CHAPTER 2

J. Krishnamurti – A Unique Phenomenon In The History Of Philosophy!
(b): J. Krishnamurti — A Unique Phenomenon In The History Of Philosophy!

J. Krishnamurti, one of the greatest thinkers that India produced until modern times was welcomed widely as one of the outstanding sages of East.

Properly speaking, Krishnamurti was never a philosopher but had his own unique philosophy of life, by virtue of which he surely counts as one of the true masters of life. By Philosophy he meant love of Truth and love of Life.

During his lifetime, full of enigmas, Krishnamurti was less concerned with communicating at the mere verbal or intellectual level than with showing the way to an ultimate, comprehensive, and supreme truth.

He not only refused to head, lead, initiate or propagate a religion, cult, ideology, but showed the danger it ultimately leads to.

For over sixty years he has held thousands all over the world spellbound with his wisdom, a teacher revered not only in his native India but in Europe and the United States too; a man who in his youth was groomed for stardom by well-meaning people as the Messiah reborn.

J. Krishnamurti - a born free thinker and a non-conformist is such a phenomenal personality in whom one may find the culmination of esoteric thought that can give direct and instantaneous enlightenment.

It is interesting to note that Krishnamurti wants us to understand the total process of ourselves while emphasizing the importance of self-knowledge. The idea of self-study acquires a new meaning in the original and independent approach of J.Krishnamurti. Real understanding, he points out, comes only through self-knowledge, which is awareness of one’s total psychological process. Thus education, in the true sense, is the understanding of oneself, for it is within each of us that whole of existence is gathered. The greatest stress is laid on human freedom and on delving deep within to find the truth.
As a matter of fact human mind is completely conditioned and thus one cannot grasp spiritual teaching about Truth, Beauty and Love unless the mind become unconditioned and free.

He stresses the value of freedom and order cultivated through one's own efforts. He is opposed to all forms of authority. There is no fixed approach to seeing the truth.

Because truth cannot be spoken in words, there has to be a wordless transmission through non-verbal communication, as Krishnamurti did for a major part of his life on the planet-Earth.

Each of Krishnamurti's stimulating talks and dialogues was sure to contain some real insight. A deep & indefinable quality of religiosity, an aura, shines through him and the relevance & responsiveness of a spiritual genius to the humanity is immensely felt on encountering an unusual man like J. Krishnamurti.

He had been going around the world talking for more than sixty years but a few seemed to have understood what he was trying to say especially the intelligentsia for reasons of their being too clever to drink spiritual waters from the well of wisdom.

He was really like a deep well, out of which each person took as much of the quenching spiritual waters as he was capable of drinking.

Krishnamurti, in his formidable years at first attracted the aristocracy in India & Europe, but eventually turned to the common people. He essentially fulfills a basic requirement of all spirituality: the need for a unity between religion and life, Reality and world, sacred and profane.

The teaching of such a creative genius are not cut-off from the world as shown by his love for nature, artistic creativeness, everyday activity quite dynamically open to the world, eliciting joy and delighting people in sharing together.

Thus, J. Krishnamurti is the recognized Master of Life and an Artist of Living. Furthermore, the endeavours of his thinking gave a new integration to the core of spiritual teaching. His works serve as a source of inspiration for the generation to come because of his unique place in the history of philosophy, owing to his search not merely for knowledge but for the very heart of truth.
The wisdom and insight that Krishnamurti gained in his early life remained in his entire life. He lived into his nineties with great alertness wisdom and vitality. Each stage of his life indicates a step forward: as he elucidated and lived his teachings. As a quintessence of his teaching, all one’s energy should be directed at overcoming the inner unrest that arises from discursive thinking, being psychologically undermined and deprived of one’s real self by the feeling that time is an absolute over which one has no control. Though Time is the psychological enemy of man but it is possible to have actual experiences of timelessness, and when that happens, there is a shift from time-bound awareness to timeless awareness and that the state of inner harmony and blissful repose can only be attained by way of persistent and choiceless awareness.

A mind that has no space, no emptiness from which to see, is obviously a mind that is incapable of living in a spaceless, timeless state.

J. Krishnamurti was such a spiritual genius who always emanated a feeling of great peace and power about him. Though deeply concerned about much deeper human problems and sorrows, was himself unentangled and unattached, as if living on the mountain top like a solitary bird.

He frequently talked a life without conflict, which could be brought about by understanding and perceiving it at the deepest level to be free in its true sense.

At the end of almost every public talk, Krishnamurti dilated upon death and quipped the real question is this that can one die while one is living? Can one die to all his collections-material, psychological, religious? If one can die to that, then one will find out what there is after death. But one cannot find out until one actually die while living.

Is it not true, therefore, that every day is a new life to a wise man. It is the release of the mind from all burdens of memory as the dead yesterday and unborn tomorrow undermines the happiness of today!

