CHAPTER IV
J. KRISHNAMURTI'S CONTRIBUTION TO
WORLD PEACE

Introduction

Peace has been the most crucial issue of human existence from its inception. The history of war and bloodshed is nearly as old as the history of humankind. Right up to the present day, we continue to witness outbreaks of violence throughout our war-torn global village.

In the context of conflicts that often lead to wars, peace may be perceived simply as absence of war or social violence. In the globalizing world the rich nations and multinational companies look for absence of social violence as favourable condition for investment. They tend to support military government and dictatorships that effectively suppress the liberative struggles of the poor and the marginalized and provide an atmosphere that is free of open conflicts. Such a condition facilitates economic exploitation and the single-minded pursuit profit. Sometimes military interventions may be undertaken to impose such peace on resisting populations. Certainly this cannot be the peace that is the object of the religious quest!

It can be said that human longing for peace is as old as humanity itself. Is true and lasting peace an utopia? Peace is a precious gift. We all love peace and to live in peace. The very fact that people in the national and
international arena strive for peace marks the global need for peace, and how vulnerable it is. Peace has been and is a universal cry.\textsuperscript{162}

In a world of violence and bloodshed the message of J. is very desirable and apt. After having seen his philosophy of education, it is fitting to examine his contribution to world peace. First we try to analyse the concept of peace in general and then explicate Krishnmurti's understanding of peace through the medium of education.

4.1 Philosophy of Peace

4.1.1 The Concept of Peace

When we say 'peace', we think not only of tranquillity, order, calm, security and normality but also development, justice and respect for the rights of others. And when we think of lack of peace, our mind goes to disturbance, disorder, insecurity and abnormal conditions. It also goes to lack of development, oppression, and injustice violation of rights, violence and war.\textsuperscript{163} Peace is the perfection of joy, and the supreme joy is the fruition of God. For, peace implies not the mere negative absence of disturbing desires and passions nor even merely the masterful control of them, but chiefly the right direction of them.\textsuperscript{164}

Peace is the tranquillity of order. Sin as well as his relation to others and to the world around him have disordered man's inner world. Peace is the

establishment of order within man in his psychological, imaginative, mental, emotional and spiritual life and in society.\textsuperscript{165} St. Thomas Aquinas in \textit{Suma Theologiae} (question 40), which claiming that peace was the greatest aim toward which man should strive in fulfilment of his natural ends, nevertheless placed on monarchs the duty of defending the state.\textsuperscript{166}

The word 'peace' describes a general social condition, where people are not agitated or discontented due to economic or other disparities. It also emerges as a consequence of healthy relations among nations. Peace is a rare phenomenon; that the challenge of 'peace' is more demanding than that of war; that the man in the process of civilising himself has reached a stage where all the niceties of life are judged according to their utility.\textsuperscript{167}

Peace can never take the appearance of willingness to compromise with obvious injustices wrong doings or evil. Peace cannot be attained without respecting the dignity of person and safeguarding his/her good. Thus peace is the outcome of justice and love. The man/woman of peace cannot be indifferent to right and wrong in the matter of dignity and well being of to her fellow human beings.

Peace is completeness; perfection and can refer to a situation in which nothing is lacking. However, peace does not consist in mere prosperity and well-being. An essential component there of is righteousness. Peace cannot down on the wicked. Peace can also be order and harmony. If men were to

\textsuperscript{167} Kailash Vajpeyi "Relevance Of Peace In Turbulent Times," \textit{Times of India}, October 18, 2001.
live in peace with one another nothing would trouble their tranquillity. Obviously, the only destination of peace in us is peace among us.

Religious intolerance, racial discrimination, economic marginalisation, political conflict, social inequality, cultural degradation and ecological imbalance could also be some of the major threats to peace.

There are many things that we cherish very dearly and that we would sacrifice anything for them. Peace stands one among them. But we find it very difficult to define peace for we can conceive of peace in many different ways. These differences are related to a variety of practices rooted in culture and history. We talk about peace at home, peaceful environment, etc. Some people are tempted to think about peace in the categories of morality, society, personality, religion, and so on. Sometimes it is used as a virtue that people or society may have. i.e. “He is peaceful person”. Sometimes it has a religious connotation to describe the profound state of peace that God can bring about, i.e. “Prince of Peace.” It is also used as a sociological term to express a state of equilibrium. Peace can be all these things and much more. Our concept of peace also has undergone profound change in the history, and it will continue to be so in future too. Thus our conception of peace is fundamentally obscure. We do not know what peace is, and we do not know how to promote it.

4.1.2 Peace as Absence

Many people, including some social scientists and philosophers, have a general tendency to think of peace as absence of war, aggression, violence or conflict. But a very basic rule of logic with regard to the definition seems to be violated when peace is defined as some kind of absence. The rule, first
formulated by Aristotle, says that definitions should be affirmative rather than negative. This means that a definition should say what a thing is, rather than simply saying what it is not. Negative definitions can only tell us what to avoid, not what to seek. Thus, someone who defines peace as "the absence of war" breaks this rule. He fails to achieve the goal of a definition, thereby fails to state the essence of an idea. Conceived as a lack of conflict and violence, peace may simply be stability and stagnation. When, peace in this sense is pushed to its extreme, death becomes its ideal from. Death or "Rest in Peace" accordingly, becomes the perfect stage of peace, and for which everyone should long and work.

Peace should be understood far beyond the absence of war and killing rather it meant everything that makes for a human being highest good. It stood for the integral wholeness of the person, comprising salvation, well-being, peace of mind, good fortune, universal brotherhood and social harmony that is, the outcome of committed, selfless involvement in the well being and progress of one’s fellow beings.\textsuperscript{168}

4.1.3 Positive Content of Peace

The observation of history and critical reflection upon its suggests that peace is far more than the absence of war, and it has a positive content, which must be constructed. Some, instead characterizing peace as some form of absence, speak of it as a state of harmony or unity or tranquility or something of that sort. This type of definition may be attractive for some because it suggests a kind of blessedness that is not of this world. Though

this type of mystic view of peace is difficult to be applied to day-to-day life, it has its roots in experiences of states achieved in meditation, deep silence, etc. This understanding may lead some to think that the spiritual peace within oneself as the ideal state of peace. That is, to look only for an inward peace and not for peace in the world. But human beings are both spiritually and materially interdependent with one another. This interdependence is constitutive of our existence. We are not spirits or minds, accidentally incorporated in material organism. We are living bodies, each born of another, each fed, clothed, and housed by the corporation of many others working in many different ways. Today the network of relationship, more than ever, is worldwide and complex. Therefore there is no lasting peace for us, in the full sense of peace, if we deny our social and worldly responsibilities.

4.1.4 Peace as an Activity

The words "War" and "Peace" are very often employed by us as opposites like left and right. But when we examine them very closely we see that they are not. For example it is grammatically correct to say, "Nations are warring", but is grammatically wrong to say, "Nations are peacing". The world "war" is employed as a verb, but "peace" is not. But there are some who think of peace as a dynamic notion. They, instead of thinking of peace as a state, in which hostile conflict is absent, view peace as an activity. Peace understood in this sense is not a state of tranquillity, but a process in which everyone can engage in. "There is no way to peace, peace is the way".169

As experienced we are never in a finished world, so that any equilibrium in human society has to be balanced in movement and change. Therefore, there are bound to be adjustments, temporary imbalances, and readjustments. This means there is no such permanent perfect society. There is necessarily a process of struggle and readjustments.

