CHAPTER-V
LIFE, WORKS AND PHILOSOPHY OF J. KRISHNAMURTI

5.1 LIFE SKETCH OF J. KRISHNAMURTI.

J. Krishnamurti is regarded as one of the greatest revolutionary teacher of all times. He traveled all over the world for nearly sixty years, pointing out to people the need to transfer them-selves through Self-knowledge by being aware of their thoughts and feelings in daily life. He held that this could be done only in the mirror of relationships. He maintained that a new society could emerge only through a radical change in the individual.

J. Krishnamurti’s charismatic and enigmatic personality attracted the world over. As such his teachings transcend all man-made boundaries of religion, nationality, ideology, and sectarian thinking. Refusing to play the role of a guru himself, he urged his listeners to inquire on their own and be a light unto themselves.

He showed a great concern for human plight. He lived for more than ninety years, during which he talked, discussed and lectured at different places in different countries for almost sixty years. His main theme in those talks is to enlighten man about the various impediments, which don’t allow him to achieve freedom.

J. Krishnamurti’s personal life can be studied in two broad divisions, a period of relentless search and intensive struggle, and the culmination of that struggle into the effortless action of love, from time space consciousness to an endless movement in eternity. The first period of his life (from 1895, to 1929) extends the year of his birth. This period further divided into three stages i.e., his early childhood (1895-1909), his adolescence (1910-1920), and his youth (1921-1929), the last two implying his relationship with Theosophical Society.
Jiddu. K., popularly known as J. Krishnamurti was born on May 11, 1885 to a pious family in the Madanpalli, a small town near Madras in the South of India. He was the eighth child of his parents and named after Sri Krishna, the cowherd God, Who was also an eighth child of Mata Davki in accordance with Hindu orthodoxy. J. Krishnamurti belonged to a Telgu speaking Brahmin family. His great grand father was an eminent Sanskrit scholar. His grand father was a very learned civil servant. His father, Jiddu, Narianiah, was educated at Madras University and worked as an official in the Revenue Department of the British Administration eventually becoming District Magistrate. His mother Jiddu Sanjeevamma, second cousin to Narianiah, was a woman of great sweetness and piety. She had a premonition that this eighth child of hers was to be someway remarkable and she insisted that the baby should be born in the ‘Puja’ room. A renowned astrologer also assured Narianiah that his son was to be a great man indeed. In 1905, his mother died when he was only ten and a half years of age.

As a boy, Krishna was vague and dreamy and did poorly in school, both because of disinterest and because classes were taught in Tamil and English, whereas Krishna spoke only Telugu. He longed to be out-of-doors. He was very sensitive to Nature standing for long at trees, clouds, plants and insects. He also showed a mechanical aptitude, he repaired his own motorcycle and once took apart and reassembled the engine of an expensive sports car he had been given.

By 1909 Narianiah had retired and was working as Secretary to the Esoteric Section of the Theosophical Society in Adyar, Madras. The Society had three primary objectives:

To forms a nucleus of the Brotherhood of Humanity irrespective of race, creed, sex, caste and color.
To encourages the study of comparative Religion, Philosophy and Science.

To investigates the unexplained laws of nature and the power latent in man.

It was here that Krishna, with his brother Nityananda (Nitya), was “discovered” by Charles W. Leadbeater, an important Theosophist, who noticed the boys playing along a nearby beach. Leadbeater, who professed clairvoyance and other supernatural powers, was struck by Krishnamurti’s aura—“the most wonderful aura he had ever seen, without a particle of selfishness in it” (Mary Lutyens, 1976). The President of the Theosophical Society, Annie Besant, confirmed this observation and both agreed that Krishna was to become not only a great teacher but the “vehicle” or incarnation of the Lord Maitreya. (Hindu mythology) who was considered a divine spirit that incarnated on earth every two thousand years or so to found a new, up-to-date religion. And now the body of Krishna was to be prepared for divine occupation. To facilitate this process, the boy was adopted along-with Nitya by Annie Besant, and thereafter they remained in the comfortable care of the Theosophists.

According to Mary Lutyens, “After being formally adopted by Mrs. Besant, Krishna and Nitya, found in her source of inexhaustible affection and love of which they were deprived after the death of their mother. Mr. C.W. Leadbeater became their guardian and spiritual teacher”. (Mary Lutyens, 1976)

ii. J. KRISHNAMURTI IN EUROPE.

Krishnamurti was educated privately in Europe, having failed to gain admission to Oxford, Cambridge, and London University, although he attended lectures at the latter and at Sorbonne. He learned English, eventually losing his native Telugu, and he now speaks French, Italian, and Spanish, to some extent, and perhaps other languages as well. Although he claims never to have read the Vedas, the Gospels, or any other religious or philosophical writings, he was fond of the Old Testament (especially “The Song of Solomon,” then parts of Ecclesiastes, and Ecclesiastics of the Apocrypha). Other literature he is known
to have read with some interest are: Keats, Whitman, Voltaire, O. Henry, Kipling, Shakespeare, Turgenev (whom he found difficult), Sinclair Lewis, and Edgar Wallace: he once said he took delight in Shaw and Anatoly France and considered Shelley to be "as sacred as the Bible" (Arthur H. Nethercot, 1963) of the books he read in 1920, those which impressed him most were Dostoevsky's The Idiot and Nietzsche's Thus Spake Zarathustra. He found P.G. Wodehouse and Stephen Peacock to be hilarious and once he said that he reads "everything that seems interesting," naming Huxley, Lawrence, Joyce, and Gide (Rom Landau, 1936). But on plane trips at least, he seems to prefer dime mysteries! He enjoys theatre and watches films and television, appreciates art. And in music he seems to prefer classical, though he once admitted to liking jazz ("a little bit of it, but not for an hour") (Chicago, August 29, 1926)

iii. PHYSICAL TRAINING AND FAVOURITE SPORTS.

His physical training involved hygiene, yogic postures (asanas) and breathing exercises (pranayama), and sports. He is said to have had "considerable natural aptitude as an athlete" (Arthur H. Nethercot, 1963). His favorite sports (at which he said he was "proficient") (Arthur H. Nethercot, 1963) were tennis and golf and he also liked horseback riding, biking, and such games as volleyball and rounder (a sort of English baseball). Once he expressed "a strong desire" to watch a World Series game. (Time, Vol. 97, June 7, 1971). He takes daily walks, practices yoga for two hours a day, and used to drive – appreciating powerful sport scars.

iv. SPIRITUAL TRAINING.

