Krishnamurti, therefore, advised not to follow anyone as nobody could give one that Intelligence or that understanding of Truth which is essential for an inner transformation. He has to come upon it himself. This understanding is something much deeper than the intellectual or verbal understanding one receives from books or discourses. As he said: "To know yourself you need not go to any book, to any priest, to any psychologist. The whole treasure is within yourself."

Krishnamurti is no more with us but his Teachings will always remain. He rejected all religious paths and practices. He ever maintained that there was no path to Truth, that no organization, no religion could lead the individual to it - Each one had to find it for himself. For this it was necessary to observe dispassionately, like a scientist, in one's everyday life and relationships, without either condemning or
justifying. The passion for discovering the Truth liberates man from his shackles and makes him spontaneously good. This understanding is inherently possible for every individual to discover the Truth for himself if he is serious and sincere in his exploration of the Truth.

In other words unless the individual solved this problem for himself, the world could never be at peace and all external attempts to bring about order would inevitably fail. Therefore, Krishnamurti started Schools where children could be educated rightly not only to learn the academic subjects, but far more importantly, to learn to read the book of one's own everyday life. This was to him the real learning that education should concern itself with.

Thus, the great revolutionary spirit that J. Krishnamurti attempted to inculcate among his listeners and readers appealed only to those with independent minds who had no longer been able to find any satisfaction in the dogmatic approach.

Several rational people documented that J. Krishnamurti could read people's thoughts, and unopened letters and could heal people. His close associates described many mystic experiences, called the 'process,' which he experienced throughout his life. His global audience sought his guidance because they perceived in him the ability to penetrate to the very core of human problems.

And yet Krishnamurti's life and teaching remain a mystery, an enigma. Rightly has Claude Bragdon called him a living paradox!
J. Krishnamurti is such a solitary Seer who wanted to remain alone, without disciples, without devotees, without any organization. He remained armed with one value only, self-knowledge, which is, according to him, valid and effective both for individuals and for society. To see ourselves exactly as we are, is for Krishnamurti, the truth. And thus all philosophy is a hindrance to knowledge. To know, in the ever-renewed flow of life, is to be aware at every moment of what is. That is why all preconceived opinions or ideas are harmful. The timeless state of spontaneous creation has neither past nor future.

If the being is to be, becoming must cease. Thus, Krishnamurti persists in denying evolution, duration and becoming. This insistence, which is unceasing, is itself the basis and the essence of truth. He stands for a psychological change which consists in being aware of one’s psychological conditioning.

The 'I', the creator of our civilizations and our values, is an infantile stage of mankind. Beyond the 'I' is its maturity, its fruit, in which all myths, religions, philosophies, accumulated throughout the centuries, disappear.

Krishnamurti is insistent on the one point which interests him, and which he considers to be of primary importance: **man must free himself from 'I'**. Only he who has freed himself from his condition of slavery can act truly. 'Everyone must learn to free himself, in order to awaken oneself to discover truth, real happiness'. Truth is being from moment to moment and happiness is that state of being which is timeless. And Love is not different from truth. It is that state in which thought process as time has completely ceased. And where love is, there is transformation. Where there is love, there is revolution, because love is transformation from moment to moment.

In truth, with Krishnamurti, love has gone beyond any utterance, it has entered into silence!
The mind which would find truth, this extraordinary beauty and depth of life, the fullness of love, must first be free. Only the free mind can discover. And only the mind that is free can be creative.

"It is only in the act of self-observation that one learns..." According to Krishnamurti, this is the only way man can taste true freedom, which is freedom from thought, thought being the product of conditioning and memory.

The act of instantaneous self-observation is itself the discovery of how to live without inner disorder. Disorder observed is already order.

J. Krishnamurti was not a teacher but a presence. There was, of course, the tremendous electricity of his personal presence. An audience of thousands of people, most of them young, sits totally quiet, with not one person moving, as he speaks.

For the greater part of the twentieth century, Krishnamurti has travelled through Europe, America and Asia, speaking to millions of people; one may safely say that no philosopher, teacher or poet of our time has attracted the respect of more people over such a period. Yet of all the well-known teachers, religious leaders, philosophers and writers of the twentieth century, none has spoken with such austerity of the uselessness of teachers, leaders, organizations and systems of thought or belief. None has maintained such impersonality in his thought, such rigor in rejection of a following. And surely none has approached the fundamental problems of human life in a way that offers less consolation, less sensationalism, less cleverness, less metaphysical excitement than J. Krishnamurti. One shall find in his thought no God, no religion, no ethical norms, no hope beyond the grave, no new theories or explanations. Nor can one comfortably side with him when he rejects society so totally, when he quickly makes it very clear that we, you and I, are society, and that society is brutal, barbaric and chaotic and we, you and I, are brutal, barbaric and chaotic within.