Thus it can be said that peace is dynamic, active; it is not mere absence of war or violence. Peace does not necessarily depend on external conditions as money, affluence or prosperity but on the inner attitude. External realities are changeable and transitory what they offer is a fleeting, momentary happiness.¹⁷⁰

4.1.5 Conditions for True Peace

What is the condition that might bring about true peace? The answer to the question of what factors and conditions bring about true peace, depends mainly on what we consider to be a truly happy and fulfilled human life. Many attempts have been made to find out the conditions, which bring about fulfillment to human life. Conditions may vary from one to another, and people will want to pursue goals, which are incompatible with another. This will cause conflict among them in seeking their fulfillment. Even in an ordinary family one may want to play loud music, while others want to sleep or concentrate on some quiet work. Since mathematical equality of everything is impossible in the real world a further understanding is necessary to establish what constitutes a peaceably society.¹⁷¹

¹⁷⁰ Antony Kolencherry “Meditation for Peace the Buddhist way,” p. 48.
Even though we are discussing the ideal conditions for true peace, there are some who will argue that people will have a variety of views, and there is no way of judging between them. It is certain that the degree to which we achieve peace in the world is a matter within the scope of human freedom. But this is a very complex matter because of the multiplicity of individual human freedoms involved and the difficulty in collaborating in such a large society.

Every human person has desirability for peace. No one chooses conflict for its own sake but for the sake of some other perceived good. But this may be a true good, or it may be perceived as good but not actually so. This brings us to the problem of distinguishing what is truly good to be pursued and what only seems so. In this pursuit some many think that what I want and can get is good. But this is clearly not a peace-seeking approach, for it leads to competition and conflict. The other understanding is what is to be pursued is common good, above one’s individual desires and preferences. This is what promotes community bonds, enjoyment and fulfillment. This really means that the question for true human fulfillment must be seen as a community quest. But it does not mean that everything needs to be reduced to uniformity.

In a world full of hatred, chaos and contradictions, one is tempted to ask if pacifism or the idea of peace is just an illusion which will never be practised, at least by megalomaniacs, with obsession for power.
4.1.6 Peace within Oneself

Inward peace is the antidote as it breeds unruffled calm of mind and heart and remedies many evils surrounding the human person. To acquire such tranquillity of mind, it is necessary to keep an eye on ourselves and try to bring our emotions and feelings under the control of reason: otherwise there will be disturbances and chaos.\textsuperscript{172} To foster peace within ourselves, we are to keep our intelligence firmly anchored on the truths.

The increase of psychological and mental health problems and cases seems to stress the need of peace within oneself. Psychology and mental health care have made great advance. Psychologists and psychiatrists find it difficult to cope with the demands made on them. They all prepare the groups for inner peace and tranquillity and contribute to it.\textsuperscript{173}

Thus peace means wholeness, well-being in all its aspects, psychological, mental and spiritual. Peace is both individual and social. It cannot exist without justice and righteousness. It is a gift. It gives serenity and tranquillity of heart.

4.1.7 Peace and Religions

God has created man for happiness. Not God's but man's happiness. Great gurus from Socrates to Shankaracharya and from Buddha to Christ, all have preached the message of peace and harmony, so that man can live in


\textsuperscript{173} Ibid.
happiness. But the outbursts of communal violence, disrespect for human life, religious fanaticism and hatred have become order of the day.

To attain the good of peace there must be a clear and conscious acknowledgment that violence is an unacceptable evil and that it never solves problems. "Violence is a lie, for it goes against the truth of our faith, the truth of our humanity, Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings". There can be no justification for any violence whatsoever, no matter what the cause or demand.

"Can an individual find complete fulfilment without taking account of his social nature, that is, his being "with" and "for" others? The common good closely concerns him. It closely concerns every expression of his social nature: the family, groups, associations, cities, regions, states, the community of peoples and nations. Each person, in some way, is called to work for the common good, constantly looking out for the good of others as if it were his own. This responsibility belongs in a particular way to political authorities at every level, since they are called to create that sum of social conditions which permit and foster in human beings the integral development of their person". Individualism for hedonistic purposes is on the rise.

For the sake of peace a profound social sense is imperative. The present day education system fuels a spirit of competition. Students are made to think only in terms of their own progress and achievements. A

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student becomes happy when he gets high ranks and grades but if he fails to do so he does not rejoice in the achievements of others.

Hans Kung once said “There is no world peace without peace among religions, there is no peace among religions, without dialogue among religions, there is no dialogue among religions without knowledge about religions.” Knowledge about other religions is essential to bring about peace in the world. We need to make every effort to enter into the ocean of turbulent life and swim across the currents and odds of life to bring meaning to life and appreciate the worth of life. It is only in total surrender that one can achieve the real peace of mind and body.175

The world may try very hard to achieve peace by whichever means, but without man’s inner peace, there will not be lasting peace in the world. Man needs to take control of himself, conquer his passions and restrain from prejudices. The great religions of the world teach us various methods of achieving peace of mind. Hinduism teaches us the path of Yoga, Buddhism offers Vipassana, Christianity shows us the beatitudes and so on.176

One of the powerful messages of Christianity to the world is peace. At the birth of Jesus Christ the angels sung, “Glory to God on High, Peace to men of goodwill.” This wish of peace by angels at the birth of the messiah in a manger at Bethlehem carries a message of hope for the world craving for peace and security in today’s world. Jesus by his life, death and resurrection

176 Francis D’ Britto, p. 11.
has brought new life to all. In Him we have the newness of life, in Him we have the peace.  

Jesus in his beatitudes voiced, 'Blessed are the peacemakers for they shall be called the children of God.' Jesus after his resurrection repeatedly greeted the disciples, "Peace be with you." Looking at the world today, we find that this message of peace has not gone home to the hearts of the people at large. Peace is a rare commodity. In the last century two gruesome world wars were fought which swept the world in the whirlwind of grief and misery, resulting in the loss of innumerable lives. Ethnic clashes and communal violence have become the order of the day. The recent heinous Gujarat violence is the most recent example of how humanity is sacrificed on the altar of religious intolerance.

Gautama Buddha (560-483 BC), the founder of Buddhism taught meditation as the way to peace. He has been called the yoginam chakravarthi, among the yogis the king of kinds. The Visuddhi marga and Vimutti marga with Metta Bhavana and Anapasati provide us with many insights into a variety of techniques on meditation. The Visuddhi marga presents a summary and interpretation of the teaching of the Buddha contained in the Pali Tipitaka.

