Chapter - V
CONCLUDING REMARKS
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In the preceding chapters we have explored the aspects of the philosophy of J. Krishnamurti viz. (i) the problem of existence, (ii) meditation, (iii) self-knowledge and (iv) the concept of non-violence. Analysing these concepts, we find that the very teachings of Krishnamurti is concerned with the day to day aspects of life.

He tried to assess the importance of the non-violence to be the member of the society, as the individuals are the molecules of the society and the world at large are framed by the individual. So the society and the world at large are the product created by the individual. Krishnamurti gives always the importance of individual for living this brutal society.

The individual is the responsible for improving the status of the society and the world. It is through the good nature of the individual that we can see the beautiful world where there is no chaos and disorder in society. He always wanted to create such kind of society, the ideal society. But in his philosophy the ‘ideal’ or ‘what should be’ is totally rejected. So what he wanted for the individual and the society also cannot be pre-determined and expressible. So the beauty of the society and the good ideal of the society are to be come automatically through the
understanding of the individual themselves by bringing a psychological revolution in each and every member of the society.

He talked about the psychological revolution of the individual in the human psyche itself. It is the transformation of the individual that can make such society. So he comes the views of tradition versus revolution in his teachings. In his philosophical systems there is no place for tradition and authority. He did not want to submit any possibilities in the hands of the authority. It brings some drawbacks in the minds of the individuals and cannot create a new approach to a subject concerned. And it brings the mind dull and mechanical and makes the individual a second hand human being. So he wanted to save from this second hand people.

As a strict Indian Philosopher he also raised the sufferings of human existence and tried to give the suggestions for solving the problem of existence/suffering. In the very introductory chapter we have discussed about the general outline of Krishnamurti’s philosophy which centre round the concept of tradition, revolution, and the need of the psychological changes in the individuals. In his writings we found that the individuals are the main responsible for the ills of the society. As the society is an outward projection of the inner psychological states of the individual. He always gives the importance of the individual for bringing peace and non-violence in the society and the world at large.
In the second chapter, we discussed the problem of existence of human consciousness. The problem of existence is the creation of the individual in society and cannot be solved by any leaders of whatever brand. The problem of existence which is fragmentation of consciousness, a product of incomplete action on the part of every individual, can only be solved by transforming consciousness. The transformation of consciousness is to bring about a radical change in its entire structure by abolishing the self as the centre of conditioning, of limiting action. Krishnamurti suggests that all our human problems can be properly tackled if action is liberated from the narrowing limitaitons of class, creed, national and religious consciousness that divide humanity.

It is pertinent to mention here that Krishnamurti perceives the individual problem to be the world problem, and the world problem to be the individual problem. The conflict between society and the individual is a manifestation of the conflict in the consciousness of the individual. Because the individual is a product of environment, of our relationship to things, to people and to ideas. He perceives the present conflict and chaos in society as the cumulative result of the individual in contradiction. The self-conscious individual is divided within himself, as self and not self, and is therefore torn in perpetual conflict which is reflected in his relationship to other individuals, to society. A self-centred individuals is by himself a source of conflict. So, it is up to the individual to transform his consciousness in such a manner that through it he can bring about a
radical change in the psychological structure of the society itself. The miseries of human life are largely the creation of the human mind. But only through individual action can we transform the collective mind. It is discerned that ‘self seeking’ or becoming is the central principle of fragmentation in the individual and also the cause of all the divisions within the society. It may be mentioned here that the answer lies in the elimination of the principle of ‘becoming’ from the spontaneity of being. When ‘becoming’ ends the individual enters into a state of selflessness which is the sole principle of integration within the individual. It is a state which comes into being spontaneously, when in total attention, man has clearly understood the nature of the ceaseless process of self-construction. It is a state of total love, freedom and understanding. It is found from his writings and teachings that he gave a clear contemporary statement of the fundamental human problem, together with an invitation to solve it in the only way in which it can be solved— for and by himself.