Of J. Krishnamurti's "spiritual" training it is more difficult to speak. The Theosophists claimed to be in contact with Mahatmas or Masters who lived in the Himalayas and in the invisible city of Shambala in the Gobi Desert (Mary Lutyens, 1976). These advanced spiritual beings overlooked all human activity, operating to lead men to Truth. Discipleship consisted of a preliminary stage of
preparation and five succeeding Initiations, after which one was an Arhat or perfected one (a term borrowed from Hinduism and Buddhism). Now that a suitable vehicle had been found for the Lord Maitreya to occupy as the World Teacher, the Order of the Star in the East (OSE) was founded—nominally separate from the Theosophical Society—to prepare the world for the Coming also called “the Second Coming and J. Krishnamurti was named President. For eighteen years J. Krishnamurti was prepared as the Vehicle and was encouraged to address Theosophical Society and OSE meetings and to write editorials for their respective publications, also writing or co-writing some very Theosophical-sounding books, with at least some aid from others” (J. Krishnamurti, 1912)

Lead beater, especially, oversaw J. Krishnamurti’s “steps on the Path, “traveling with him in astral form to be presented to and to receive instruction from the Masters. J. Krishnamurti evidently had dreams or experiences of some mode conforming to Leadbeater’s own descriptions of such astral incidents. All of these, J. Krishnamurti later explained away as products of superficial conditioning” (J. Krishnamurti, April-October 1975). In the 1920s, when J. Krishnamurti began to think for himself he expressed doubts in the existence of the Masters and begin to speak from his own experience. Despite his respect for the aging Annie Besant, he announced to a section of the Theosophical Society that he had never been able to read through a Theosophical book. He could not understand its ‘jargon’, and was not convinced that any of the Theosophical Society lecturers had any real ‘knowledge of Truth’ Finally, on December 28, 1929 he gave a famous speech dissolving the Order of the Star, proclaiming “Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect”. (J. Krishnamurti, 1953). The moneys and properties which had been given to J. Krishnamurti and to the OSE were either returned or put into trusts. The trusts Krishnamurti apparently continued to use for travel expenses, as he continued to address large audiences; but he has claimed not to really own anything apart from a few changes of clothes,
being taken care of largely by rather wealthy friends. Some lands were retained to serve as talk sites, and over the years eight schools have been built on properties in four countries. Legal and other arrangements are handled by J. Krishnamurti Foundations in several countries.

As for J. Krishnamurti’s ‘spiritual development’ a peculiar paradox arises that may be of central importance to his teaching. The first volume (of four) of his authorized biography by Mary Lutyens is subtitled ‘The Years of Awakening’ and indeed the story seems to indicate a sort of progression in maturity and awareness. But J. Krishnamurti claims never to have had a ‘self’ or ‘center’ to wipe away (as he claims we do), though he does say that he “woke up rather late—about age 33. This “awakening” would refer to the physical-mental process of becoming aware of precisely what was going on about him in the world from a holistic sort of perspective. Likewise, J. Krishnamurti claims never to have felt jealousy, envy, hatred, personal (i.e., conditional) love, etc.; but his biography clearly indicates his attachment (to his brother Nitya and to a number of girls); depression and despondency (even talking about suicide); doubt in his prescribed role in world history and the wish to escape to the sylvan simplicity of a sannyasi (renunciate), sarcasm and anger, etc. Again, all of these can be explained, as J. Krishnamurti explains some of them, as being “superficial” in nature, pertaining to the merely physical life of the body (as when, during the worst spells of his painful kundalini-like “process” he called deliriously for his mother). He has explained that the unexpected death in 1925 of his beloved brother Nitya caused him great suffering which played an important role in his awakening” (Bohm Dialog # 6)

J. Krishnamurti said, “An old dream is dead and a new one is being born, as a flower that pushes through the solid earth. A new vision is coming into being and new consciousness is being unfolded...a new strength born of suffering pulsating in the veins and a new sympathy and understanding is being born out of the past suffering....I have wept but I do not want others to weep but if they do I now know what it means...I have seen my brother... On the physical plane
we could be separated and now we are inseparable.... For my brother and I are one... I know now. With greater **certainty** than ever before, that there is real beauty in life, real happiness that cannot be shattered by any physical happening” (Mary Lutyens-1976). Three years before, while in Ojai and California, J. Krishnamurti had experienced a “spiritual awakening” that he said changed his whole outlook and which started the odd “process” with its intense pains in the nape of the neck and in the head which continued throughout his life. A month after Nitya’s death, when speaking publicly of the coming of the World Teacher, J. Krishnamurti shifted abruptly and dramatically from the third to the first person, and in 1927 Annie Besant issued a statement to the Associated Press declaring “The World Teacher is here”. The next year he himself claimed to be united with “the Beloved”, saying “I am that full flame which is the glory of life” and thus explaining that for him the Beloved was not transcendent(al altogether but was “the open skies, the flower, every human being” (Mary Lutyens, 1976). Though he no longer speaks in such terms, J. Krishnamurti recently said in private that the Maitreya phenomenon—taken as the manifestation of Goodness in troubled times—seems to be “happening” with J. Krishnamurti. J. Krishnamurti thus thinks of himself as “an unconditioned one that had to come to become the hub of a world transformation” (Bohm Dialog # 6). He does not, however, accept the “vehicle theory” and insists that any normal healthy human being can instantaneously transform himself or herself into the state that for Krishnamurti is “natural”.

J. Krishnamurti’s central themes have always been (at least since he began to speak for himself); that there is no authority in spiritual matters; that one must learn for oneself the nature of the conditioning which binds and fragments human consciousness; and that out of this learning comes a new “**quality**” or “**dimension**” of awareness which is itself “religious”—so that one realizes and reifies the true sacredness of Life itself. Arthur Nethercot, biographer both of Annie Besant, holds the theory that J. Krishnamurti is “a sort of schizophrenic, or at least a man of a now permanently divided dual personality”. (Arthur. H.
J. Krishnamurti claims, for instance, not to remember the events of his life up to 1929 when he broke with the Theosophical society, though Nethercot claims to have tripped up on this matter (Arthur H. Nethercot, 1963). But Mary Lutyens, on conferring with Krishnamurti, wrote in his defence: “There is no question of amnesia; he is just not interested in the past cannot bring his mind to it and cannot see its importance.... He wouldn’t be able to tell you what happened a fortnight ago... He is fully alive in the present and excited about what goes on inside himself from day to day”. (Mary Lutyens, 1976). Having no interest in the memorable past or imaginary future — and thus, having no “movement of the past as the observer” or “center” or “self”—Krishnamurti claims to live without fear or sorrow in the non-dual life-death of the timeless present for the present, he says, “is not of time” (J. Krishnamurti, 1972) insofar as it is only memory active as thought that gives a sense of continuity through time. J. Krishnamurti points out, what is really important is whether what he says is true — and this can only be ascertained by each one individually, through direct experience.

For nearly sixty years, until his death on 17 February, 1986 following a battle with prostate cancer, J. Krishnamurti traveled all over the world talking to people about the need for a radical change in man. After Nitya, Rajagopal accompanied him on his tours. The best way to understand J. Krishnamurti’s mind is, his large corpus of philosophical literature in the form of public talks, answers to questions, writings, discussions with teachers, students, scientists, religious figures, conversations with individuals, television and radio interviews, letters and so on.

5.2 WORKS OF J. KRISHNAMURTI

J. Krishnamurti was not only a philosopher and a seer, but a great writer also. He writes only what the inner will and word want him to expressed. This can be said of all his writings. His works cover a variety of subjects such as philosophy, yoga, education, literature, nature etc. His writings, speeches and
articles reveal his maturity, spiritualism and practical outlook of life. In his writings there is inner pleasure.

On J. Krishnamurti very little investigation work has been done. Probably it is because the philosopher lived till 80’s and was himself available to elaborate his ideas. Hence in his works the original works of his are critical examined rather than the commentaries on them. Still whatever literature on his works is available has been thoroughly explored in writing this thesis. The literature which is available is very briefly below under the sub headings (1) Doctoral Dissertations (These are briefly described in chapter-2-Related Literature). (2) Books on J. Krishnamurti, (3) Articles on J. Krishnamurti.