179 Antony Kolencherry “Meditation for Peace” the Buddhist way. p. 48.
180 The Vishuddi Marga — way of purity —lays emphasis on conduct as the basis for meditation. Pt. I expounds conduct and comprises the first two chapters. Pt. II speaks of concentration comprising 3-12 chapters. The rest of the book, Pt. III, Ch. 13-23 treats of wisdom. See: The Path of purification (Vishuddhi Marga), by Bhadantacariya Duddhaghosa, Tr. By Nayanamoli, Semage, Clombo, 1964.
Peace emerges from love and fellowship. The three essential ingredients for peace enunciated by the Buddha are: maitri (loving kindness), kshaanti (patience), mdhyama partipada (the golden mean, the path of moderation).\textsuperscript{181}

The greatest hindrance to peace is greed and hatred that overcomes the mind. Hence the mind is to be purified. Meditation has not only a liberating but also a purgating function; it spiritualises the entire vision of the person. There are two types of Buddhist meditation for peace: Samatha ( clam) and Vipsanaa (insight). The former tranquillises the mind and takes it up to Samadhi, to a trance or supernatural state. The latter helps to develop one’s intuitive insight into truth conducive to supernatural experience. One of the classical works showing this way is visuddhi marga.\textsuperscript{182} It gives many insights into various types of meditation practices.\textsuperscript{183}

The ultimate peace is nirvana, which presupposes:

1) Peaceful Insight and Conduct

This means thinking of peace, speaking of peace and living peacefully. One has to appreciate, value and strive after it as life’s aim.

The Buddha enunciated a code of discipline called the pancha sial which contains universal ethical precepts conducive to peace and happiness. The are five vows made by each individual that inculcates:\textsuperscript{184}

\textsuperscript{181} Antony Kolencherry, “Meditation for Peace the Buddhist Way,” p. 53.
\textsuperscript{182} The path of Purification by Acharya Buddhdhagosa of the 5\textsuperscript{th} cent. Ad., op. cit.
\textsuperscript{183} Antony Kolencherry, “Meditation for Peace the Buddhist Way,” p. 56.
\textsuperscript{184} Pancha Sila, The five precepts, Daily Buddhist Devotions, op. cit., p. 2-32.
abstaining from killing
abstaining from stealing
abstaining from adultery
abstaining from lying
abstaining from liquor or alcoholic drinks

Sila is a powerful means of practising meditation and leading a good life. It is done in freedom.\textsuperscript{185} The development of a morality good character is essential for promoting the spiritual growth. The five precepts mentioned about constitute the accepted moral code adopted by India. Not only abstaining and refraining from vices are essential but also the practice of the opposite virtues in the spirit of universal love – \textit{maitri}. The practice of virtues also presupposes charity, chastity and truthfulness. These will lead to true peace of mind and justice in the society.

2) \textbf{Peace-Awareness}

One of the means of attaining peace is the repetition of \textit{japa} (For example, mentally repeat words like santi, maitri, etc.) \textit{Japa} fitting to the individual taste and temperament makes one peace conscious.\textsuperscript{186}

Peace is possible where there is active love, friendliness and goodwill. It is emptying of one’s own ego and looking for the other’s joy and welfare (arhita parasukha kaamanaa – other’s welfare and happiness).

\textsuperscript{185} Originally each one has to vow: “I voluntarily abstain from killing”, etc.
\textsuperscript{186} Antony Kolencherry “Meditation for Peace the Buddhist way”, p. 57.
Peace is God's gift; it is the fruit of love as it springs form God's heart. It is preserved in the human heart. Peace is a means of purification; it springs from within, it is the fruit of righteous living.

The true mediator is mentally convinced of the need for keeping the peace and resolves: 'I will dwell in peace.' 'I am in peace.' 'I am permeated by peace.' Being full of peace inwardly, he can now progress and proceed with all his activities in the surrounding in and with peace. Meditation clams the body and relaxes the mind. This calmness is all pervasive and radiates the radiation of peace. There takes peace of peace-visualization: a steady abidance of peace; he is thoroughly a being of peace. His peace horizon is widened and enlarged covering the entire universe. Universal peace, that is all; the entire world is enveloped with it.

The end result is a vision of total peace. It ennobles the mind and takes it to the lofty height of spiritual wisdom.187

Thus we understand that peace is a positive and dynamic concept in Buddhism. Indeed, it is the heart of Buddhist way of life. Mere absence of strife and violence does not in itself constitute peace unless supported by active friendliness, good will and reverence for life. Renounce ill will and suspicion and refuse to be offensive and unfriendly on one hand, and on the other be positively friendly and accommodative seeking the other's welfare and happiness – parahita parasukha Kamana – this is Buddha's path of peace.188

187 Antony Kolencherry "Meditation for Peace the Buddhist way," p. 62
Indeed, peace is the product of a warm hearted feeling of fellowship, sympathy and love which grows boundless, removing all barrier social, religious, economic or political. In an atmosphere of differentiation and disparity peace can never grow even as no grain can grow on a rock.

It is the peaceful Golden mean that leads one to the ultimate goal. To tread the Buddha’s middle path is to achieve perfect inward harmony. That is, to be at peace with oneself. Ultimately man is the basic unit and there can be no world peace unless man learns to live at peace with himself. Peace that is born of goodwill, patience and wisdom.189

All the religions of the world preach about peace and if all try to practise this peace then this world will be a better place to live in. the Golden Rule Across the world's religions are follows:

❖ Baha! Faith: Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself. (Baha 'u'llah, Gleanings)

❖ Buddhism: Treat not others in ways that you yourself would find hurtful. (The Buddha, Vana – Varga 5-18)

❖ Christianity: In everything, do to others as you would have them do to you; for this is the law and the prophets. (Jesus, Mathew 7:12)

❖ Hinduism: This is the Sum of duty: do not do to others hat would cause pain if done to you. (Mahabharata 5:1517).

Islam: Not one of you truly believers until you wish for others what you wish for yourself. (The Prophet Muhammad, Hadith)

Jainism: One should treat all creature's in the world as one would like to be treated. (Mahavira, Sutrakritanga)

Judaism: What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary. Go and learn it. (Hillel, Talmud, Shabbath 31a)

Sikhism: I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all. (Guru Granth Sahib p. 1299)

Zoroastrianism: Do not do unto others whatever is injurious to yourself. (Shayast - na – Shayast 13-29)

4.2 J. Krishnamurti’s Contribution to World Peace

4.2.1 J. Krishnamurti’s Philosophy of Peace

For, “Peace is not achieved through any ideology, it does not depend on legislation; it comes only when we as individuals begin to understand our own psychological process. If we avoid the responsibility of acting individually and wait for some new system to establish peace, we shall merely become the slaves of that system.”

According to, clinging on to any ideologies or religious doctrines or dogmas will promote more misery and unrest among the people. He holds

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191 J. Krishnamurti, Education and the Significance of Life, p. 70.
that "Beliefs, ideologies and organized religions are setting against our neighbors; there is conflict, not only among different societies, but among groups within the same society. We must realize that as long as we identify ourselves with a country, as long as we cling to security, as long as we are conditioned by dogmas, there will be strife and misery both within ourselves and in the world."\textsuperscript{192}

He convinced of the fact that organized religions, with their temporal and spiritual authority, are equally incapable of bringing peace to man, for they also are the outcome of our ignorance and fear, of our make-believe and egotism.\textsuperscript{193}

4.2.1.1 Peace and Right Relationship

J. Underlines the importance of right relationship among the individuals. According to him, "to be in to be related, and there is no such thing as living in isolation. It is the lack of right relationship that brings about conflicts, misery and strife; however small our world may be, if we can transform our relationship in that narrow world, it will be like a wave extending outward all the time. I think it is important to see that point, that the world is our relationship, however narrow; and if we can bring a transformation there, not a superficial but a radical transformation, then we shall begin actively to transform the world. Real revolution is not according to any particular pattern, either of the left or of the right, but it is a revolution of values, a revolution from sensate values to the values that are not sensate or created by environmental influences. To find these true values which will

\textsuperscript{192} J. Krishnamurti, \textit{Education and the Significance of Life}, p. 71.
\textsuperscript{193} Ibid., p. 74.
bring about a radical revolution, a transformation or a regeneration, it is essential to understand oneself."194

Life is a stream which is incessantly following, surging; it is only a movement in relationship. It is always in the present, and the present is ever fresh.