Once answering to a question put by John Coleman who came across Krishnamurti during the course of his travels in India on a vigorous pursuit of spirituality and the question was: How can one achieve clarity? Which was answered by J. Krishnamurti as quoted by him as below:
"Man's real needs are simple and it is quite easy to satisfy them. Television and automobiles are not needed to sustain life and indeed they lead to conflict. When you desire them and devote attention to acquiring them, this is where conflict comes into life. You are never satisfied."

"We tend to live in confusion instead of clarity. This is destructive. Out of confusion, more confusion grows. But if we are aware of the confusion we can stop and examine. Don't take action out of confusion take action based on clarity."

"We have to understand living, the living of our daily life, with all its misery, confusion & conflict. It is not easy. If we can understand how to live, death is close. Without dying there is no living."

_J. Krishnamurti was a unique personality in the history of a mankind._

Everything worthwhile in the Arts & Science was produced by creative genius. The lives of great geniuses are nothing but a sublime storm.

Allama Iqbal, an eminent Urdu poet, said in this context:

"Kliuda Tujhe Kis Tufan Se Aashna Karde,
Ke Teri Hayat Kj Mojun Main Iztarab Nahin !"

("May God put you through a storm as the waves of your life are without ripples."")

The world today is torn apart. Its people are in pursuit of promoting the non-existent "self" or "sectarian" interests, which act as a hindrance to the existence of humanity in peace. Man is universally led into misery as a result of the prevalence of numerous theories, concepts, ideologies which seek to put man against man. If a person actually sees the falsity of all sorts of segregation and divisions that are concocted by the thought process and perceives the oneness of mankind. He would illuminate the path of harmony and truth. There is no fixed approach to seeing the truth of all this. One need not follow J. Krishnamurti either. The question is whether as Krishnamurti had seen the truth, each one of us could also.

Now, true to the predictability of J. Krishnamurti much earlier in late (20's) Twenties, when talking during the camp-fire he bewared: "When Krishnamurti dies, which is inevitable, you will set about forming rules in your minds, because the individual,
Krishnamurti, had represented to you the truth. So, you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple and so you will have to have another Teacher come and extricate you from that temple. But the human mind is such that you will build another temple round him, and so it will go on and on."

The above quote testifies the things happening with the Krishnamurti Foundations, and schools run in his name and the things are deteriorating much after the death of such a great thinker and awakener of humanity about two decades ago.

For example, the biography of J. Krisnamurti written by his close associate and trustee of KFI, Pupul Jayakar, it sounds more like the author's autobiography. What a pity on the inflated ego of such a close associate of J. Krishnamurti who spoke very vehemently against every authority and the scriptures. The tragedy is that his biography is being written by one of his associates with a reference from the scriptures.

Of course, this happens to every great thinker. Budha spoke vehemently against idol worship but his followers excelled all others in building Budha Temples and started worshipping Budha by installing an idol of him in them. Karl Marx's followers started preaching and propagating the opposite of Marxism which made Marx to say: "Save me from my friends"!
The phrase ‘art of living’ was used by an outstanding artist of life of 20th century- J. Krishnamurti for the first time perhaps in 1936, in a talk given in New York: “To understand yourself, you must become conscious of this process of the building up of the “I”... The art of living is to bring this “I” process to an end.” Over the years, the phrase occurs several times in his talks and writings, and one such piece is an imaginary conversation written in 1979 in the form of a letter addressed to the students and teachers of the schools he founded in India, U. K. and U. S. A.

Questioner : If I may ask you in all seriousness, what do you consider to be one of the most important things in life? I have thought about this matter considerably and there are so many things in life that all seem important.

Krishnamurti : Perhaps it is the art of living. We are using the word art in its widest sense. As life is so complex it is always difficult and confusing to pick one aspect and say it is the most important. The very choice, the differentiating quality, if I may point out, leads to further confusion. If you say this is the most important, then you relegate the other facts of life to a secondary position. Either we take the whole movement of life as one, which is extremely difficult for most people, or we take one fundamental aspect in which all the others may be included. If you agree to this, then we can proceed with our dialogue.

Questioner : Do you mean to say that one aspect may cover the whole field of life? Is that possible?

Krishnamurti : It is possible. Let us go into it very slowly and hesitantly. First of all, the two of us must investigate and not immediately come to some conclusion, which is generally rather superficial. We are exploring together one facet of life, and in the very understanding of it we may cover the whole field of life. To investigate, we must
be free of our prejudices, personal experiences, and predetermined conclusions. Like a good Scientist, we must have a mind unclouded by the knowledge that we have already accumulated. We must come to it afresh, without any reaction to what is being observed. This is one of the necessities in this exploration, which is not the exploration of an idea or series of philosophical concepts, but of our own minds. This is absolutely necessary; otherwise our investigation is coloured by our own fears, hopes and pleasures.