J. Krishnamurti who, of course, was a teacher, but 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.

On listening to Krishnamurti, one realizes that it was something that 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. His ideas were revolutionary, an all-out attack on the belief structure, to its very core. The traditional approach seemed dead, with little life in it when viewed through Krishnamurti's insight into the nature of mankind. He rejected all paths or systems of religious practice. He offered insight into the struggle of freeing oneself from the traditional approach.

What he had done was to create a new language not based on the past explanations, as he wanted to break away from the past and gave it a freshness that sprang from his own understanding.

It would serve no purpose to go into the various biographical details and incidents concerning this remarkable man J. Krishnamurti although such details are fascinating. It is his teaching that matters. He often used to say: "Do not believe what I say or accept what I place before you. Examine each statement for yourself." He used to say: "Challenge everything - including what I say. The teacher was not important, only the teachings. The teachings were for the whole of humanity and no body had the right to set himself up as an authority." There must be no authority. Once, someone asked him, what we could do 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."

Such was the great revolutionary spirit that he attempted to inculcate among his thousands of listeners throughout the world. He asked all to throw away their so-called spiritual crutches so that they can walk in life like strong men and women.

Krishnamurti's main thrust is on the mind and its limitations. The approach of the mind is always fragmented, never the whole. He is one of the most rare teachers who speaks of going beyond the mind. That is the reason that Krishnamurti's approach can be called a holistic approach.

Besides, the teaching of Krishnamurti has its meaning and significance in the field of a non-dual perception - the perception not by intellect that fragments but by intelligence that perceives the whole. And intelligence, as viewed by Krishnamurti, is not of the mind it belongs to the realm which is beyond the mind. It is a way of right perception, for from there alone right action emerges. And the right perception at psychological level, is not of the mind. He very often says, "Perception is Action."
Between perception and action there is no gulf for perception itself acts, and acts so quickly that the perceiver has no time to intervene.

The talks and writings of Krishnamurti are not so easy to understand because the things he talks about are outside the range of ordinary comprehension and are also divergent from the commonly accepted approach or outlook of life.

It has been the work of Krishnamurti to enable every man and woman to break out of the ruts or the moulds in which their minds are imprisoned. For, that is the only way in which one can be set free to gain a more sincere and direct appreciation of life, its meaning and significance.

It means, however, a complete break with ordinary thinking. It means thinking in a new way: in a way which people of today do not understand.

Thus, Krishnamurti's message was so profound that even it concerned the lives of ordinary people for it threw light upon the ego-problem which is the only problem that exists, and which produces fear, love of power, disappointment, hope, attachment, the desire for continuity.

So his was a message for the every-day life of every man, woman and child, but it was also a message, which could take one beyond the every-day life to the very heart of existence, its truth, its beauty & its peace.

In Krishnamurti's words was the clear and simple expression of truth without the use of any religious trappings whatsoever. As he says: "Shun all systems, all authority, all images. End your particular attachment, now. The mind must be free of all authorities."

And, as if echoing the Budha's last words to his disciples: Be a light to yourself. Krishnamurti also said, in a discourse on love, "It may mean complete upheaval; it may break up the family. You may have to shatter the house you have built; you may never go back to the temple."

He never ever put his person into the foreground. "The speaker is not important" was his constant admonition. What is important is to see clearly for oneself the truth or falsehood of what is being said. There has never been the shadow of a demand for discipleship or worship. He referred to all of that as 'nonsense' and said that it was an abomination to him.
Krishnamurti’s approach to life and its spiritual awakening can be termed a simple and original that is free from religious authority, doctrine, dogmas, symbolism and ceremony. He goes beyond traditional beliefs and explores the root of human attachments and the source of suffering, opening the way to compassion.

He refuses to accept that we cannot live in the world without the desire for power, for position, for authority.

For Krishnamurti all experience is conditioned and has its roots in the past. Real enlightenment is possible only when all experience ends completely. The man who no longer has any experience is a man awakened. He says, “Die to duration. Die to the entire conception of time; to the past, to the present, to the future. Die to systems, die to symbols, die to words, for these are the agents of decomposition. Die to your psyche, for that is what invents psychological time. This time has no reality.”