As he says, "to establish true revolution can take place only when you, the individual, become aware in your relationship to another. Surely what you are in your relationship to another, to your wife, your child, your boss, your neighbour, is society. Society by itself is non-existent. Society is what you and I, in our relationship ship, have created; it is the outward projection of all our own inward psychological states. So if you and I do not understand ourselves, merely has no significance whatsoever; that is there can be no significant alteration or modification is society so long as I do not understand myself in relationship to you. Being confused in my relationship, I create a society, which is the replica, the outward expression of what I am. This is an obvious fact, which we can discuss. We can discuss whether society, the outward expression, has produced me, or whether I have produced society.195

"All this implies the understanding of our responsibility to one another in relationship; but to understand our responsibility, there must be love in our hearts, not mere learning or knowledge. The greater our love, the deeper will be its influence on society. But we are all brains and no heart; we cultivate the intellect and despise humility. If we really loved our children,

we would want to save and protect them, we would not let them be sacrificed in wars."^196

Speaking of the extension of relationship he says We talk about love, we talk about responsibility, duty, but there is really no love; relationship is based on gratification, the effect of which we see in the present civilization. The way we treat our wives, children, neighbours, friends is an indication that in our relationship there is really no love at all. It is merely a mutual search for gratification. As this is so, what then is the purpose of relationship? What is its ultimate significance? If you observe yourself in relationship with others, do you not find that relationship is a process of self revelation? Does not my contact with you reveal my own state of being if I am aware, if I am alert enough to be conscious of my own reaction in relationship? Relationship is really a process of self-revelation, which is a process of self knowledge; in that revelation there are many unpleasant things, disquieting, uncomfortable thoughts, activities. Since I do not like what I discover, I run away from a relationship which is not pleasant to a relationship which is pleasant. Therefore, relationship has very little significance when we are merely seeking mutual gratification but becomes extraordinarily significant when it is a means of self-revelation and self-knowledge.^197

Now there is no understanding of relationship, because we use relationship merely as a means of furthering achievement, furthering transformation, furthering becoming. But relationship is a means of self-discovery, because relationship is to be; it is existence. Relationship is a

^196 J. Krishnamurti, Education and the Significance of Life, p. 80.
^197 Ibid., p. 179.
mirror in which I can see myself. That mirror can either be distorted, or it can be ‘as is’, reflecting that which is. But most of us see in relationship, in that mirror, things we would rather see; we do not see what is. We would rather idealize, escape, we would rather live in the future than understand that relationship in the immediate present.

Now if we examine our life, our relationship with another, we shall see that it is a process of isolation. We are really not concerned with another; though we talk a great deal about it, actually we are not concerned. We are related to someone only so long as that relationship gratifies us, so long as it gives us a refuge, so long as it satisfies us. But the moment there is a disturbance in the relationship which produces discomfort in ourselves, we discard that relationship. In other words, there is relationship only so long as we are gratified. This may sound harsh, but if you really examine your life very closely you will see it is a fact; and to avoid a fact is to live in ignorance, which can never produce right relationship. If we look into our lives and observe relationship, we see it is a process of building resistance against another, a wall over which we look and observe that other; but we always retain that wall and remain behind it, whether it be a psychological wall, a material wall, an economic wall or a national wall. So long as we live in isolation, behind a wall, there is no relationship with another; and we live enclosed because it is much more gratifying, we think it is much more secure. The world is so disruptive, there is so much sorrow, so much pain, war, destruction, misery, that we want to escape and live within the walls of security of our own psychological being. So, relationship with most of us is actually a process of isolation, and obviously such relationship builds a society which is also isolating. That is exactly what is happening throughout.
the world: you remain in your isolation and stretch you hand over the wall, calling it nationalism, brotherhood or what you will, but actually sovereign governments, armies, continues. Still clinging to your own limitations, you think you can create world unity, world peace – which is impossible. So long as you have a frontier, whether national, economic, religious or social, it is an obvious fact that there cannot be peace in the world.198

4.2.1.2 Peace and Inner Transformation

"To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility, yours and mine; because, however small may be the world we live in, if we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others."199

"The scientific mind with its logic, its precision, its precision, its inquiry, investigates the outer world of nature, but this does not lead to any inward comprehension of things; but an inward comprehension brings about an understanding of the outer. We are the result of the influences of the outer. The scientific mind is precise and clear in its investigations. It is not a compassionate mind, for it has not understood itself."200 stated his opinion even more specifically in a dialog with children of the Rishi-Valley-School:

198 J. Krishnamurti, First and Last Freedom, pp. 104-106.
199 Ibid., pp. 42-43.
200 Jayakar, p. 237.
"A new mind is only possible when the religious spirit and the scientific attitude form part of the same movement of consciousness."²⁰¹

Is it not, therefore, an obvious fact that what I am in my relationship to another creates society and that, without radically transforming myself, there can be no transformation of the essential function of society, we are merely evading the question, because a system cannot transform man; man always transforms to system, which history shows. Until I, in my relationship to you, understand myself, I am the cause of chaos, misery, destruction, fear, and brutality. Understanding myself is not a matter of time; I can understand myself at this very moment. If I say, "I shall understand myself tomorrow", I am bringing in chaos an misery, my action is destructive. The moment I say that I "shall" understand, I bring in the time element and so am already caught up in the wave of confusion and destruction. Understanding is now, not tomorrow. Tomorrow is for the lazy mind, the sluggish mind, the mind that is not interested. When you are interested in something, you do it instantaneously, there is immediate understanding, immediate transformation. If you do not change now, you will never change, because the change that takes place tomorrow is merely a modification, it is not transformation. Transformation can only take place immediately; the revolution is now, not tomorrow.²⁰²

Thus the transformation of the world is brought about by the transformation of oneself, because the self is the product and a part of the total process of human existence. To transform oneself, self-knowledge is essential; without knowing what you are, there is no basis for right thought,

²⁰¹ Jayakar, p.246.
²⁰² J. Krishnamurti, The First And Last Freedom, p. 42.
and without knowing yourself there cannot be transformation. One must know oneself as one is, not as one wishes to be which is merely an ideal and therefore fictitious, unreal; it is only that which is that can be transformed, not that which you wish to be. To know oneself as one is requires an extraordinary alertness of mind, because what is constantly undergoing transformation, change, and to follow it swiftly the mind must not be tethered to any particular dogma or belief, to any particular pattern of action. If you would follow anything it is no good being tethered. To know yourself, there must be the awareness, the alertness of mind in which there is freedom from all beliefs, from all idealization because beliefs and ideals only give you a colour, perverting true perception. If you want to know what you are you cannot imagine or have belief in something which you are not. If I am greedy, envious, violent, merely having an ideal of non-violence, of non-greed, is of little value. But to know that one is greedy or violent, to know and understand it, requires an extraordinary perception, does it not? It demands honesty, clarity of thought, whereas to pursue an ideal away from what is is an escape; it prevents you from discovering and acting directly upon what you are.\textsuperscript{203}

To know yourself, there must be an awareness, the alertness of mind in which there is freedom from all beliefs, from all idealization because beliefs and ideals only give you a colour, perverting true perception. If you want to know what you are you cannot imagine or have belief in something which you are not. If I am greedy, envious, violent, merely having an ideal of non-violence, of non-greed, is of little value. But to know that one is greedy or violent, to know and understand it, requires an extraordinary perception.