**Questioner**: Aren’t you asking too much? Is it possible to have such a mind?

**Krishnamurti**: The very urge to investigate and the intensity of it free the mind from its colouring. As we said, one of the most important things is the art of living. Is there a way of living our daily life that is entirely different from what it normally is? We all know the usual. Is there a way of living without any control, without any conflict, without a disciplinary conformity? How do I find out? I can only find out when my whole mind is facing exactly what is happening now. This means I can only find out what it means to live without conflict, when what is happening now can be observed. This observation is not an intellectual or emotional affairs but acute, clear, sharp perception in which there is no duality. There is only the actual and nothing else.

**Questioner**: What do you mean by duality in this instance?

**Krishnamurti**: That there is no opposition or contradiction in what is going on. Duality arises only when there is an escape from what is. The escape creates the opposite, and so conflict arises. There is only the actual and nothing else.

**Questioner**: Are you saying that when something which is happening now is perceived, the mind must not come in with associations and reactions?

**Krishnamurti**: Yes, that is what we mean. The associations and reactions to what
is happening are the conditioning of the mind. This conditioning prevents the observation of what is taking place now. What is taking place now is free of time. Time is the evolution of our conditioning; it is man’s inheritance, the burden that has no beginning. When there is this passionate observation of what is going on, that which is being observed dissolves into nothingness. An observation of anger that is taking place now reveals the whole nature and structure of violence. This insight is the ending of all violence. It is not replaced by anything else; and therein lies our difficulty, because our whole desire and urge is to find a definite end. In that end, there is an illusory sense of security.

**Questioner** : Are you saying that when an event is taking place there is an immediate, racing current of associations in the mind and that if one instantly sees this starting to happen, that observation instantly stops it and it is gone? Is this what you mean?

**Krishnamurti** : Yes. It is really simple, so simple that you miss its very simplicity and so its subtlety what we are saying is that whatever is happening—when you are walking, talking; “meditating”—the event that is taking place is to be observed. When the mind wanders, the very observation of it ends its chatter. So there is no distraction whatsoever at any time.

**Questioner** : It seems as if you are saying that the content of thought essentially has no meaning in the art of living.

**Krishnamurti** : Yes. Remembrance has no place in the art of living. Relationship is the art of living. If there is remembrance in relationship, it is not relationship. Relationship is between human beings, not between their memories. It is these memories that divide, and so there is contention, the opposition of the “You” and the “me”. So thought, which is remembrance, has no place whatsoever in relationship. This is the art of living.

Relationship is to all things to nature, the birds, the rocks, to
everything around us and above us, to the clouds, the stars and to the blue sky. All existence is relationship. Without it you cannot live. Because we have corrupted relationship, we live in a society that is degenerating. The art of living can come into being only when thought does not contaminate love. In these schools can the teacher be wholly committed to this art?

[1st August 1979]

The greatest art is the art of living, greater than all things that human beings have created by mind or hand, greater than all the scriptures and their gods. It is only through this art of living that a new culture can come into being. It is the responsibility of every teacher, especially in these schools, to bring this about. This art of living can come only out of total freedom.

This freedom is not an ideal, a thing to take place eventually. The first step in freedom is the last step in it. It is the first step that counts, not the last step. What you do now is far more essential than what you do at some future date. Life is what is happening this instant, not an imagined instant, not what thought has conceived. So it is the first step you take now that is important. If that step is in the right direction, then the whole life is open to you. The right direction is not towards an ideal, a predetermined end. It is inseparable from that which is taking place now. This is not a philosophy, a series of theories. It is exactly what the word philosophy means - the love of truth, the love of life. It is not something that you go to a university to learn. We are learning about the art of living in our daily life.

We live by words, and words become our prison. Words are necessary to communicate, but the word is never the thing. The actual is not the word, but the word becomes all-important when it has taken the place of that which is. You may observe this phenomenon when the description-the symbol we worship, the
shadow we follow, the illusion we cling to - has become the reality instead of the thing itself. Words, the language, shape our reactions. Language becomes the compelling force and our minds are shaped and controlled by the word. The words *nation*, *state*, *God*, *Family*, and so on, envelop us with all their associations, and so our minds become slaves the pressure of words.

**Questioner**: How is this to be avoided?

**Krishnamurti**: The word is never the thing. The word prevents the actual perception of the thing or person because the word has many associations. These associations, which are actually remembrances, distort not only visual but also psychological observation. Words taken become a barrier to the free flow of observation. There is ingrained snobbery in most of us, and to see what words have done to our thinking and to be choicelessly aware of it is to learn the *art of observation*—to observe without association.

**Questioner**: I understand what you say, but the speed of association is so instantaneous that the reaction takes place before one realizes it. Is it possible to prevent this?

**Krishnamurti**: Isn't this a wrong question? Who is to prevent it? Is it another symbol, another word, another idea? If it is, then one has not seen the whole significance of the enslavement of the mind by words, language. You see, we use words emotionally; it is a form of emotional thinking, apart from the use of technological words, as in numbers, or measurers, which are precise. In human relationship and activity emotions play a great part. Desire, sustained by though creating the image, is very strong. The image is the word, is the picture, and this follows our pleasure, our desire. So the whole way of our life is shaped by the word and its associations. To see this entire process, as a whole is to see the truth of how thought prevents perception.
Questioner : Are you saying that there is no thinking without words?