“We live in words. If the so-called spiritual life is a perpetual conflict it is because it is pretending to be able to nourish itself on concepts. ...We are living on words not in facts. In all the circumstances of life, the material organization of our business or our pleasures, we stimulate ourselves by means of words.”

[Ref: Interview with Krishnamurti by Carlo Suares.]

Defining fear as Time and Thought, Krishnamurti states that thought gives continuity to both fear and pleasure.

He maintains that one should not divide the totality of the life-situation into life and death. To Krishnamurti life and death are two aspects of the same phenomenon. If one ceases to regard them as two different things, there is, he believes, no longer any conflict.

J. Krishnamurti does not obviously want any one to treat his pronouncements as an intellectual theory to be worked out, or as an emotional upheaval to be enjoyed. His teaching is neither speculative nor escapist. It is the right perception, which is action.

He talked about something which to him was real, which he was living. That is, perhaps, the reason why he cannot be placed in any system of philosophy. His originality seems to have imparted to his message freshness and innocence.
Krishnamurti always insisted that anyone eager to find the truth has to learn to think and discover for himself not the least accepting descriptions, definitions, or borrowed words & interpretations at all. It is the responsibility of each human being to bring about his own transformation which lies in complete freedom from the content of his consciousness.

In his early talks, J. Krishnamurti speaks thus: "To see the separation of the individuals from one another is the beginning of unity. In fully realizing the independence, the otherness of the other, the mind experiences the revelation that one is deeply interwoven with him.........

... It is sufficient that a real unrest exists in a single individual, for the new consciousness to appear." [Krishnamurti: Paris Talks, 1930]

As it is true to the saying that "the greatest truths are the simplest; and so are the greatest men".

J. Krishnamurti, though variously hailed the world -Teacher, the Messiah, the Radical Thinker, and the last of the Mystics and so on, but he said: "I am an ordinary person."

He described himself as a nobody, just a passer by. He travelled ceaselessly all over the world giving public talks, not as a teacher, preacher or Guru of any sort but as an awakener of truth and dedicated his life to awakening man to his own sorrow & the possibility of freedom. He considered himself not as belonging to any country or religion and urged his listeners to observe the workings of their own minds. He speaks of the Awakening of Intelligence for intellect breaks up everything. It is the intelligence which gives one the right perception of men and things. It is intelligence that perceives the whole - and it is not of the mind, it belongs to the realm which is beyond the mind.

His is an expression of his own originality which has imparted to it, simplicity, a freshness and innocence.

To Krishnamurti, a new mind is only possible when the true religious spirit and the scientific attitude form part of the same movement of consciousness as inherent in intelligence and in the creative mind. He urged his listeners or readers to
join the voyaging through the uncharted sea of the unknown [- Freedom from the known]. He maintains this essential truth thus: “Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. In this chaotic and disintegrating world, it is the responsibility of each human being to bring about his own transformation, which does not depend on knowledge or time. The uniqueness of man lies in complete freedom from the content of his consciousness.”

According to him anyone who wants to find the truth has to learn to think and discover for himself and not accept descriptions, definitions, other people’s words.

To Krishnamurti life was meaningless unless the basic problems and conflicts in life - the psychological problems of achievement, frustration, fear, anger, vanity, hatred & boredom, all of which are rooted in the self, the ego were resolved and the mind was at peace with itself.

He maintained that unless the individual solved the problem for himself, the world could never be at peace and all external attempts would inevitably fail.

The light of reality and its bliss are destroyed when the mind, which is the seat of self, assumes control.

J. Krishnamurti, a solitary seer and one of the truly great thinkers of our time, having renounced all the riches and titles thrust upon him in the prime of his life, led a solitary life as ‘A Seer who walked Alone’ - travelling and talking as a wandering philosopher, to whoever would listen to him or sought his wise counsel.

He had no doctrines to offer and rather asked his elite audience to caste away their borrowed beliefs and the following up of any spiritual masters or authorities. In his own words: “The moment you follow someone you cease to follow truth. Truth is a pathless land and you cannot approach it by any religion, by any sect. My only concern is to set men absolutely, unconditionally free.”