\textsuperscript{203} J. Krishnamurti, \textit{The First And Last Freedom}, p. 44.
perception, does it not? It demands honesty, clarity of thought, whereas to pursue an ideal away from what is is an escape; it prevents you from discovering and acting directly upon what you are.  

4.2.1.3 Peace and Knowledge

Reason is an ostentatious privilege of man; but too much of rationality encircles the life of man with tension and worries. A purely rational life is deprived of its dynamic sources. Knowledge for Krishnamurti is only accumulated experience. It is merely a storehouse of thought, memories and ideologies. This accumulated knowledge begins to interpret in terms of its past; and says, with this burden of the past there cannot be any free movement, no new discovery. Huxley too remarks, “Knowledge is a hindrance to wisdom, to the uncovering of the self from moment to moment.” Thus, knowledge for is, inferior to understanding; understanding is giving right significance, right valuation to all things. It is a spontaneous perception always in the present. ‘Mind is noisy, everlastingly chattering to itself about something; any action born of noise, produces more noise, more confusion’. But understanding is silent awareness. It takes place when the mind is totally attentive, completely quiet. To understand anything we must feel one with it, we must live with it, we just be it. Understanding of what we are, is the beginning of virtue. Virtue is not an ideal to be achieved as an ideal is fictitious in nature. We understand ourselves form movement to the mirror of relationships. Knowledge cannot give us any picture about ourselves. The only way to look at one’s own self is to look “totally,
immediately without time”, and ‘what we see in totality is the truth’. Understanding involves the whole of mind. In understanding all prejudices are set aside. It is aware of ‘what is’, and without the awareness of ‘what is’ we can not be aware of reality, and without the awareness of reality life has no significance.

Knowledge is not creative but understanding is. In understanding there is tranquility, there is freedom, there is clarity and integration.

Intuitive knowledge leads to direct awareness of one’s own Nature. For Nagarjuna too prajna is not based on causal relationship; it is the intellect freed from the conceptual restrictions. He further says; that categories of thought and points of view distort the image of the real; they cannot picture reality as such. The paramartha satya satya is utterly beyond the ken of reason. It is beyond the reach of discursive thought and empirical activity. The paramartha is in fact the unutterable (anabhilapya) unthinkable (anajneyah) and unteachable.

4.2.1.4 Peace and Awareness

Awareness means the understanding of the whole which transcends the parts. It is not synthesis, as synthesis lands up in totality but not in wholeness. In synthesis the parts are brought together but in wholeness the parts come together. It is a state is being where choice has not relevance. It admits no degree. It occurs only when the mind is worn out totally as mind is in the habit of perceiving things in duality: in the duality of the thinker and the thought, the observer and the observed. All divisions, whether outwardly or inwardly, necessarily breeds antagonism; but Krishnamurti talks of totality. For him there is no duality even between the observer and the
observed. The observer is the observed, the thinker is the thought—“the world is you and you and you are the world.” If there is no duality there is no conflict.

Choiceless Awareness: This awareness, according to Krishnamurti, is silent and choiceless as awareness is a myth, a pseudo concept. Choiceless Awareness is the very essence of attention free from all distractions, from all alternatives. To be aware of inattention is, according to Krishnamurti, the real attention. Awareness is a direct intuition and not a conclusion deduced from some premises. Awareness of totality comes to us not mediately or inferentially but as direct truth. Only to look at one’s own self is to look totally, immediately, without time. What is observed in totality is truth, the spontaneous awareness of ‘what is’. To speak of totality means to speak of the death of the mind, as whatever the mind touches is bound to be corrupt. The fragmentary mind never understands ‘what is’, it escapes into ‘what, should be’ But without the awareness of ‘what is’, we cannot be aware of truth and without the awareness of truth, life has no significance. To see ‘what is’, without indulgence or resistance, constitutes the very essence of attention.

To be aware needs constant vigilance “free from reverting to the past and speculating about the future”, it needs” a positive thrust of the new or original without the least survival of the old”.

Choiceless Awareness is not to be cultivated with some motive. All motives say Krishnamurti, must whither away as they strengthen the centre of reaction, which is the root cause of all our thoughts. It becomes a challenge response phenomenon. But the motive is not to be removed
consciously as conscious removal of motive will itself be impregnated with the motive, as 'freedom is not reaction to bondage; when it is, then that freedom becomes another bondage'. Thus awareness is mental energy untouched by 'brain matter' it comes 'spontaneously, effortlessly as sleep to the eye-lid'.

4.2.1.5 Peace and Meditation

Meditation is 'a state of total awareness where silence of mid is choiceness observed'. It is not something static but most dynamic. It does not take place at a particular hour; rather it can take place when we are sitting in a bus or walking on a road or listening to the chirping of birds.

Meditation, for, presumed:

To see what one is, actually, as though one was looking at oneself in a mirror, psychologically; thereby bringing about a transformation in the structure of oneself...a mind that is in meditation must find out what action is (in this). Time has come to an end and there is a totally different kind of movement, in silence.207

Meditation is wandering away from this world; one has to be a total outsider. Then the world has a meaning...Then love is not pleasure. From this all action begins that is not the outcome of tension, contradiction, the search for self-fulfilment or the conceit of power.208 Translating this injunction into the everyday is not achieved easily, but it can begin with education was concerned that the organization and busyness of the Foundation's schools.

might be taking precedence over the teaching, in which case intelligence would suffer.\textsuperscript{209}

Yet still this explanation, inviting the explanation that the intelligence he speaks of was uniquely imparted to him from another source, will not fully suffice. It focuses too much on the man rather than on what he was pointing to. A subtler connection may be made if we consider the implications of the message. What appears to be required is a change in what we call civilization by attending to a change in ourselves. What meant by this revolution that requires no effort is encapsulated in his words on meditation: Meditation is not an escape from the world; it is not an isolating self-enclosing activity, but rather the comprehension of the world and its ways. The world has little to offer apart from food, clothes and shelter, and pleasure with its great sorrows.\textsuperscript{210}

Intelligence is the antithesis of thought. To put it more precisely, in intelligence there is no thesis or antithesis, because there is no thought. Time, love, truth, fear, conflict, all these basic concepts are the result of an arising driven by the thinking ‘I’, the ego which seeks to become what it as yet is not. Thus the eradication or dismissal of that “I”, and the dualistic character of consciousness, is the intention that threads through the numerous talks and dialogues of Krishnamurti. Again, the wording of this understanding is not entirely precise. The point is the irrelevance of thinking and the systemics or structures of thinking, which rely on a dualism of perception. It is this dualism that creates conflict. Such conflict is inimical

\textsuperscript{210} Ibid., p. 75.
to world affairs, and the projects of history and progress. The antidote to such failures of human purpose was, for, the understanding of meditation as ‘the emptying of the content of consciousness’.  