In the third chapter, we explored the concept of meditation and try to differentiate it from the traditional concept which is being used as repetition and practice. For Krishnamurti, meditation is the daily activities of human life. It is not the isolation or withdrawal from the world. But it is the freeing of the mind from the known. And this freeing the mind from the known does not mean forgetting the way to one’s home or discarding the technical knowledge required for the performance of one’s job and so on. It simply means freeing the mind from its conditioning, from the background of experience, from which all projection
and recognition take place. He insisted that the mind must free itself from the process of acquisitiveness, satisfaction and recognition, only then meditation is possible.

It is also found that meditation is a total comprehension of the ways of the mind. He talked about the transformation of the individual. This transformation of the individual is possible only when there is meditation. To understand oneself is a process in which there is no condemnation, no justification but just seeing what one is, just observing without judging, without checking, controlling or adjusting. The perception of what one is, without any evaluation, leads the mind to an extraordinary dept, and it is only that dept that there is transformation, and naturally action from that dept of understanding is totally different from the action of adjustment. In short, meditation is a complete discloser of one’s being to the reality as a whole.

This chapter also discuss about self knowledge which is regarded as the beginning of meditation. Self-knowledge is very important in the philosophy of Krishnamurti. It is the awakening of intelligence in the individuals. It is the ignorance which duped human mind and cannot proceed towards progress in every part of human existence. Self-knowledge is the master-key for solving the multitudenous problem of human existence. So we found that self-knowledge is a way of liberating life from the self-imposed limitations of conditioned existence. And self-knowledge is a way of bringing about a fundamental
revolution in the structure of consciousness which is the most essential for the present existing society. This fundamental revolution is to be brought through the choiceless awareness of 'what is'. So self-knowledge is the only practical and effective means of creating a new social order which is based on the action of intelligence and love, which is creative and capable of bringing about peace and prosperity. Self-knowledge is not an ego-centric pursuit; on the contrary, the self is discovered in relationship. Thus self-knowledge is the way of total action which comprehends the individual and the society as one single movement of life.

In the fourth chapter, we discussed Krishnamurti’s concept of non-violence. We found that Krishnamurti does not expound the concept non-violence. His non-violence is the understanding of violence that we individuals are facing in the daily activities of life and going beyond it. Because he does not believe in the idea or ideal. He wanted to live with facts as it is. We should live with ‘what is’ and not with ‘what should be’. Krishnamurti teaches us to understand ourselves. His teachings acts as a mirror enabling us to look at ourselves clearly. This means inquiring deeply into why our minds are caught in innumerable problems, fears, desires and conflicts, looking critically at our ideas and beliefs; and coming into close contact with our thoughts and emotions. This is the primary and sole purpose of Krishnamurti’s teaching. He always stands for a fundamental transformation. Krishnamurti emphasised that the problem facing the human individual today should be tackled at the psychological level. He wants
to set up a new society, a new social order by arising first the new man who is completely freedom from the known. In the words of Krishnamurti, “Only through a complete change in the hearts and minds of individuals can there come about a change in society and peace in the world”.

The supreme task of Krishnamurti is the awakening of intelligence. For him, intelligence or wisdom is the fruit of self-knowledge, of knowing oneself integrally, minutely and correctly without condemnation or justification, not as a preliminary to self-improvement, but as an expression of willingness to see things as they are.

This research also found according to Krishnamurti, that there must be a revolution in the individual to bring about peace in the world. Economic revolution without this inward revolution is meaningless. There must be a psychological revolution to put an end to sorrow, hunger and war. No leader, government, country can give us peace. It is inward transformation which brings peace and lead to outward transformation is not isolation. It is not a withdrawal from outward action. The inner change of the individual is not possible without understanding the outward happenings in the world. So he says, “If you are aware of outward things - the curve of a road, the shape of a tree, the colour of another’s dress, the outline of the mountains against the blue sky, the delicacy of a flower, the pain on the face of a passer-by, the ignorance, the envy, the jealousy of others - then seeing all these outward things without condemnation, you can ride on the side of inner awareness. Then you will become aware of your own reactions, of
your own pettiness. From the outward awareness you come to the inward, but if you
are not aware of the outer you cannot possibly come to the inner.”