As an iconoclast, he preached what he practised in challenging the prevailing patterns of human living and thinking as an exponent of self-Knowledge in the pursuit of truth.
He advocated an unconditioned outlook to change the human psyche itself as a prelude to the human transformation which does not come about by way of depending upon or resorting to the dogmas or doctrines prescribed by gurus or guides but instead only if man changed his own psyche by exploring into his inner dimension which man has not yet touched: "Each man should seek within himself and discover the truth."

So, carrying this message for himself and as a clarion call to the humanity, Krishnamurti set out to set others free all his life as an awakener of life till he was put to rest for ever on 17th February, 1986.

His message being always a message of love and freedom which reached far and wide through his talks and writings as a soothing balm to the tormented humanity as if it was emanated from Krishnamurti as a wisdom of the heart but still left himself tormented in the last hour of his life on this earth.

It seems that such a great man, as he was, are ahead of their times and people listen to their voice of wisdom but hardly fathom it in its true spirit.

Now, the core of Krishnamurti's teachings is to realize that fundamental changes in society can be brought about only by a transformation of individual consciousness.

That which can be experienced is the projection of the conscious, the known. The known cannot experience what is beyond its field.

Truth is something that cannot be told to another. He must be able to receive it, none can prepare him for it. He must come to him openly, freely and unexpectedly. One can help another, but he alone must undertake the journey to discovery.

Truth is not found in books, in knowledge, in experience. There is no path to truth, to wisdom. Truth is not an end, a result, a goal. It cannot be invited, for it is not a thing of the mind!

Truth consists not in knowing the truth but in being the truth.

So all this brings us to a certain point, which is that: "One must be completely a light to oneself!"
J. Krishnamurti exhorted the humans in tune with the Buddha to be “Light unto Thyself:” “APPA DEEPO BHAVA.”

Osho Rajneesh, another contemporary thinker of our time, said about Krishnamurti ‘the latest Edition of the Buddha’ sensing him to be 20th century Budha.

Yet, another eminent English Writer/Author, Alduos Huxley who as earlier as in 1942 suggested to Krishnamurti while in California, to write something, and hence, Krishnamurti started writing notes, which was edited by Rajgopal and published into three parts called: “Commentaries on Living.” Later, Alduos Huxley wrote a lucid Foreword to one Krishnamurti’s famous book “The First and Last Freedom” Which was released in the year 1954. Alduos Huxley heard Krishnamurti in Sanen in the month of July 1961 and told about him after attending his public talk:

“... It was the most impressive thing I have listened to. I felt, as if I were listening to a discourse of the Budha – Such power, such intrinsic authority.”

In the west, Krishnamurti has always roused critical interest among the intellectuals, because they have a proud inheritance of their sense of adventure and their spirit of inquiry. George Bernard Shaw was not only fascinated by Krishnamurti’s charm but deeply impressed by his essential independence and integrity. Alduos Huxley considered him to be one of the sanest Indians of all time. The language that Krishnamurti spoke was easily understood in the west, because of the intellectual discipline behind it. What he did or sought to do was to think publicly with those who realized the urgent need for their spiritual and intellectual emancipation. Of course, people with such an awareness are only a few, but those who were anxious to look at or amused to listen to him were millions.

J. Krishnamurti talked with first-hand knowledge and always insisted on the importance of merely listening to the questions and not doing anything about them. As the rampant social problems were but the symptoms of the deeper disorder latent in the psyche of every human being, that is why Krishnamurti urges us to realize that we are wasting our lives by not freeing ourselves from our hurts, conflicts, fears, and sorrows, and by remaining in our narrow world of specialization. This freedom, he says, is the first step to inquire into a holistic way of living that is completely non-
fragmentary, a way of living in which there will be the direct experience of that which is true. One has to find out for oneself, because truth is not something to be bought or taught through another.

In the view of J. Krishnamurti, spiritual life or holistic living was to be understood and lived individually and not through any organisation.

"Live more, think less" - may well summarise as its shortest the main teaching of J. Krishnamurti whom I believe to be one of the most remarkable men of all times!

Krishnamurti's message was so simple and clear that though more and more needed to our tormented times, is perhaps less and less intelligible to a mere intellectual jargon or to a clever or curious mind, for the reason that all his activities and statements are inspired by the purest love.

The importance of love is a recurrent theme in the talks and writings (i.e. teachings) of J. Krishnamurti. It is true that his basic message is about the unconditioning of the human mind or to say, mutation in consciousness. The unconditioning of the mind is the key to unlocking the heart. Once he remarked, "Love is its own eternity; it is the real, the supreme, the immeasurable.