Meditation is the only resort to this state of awareness. Thought has surveillantly discarded the lofty expressions used in different philosophies and religions, he has consciously retained the word meditation due to the difficulty of its being replaced; but has given a new connotation to it. In his talk in London, he points out that the world meditation in general is heavily loaded. One has to sit straight, repeat a mantra or a phrase – all this surges up and one is caught in thought. If you deliberately taken an attitude, a posture, in order to meditate – then it becomes a plaything, a toy of the mind. The bead and the word do quieten the chattering mid but this is a form of self-hypnosis, self-enclosing and destructive. He emphatically says that, “all the practices, disciplines, visions lead eventually to inertia”. For him, in the traditionally accepted meditation the person is in the habit of doing some thing ‘over and over again, making the mind dull and stupid’. For meditation is not something to be achieved, something that you practice, learn; it is attention, “attending to everything from the most little thing to the deepest thing. When you do that you will find out for yourself that there is a silence which is not of time, which is not of thought”. What is necessary is a total inaction, which becomes action is silence. Meditation means ‘dying to the past, dying to every thing known, so that the mind is fresh, young; it

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213 J. Krishnamurti, The Only Revolution, p. 58.
means to observe silently. Only a quiet mind, a very still mind can look at
the problem simply without interpreting the ides.

Meditation for is like the breeze, which enters our room only when the
windows are open. It will never appear when we deliberately invited it. It is
not some unusual experience. It is not prayer, as prayer is born of self-pity.
It is not silence of mind, as in such silence there is suffocation; for any thing
that is cultivated is the psychological sphere is oppressive and suffocating,
‘be it virtue or be it silence’.

Meditation is not an escape from the world but the wandering away
from the world. It is not an isolated self-enclosed activity; rather it is the
comprehension of the world as a whole. To escape is some thing different
form wandering away. To wander means to wonder without thought, without
the one and the many, without the observer and the observed. It is causal
strolling in the open space of life and consciousness. This stroll is within not
without. When he returns after the stroll he is completely an outsider i.e. he
is free from all commitments and identifications. He is involved in activities
without identification as in the case of jivanmukta. And this involvement
without identification is “the hall mark of the man of meditation”

Meditation is not a state of abstraction. It is faced with three
problems.\(^{214}\) (1) To restore the totality against fragmentation.(2) To
deflagrate the “I” consciousness. (3) To restore the claim of the present
against the past. says in his talk at Switzerland, ‘Meditation is important
because it is only a meditative mind – the mind that is looking, hearing,

observing never condemning, never justifying just watching – it is only such a mind that has significance.\textsuperscript{215}

Few among the spiritual geniuses of our time are as fascinating and mysterious as . His contemplation is too evasive, for those who are either obsessed by logical reasoning or for those who are unaccustomed to it. He never sets an ideal, as ‘the ideal is always what is not’; he invites us only for full awareness of ourselves, which can put an end to our self-perpetuated torments. Meditation nurtures this awareness.

(Professor of Theoretical Physics), he says that meditation is actually observing the ‘what is’, ‘the truth’; unfortunately it is generally taken as moving from one reality to another, that is, from one scale of observation to another. In his discussion, he emphatically asserts the Reality is something whereas truth is nothing, it is unoccupied, empty; it is empty of ideologies and thoughts. Meditation means total negation, a negation which generates the positive, the powerful. puts a beautiful simile of a drum vibrating to the emptiness within. This emptiness does not lead to void rather it causes the vibration of the drum. “It is the negation of experience that brings about that positive state of innocence which can not be cultivated by thought”\textsuperscript{216} The truth of that mystery makes the mind completely empty, completely silent. In Reality there psychological security whereas in truth there is complete security. Every thing is exposed and very clear. A man without meditation, according to , is like a blind man in the world of great beauty.\textsuperscript{217}

\begin{thebibliography}{99}
\bibitem{215}Talk in Saanen, Switzerland 1966, p. 249, From, \textit{Collected Works of J.}.
\bibitem{216}J. Krishnamurti, \textit{Truth and Actuality}, p. 50.
\end{thebibliography}
Meditation is not a means to some end, as there is no end or arrival. It is means as well as end. It is the root, the plant, the flower, and the fruit'. Meditation is the flowering of understanding and understanding is either now or nor never. A meditative mind has not horizon, all centres are dissolved here.

He says, "It is not meditation first and freedom afterwards, freedom – the total denial of social morality and values – is the first movement of mediation." The mediator himself must go before mediation, as self-image dies of exposure. Meditation is functional; there is no mediator, but only meditation. He advises to explore the path by ourselves. There is no Guru to lead us, truth is not a second hand affair. If we live on what we have been told we are second hand people. No Guru can transform us. Krishnamurti never address the gathering by giving lecture form a raised platform. He only invites his audience for a talk with him and helps them in exploring the truth by dialogue, as for him search for truth is a creative process and no guru can transform us. To be led by a Guru will mean the blind led by the blind.\footnote{Andhenaiva nigamana yathandhah (Kathopanisad, 1.2.5 iv.)}

The mind creates illusions, as then only it can survive. Visaya is the object of the mind, vastu is the object of the senses. Krishnamurti advises us not to be away from vastu but from visaya. The difficulty is created not by the senses but by the mind. The mind is bound to corrupt the thing it touches'. Patanjali to gives importance to pratyahara (the withdrawing of the mind from the objective world) Svasvavisayasampra yogabhav Cittasya

\footnote{J. Krishnamurti, \textit{The Only Revolution.} Victor Gollancz Ltd., 1977.}

\footnote{Andhenaiva nigamana yathandhah (Kathopanisad, 1.2.5 iv.)}

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Svarupanukar Evendriyanam praty adharah. He also feels that the truth will reveal itself when the mind is free from all thought.

Krishnamurti’s approach is non-specialised. He never gives a foothold to the spiritual pilgrim. Meditation is not outward activity, it is a movement of life in all relations. A righteous life, for Krishnamurti, never means the practice of Social morality but freedom from human weaknesses through the breaking down of all shelters and walls of security. As the Zen Buddhist talk of the mind of no mind, Krishnamurti talks of the method of no method. There is no laid out method to practice meditation. We have to observe the procession that comes from the unconscious, then comes the silence of the sub-conscious mind. This is relative silence. In absolute silence as ‘Vastumatra nirbhasa svarupasunya’- where there is nothing of the form. The movement is in the mind but not of the mind. The meditative mind ‘flows in this silence’. In this silence there is bliss. Krishnamurti’s approach is like Lao Tze’s who puts the question, ‘who is there who can make muddy water clean?’, and answers it himself; “If you leave it alone, it will become clear by itself.” Similarly Krishnamurti says, no assistance no scale is needed for the awakening of awareness. It is the consequence of the inner following itself.

4.2.1.6 Peace and Freedom

Freedom for Krishnamurti is more a psychological concept than spiritual. Freedom is not a journey’s end as it is generally held in Indian philosophy, it must be at the beginning; one can not explore unless he is free; it needs an inner revolution, a fundamental change in our inner
constitution. We are not to become free, it is neither freedom for nor freedom for anything in particular it is simply freedom, 'a positive freedom'.