Inner awareness comes through the outward awareness. The fact is that there can be right
action only when there is right thinking and there is no right thinking when there is no self-knowledge.
So without self-knowledge there is no peace. Self-knowledge is the only pre-requisite for inward transformation
and which may bring peace in the world.

Krishnamurti did not seek to expound a theory, formulate a concept or prove a thesis.
And he does not want to build an intellectual system but releases
his listeners from the certitudes in which their minds and hearts have fallen asleep.
He at once said, “People need to be awakened not instructed.” It may be questioned that is it possible to
repeat cogently what a person wants to learn without putting him into a system? But he is never tired to
repeating that to try to develop a theory is to make it conditional. So Krishnamurti wants
us to ‘learn to learn’ to take life as the teacher and learn to understand its language of events and
facts.

The message what Krishnamurti wanted to inspire to all individual is that “To understand the misery
and confusion that exist within ourselves, and that clarity comes about through right thinking.
This clarity is not to be organised, for it cannot be exchanged with another. Organised group thought is merely repetative.
Clarity is not the result of verbal assertion, but of intense self awareness and right
thinking. Right thinking is not the outcome of or mere cultivation of the intellect, nor is it conformity to pattern, however worthy and noble. Right thinking comes with self-knowledge. Without understanding yourself you have no basis for thought; without self-knowledge, what you think is not true.”

Krishnamurti speaks mostly from his experiences or acute perception’s of life and not from speculations. He describes rather than argues, and that also from a comprehensive understanding. He is not an academic philosopher and it was never his aim to offer an organised system of philosophy. His independent writings are spread all over the world in the forms of seventy books and audios and video CDS.

Krishnamurti’s approach is as simple as simplicity itself. He has brought a revolution in the spiritual field in as much as he has given to the spiritual aspirant a sense of independence, freeing from all authority, whether of the gurus or of the scriptures. He decried of Gurudom, and yet he has been one of the greatest guru of modern times. He was indeed a ‘sad guru’. Towards the end of his earthly soujourn, he said, “Will you speak before I am gone? Or will prove already too late? You will hardly know, who I am or what I man. But I shall bid good health to you ...... nevertheless and felter and fibre your blood. Missing me one place, search another. I stop somewhere, waiting for you.”

Krishnamurti has probably been influenced by Maharshi Raman who emphasised on inner or self guru. We can compare him with the famous Tantric saying from the Kutarnava “Atma ha vai guru rekah.”
Krishnamurti said that if our real purpose is the quest for the truth, then we have to discard all established notions of God, religious scriptures and philosophies. Our mind is like a photographic plate and once it has been exposed to these extraneous ideas, any subsequent exposure will only produce a blurred image. The same with truth one has to perceive it by his own efforts and methods rather than be guided by others. Some called Krishnamurti as sceptic. But if we ponder seriously over what he said, one is reminded of the observation in Kena Upanisad, (2/2) “Yo nas-tad veda, tad veda no, na vedeti veda ca.” - Who (think to) understand (the Brahman) do not understand, who (think they) did not understand, have understood.

Although Krishnamurti is nowadays considered as one of the greatest religious teachers of all times, he belonged to no religion, sect or country. The peculiarity of the fact is that he did not subscribe to any school of political or ideological thought. On the contrary, he maintained that there are the very factors that divide man from man and bring about conflict and war. He emphasised time and again that we are first and foremost human beings, that each one of us is like the rest of humanity and not different. His teachings transcend all man-made boundaries of religious beliefs, nationalistic sentiments, and sectarian outlook. We may conclude with the words of R.K. Shringy:

“Perhaps Krishnamurti’s greatest contribution to humanity is that he considers man to be his own liberator; no saviour, no guru, no tradition, no external help can truly free man from his self-imposed bondages.”

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