Thus, J. Krishnamurti who denounced organized religion in forceful language from the outset of his awakened life, and yet he is best describable as one of the greatest religious teachers of our time.

His religion can be summed up in one simple word - LOVE ! "Thought must be silent for love to be"

Krishnamurti worships at the shrine of Truth. He rejects isms, one and all, but the one that fits him best is humanism. He seemed to be utterly anonymous and universal, having a beginner's mind, free from possessing anything, a mind that knows himself and is in flowing change. He drew in the goods of eternity in order to be able to give out the goods of time!

J. Krishnamurti means to say emphatically: "No man from the outside can make you free. I am concerning myself with only one essential thing – the true freedom of man."
He was totally involved in the process of mental deconditioning, which according to him, leads ultimately to one’s self-discovery. Naturally, he is interested, not in dogmas, but in doubts without which enlightenment is not possible. To him journey for its own sake is more important than destination. J. Krishnamurti insists that we reject nothing, resist nothing, take nothing for granted. He tells us to live intensely from moment to moment in a state of total awareness. In other words, take care of the moments and eternity will take care of itself. It is indeed impossible for one to live on such a plane of passion and perceptivity unless one becomes aware of one’s own true self.

What Krishnamurti has been waiting for is the birth of new man.

There are some admirers of J. Krishnamurti who claim to be interpreters of his philosophy. Actually, they are among his worst enemies, because there is no such thing as the philosophy of Krishnamurti. He is not to be identified with any organized thinking. For he is an exponent of no method, no technique. Although what he says represents the quintessence of so many philosophies, ancient, medieval and modern!

It is imperative for one to be intellectually honest. That is why one must understand Krishnamurti in the correct context and in the proper spirit.

The quint-essence of what J. Krishnamurti stood for and talked about whole of his life span, was for one to learn to be passive in observing ‘what is’ and also in observing the reaction to ‘what is’, and this is what one could call this a non-dualistic awareness and a holistic, non-dualistic seeing or one may call it in one word MEDITATION.

In going through the teachings of J. Krishnamurti between the lines, any disciple of truth must note down all those lessons in awareness which he felt were significant and what to be always remembered in living one’s day-to-day life. It needed quite hard work for one to learn that every reaction of the past, of the memory, was the observer, the entity, and that these reactions of the past appear in one’s mind in the form of naming, recognizing, condemning, justifying, associating and so on, and these were being called the observer, the entity, the self. If there was an awareness in
which there was no reaction of the past and so no movement away from what is, there would be a non-dualistic awareness and a holistic, non-dualistic seeing.

Living is experience. Choosing between the pleasant and unpleasant is not living. Life is everything. Life is the whole thing. To see this whole process in movement, to be aware of it totally without choice, stirs the mind and frees it from its self-enclosing activities of choice. "A mind that is free of choice is capable of infinite depth. It is only the mind which sees the whole movement of darkness and light that is highly sensitive and intelligent. Only then can that which we call God, Truth, Love come to be."

[Banaras talks by J. Krishnamurti, 15/1/1954]

When we see something, that seeing is the outcome of our comparison, condemnation, judgement and evaluation. At present all we know is a process of evaluation, and that evaluation is the outcome of our conditioning, of our background, of our religious, moral an educational influences. Such so-called awareness is the result of our memory. It is the 'Me', my image, which is looking, judging, evaluating.

The awareness which springs from the self, the self-image, is the awareness of evaluation and judgment; it always creates duality, the conflict of the opposites, that 'which is' and that 'which should be'. The awareness J. Krishnamurti was talking about is the awareness of the whole process of thinking and the ending of it. It requires the cessation, the ending of all terming, naming, verbalizing.

As long as one makes a choice which is based on continuous sensation, there must be duality. There is no good choice and bad choice. Only a mind that is free from choice is capable of perceiving what is true.

Awareness does not come from the struggle to be aware. It comes of its own accord when one realizes the futility of choice. The understanding of 'what is' and the freedom it brings comes into being when one is aware through-out the day of the outer and of the inner-the reactions to these things that are happening inwardly and outwardly as a total process. To see the whole structure totally is to be attentive, and then there is not the observer. So there is total ending.