Freedom is a state of mind; only a free mind can grasp the problem of reality as such. Any effort on the part of the mind to change consciousness from 'what is' to 'what should be' is itself a form of bondage. Freedom, according to Krishnamurti is not reaction to bondage, when it is so then that freedom becomes another bondage; freedom is a state of mind; a free mind is an unconditioned mind.

Freedom is a dynamic concept not to be achieved through the gradual process. For Krishnamurti, 'Truth lies in the process and the experiencing is always in the present'.

Krishnamurti is very much against the psycho analytical method as it brings the individual back to his own past. It explains the present on the basis of the past; but to explain the present with the help of the past according to him has no value as knowledge means destruction of self-consciousness. "Truth is very much simple and more immediate than all those crazy investigations of the self". Kirhsnaji feels that the present, however tragic and painful it may be, is the only door to Reality. A transformation that does not occur immediately is only a modified continuity. Immediately is only a modified continuity. Sri Aurobindo also says that modern psychology looks up from below and explains the highest by the lower obscurities, and it is wrong.
Krishnamurti's approach may or may not be new; but in one aspect at least, it is new that it has been discovered not in speculation but in action. Every effort, to be free is false, as it creates the conflict of opposites. The emancipation from the contradiction of me and not me not mean subjugation of the not-me, which is frustrating. We cannot force a problem to cease. Each opposite much be felt separately and deeply.

All religious schools teach freedom by discipline but Krishnamurti is very unconventional, he reverses the whole process. It is not freedom through discipline but discipline through freedom he does not suggest like other systems of philosophy any course of action that may lead to freedom. Only freedom from the known can generate understanding comes with observation with inquiry in which all prejudice is set aside". 220 Effortless living is an art which can never be achieved through a fixed pattern. We must be free from all 'how'-s as the pursuit of the how is the pursuit of a result, a pursuit of static thought.

4.2.1.7 Peace and Love

Virtue is beauty and beauty is love, and without love you have no virtue and therefore no order looking at that sky with your whole being, that very act of looking has its own discipline and therefore its own virtue, its own order...see things as they are and come directly in contact with them...Then out of this there comes into being love. Love is tremendously passionate and therefore it acts immediately. 221

220 J. Krishnamurti, Education and System of Life.
Freedom and Love – Krishnamurti’s entire life, as well as every one of his words, are embedded in them. Freedom and Love – they are the key to understanding the mystery of Krishnamurti.

Love does not know about yesterday and tomorrow; it is always new...

If freedom is the door to the understanding of, love is the nature, the essence that awaits those who pass through it. If there was ever anything that forced his critics to concede a connection to the Christ, it was the unbounded love that emerged from him and which everyone who was open to his true message was able to feel. This all-embracing love for humanity appeared on countless documented and undocumented occasions. From the beggars, to whom he gave many presents as a young boy, to burglars, to whom he have many presents as a young boy, to burglars, whom he followed in the middle of the night to warn about the police, to the many simple people in the dirty streets of India and the countless seekers who sat at his feet for nearly three quarters of century. All of them met an illumined being that, in his own way, revealed divine love. Often those who only know Krishnamuriti from his writings do not see this central aspect of his being. They did not know him and in most cases they do not know those whose hears he touched.

One has to read ’s description of his vow to the Masters and the Lord of the World – notwithstanding the question of the significance of the Masters – to understand what this promise, “to make your life all love,”

222 Balfour-Clarke, loc. cit., p. 21; see also ’s moving words, written a few days after the death of his brother, about the “great love which is permanent, imperishable and unconquerable.” In Mary Lutyens, Awakening, p. 239.
meant to him. He wanted to serve this love with all his might, wanted to be an ambassador of the love of the infinite spirit.

"To be alone. To have a quality of love about a tree, protective and yet alone. We are losing the feeling for trees, and so we are losing love for man. When we can't love nature, we can't love man."\(^\text{223}\) When he was asked how one could open oneself to love, he referred to nature as the first step. Also, his advice to the teachers of his schools— that it would be more important for the children to understand the falling of a leaf than to recall intellectual theories—heads in that same direction. Loving care for creation opened the path to the inner; and this love at the same time was a powerful protection, because "where there love there is protection. Hatred permits evil to enter."\(^\text{224}\)

In modern society, with all its order directed to functionality and violence, he saw an enormous lack of the ability to love. Therefore, his social criticism could be harsh. "If you really loved your children, would you educate them in the way you do, train them, force them to conform to the established order of a rotten society? If you really loved your children, would you allow them to be killed or horribly mutilated in a war, whether it be your war or somebody else's? If you observe all this, it indicates, does it not, that there is no love at all?"\(^\text{225}\) His analysis of social conditions lead him to a decisive rejection of all ideologies and 'isms.' Real change could only be carried out form the inside, but political changes only remained on the surface. Wanted a 'revolution of love.' "It is only love that brings about

\(^{223}\) Jayakar, p. 259.
\(^{224}\) Ibid., p. 133. Taking this into account, it is difficult for me to belief, as Radha Sloss writes, that Krishnamurti hated his father (see Sloos, p. 313).
\(^{225}\) Talks with American Students, p. 126.
this total action and that can possibly bring about this complete sense of unity." 226 This love Krishnamurti talked about was the "truth that sets you free." It was a transcendental love that came from an inner touch by an absolute reality. This anchoring in the divine being must always be taken into account when one reads particularly radical sentence like those Krishnamurti in his Notebook, in which he wrote in November 29, 1961: "To go beyond thought is virtue and that virtue is heightened sensitivity which is love. Love and there is not sin; love and do what you will and then there is no sorrow." 227

We are discover by understanding what love is not, because, as love is the unknown, we must come to it by discarding the known. The unknown. What we are going to do is to find out the values of the known, look at the unknown, and when that is looked at purely, without condemnation, the mind becomes free from the known; then we shall know what love is. So, we must approach love negatively, not positively.

What is love with most of us? When we say we love somebody, what do we mean? We mean we possess that person. From that possession arises jealousy, because if I lose him or her what happens? I feel empty, lost; therefore I legalize possession; I hold him or her. From holding, possessing that person, there is jealousy; there is fear and all the innumerable conflicts that arise from possession. Surely such possession is not love, is it?

Obviously love is not sentiment. To be sentimental, to be emotional, is not love, because sentimentality and emotion are mere sensations. A

226 Talks and Dialogues Saanen 1968, p. 105.
227 Notebook, p. 206.
religious person, who weeps about Jesus or Krishna, about his guru or somebody else, is merely sentimental, emotional. He is indulging in sensation, which is a process of through, and through is not love. Thought is the result of sensation, so the person who is sentimental, who is emotional, cannot possible know love. Again, aren’t we emotional and sentimental? Sentimentality, emotionalism, is merely a form of self-expansion. To be full of emotion is obviously not love, because a sentimental person can be cruel when his sentiments are not responded to, when his feelings have no outlet. An emotional person can be stirred to hatred, to war, to butchery. A man who is sentimental, full of tears for his religion, surely has not love.