Books on philosophy of J. Krishnamurti

1. Dhopeshwarkar, A.D.: “Meditation and Life”. The book is based on the Teachings of J. Krishnamurti. A.D. Dhopeshwarkar who is a professor of philosophy and has written three more books on J. Krishnamurti’s philosophy namely
   i. Krishnamurti and the Experience of the Silent Mind.
   ii. Krishnamurti and the Texture of Reality.
   iii. J. Krishnamurti and the Mind in Revolution.

   In these four books expounding the teachings of J. Krishnamurti he points out the glaring mistakes of our thinking habits, which stem from a mind that is conditioned, divisive and a slave of the ‘I’. In the present work he discusses from the stand point of Krishnamurti, how false views are created and how awareness can destroy falsity and illuminate life.

2. Jayakar Pupul: She was a very close friend and associate of J. Krishnamurti. Her book entitled “J. Krishnamurti- A Biography” is very “Authoritative…. Invaluable … and Intelligent” (Quoted from The New York Times). It is written one the life and teaching of J. Krishnamurti. It
offers an insiders view of the fascinating life and thought of an extraordinary individual.

3. **Rene Fouere:** “Krishnamurti: The Man and his Teachings”. (Translated from French). Rene Fouere holds that Krishnamurti has made a discovery in the field of consciousness comparable with the discoveries of modern physics in the field of matter. Krishnamurti’s teachings are simple. He says that this ‘I’ feeling leads us to isolation from every thing else and the expansion of ‘I’ results in various forms of exploitations. Krishnamurti wants us to investigate the source of this ‘I’. It is a masterly analysis of Krishnamurti’s main ideas.

4. **Suaires Carlo:** “Krishnamurti and the Unity of Man” (Translated from French). The author expounds the main theme of Krishnamurti to show what it involves in regard to dispelling of ignorance. The fundamental value put forward by Krishnamurti is so new, that to compare it with known values would be to destroy it. It reverses the thought process itself, and breaks the foundations, which the mind has built for itself. It is therefore, not a subject for study and comparison, but for personal living experience.

5. **Vas, S.R. Luits**: “The Mind of J. Krishnamurti” edited by Luits, S.R. Vas. This book gives us an insight into the mind of J. Krishnamurti. It is divided into six main parts. The first part deals with the ideas of various writers regarding the teaching of J. Krishnamurti. The second part deals with J. Krishnamurti’s conversations with various men of letters, the rest deals with comparative studies and implications of Krishnamurti’s thoughts. In his essay ‘The Man and His Mind’ and ‘Has Krishnamurti Failed?’ he has dealt very authentically with the teachings of J. Krishnamurti. He felt that nobody could be left unmoved after listening or reading J. Krishnamurti as he will definitely mover towards ‘self-realization’ or the ‘understanding of the self’.
Articles on J. Krishnamurti

These articles are in the form of essay collected by Luis S.R. Vas in his book, “The Mind of J. Krishnamurti”.

1. **Bragdon, Claude:** In his essay “The Essence of Krishnamurti’s Teachings” felt that the main essence of his teachings can be summed up in two words “Trust Life”.

2. **Huxley, Alduous:** In his essay ‘The Art of Spiritual Insight’ which is abstracted from his two essay “Education of an Amphibian” and ..... “Knowledge and Understanding” appearing ion ‘Adonis and the Alphabet’, while elucidating Krishnamurti’s teachings hw emphasizes that what Krishnaji wants us to understand is the need for “freedom from our stereo-typed notions about inner and outer reality”. For this ‘total awareness’ is the only way.

3. **Manziarly, I.de.:** In her essay “Krishnamurti : A Critical Study” discusses the problems faced by the ones who read him for the first time and get discouraged as they find him too obscure and mystical but she suggests that one must go after it relentlessly and then one will relies he is speaking the simplest truth.

4. **Miller, Henry:** His essay ‘J. Krishnamurti-Master of Reality’ is abstracted from the Chapter ‘Krishnamurti’ in ‘The Books in My Life’. It is a very illuminating piece of writing where the simplicity of Krishnamurti’s teachings is emphasized by him and he realizes that ‘there is one man of our time who may be said to be the master of reality. He stands alone. “Henry Miller once said about him, “There is no man living whom I would consider it a greater privilege to meet than him (Krishnamurti)”.

5. **Powell, Robert:** In his essay, ‘Right Beginning’ emphasizes Krishnmurti’s assertion that “There is right beginning only in the total absence of any thought, in the empty mind”.

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6. **Rao, B. Sanjiva:** In his essay, ‘Introducing Krishnamurti’ discusses J. Krishnamurti’s teachings and his emphasis on “Knowing the ‘I’ as false, to realize from moment to moment that it is only a mental habit, a way of thinking, is the gateway to liberation.

7. **Thakar, Vimla:** In her essay ‘The Basic Challenge’ she discusses her encounters with J. Krishnamurti who made her realize “Only that mind which has ceased to belong anywhere, could understand the full implications of the world problem and that psychological transformation is the basic challenge of today”.

8. **Wode, House, E.A.:** He was a friend and tutor of J. Krishnamurti; hence was very close to him. In his essay, “Man, Nature, Reality”, he discusses Krishnamurti’s concept of freedom.

A collection of essays written on J. Krishnamurti by some outstanding philosophers, psychologists, scientists and writers of the world are collected in the book entitled ‘Within the Mind’ published by K.F.I., Kadras, 1982.

1. **Bohm, David:** In his essay “Insight, Knowledge, Science and Human Values” which is a result of his discussions with J. Krishnamurti on knowledge, Education and Values, he observed that Krishnaji emphasizes that only through insight into the whole, without fragmentation, alone can make us understand how knowledge, education and values are related.

2. **Patwardhan, Achyut:** One of the great freedom fighters and a close friend of J. Krishnamurti, in is essay “The Relevance of Krishnamurti” emphasizes the urgency to understand the relevance of his teaching to the world situation today, in order to curb it from self-destructions.

3. **Patwardhan, Sunanda:** In here essay entitled “On what I have understood” discusses Krishnaji’s philosophy of life as she understands it. It is a beautiful account of life with Krishnaji as she was very close to him.
4. **Shainberg, David**: In his essay, "Krishnamurti and the psychotherapists" discusses the roots of fear and how the self can be helped to evolve into a sane and healthy state, free of all fear. It is a record of an extraordinary meeting with J. Krishnamurti in April, 1975 with twenty five psychotherapists. The purpose of the conference was to investigate the implications of Krishnamurti’s work for psychoanalysis.

**Conclusion**

As may be evident from above that even though some work has been done on the ‘Philosophical Perspective’ of J. Krishnamurti, yet no comprehensive investigative work is available on his Educational Philosophy. Since J. Krishnamurti had some valuable and original ideas regarding the educational system, hence an attempt has been made to capture the essence of his educational philosophy along with the practical shape he gave to it (his schools) in this study.