Krishnamurti : Yes, more or less. Please bear in mind that we are talking about the art of living, learning about it, not memorizing the words. We are learning, not I teaching and you becoming a silly disciple. You are asking if there is thinking without words. This is a very important question. Our whole thinking is based on memory, and memory is based on words, images, symbols, and pictures. All these are words.

Questioner : But what one remembers is not a word; it is an experience, an emotional event, a picture of a person or a place. The word is a secondary association.

Krishnamurti : We are using words to describe all this. After all, the word is a symbol to indicate that which has happened or is happening, to communicate or to evoke something. Is there thinking without this whole process? Yes, there is, but it should not be called thinking. Thinking implies a continuation of memory, but perception is the activity of thought; it is really insight into the whole nature and movement of the word, the symbol, the image, and their emotional involvements.

[15 Aug. 1979]

J. Krishnamurti’s basic insights are based on the spontaneous perception of the human predicament, which propound that while thought is necessary in practical matters, but it is deadly in relationship.

In his most original and novel style of presentation, this artist of life, touched the core of the problems of daily living that confront every human being by revealing thereby the subtle process of enquiring into oneself-which Krishnamurti called the art of living of which he was an exponent, in its true sense.

To living there is no end provided one begins to live! Even to become aware that one is living in a deep imprisonment, to be aware of this, is to have moved out of it.
So wise a man as J. Krishnamurti maintained that, resorting to the art of living, man can change himself. That possibility is always there. And this perception that one can change oneself, starts the change. The transformation has begun.

The art of living is to be learnt only by living, never by thinking, speculating or talking about it alone.

Growth is a painful birth, so it is right that awareness and understanding bring more richness and growth and depth in man’s life—not because man doesn’t suffer, but because man suffers. Suffering is not something contrary to richness: Suffering makes one rich. Suffering is painful, but it gives one depth. Someone who has not suffered at all will be just superficial. The more one suffers, the more one has touched deeper realms:

"Yeh Hai Pehchan Khasan-a- Khuda Ki Har Zamanai Main
Ke Khush Ho Kar Khuda Unko Gristar-a- Balaa Kar De!"

The deeper the mind, the deeper becomes one’s suffering. That is why a more sensitive man suffers more and less sensitive man suffers less. A shallow mind will not suffer at all.

So understanding the way of one’s life and one’s daily living gives suffering and it gives depth. It gives richness to life—the richness of feeling and of living. If one is vulnerable to love, one will suffer more.

So when man becomes aware, he also becomes aware that he is not aware of many things and because of that he suffers. That is how things are, and one has to pass through them. The gathering of facts does not make for the understanding of life or the art of living. One must turn within in the quiet and calm of one’s inner being allowing this art of living unfold itself. To follow another, however, learned or enlightened, is to block all understanding. Knowledge is one thing, and understanding another. Knowledge does not lead to understanding.

The mind that conforms can never be in a state of discovery. Truth must be discovered anew from moment to moment, it has no continuity; it is a timeless state—ever new, living and not a fixed point within the mind of man.

Thus, conformity, which is the desire for security, for achieving success, with its fears, prevents the experiencing of the timeless.
Freedom from the false does not come about through the desire to achieve it. It comes when the mind is no longer concerned with success, with the attainment of an end. There must be the cessation of all search, and only then is there a possibility of the coming into being of that which is timeless. Understanding is immediate, it is not of time. The mind that is clear, without movement, and in the light of that clarity the timeless is revealed. When, the mind is no longer seeking, no longer breeding conflict through its wants and cravings, when it is silent with understanding, only then can the art of living come into being.

Living and action are not separate, they are a unitary process. Where there is ambition, there is no love and action without love has no meaning.

It is only the sensitive mind that realizes the true. Search is born of conflict and conflict is insensitivity. Thus, with the cessation of conflict there is no need to seek. Then there is bliss.

There is no reckoning with life, and no reckoning with the sea. The only way to get on with both is to be as near a vacuum as possible, and float.

One need not despair of life. Thus, not choosing: living! Not choosing: flowing. One has to live every moment as much as was possible. This is the alchemy, the art, -of living.

By lathing one's self go, one gets at the very roots of the art of knowing how to live.

A man must live in the now; if he does not, he will find himself dead in the hereafter. The living self has one purpose only: to come into its own fullness of being.

An artist of life is one whose all efforts all his life must be to preserve the soul free and spontaneous.

The beauty of life, therefore, lies in learning the art of living while accepting the total stream of existence, in joy and sorrow, success and failure, sickness, suffering and even death-and still go on. That is more than coping with the business of living. It is the art of life, and in the long run the most adequate way to make the best of life.
Almost every human being can be happier than he is and can either fathom the fine art of living. No one need be worthless, no one need be isolated, need be unhappy. And without seeking still help exists for those who would be helped. The only hurdle is to remain ignorant and afraid when the art of living and its understanding are within reach. And to stop, even for a moment, in the pursuit of learning the art of living and of new and greater awareness of life, is to bring mental death closer.