So, in dying to yesterday, the today is now. If one has lived completely with an instant attention, then one is dying everyday. That is why in order to find lasting
values; one must go through the process of elimination, dying. To have that freedom from all external things in order to discover one's true substance one must be free from traditional right and wrong, free from the fear of loss and gain, free from the fear of life and death, free from the fear of uncertainty, authority; free from the desire for comfort, free from love and hate. Action should spring from impersonal motives, free from the fear of desire, of ambition, of jealousy, envy, competition, and also from the fear of pain and sorrow. One must be free from all these in order to discover what remains and what remains is the right value, the eternal—what remains is a calm mind and heart that cannot be disturbed, strong, pure, clear and determined.

The ending of sorrow is the beginning of wisdom. Constant occupation with thinking is escaping from facing the sorrow of nothingness. Not moving away from 'what is' - that is the ending of sorrow at that moment and hence freedom.

To be free every moment is to live the Teachings. That is the crux of Krishnamurti's Teaching itself.

There is no grace from above that can help. Until one's mind is free of all prejudices one will never understand the true significance of life.

Freedom can only be achieved when one is above loyalty, above the desire to obey, to immitate, to mould oneself to the thought of another.

Freedom is not an end, not a result. It is the state of being which is timeless.

Eternity is in the moment, is in the 'Now'. Perception of truth is from moment to moment.

Understanding comes only through the present; in the stillness of present is the eternal.

The structure of thought is the movement into the past and future of the observer, of the self-image who thinks himself separate. When the mind sees the reality of this - the division of the experiencer from the thing he experiences, - this movement away no longer exists.

The problem is created by the image and not by the fact itself. It is the desire to be secure that compels one to build this image of oneself. It has no reality at all. It is merely a memory, a concept, a conclusion.
So the mind merely looks at the image, at the conclusion it has about itself without any form of effort. Because there is no effort to alter it, the mind itself is that image. It is not the mind and the image as two separate, but the mind is the image.

Now, one must discover for oneself whether the whole organism, the physical entity can be aware of itself without any movement of mind or thought. As the domination of thought over the organism destroys the natural intelligence of the body itself. The physical organism has its own intelligence. When there are no sensory or emotional demands of desire. The remembrance of yesterday's pleasure makes thought master of the body. The body then becomes a slave to the master. Life is a process of experience, a challenge and response. One is kept awake through experience, through challenge. One must receive experience and not retain a shadow afterwards. One must have a pleasant or an unpleasant experience, understand it and die to it immediately so that there is no memory as a center which retains that experience.

To be aware so intensely without choice that every experience is totally assimilated, understood, and dissolved, requires a great deal of energy of attention to die to every pleasure, every thought, to every form of accumulation every day so that with the dying the mind is made fresh. It is only when one dies to every experience that one has had, that one is living.

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

Awareness is the death, denial or ending of time-thought every minute of the day as it arises.

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

Such negation, such dying, is the most positive action, therefore it is freedom.
Thus, the Voice of Wisdom gives one a new sensitivity towards the sorrow of individual human consciousness, as if it was the key to the door to Eternity.

As a nutshell it is nothing but the beginning of wisdom by ending the sorrow, by facing the sorrow of nothingness, not escaping, nor moving away from 'what is' that is the ending of sorrow at that moment and hence freedom.

To be free every moment is to live the teachings.

What is important is to be the disciple of the 'Voice of Wisdom' and follow the direct inward voyage without imitating or moulding oneself to the thought of another!

As Carlo Suares, a French thinker and writer rightly points out, Krishnamurti’s message is a simple and direct call to all to share in a life set free: the voice of love calling for love. It is the song of one whose chains are broken, about life that is impersonal and infinite.

J. Krishnamurti’s influence derives almost entirely from the beauty of his personality and his approach to cultivate the soil of human psyche and then to sow the seed of the same Truth who he discovered on the solo journey of his enigmatic life. He lived, moved and had his being in Truth and for Truth which he summed up as a core of his teachings, AS FOLLOWS:-

“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 and every one 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. There is no one who can give us truth, since each of us for himself must discover it.”

This is perhaps an inner preparedness that brings one near to Truth that can precisely be called real awareness! Perception of truth is from moment to moment. Understanding comes only through the present. Repetitive continuance of the past will not lead to freedom. The mind has to be emptied of all its contents. The man who goes on accumulating knowledge can never learn anything.
A search for the new in mere expression is not enough. Newness must come from within. It demands of us a new quality of the mind and a vital movement of the heart which one must have now, not tomorrow, a quality which one cannot possibly practice or cultivate. For, that which is cultivated becomes mechanical!