5.3 **PHILOSOPHY OF J.KRISHNAMURTI.**

J. Krishnamurti needs no introduction. He was a philosopher and a seer with a difference. He neither expounded a theory nor formulated a concept or proved a ‘thesis’ nor indulging in abstractions and propaganda but tried to awaken in his listener or reader his ‘sleeping psyche’ with an unconditioned mind to see life in its totality. It is the very simplicity of J. Krishnamurti’s thought that confused the over sophisticated minds. Cladue Bragton has rightly remarked… “Those who look to Krishnamurti for a new religion or a new philosophy are bound to be disappointed. He does not offer something more, but something less. He is a sub-tractor of everything that stands between man and his maker, which is man himself-which is life itself”. (Cluade Bragton, 1971).

J. Krishnamurti points out that life is more important than any belief or dogmas and in order to allow life its full fruition one must liberate it from beliefs, authority and traditions. His approach towards life is practical and not
theoretical. He firmly felt that in observing life you cannot arrive at any conclusion, as life is like an ever flowing stream. To fix yourself in a conclusion means to be conditioned by an idea or attitude which isolates yourself from the ever self renewing stream of life then you are like a stagnant pool and you start degenerating for then you are no more in touch with reality, with ‘what is’, which is ever new. J. Krishnamurti feels that an ideal is essentially an idea, a projection, and conformity of the mind, of the known and even if it is achieved it can’t be truth. It is only through ‘choice-less awareness’ of ‘what is’ that there comes into being the silence of the mind and when the mind ceases to exist, the awakening of intelligence takes place. In which the duality of the thinker and the thought is transcended and Truth is perceived and perceived.

The meaning of the word Philosophy is ‘Love of wisdom’ and J. Krishnamurti has been talking to us of the Wisdom of the Ages. His teachings narrate the experience of wisdom dawning upon human consciousness. His approach is very simple. And it has brought a revolution in the spiritual field as he has given to the spiritual aspirant a sense of independence, freeing him from all external authority in the form of gurus, Gods and of the scriptures. According to him Perception itself is Action and action will naturally emerge out of right perception. And this right perception is possible only when there is observation without the observer and when there is neither the perceiver nor the perceived. Here the mind itself is the perceiver or the observer and when the projections of the mind cease then one can see ‘what is’.

J. Krishnamurti adds that Thought creates the Thinker. The thinker is the continuity of thought and when the continuity of the thought comes to a cessation then only right perception is possible. And this can happen when there is an observation of the continuity of thought. In fact the term ‘choice-less awareness’ sums up his philosophy as no other phrase does. Now ‘choice-less awareness’ implies observation without justification or condemnation. It is the state of wisdom, enlightenment or realization.
J. Krishnamurti’s thoughts refer to his philosophy as found in his books and talks. He himself repudiated the role of a philosopher or representative of any system of conceptual thinking or ideology. He points out the futility of any philosophy or ideology as he feels that all philosophy or ideology are idiotic, for it is conceptual thinking. This conceptual world has divided man. He says that philosophy is something dead whereas Truth is something living and unlimited and cannot be limited or bound into a statement.

J. Krishnamurti was an original thinker and he himself confessed that he had not read the Vedas or Gita etc; though he was given some education privately. He insists that only when we drop all learning and un-condition our mind we can see the ‘Truth’. ‘J. Krishnamurti’s never quoted from either Vedas or Gita in his discourse which have been compiled into his books---what he says is, his first hand experience of life.

J. Krishnamurti says that Truth cannot be captured and written down for eternity. He insists that it is thought that comes in the way of direct perception of Truth and only when thought realizes its limits, it stops functioning and in the absence of thought we perceive the ‘Truth’ Truth cannot be brought down as you cannot bring the mountain top to the valley. J. Krishnamurti’s views affirmed that it is impossible to capture ‘Truth’ for the moment you voice a ‘Truth’ it is already a matter of past, it is something dead, whereas ‘Truth’ is ever self-renewing from moment to moment, hence it cannot be captured and preserved by mankind. After dissolving ‘The order of the star’ on August 1929. J. Krishnamurti in his historic speech said “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, un-approachable by any path what-so-ever cannot be organized nor should any organization be formed to lead or coerce people along any particular path” (Mary Lutyen-1976) “My only concern is to set man absolutely unconditionally free”. (Mary Lutyes, 1976) J. Krishnamurti’s doctrine or teaching as such does not exist, for each talk was spontaneous. He insists on direct perception of reality with constant awareness
and not allowing words and thoughts to clutter up the perception of Truth. He says that Truth is like a mirror, inconsistent, for it reflects what come across it, not like a philosopher, consistent with his philosophy or dogma, which is dead. Truth is alive and contradictory, for life is contradictory. Dogma cannot liberate one, only ‘Truth’ can, when the dust of conditionings and dogmas is removed.

J. Krishnamurti said that ‘Truth’ cannot be illustrated positively but can be approached negatively by pointing out what it is not. He pointed out that only on achieving a ‘thoughtless state of mind’, the self or non-self are one, the observer is observed and one is in a pure void; ‘Nothingness’. Then It is one with the Ultimate Reality, when all duality ceases, the awakening of intelligence takes place.

J. Krishnamurti’s ideas also insisted on a serious approach to spiritual matters, dropping away of frivolity. He indicated that spiritual evolution is never finished but it is a matter of constant maturation, of regeneration even mutation perhaps. And there is no rational way to approach any of this, no system to follow, no guru to obey, no experience to desire, or strive for. He became influential figure whose thought seeped into many systems and impacted many thinkers but it resisted codifying and transformation into a doctrine of his own.

J. Krishnamurti’s definition of his own role is his complete disavowal of external authority in the form of ‘a guru’, ‘an ideal’, ‘a religious book’, ‘a God’ for revelation of the truth, which he insists that authority in any form breeds fear, repulsion, and antagonism. He points out to his audience, that the ‘journey of understanding’ has to be made by oneself which means that one has to discard every kind of authority, “To be a light to themselves they must be free of all traditions and authority, including that of himself so that their mind can look, observe and learn”. (J. Krishnamurti, 1972). He did not ask people to follow his teachings but to understand, to come to him with a choice-less mind,
not conditioned by any ideology. He refuses to be a guru and have devotees praying around him.

i. J. KRISHNAMURTI'S VIEWS ABOUT NATURE OF MAN AND HIS ETERNAL SEARCH.

J. Krishnamurti's firmly believed that man, right from his birth till death is engaged in unending struggle for existence. He is constantly at war with himself (inner-self) and humanity (outer-self) at large facing despair, loneliness, fear, boredom with an occasional moment of fleeting pleasure. His life is full of sorrow, not caused by physical pain but also by inward psychological torture. To get rid of this unending struggle, he is continuously in search of solutions, peace and happiness. For this he pursues and follows various religious organizations, teachers, gurus and leaders. J. Krishnamurti describes his passionate search for Truth in his poem, 'The Search'

"From the very foundation of the world,
the passing away all things
Beautiful, joyous and pleasurable.
In search of the Eternal
I lost myself in the fleeting.