Life declares no dividends until one has made an investment in the art of living.

The artist is living must never stop learning and life teaches much, but one must learn and learn and learn!

Just as being a human being is a fine art, so knowing human nature – self knowing, is an artistic process and again to revive Krishnamurti’s words as quoted earlier, such as: “...One of the most important things is the art of living... the content of though essentially has no meaning in the art of living. Remembrance has no place in the art of living. Relationship is the art of living... So thought, which is remembrance, has no place whatsoever in relationship. This is the art of living.”

“The greatest art is the art of living, greater than all things that human beings have created by mind or hand, greater than all the scriptures and their gods. It is only through this art of living that a new culture can come into being .... This art of living can come only out of total freedom. ..... 

...This is not a philosophy, a series of theories. It is exactly what the word “Philosophy” means—the love of truth, the love of life. It is not something that you go to a University to learn. We are learning about the art of living in our daily life.'
J. Krishnamurti oftentimes called the "intellectual's philosopher" was one of the most popular spiritual teachers of modern times. The people sought his guidance because they perceived in him the wisdom to penetrate to the very essence of human problems.

Krishnamurti was of an extraordinary energy, intelligence and insight though leading a simple life and considered himself just an ordinary human being, yet has laid the foundation for the future evolution of the human species. But still it will require another hundred years for the humanity to fully grasp his insight and approach to life.

His life was a legend and there was no dichotomy between his life and his teachings. There was no contradiction between what he said and what he lived.

He rejected all organizations of a religious nature and spent his life travelling the world, lecturing, discussing. Hundreds of thousands of people of all shades attended his lectures world-wide.

Krishnamurti was the most rational of men, having great original insights which he explained in a logical manner.

In the approach of J. Krishnamurti there is no place for speculative philosophy. He is intensely practical, almost like being down-to-earth. He every time asked his listeners to look at the actual, to understand it and not waste energy in speculating about something that is not. His concern was with 'what is' - not with 'what should be'. His approach to life is psychological, completely free from all moral platitudes and categorical imperatives. In his approach there is a constant emphasis on right perception or in other words clarity of perception, as he says: "... the mind must be empty, not filled with things of the mind...the mind must be clear, without movement and in the light of that clarity the timeless is revealed."

The approach to life which Krishnamurti placed before us is for all, and not for the selected few.
Accepting no disciples and allowing no one to make him into a spiritual authority, he goes on breaking down all mental images and idols, bringing his listeners to a condition, where they are required to think for themselves.

It is ‘Awareness’ which constitutes the central theme of Krishnamurti’s Approach to Life. There is a clarity of perception when the image vanishes in the moment of non-verbalization. He asks us to observe every movement of our thought and feeling, but such observation has to be without any choice and therefore without any judgment or evaluation.

In Krishnamurti’s approach there is no arriving, there is only the journeying.

Among the original and realistic thinkers, J. Krishnamurti can be singled out as one who throws light on the deep and profound problems of life and his teachings clearly and unmistakably point to the mutation of the mind, to the fundamental spiritual transformation in Man. In his own words: "...A completely free mind is without any psychological background. It has no burden of the past to carry and so it is ever new and fresh. Such a fresh mind renews its energy as it operates. It is the emergence of such a new mind that is the imperative need of today. A mind utterly vulnerable, living in the open spaces, with no commitment to the past – only such a mind has the energy and the capacity to meet adequately the challenges of life."

To the world torn by hate and dissensions, Krishnamurti brings a refreshing message of Love – Love that enkindles the flame of discontent in which all dross of the mind of the individual is burnt away. One who has discovered Love has gone beyond the turmoils of thought. And, he who has come to the innocency of Love can live in the world that is not innocent, and that too without ever being corrupted, for he shines like a flame without a smoke.

What Krishnamurti offers may not be entirely new to humanity but it is nevertheless original and thereby authentic, and therefore those who want to learn to approach life and reality directly by themselves, they would find his teaching helpful for he does not encourage reliance on external help.

It seems as if Krishnamurti were out to uphold the eternal values of life in sharp contrast to the sensate values of modern civilization. As Krishnamurti lucidly observes: "...If you are able to set aside the passion and worldliness on which present
culture is built, then you will discover and experience eternal value which is never within the framework, then you might be able to help others free themselves from bondage.”

[Krishnamurti Talks & Dialogues, Ojai, 1945]

J. Krishnamurti, with the help of logic, makes us understand how logic is inadequate to deal with psychological problems of man. He shows the way that transcends the mind. His is a remarkably refreshing approach to life in which there is the possibility of man resolving his psychological crisis. Though seemingly negative, his approach is intensely positive, but according to Krishnamurti the positive is to be discovered in the ground of the negative.

Thus, Krishnamurti’s real approach is very much needed by the modern man torn and tormented as he is under the impacts of the modern technological society.

Krishnamurti had predicted that new technology would prove a serious threat to the human mind.

His approach is both practical and dynamic. Away from traditional religion and intellectualized philosophy, he shows us a simple way such as modern man needs today.

Being one of the most authentic revolutionary thinkers of our age, J.Krishnamurti challenges every norm and value of individual as well as social life. He is not interested in mere outer changes, but stands for a fundamental transformation, what he calls the ‘mutation of the mind’. As he says: “Society is always static; only in the individual can there be a radical revolution”. It is with this individual revolution that Krishnamurti was basically and essentially concerned with.

Thus, the beauty and the uniqueness of Krishnamurti lies perhaps not so much in what he teaches as how he teaches, for the manner of his conduct proves the truth of his teachings. As a matter of fact he lived his teaching!

His role has essentially remained not as a teacher or preacher but an Awakener!

And yet Krishnamurti’s life and teachings remain a mystery, an enigma. J.Krishnamurti had gone beyond the images of all Teachers and that way his self-consciousness had disappeared!
As the entire mystic hypothesis is that there is something above and beyond the human reason.

More real mysticism can be gathered from the teachings of J. Krishnamurti than from the whole of modern mystical writings.

It is difficult for any ordinary mind to conceive the mind that conceived it.

Krishnamurti communicates his first-hand experiences. There are only to be grasped by the total understanding which is called intuition.

One must not put what Krishnamurti says into one’s old bottles and thus lose the perfume. To transform the world there must be regeneration within oneself. The vital need for change and the possibility of it are surely the essence of what Krishnamurti has to communicate.

The infinite, the divine, does not reveal itself by communicating as a person to a person, but by dissolving the personal in man. He who transforms himself – from him proceeds transformation which is not a mere change of the forms of chaos.

Krishnamurti, the teacher expected for so many for so many years, gave an unexpected teaching. He taught the simple, the ancient, yet revolutionary truth that nobody can redeem man but man himself. He laid bare the roots of man’s craving for authority and declared that it was not his intention to add another prison to those already in existence, but to set man free absolutely, unconditionally.

The sincerity of Krishnamurti’s teaching is confirmed by its perfect agreement with his life, his humanity. The complete development of humanity in Krishnamurti singles him out from other men, making him unique. "If we all lived together" Krishnamurti once said to his listeners, "I could perhaps convey the understanding of Truth without words or actions; but we cannot all live together, so I have to convey it through words." [Star Bulletin Sep / Dec, 1931]

He who has once lived with Krishnamurti knows that is so, that a nameless something animates his features, movements, words, which will remain unforgettable even though years should pass, an indescribable something that is greater than his words – the depth and loveliness of life fulfilled.

Krishnamurti does not teach a system of life or a technique of life. Nor yet is his teaching, though radiating from the depth of life, a metaphysics. He teaches
LIFE, he lived his teaching. With him there is no sense of personality. Life is speaking to life limited.

If one should wish to define his character in one word, perhaps naturalness would be the nearest. He had renounced wealth and power and had realized that noble simplicity which to him is the mark of the truly civilized man—a man who fears nothing for himself, and so no longer impedes the flow of life.

Liberating himself, he became the exponent of liberation.

The realization that man can find Truth only by himself is not only the center of Krishnamurti's teaching, it determines his entire approach.

The exact nature of the inner transformation which Krishnamurti had experienced, of which he speaks as complete liberation, is known only to himself.

Krishnamurti is not a founder of a religion. Far from founding a new religion, he wants to liberate man from all religions.

Krishnamurti cannot be compared with the great teachers of humanity, with a Christ or Buddha. It is fitting however, to place his teaching with that which the great teachers of humanity in reality have been awokeners and liberators.

To quote Krishnamurti here as under "... What matters is, how you live now—not what your beliefs are—but what you are, what you do. One needs a tremendous revolution right throughout the world at psychological level, which obviously is the only hope... It is in our daily life that we have to bring about a change and not in some ideological future world."

[Amsterdam Talk: 22 May 1968]

Again an extract from Krishnamurti's talks in Europe, 1968 as he speaks:

"...Unless we human beings bring about a total mutation in the way of life, then thought—which is merely mechanical, for thought is not new, not fresh, the quality of freshness isn't in it at all—thought is going to control our life; thought as the computer, is going to guide our life. That is way it is enormously important to find out a way of living where thought, which is mechanical, doesn't intervene except when it has to function mechanically."

J. Krishnamurti, who lived his teaching, wanted of his listeners always to keep learning how to live. To find true life, according to him, the individual has to go through a process of emptying himself of himself—a process that takes place in the individual and yet has universality, seems negative and yet is supremely creative.
The awakening from the illusion of the I is an awakening of Life. And Life cannot be communicated through words, it must be lived.
Krishnamurti lived according to his own inner light, struggling, not escaping. He always spoke of the need to look inward, to know oneself, if one has to understand individual, and therefore society's deep-rooted conflicts, for the individual chaos creates the global disorder.