All things have I tasted in search of Truth" (J. Krishnamurti, 1981)

J. Krishnamurti wants us to find out first what we do we desire? Man is so frightened by the uncertainty of life that he is after some thing that is permanent, lasting and certain He says,” we want something that will endure everlastingly, which will gratify us...we want permanent pleasure, permanent gratification—which we call truth, God or what you will” (Mary Lutyens, 1970)

Krishnamurti further says that before knowing what man is trying to search it is very important to understand the man himself first. He points out that we are seeking happiness, is the seeker different from the object of his search? Is the
thinker different from the thought? Are they not a joint phenomenon, rather than separate processes? It is essential to understand the seeker before we know ‘what it is’ that we are seeking. To search out the truth, first man has to search into his own being—‘who am I’? Instead of running after, other people, gurus, leaders, ideologies and philosophies. He must be totally aware of his own process—‘know thy self’ i.e. to follow one self, to see how one’s thought operates, one has to be extraordinary alert of one’s own thinking and feeling and responses, one begins to have a greater awareness, not only of one’s self but also of another with whom one is in relationship. It is possible when the mind is tranquil (peace) through self-knowledge and not through self-discipline only then, in that tranquility, in that silence, reality can come into being. It is a state of bliss and creative action. He emphasized a ‘choice-less awareness’ of reality; when one is not trying to escape from the ‘is-ness’ or the ‘present moment’ and ‘yourself’ as you are, only then you will come face to face with ‘Truth’ when there is no escape into ‘becoming’. When one sees his ‘is-ness’ then freedom is not the last but the first step. Truth comes when one refuses to escape from a situation and be in it totally with complete awareness.

ii. J. KRISHNAMURTI'S VIEWS ABOUT MAN AND HIS RELATIONSHIP WITH SOCIETY.

He points out that society is made up of men and without men it has no independent existence thus society exists for the fruition of men but society is static and men are living. There is a constant conflict between the two. Since society is the outward expression of man so the conflict that is within the man or the individual gets an outward expression through society. What one is within has been projected outward in the society J. Krishnamurti says that what you are, the world is. It is you and I who create society, who bring about confusion or order by the way in which we live. Society is so constructed that it is in a process of constant conflict, constant becoming, based on greed, envy and envy of your superior. This attitude, this process has created havoc in society and in relationship. As envy indicates the desire for power and position
so ultimately it leads to politics. It is this creation of power politics, which produces war, so (man) is directly responsible for war. J. Krishnamurti says that when relationship is based on ill will and not love, it produces jealousy, hatred, anger and misery. Thus to bring about a non-static and non-repetitive society we must first bring about a psychological revolution in the mind of the individual. It is no use transforming the outward expression of the individual i.e., society, without first transforming man inwardly if we do not awake internally to the highest intelligence then the static structure of society will absorb us i.e., will make us equally static, repetitive and imitative.

J. Krishnamurti says, “Because you and I are not creative, we have reduced society to this chaos... You and I must be aware of the causes of the collapse of society and create a new structure based not on mere imitation but on our creative understanding...” (Mary Lutyens, 1970)

J. Krishnamurti feels that the present society is not concerned with the inner man but the outer man only and makes man conform to its own norms. Society is trying to strangulate the inner man in him to make him function within its own pattern, it attempts to sacrifice the man and does not allow him to be free but the man who is searching out the highest intelligence naturally shuns the stupidities of society. In this way society is against the good man, (the man of intelligence) such a man is free from all governments and countries. The intelligent man will bring about a good society; but a good citizen will not give birth to a society in which man can be of the highest intelligence. There is reconciliation between the citizens and man only when the psychological process of man is understood. The understanding of ‘what is’ brings transformation in the immediate present. When this transformation takes place, the conflict between the man and the citizen ceases. The understanding of ‘what is’ can only take place in freedom, for authority encourages mere imitation of the leader. So J. Krishnamurti pinned his hope on ‘Man’ and not on society, systems and organized religions.
J. Krishnamurti asserts that knowledge of the Self is important, as it is the first step to the discovery of Truth and of reality. It forms the basis of true social order of harmonious society. To understand life and the significance of existence is to understand oneself as related to and involved in others, which is society. Without Self-knowledge it is not possible to establish right relationship, to establish order in society and to have peace in the world. Right relationship proceeds from right action, and right actions proceed from right thinking, which comes only with Self-knowledge. Self-knowledge is not merely an intellectual discipline but a way of life. It is necessary for freeing man from his self-imposed limitations, from his illusions, from suffering and sorrow. Self-knowledge comes through the choice-less awareness of ‘what is’ as it is, without any interference of thought, without strengthening the self-center, and without bringing duality in consciousness. J. Krishnamurti says, “Truth comes into being only when there is self-knowledge. Self-knowledge brings understanding and when there is understanding, there are no problems. When there are no problems, then the mind is quiet; it is no longer caught up in its own creations. When the mind, is not creating problems, when it understands, each problem immediately as it arises, then it is utterly still, not made still. This total process is awareness and it brings about a state of undisturbed tranquility which is not the outcome of any discipline, of any practice or control, but is the natural outcome of understanding of every problem as it arises (Krishnamurti; Talks, 1948).

J. Krishnamurti illuminates the obscure corners of our being. To come to true knowledge, we cannot rely, he tells us on him or any one else. We have to be lamps unto ourselves. Reading about these ‘truths’ in a book has very little value. We have to read the book of our life our self; no one else can do it for us. Self-knowledge is radically different from academic knowledge enshrined in books and libraries. His Philosophy is not just ‘thinking’ but a ‘doing’. He
further adds, "you can know yourself only when you are aware, when you are not calculating, not protecting, not constantly watching to guide, to transform, to subdue, to control; when you see yourself unexpectedly, that is when the mind has no pre-conceptions with regard to itself, when the mind is open, unprepared to meet the unknown" (Krishnamurti; Talks, 1938). Self-knowledge requires a relatively quiet mind, in which the conscious layer should be conspicuous by its inactivity, though not in action. Only when, the mind is put into such a balance that it becomes capable of knowledge.

Self-knowledge brings about undistorted perception of 'what is'. It is a constant process of discovery, and what is discovered is true and truth is liberating and creative. It is possible only in passive and yet alert awareness. To act without a reservation, without being conditioned by fear, by the desire for the result, so to be oneself is to be capable of love, which is not to be possessed and hedged about, but to be free to act in sympathy, free to be one with all. J. Krishnamurti says, "You can know yourself only when you love completely" (Krishnamurti; Talks, 1938). Thus self-knowledge implies love, the realization of the oneness of all existence.

J. Krishnamurti says that this world is our creation, so all the problems of this world are our own creation. This world is nothing but an outward projection of our inner-self. To transform the world, we must start with ourselves first. Understanding the self does not imply that we isolate ourselves from the world but to understand ourselves in relationship to the world which is the cause of all conflicts and sorrows. When the self is understood only then the transformation of the self-can take place and then the transformation of the world, which is nothing but an extension of the self.