One sees the necessity of social, economic, and moral change but the mess, the confusion and the misery that human beings have got into are within the area of the old consciousness, and without changing that profoundly, every human activity whether political, economic or religious will only bring about the destruction of each other and of the earth.

In this sense and in the tone of a true revolutionary spirit, J. Krishnamurti addressed his elite gathering thus:-

"True revolution is not the violent sort; it comes about through cultivating the integration and intelligence of human beings who, by their very life will gradually create radical changes in society .... If there is to be a fundamental alteration in the structure of society, right education is the first step-only right education and not ideologies, leaders and economic revolutions, can provide a lasting solution for our problems and miseries.” ......

“To create a new society, each one of us has to educate himself rightly-to be an integrated, creative human being-not to become a cog in the social machine, but a threat to false values. We must begin to question all the values which now enclose us.”

In this context, J. Krishnamurti is a herald of a new dawn, a new beginning who brings into the world a change of consciousness. If consciousness changes, then the structure of the society is bound to follow the suit and not the vice versa.

One has to a light to oneself. To be a light to oneself is not to follow the light of another.

Freedom is to be a light to oneself. Freedom from the very structure of thought is to be a light to oneself. In this light all action takes place.

Systems, whether educational or political, are not changed out of any miracle or rather mysteriously but they are transformed when there is a fundamental change in oneself. The individual is of first importance, not the system. And as long as the
individual does not understand the total process of himself, no system of any sort can bring order and peace to the tormented world. Therefore a true revolution must be an inner one. With the change in the psychological approach the institutions will change quietly and quickly, without causing suffering and disturbance. A revolution always begins with those, who having understood the cause of suffering, have ceased to perpetuate them in their own lives.

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 upon the whole."

Now, as self-concern can never lead to a revolution, he who is, like J. Krishnamurti concerned deeply with the sufferings of others, will have the courage to go far and deep enough into the causes of suffering. Thus a true and an authentic revolution is the fruit of compassion and its roots lie hidden in the human heart. This understanding of the fact brings about revolution.

There is only the seeing that is the doing. This light is only light of love that cannot be seen through the eyes of another. To find that out, all authority of any kind, especially spiritual, must be totally set aside and mind must be capable of standing alone, of being a light to itself.

It would be immensely worthwhile to see if one could be a light to oneself, a light that has no dependence on another and that is completely free. When one discovers, realizes that, then life has no beginning and no end. It is beyond all concepts, beyond all hope. It is something immense.

It is really quite important to find this out for oneself, because one has to be a light to oneself and one cannot possibly take the light of another, or be illumined by another. One has to find out for oneself this whole movement of life with all its ugliness and beauty and the pleasures and the misery and the confusion, and step out of that stream.

Thus, to be a light to oneself is nothing other than a life lived integrally, wholly, not fragmented. And one can live such a life in this world every day-in daily
life. All one has to do is understand the chaos, the disorder in which one lives. In the understanding of that there comes clarity.

It is a living truth one has to find out for oneself—not through another, not through practice of a system invented by another, not through the acceptance of a guru, a teacher—to find out completely how to live a life in which there is no strife whatsoever.

One must be free to be completely a light to oneself. This light cannot be given by another. This light is self-awareness—to be aware of one’s own nature, of one’s own thinking, feeling. To be aware of oneself without any choice and to see what is happening in the now is to allow the whole movement of the self to flower and it undergoes a radical transformation. In doing that, one becomes a light to oneself.

Then life has a totally different meaning.

As a matter of fact the pursuit of knowledge does not liberate man from his ignorance of himself. While knowledge is indispensable, it also creates the illusion that one has the intelligence to meet the challenges of life.

What is necessary is not to neglect the vast and subtle field of human psyche and its total mutation or a total transformation of the whole structure and nature of the brain and of the mind (i.e. of the human psyche).

No philosophy, no organized religion, no leader can possibly change the human psyche that has been conditioned, shaped, moulded for millions of years.

It demands a new mind, a new heart which cannot come about through any system, through any leader, through any kind of organized education. It comes only when human being is awake, inwardly aware of and by being a light to oneself.

So one has to have a fresh mind, a new mind and heart and it is only such a mind that can live at peace with itself and bring about peace in the world.

Light doesn’t need challenges, it is light. It is only in darkness that there is challenge, the demand for light. And where there is authority, shelter, there is darkness.

The real revolution is the psychological, inward revolution, so that one’s mind is free from authority and one of the things that is destroying this world is authority.

Thus by being a light to oneself, the first thing is to be free from authority!
The psychological mutation, the inward revolution is the only revolution and not social, economic or political revolution which the present world crisis demands it.

The key to spiritual life according to this century's great Spiritual Awakener - J. Krishnamurti, is to be continually aware of the present - the fresh present, from moment to moment, to feel the freshness of the present from moment to moment.

It is at its best when it is felt as a continuous freshness, ever present, ever creative, ever fresh as the most active element in human lives. Without this, all efforts to save the world from poverty, hatred, wars, or from the pollution of natural resources are destined to fail. The scientific and argumentative mind will have to be corrected and even replaced by the spiritual norms of Beauty and Love which alone is ensured by imbibing the present view the passage of time. The 'present', however is directly perceived and when perceived has the direct feel of freshness.

Krishnamurti has emphasized this aspect in his talks on education also. The aim of education should be to encourage every pupil to find out for himself his peculiar individual talent and develop it as fully as possible.

"Live more, think less" - may well summarise at its shortest the main teaching of Krishnamurti.

Krishnamurti does not attempt to revive faith but, unlike other spiritual teachers, points out that totality is a fact and we can all be aware of it. It is fragmentation that is wrong and has to be discarded.

Spiritual teaching does not alter the outward face of the world around us nor does it change a desert into a garden. The change is in our ways of looking at things, not in the things themselves.

J. Krishnamurti – the great Seer of our times, is rightly described by his life-long admirer & associate Lady Emile Lutyens: "the perfect flower of humanity" has proved to have achieved union with life itself, and has put forward his views of Truth, based upon his own spiritual experience not upon the authority of a higher spiritual entity. He has stated time and again that he has no apostles, no disciples no followers. Surely, he has come to give a new aspect of Truth, that was certain to upset many old – established theories and conceptions, and only those with an open mind would be able to receive the truth he put before them.
"At least there must be a few people, individuals who are seriously and with complete intent, aware of the nature of their psyche and of society and of the necessity of inwardly bringing about a total revolution – that is, no longer living in violence, in hatred, in antagonism, in merely pursuing every form of entertainment and pleasure. What we are concerned about is to see if as individuals we can bring about in ourselves that quality of seriousness which in itself, through awareness of one’s own nature, brings about a revolution.

We cannot create a peaceful, intelligent society if the individual is intolerant, brutal, and competitive. If each one of us is driven by a consuming ambition, striving for success, seeking happiness in things, surely we must create a society that is chaotic ruthless and destructive. It is our everyday life that has brought this and previous catastrophies, horrors. Our thoughtlessness, our exclusive national and economic privileges and barriers our lack of goodwill and compassion have brought these wars and the other disasters.

Worldliness will constantly erupt in chaos and in sorrow. All cultures are superficial – but your consciousness, your reactions, your faith, your beliefs, your ideologies, your fears, anxieties, loneliness, sorrow and pleasure, are similar to the rest of mankind. If you change, it will affect the whole of mankind."

A inside look at J. Krishnamurti’s life has made the greatest of skeptics and the rational people of this century to admire him as one of the greatest and most significant human being of 20th century yet he is ahead of his times as it will be at least a hundred years before our civilization fully grasps the insights of this great sages.

The life of J. Krishnamurti, the unconventional Seer was of the nature of myth. Young in mind, he wandered around the world, teaching and healing the minds of the vast numbers of young and old, the intellectual and the simple human being, who came to him overburdened with conflict and sorrow.

Both Krishnamurti and his teaching are enigmatic to those who have heard him casually or have read something about him.

The deep and fundamental message which Krishnamurti is presenting to the modern world is this, in nutshell, that in oneself lies the whole world and if one knows how to look and learn, then the door is there and the key is in one’s hand. Nobody on earth can give to anyone that key for the door to open, except oneself.
For this purpose, what is required is that one has to end in life everything that one knows. That means there is absolute aloneness. It is not loneliness but aloneness, in the sense there is nothing else but that state of mind that is completely whole. Aloneness means all one as is reflected in the person J. Krishnamurti, and in his teaching.

What Krishnamurti was concerned about is the necessity of inwardly bringing about a total revolution, in the psyche of man and to see if as individuals men can bring about in themselves that quality of seriousness imbued with complete intent which in itself, through awareness of one’s own nature of their psyche, bring about a transformation.

Krishnamurti was not concerning himself with the founding of religions, or new sects, nor the establishment of new theories and new philosophies. Instead, he was concerning, at the core of his being, with only one essential thing – the true freedom of man.

As a matter of fact, no great teacher wanted to found a religion, because true understanding does not lie in bondage.

Freedom is not a reaction. It is without motive and progress towards freedom is the only thing that matters.

The danger and futility of accepting authority in matters of the spirit and the importance of being free to enquire are related themes that keep recurring in the talks and writings of J. Krishnamurti. Refusing to play the role of a guru himself, he warns his listeners against looking to anyone for guidance and sustenance, and insists that man must have freedom in the very first step of his enquiry.

Krishnamurti says that authority is not something merely outside of oneself as the authority of one’s own past knowledge and immediate experience also deny freedom – the freedom to discover something timeless, entirely new. Therefore, doubt, sincere criticism, is essential, so that one will gradually sift, so that one will discover for oneself what is lasting:

*Freedom from all influence is really the essence of an enlightened mind who is a light unto itself!*