J. Krishnamurti says that to 'know oneself' one has to set aside all conditioning, which is a very difficult task. He emphasizes that understanding your true self, what, 'you are' from moment to moment, your thoughts, feelings and ideas that you become truly virtuous and it is virtue that gives you freedom
from fear and not the mere outward cultivation of virtue which brings about responsibility but will never let ourselves objective. This state of mind is achieved when there is deep and intense urge to understand something and when the mind is totally alert and ‘the self’ is totally absent. The understanding of self does not arise from knowledge of experience, which is none else then only an accumulation of memory but when the mind is free from the accumulation of center that is free from the self; only in that state comes creativity. J. Krishnamurti says, “In freedom alone can there be creativity. There can be creativeness only through self-knowledge. Capacity is not creativeness. Creativeness is quite a different state of being, is it not? it is a state in which the self is absent, in which the mind is no longer the focus for our experience, our ambitions, our pursuits and our desires. Creativeness is not a continuous state. It is new from moment to moment, it is only when the self is not, there is creativeness… it comes into being only through understanding the total process of oneself (Mary Lutyens, 1970). In such a state, transformation of the self is possible. This fundamental revolution in oneself cannot come following any belief, ideology method or conformity to any particular pattern. It can take place only in total spontaneity and freedom. When your action is not the result of an idea or thought for then the action will be limited and conditioned but in a state when the mind is not controlling the action, there is understanding of the truth, there is love, for love is not memory, love is not experience, it is not thought. That is the only thing that frees. Truth is like a mirror, inconsistent, for it reflects what come across it. Dogmas cannot liberate one, only ‘Truth’ can, when the dust of conditionings and dogmas is removed.

Liberation is positive, constructive and eternal regeneration, an art of dying psychologically to the past, and so a constant freeing of the mind from accumulation of thought and self-defensive reactions, resistance and effort and therefore an art of effortless living, of creative being, it is the goal of all humanity, the flowering of the creative process of manifestation, the fulfillment of self–conscious existence; and every human being is consciously

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or unconsciously striving for that, as his destiny. J. Krishnamurti says that Liberation implies the understanding of Truth, which is Life, life in manifestation and Life that is manifest in the manifestation. Therefore, liberation is essentially, from the limitations of self-conscious existence and not an escape from existence. And Krishnamurti points out that these limitations of self-consciousness are self-imposed and self-sustained; and can, therefore be dissipated only by self-knowledge, by constant and voluntary awareness of what is, by the choice-less passive and yet alert awareness of the process of becoming, of conditioning, of the self-sustaining process of ignorance—identification—craving—choice—resistance and self-consciousness. Liberation does not imply isolation from relationship. But it consists in right relationship, based not on self-interest but on love. Liberation is not the antithesis of worldliness, of possessiveness and acquisitiveness; it is categorically a different relationship, which has no reference to the self-center. Liberation is the understanding of life as a whole, without relating it to a particular idea, to a self-center, for to Krishnamurti the self, as an isolated entity, is an idea without actuality. Liberation implies the dissolution of the false idea of the self-imposed limitations of personality, of the conditioning of being, and not of being. Liberation is life immortal. It is immortality, it is ever becoming reality, the creative being; therefore liberation implies a positive value.

J. Krishnamurti further says, “Liberation is not the dissolution of manifestation but the true perception of the eternal amidst the transitory forms of its expression and of the order that relates every atom, every blade of grass, every creature, every human being to the totality” (R.K. Shringy, 1976). It is not a goal to be achieved, an end of the process of living; rather it is the beginning of life immortal. Immortality, which is life in liberation, is freedom from psychological past, from the craving to be, from the desire to continue, from identification with the known. So Liberation is not an abstract state of being, an existential emptiness but a constant transformation of the whole; liberation is
the state of creativity. Therefore liberation is not the final achievement of man.
but a way of life, the art of effortless being. It is not possible through any
authority, following any course of action suggested by another. It is possible
only through the action of understanding, which is intelligence, the intuitive
discernment of the impersonal law inherent in manifestation. As long as the
individual has not, through the intelligent understanding of the process of life
as a whole risen above worldliness, has not freed himself from acquisitiveness
and possessiveness at the material, the mental, the moral and the so-called
spiritual level, he cannot in all probability discard the world and its activities.
So, Krishnamurti significantly declares that, liberation is into manifestation and
not away from it, “To be in the world, and yet not be of the world” (R.K.
Shringy, 1976) is what Krishnamurti regards as liberation; it is totally a matter
of psychological transformation. It cannot be identified with any set pattern of
behaviour.

Krishnamurti considers every individual to be involved in the whole, and
therefore in every other individual. Thus liberation does not imply that a
liberated being is one who is absolved of all responsibility to society. In fact it
is only a free man who can ever be truly responsible to others, for he alone can
perceive his involvement in one and all alike. J. Krishnamurti feels that a
liberated being is one, who sees oneself in every individual, in every creature,
in every blade of grass, in every particle of dust, in every atom of matter, to see
oneself in all and all in oneself.

iv J. KRISHNAMURTI’S VIEWS REGARDING BELIEFS AND
FEARS.

J. Krishnamurti asserts that when we try to analyze the cause of belief we come
to know that beliefs are the result of fear, the fear of being really nothing,
empty, of complete annihilation. We want continuity, inspired by our present
miserable life, full of problems. We can’t bear the idea of being totally
finished. So we anchor ourselves to God, Heaven and fill our minds with
beliefs, dogmas and keep repeating them through out life.
J. Krishnamurti says that these beliefs are the obstacles, hurdles that prevent us from seeing reality. Belief is a form of identification with idea, which is a limitation and the courting of a limitation is a self-protective measure of the ego. There is no reality in belief but only the craving for continuity. J. Krishnamurti says that a mind which sets aside beliefs, ideologies, memories, security, knowledge, experience, conditioning, ambition and desires. Can such a mind be possible? Is not the structure of the mind made up of beliefs and knowledge and desires? Can the mind be free of its own structure or can it cease to exist? When the mind goes behind the causes of all these desires that it ceases to be. A mind that would be in a state in which the new can take place—whether it is truth or God must surely cease to acquire, to gather when it put aside all knowledge. A mind conditioned with knowledge cannot possibly understand that which is real, which is not measurable. He says that conditioned mind is incapable of right perception. J. Krishnamurti says that fear inhibits the operation of intelligence and breeds the authority of idea, a standard of measurement, a self-centre. In fact self-consciousness and fear go together. J. Krishnamurti spells out fear as the only problem of existence. He says, “Surely, this question of how to be free from fear is one of our major problems. Is it not? Perhaps it is the only problem; because it is the fear lurking in the innermost recesses of our minds and hearts, which cripples our thinking, our being, our living. So it seems to me that what we need now is not more philosophy, better systems, or greater knowledge and information, but true individuals who are utterly free from fear; because it is only when there is no fear that there is love”. (R.K. Shringy, 1976)

v. J. KRISHNAMURTI'S VIEWS REGARDING EFFORTLESS LIVING, CREATIVITY AND MEDITATION.

Effortless living for J Krishnamurti means ‘absence of the self-center as the spirit of action’. To live effortlessly is to be free from the illusion of a separate self, to be a part and parcel of the moment of eternal life, to be pliable, to be able to adjust intelligently, to the ever changing pattern of life. As most of us
are struggling all the time to change ‘what is’ into ‘what should be’ i.e. we are always in the state of becoming, and thereby sacrificing the ‘present’ for the ‘future’. J. Krishnamurti felt that a mind that understands the significance of ‘what is’ makes no effort to convert it into ‘what should be’. When there is awareness of emptiness without choice, without condemnation, without justification then one will find there comes a state of being in which all strife ceases. That state of being is creativeness and it is not the result of strife. No efforts are required to become perfect, that is a wrong notion. Reality is here and now and perfect, one has nowhere to go. One finds it not by seeking but by disappearing as a seeker, when the self is absent. Krishnamurti suggests a new way of life of living intelligently without identification, without the self—seeking resistance, which is the struggle for resistance, without the effort to be something. Without seeking fulfillment in an idea, in a sensation. He says, “The highest bliss—and to me this is not a mere theory – is to live without effort (Krishnamurti; Talks, 1933).

J. Krishnamurti further adds effortless action is creative thinking, creative living, not living in continuity, in time. Creative living which is living effortlessly without resistance, the response of the craving to continue is possible only when thinking is itself creative and not repetitive, when the mind is not seeking any thing and simplicity of heart is there. To Krishnamurti, effortless living is living in meditation and by meditation he does not mean the cultivation of habit of concentrating on an idea but a process of self discovery, which is possible only in relationship; and therefore meditation is the action of awareness, freedom from identification with idea, from craving, from the action of will, from the desire to continue. It is an all inclusive awareness of what is, which is timeless and not periodical. Meditation is communion with reality. J. Krishnamurti says, “Meditation is, after all, the discovery of beauty, love. But you can discover nothing by mesmerising yourself or by becoming stupefied by a phrase, or by a map or by concentration on something, which is exclusive of all else. It is a form of self hypnosis” (Krishnamurti ; Talks, 1947)
J. Krishnamurti asserts that Meditation is a process of self-liberation of the awareness of the whole process of conditioning of becoming. The beauty of life is perceived only in meditation, which is the process of transcending all duality in consciousness. Beauty implies the identification of joy of choice-less awareness, of non–dual perception, of unselfconscious being with the condition of its existence, with sensation. To Krishnamurti living harmoniously, without conflict, without resistance and without the effort of will, without a self-centre is the greatest art and the one who lives effortlessly is the greatest artist.

vi. J. KRISHNAMURTI'S VIEWS REGARDING AWAKENING OF INTELLIGENCE.

J. Krishnamurti says that when the mind is freed from conditioning through the choice-less awareness of 'what is' there arises intelligence. It is the intuitive discernment of the true in the false and true in the true. And when the mind and intellect of man realizes its limitations in grasping the unlimited the mind causes to a standstill, there the awakening of intelligence takes place, which is also known as enlightenment. J. Krishnamurti says that when we introspect, our own thinking process we find that it is all conditioned by our past memories, experiences, our knowledge and beliefs. All these above stated isolating factors take us away from the 'whole'. This process only strengthens the 'me', the 'mind' and the 'self', for the 'self' or the 'ego' is nothing but an accumulation of memory. When the self is absent, it is the highest state of intelligence. Self-knowledge is the way to bring about the awakening of intelligence and here the action of choice-less awareness is total, immediate and timeless. J. Krishnamurti asserts that intelligence is the harmony of reason, emotion and action which consists in the intuitive discernment of the law inherent in manifestation. Intuitive discernment of the direct perception of 'what is', takes place in a silent mind, i.e., free from the occupation of becoming of identification and creative thinking is the functioning of intelligence. It is an infinite moment of intelligence without a particular goal. Right thinking and creative thinking are nearly the synonymous of choice-less awareness with
Krishnamurti. For Krishnamurti intelligence is quite different from intellect which is the power of knowing, reasoning and ideation without involving emotion. He perceives the unity of head and heart, of thought and feeling, of emotion and reason in intelligence. He points out, "In intelligence there is the inherent capacity to feel as well as to reason, in intelligence both capacities are equally present, intensely and harmoniously". (Krishnamurti; Talks, 1933).

J. Krishnamurti asserts that Intelligence implies a change of will; where there is want, there is fear and where there is fear there is conflict, and where there is conflict there can be no understanding, no intelligence. It is the will of comprehension arising out of love that brings about intelligence. J. Krishnamurti says, "I mean by intelligence, not the superficial, intellectual process, but that change of will which is brought about by the integral completeness of one’s whole being". (Krishnamurti; Talks, 1936).

For J. Krishnamurti, intelligence is the action of understanding. It is truth, beauty and loves itself. In fact, truth, beauty and Goodness are only different names for intelligence. He says, "When the mind can no longer take delight in the past or in the future, when the mind does not create division, in other words, when the supreme intelligence which is truth, which is beauty which is love itself, is functioning normally without effort, then in that state intelligence is timeless and then there is no fear of not living in the present". (Krishnamurti; Talks, 1934).

J. Krishnamurti says that there are only two states of being that of awakened intelligence and ignorance; and ignorance is the conditioning of intelligence. When the mind is identified with sensation, intelligence gets entangled in memory and is involved in the idea of self. Thus the self is not totally false, but is a state of limited intelligence, which is the conditioned state.

J. Krishnamurti says that Intelligence is the moment-to-moment awareness of the I-process, of the significance and the function of consciousness. He identifies energy with pure intelligence, by which he means the unconditioned
mind. He says, "Energy is pure intelligence, and when once we comprehend that, then you will see that desire has very little significance" (Krishnamurti; Talks, 1952). Here 'he' identifies energy with pure intelligence, by which, he obviously means the unconditioned mind. He also holds that Life is energy and every individual is unique process of that energy which in its self-development is the conditioning and the conditioned, the form of energy and also energy. How is energy that is pure intelligence, the conditioned as well as the conditioning? The process of conditioning implies the identification of the delight of awareness with a condition. Awareness is the action of understanding, which is intelligence.

vii. J. KRISHNAMURTI VIEW'S REGARDING FEAR AND DEATH:

J. Krishnamurti says that fear comes into being when one desires to be in a particular pattern. To live without fear means to live without a particular pattern. Fear has many escapes like identification of the self with something greater than the self i.e., with one's social institution, country and religion. It is a temporary escape from fear. So fear is the non-acceptance of 'what is'. There is understanding and freedom from the self only when one accepts 'what is' integrally as a whole.

J. Krishnamurti says that in order to avoid fear, we take security in outward possessions and inward beliefs and ideologies. But even then a natural or man-made calamity can finish us in no time. For inward security we have created a God, religious beliefs and reincarnation but alas/none of them can save the situation when calamity falls on us. So in order to get rid of fear we must come out of physical and psychological securities.

J. Krishnamurti further says, "The moment you depend- there is fear; and where there is fear there is no love. When you love, you are not lonely. The sense of loneliness arises only when you are frightened of being alone and of not knowing what to do when you are controlled by ideas, isolated by beliefs,
then fear is inevitable; and when you are afraid you are completely blind” (Mary Lutyens, 1970).

J. Krishnamurti asserts that when we say we fear, it is not the fear of unknown but the fear of losing known. Death is something unknown, we fear for we will be losing hold of the known. As it is true that worldly life is full of stress and strain, strife and struggles rather we are clinging to it as it gives continuity to the self but with the coming of the death, there is the fear of losing every thing one possesses i.e., one’s family, one’s belongings, one’s bank balance. We are always afraid of pain either of physical pain which is a nervous response, other is the psychological pain which comes with the thought of losing the psychological accumulations which are kept in mind to ward off pain but sorrow is in the very process of accumulating for then we are always fearful of losing what we have accumulated. So sorrow or pain is inherent in the very process of accumulation.

Here J. Krishnamurti rightly says, “Fear exists in the process of accumulation and belief in something is part of the accumulative process. The very things I am doing to ward off pain brings me fear, pain”. (Mary Lutyens, 1970).

“Freedom is really a state of mind in which there is no fear or compulsion, no urge to be secure” (Mary Lutyens, 1970). According to J. Krishnamurti one of the major causes of fear, is that people do not want to face themselves as they are. So they develop a network of escapes to rid themselves of fears but this does not solve the problem because the process of suppression involves conflict and strife and leads to other problems, which stop men from achieving freedom. J. Krishnamurti says, “Conflict is a waste of energy”. (Krishnamurti, 1969). He further adds “A man who is not afraid is not aggressive, a man who has no sense of fear of any kind is really a free and a peaceful man” (J. Krishnamurti, 1981). The problem of fear, therefore must be resolved, because without resolving it one cannot possibly live righteously. Unless one is totally free of fear, the mind can never discover what ‘Truth is’ and what ‘bliss is’.
J. Krishnamurti says that ‘death’ is the greatest reality of life and it is not something that lies far away in a corner but it is with us every moment. We are living and dying every moment. So our problem is not death but the preoccupation with what happens thereafter, but do we know life before we die, So only a mind that can clean itself of its past i.e., die to the past from moment to moment, that living mind can enter the abode of death, the unknown factor. For this the mind will have to forego the comforts of all beliefs in reincarnation etc. because no matter how much gratifying a belief may be it can never bring a true understanding. We are afraid of death because we separate death from life but are death separate from life? He explains that when an organism comes to an end, the brain also comes to an end. Thought creates the whole structure of the ‘Me’ the ‘me’ that is fearful, despairing, longing, lonely- fearful of dying. J. Krishnamurti says when one invites death and then one will find, there is no oneself because one has gone. It is that state of a timeless dimension in which the movement we know as -time, is not. It means the emptying of the content of one’s consciousness so that there is no time; thus time comes to an end, which is death.

viii. J. KRISHNAMURTI’S VIEWS REGARDING THE RELIGIOUS MIND.

J. Krishnamurti says a mind that is free of the past and future and adjusts itself to the present, continually from moment to moment is a religious mind. He says that mind becomes dull with accumulation of knowledge and memories of past and anxieties of future. Thus a religious man is not really one who puts on a loin cloth, or lives on one meal a day or has taken innumerable vows to be this and not to be that but one who is inwardly simple, who is not ‘becoming’ any thing. He feels that a mind that is seeking out, searching, groping, agitated is not a simple mind. A mind that conforms to any pattern of authority, inward or outward, cannot be sensitive. It is only when a mind is really sensitive, alert, aware of all its own happenings, responses, thoughts, when it is no longer becoming, no longer shaping itself to become something only then it is capable
of receiving that which is truth. Thus an individual that understands his own self completely achieves order, simplicity and humility. Humility cannot be cultivated deliberately. It comes only by complete self awareness.

J. Krishnamurti says that Goodness implies total abnegation of the 'self' because the 'me' is always separateive. The 'me', my family, 'my ego' is the center of disorder, because it is divisive factor. The 'me' is the mind, the thought and one never moves away from one's ego centric activity. To move completely away from it is complete order, freedom, goodness. Krishna Ji asserts that 'me' is nothing but thought has built an image about itself, which is based on past memories. This image gives security and to save it from hurt, a lot of resistance is required, which is a waste of energy. So by having no image, a lot of energy is released and can be saved. When there is attention, there is no hurt and no image to be hurt. J. Krishnamurti says that in freedom there is perfect order. Comparing oneself with another is the beginning of illusion. Freedom from, 'myself' and 'my little mind', which being fragmented is incapable of being sensitive to the whole. Intelligence comes into being when the brain discovers its fallibility, when it discovers what it is capable of, and what not. When we see that 'thought' is limited, fragmented and moves in a prison, the thought comes to an end. Here comes the awakening of intelligence. J. Krishnamurti being explorative by nature seems at times quite unaware of the fact that words being symbols of the known cannot communicate the unknown. J. Krishnamurti has created the new terminology of his own, altering sometime the very connotations of the words. Like the word 'effortless living' means 'absence of the self-centre' as the spring of action for him. Intelligence here means 'integral insight'. J. Krishnamurti clarifies these views in his own words,

"So what is the relationship of the unknown to the known? What is relationship between the measurable and the un-measurable? There must be a liaison and that is 'intelligence'. Intelligence has nothing what-so ever to do
with thought ... Intelligence comes into when the mind, the heart and the body are really harmonious”. (J.Krishnamurti, 1973).

J. Krishnamurti says firmly that in order to be in total harmony the body must be highly sensitive, not gross, not over indulging in eating, drinking, sex and all the rest. that makes the body coarse, dull and heavy. The very seeing the fact of that makes one eat less, gives the body its own intelligence. If there is an awareness of the body, which is not being forced, then the body, becomes very sensitive. The same is case with the heart; that is when it is never hurt, and can never hurt another. Not to hurt and not to be hurt is the innocence of the heart. One can never practice being good, one can never practice being humble when there is that intelligence, it will naturally bring about order and the beauty of the order. This according to J. Krishnamurti is a religious life, not to perform Puja, rituals and going to the temples etc.

CONCLUSION

To conclude J. Krishnamurti’s fascinating Philosophy or thought it can be said that he presented one word to unfold his thought i.e., ‘Choice-less- Awareness’ as the theme of human life. He holds that to be aware of a problem is to be free from it. This awareness is not a mental process. In fact this state arises when all mentation ceases. There is no place for any method or system in his philosophy. He often says, ‘Observe what is, and in that observation, the experience of Reality, Truth and Beauty will come. Observe, and you have nothing else to do without justification or condemnation.

J. Krishnamurti reasserts the importance of the ancient percept ‘know thy-self’ and advises us to seek liberation by acquiring the right knowledge which is the knowledge of ones own self. He says that to know the self the mind must be very sensitive and to acquire the sensitivity simplicity is most essential not outward simplicity (food, clothes and living style) but inwards simplicity. J. Krishnamurti asserts that although men look very simple outwardly yet they are prisoners of their own fears, attachments, beliefs and dogmas in which their
perception is held up. Men cannot be free unless he understands his inner self, its ideas, desires, and motives. Conformity to any cult makes him insensitive. J. Krishnamurti further says that there is an extraordinary freedom when one understands the whole process of belief and why a mind is attached to a belief. When there is freedom from beliefs there is simplicity. But that simplicity requires intelligence and an awareness of one’s own impediments. To be aware of one’s own impediments one must have constant check on oneself. Compulsion and confirmation of any kind can never lead to simplicity. On the contrary the more one suppresses, the more one substitutes, the more one sublimates, the less there is simplicity. Inward simplicity creates sensitivity. A mind, which is non-sensitive, non-aware and non-alert, is incapable of any receptivity and any creative action.

J. Krishnamurti reasserts that the mind has to be empty to see clearly. He vehemently voiced against the religious dogmas and creeds as they were hurdles in the perception of ‘Truth’ He insisted that one’s mind must first get rid of the conditioning of thousands of years of dogmas, creeds, Gods and organized religions if one wants to understand life as it is. J. Krishnamurti emphasizes the essential ‘aloneness’ of man in order to perceive and find the ‘Truth’ and he himself was lovingly addressed as ‘the Seer who walks alone’.