Is forgiveness love? What is implied in forgiveness? You insult me and I resent it, remember it; then, either through compulsion or through repentance, I say. “I forgive you”. First I retain and then I reject. Which means what? I am still the central figure. I am still important; it is I who am forgiving somebody. As long as there is the attitude of forgiving it is I who am important, not the man who is supposed to have insulted me. So when I accumulated resentment and then deny that resentment, which you call forgiveness, it is not love. A man who loves obviously has no enmity and to all these things he is indifferent. Sympathy, forgiveness, the relationship of possessiveness, jealously and fear – all these things are not love. They are the entire mind, are they not? As long as the mind is the arbiter, there is no lover, for the mind arbitrates only through possessiveness and its arbitration is merely possessiveness in different forms. The mind can only corrupt love, it cannot give birth to love, it cannot give beauty. You can write a poem about love, but that is not love.
Obviously there is no love when there is no real respect when you don’t respect another, whether he is your servant or your friend. Have you not noticed that you are not respectful, kindly, generous, to your servants, to people who are so-called ‘below’ you? You have respect for those above, for your boss, for the millionaire, for the man with a large house and a title, for the man who can get something. But you kick those below you, you have a special language for them. Therefore where there is no mercy, no pity, no forgiveness, there is no love. And as most of us are in this state we have no love. We are neither respectful nor merciful nor generous. We are possessive, full of sentiment and emotion, which can be, turned either way: to kill, to butcher or to unify over some foolish, ignorant intention. So how can there be love?

Krishnamurti’s teaching on the concept of love is worth quoting into. He says:

You can know love only when all there things have stopped, come to an end, only when you don’t possess, when you are not merely emotional with devotion to an object. Such devotion is a supplication, seeking something in a different form. A man who prays does not know love. Since you are possessive, since you seek and end, a result, through devotion, through prayers, which makes you sentimental, emotional, naturally thee is no love; obviously there is no love when there is no respect. You may say that you have respect but your respect if for superior; it is merely the respect that comes from wanting something, the respect of fear.
If you really felt respect, you would be respectful to the lowest as well as to the so-called highest; since you haven’t that, there is no love.

How few of us are generous, forgiving, and merciful when you can see something in return. When these things disappear, when these things don’t occupy your mind and when the things of the mind don’t fill your heart, then there is love; and love alone can transform the present madness and insanity in the world – not systems, not theories, either of the left or of the right. You really love only when you do not possess, when you are not envious, not greedy, when you have consideration for your wife, your children, your neighbour, your unfortunate servants.\textsuperscript{228}

Love cannot be thought about, love cannot be cultivated, love cannot be practised. The practice of love, the practice of brotherhood, is still within the field of the mind, therefore it is not love. When all this has stopped, then love comes, into being, then you will know what is to love. Then love is not quantitative but qualitative. You do not say, “I love the whole world” but when you know how to love one, you know how to love the whole. Because we do not know how to love one, our love of humanity is fictitious. When you love, there is neither one nor many: there is only love. It is only when there is love that all our problems can be solved and we shall know its bliss and its happens.\textsuperscript{229}

Take, for example the feeling of love. Can you repeat it? When you hear the words ‘Love your neighbour’, is that a truth to you? It is truth only when you do love your neighbour; and that love cannot be repeated but only

\textsuperscript{228} J. Krishnamurti, \textit{The First and Last Freedom}, pp. 258-259.
\textsuperscript{229} Ibid., pp. 232-234.
the word. Yet most of us are happy, content, with the repetition, 'Love your neighbour' or 'don't be greedy'.

So the truth of another, or an actual experience which you have had, merely through repetition, does not become a reality. On the contrary, repetition prevents reality. Merely repeating certain ideas is not reality.230

The difficulty in this is to understand the question without thinking in terms of the opposite. A lie is not something opposed to truth. One can see the truth of what is being said, not in opposition or in contrast, as a lie or a truth; but just see that most of us repeat without understanding. For instance, we have been discussing naming and not naming and not naming a feeling and so on. Many of you will repeat it, I am sure, thinking that it is the 'truth'. You will never repeat an experience if it is a direct experience. You may communicate it but when it is a real experience the sensations behind it are gone, the motional content behind the words is entirely dissipated.231

From time to time Krishnamurti was asked whether he would love one person more or less then another. He always said he would not, referring to the all-encompassing love that did not have a personal component. “You ask me just now about personal love, and my answer is that I no longer know it. Personal love does not exist for me.

231 Ibid., p. 259.
Love is for me a constant inner state... I have the same feeling of affection for all and each of you."232 Krishnamurti expressed this form of love in two brief but poetic statements, in 1930 in Ommen and in 1931 in Adyar, which Emily Lutyens has passed on to us. "Pure love is like the perfume of the rose, given to all. The sun does not care on whom it shines....The quality of true love, of pure love, knows no such distinctions as wife and husband, son, father, mother."233

In one of his most beautiful discourses on love, published in Freedom from the Known, Krishnamurti tries with intensity to reveal the mystery of love in daily life.

"Don't you know what is means really to love somebody – to love without hate, without jealousy, without anger, without wanting to interfere with what he is doing or thinking, without condemning, without comparing – don't you know what it means? Where there is love there comparison? When you love someone with all your heart, with all your mind, with all your body, with your entire being, is there comparison? When you totally abandon yourself to that love there is not the other.

232 Rom Landau, loc. cit., p. 213. This statement should be qualified in view of later developments. Krishnamurti’s relationship to Rosalind Rajagopal, probably one of his earliest sexual relationships, carries strong aspects of normal personal love. What Rosalind probably never understood, and her daughter Radha’s book supports this assumption, was that, even when he felt personal love, lived in his spiritual reality, in a different dimension. One could not hold on to, even if he loved from the level of his personality. Neither was his love excluding, as becomes apparent in his feelings for Rajagopal during the first years of ’s relationship with his wife Rosalind. Reading the Sloss biography carefully, one realizes that she had difficulties with this quality of ’s relationship with his wife Rosalind. Reading the Sloss biography carefully, one realizes that she had difficulties with this quality of Krishnamurti To me, her accusation that was hypocritical seems rather to reflect her misunderstanding of all-encompassing love (see Sloos, pp. 134, 262, and 308).

233 Emil Lutyens, Candles, p. 185.
“Does love have responsibility and duty, and will it use those words? When you do something out of duty is there any love in it? In duty there is no love. The structure of duty in which the human being is caught is destroying him. So long as you are compelled to do something because it is you duty you don’t love what you are doing. When there is love there is not duty and no responsibility.”

Krishnamurti was often asked why, for decades, he had taken so much trouble to travel and give his talks while society seemed to be frozen in its inability to love and his words echoed unheard. One of the answers he gave, only a few years before his death, unveils the beauty of his great soul, the beauty of a vast love: “I think when one sees something true and beautiful one wants to tell people about it, out of affection, out of compassion, out of love. And if there are those who are not interested that is all right. Can you ask the flower why it grows, why it has perfume? It is for the same reason that the speaker talks.”

Krishnamurti was unable to express the mystery of love with words. However, he was able to touch those who were open to his touch, like the lotus, still covered by the dew, opens to the first rays of the sun at dawn. More was not possible for him. Therefore, I will not even try to continue where ‘s abilities ended. However, it may be possible to weave a tapestry of flowers and so help the reader to approach the mystery in meditative silence. In this light, some of ‘s deepest words on the subject of love close this chapter, to being a new chapter in the heart.

234 Freedom from the Known, p. 82.
235 Mary Lutyens, Life and Death, p. 170.
Compassion means passion for all; love does not suffer.²³⁶

To love is the greatest thing of all, for in it there has to be the complete abandonment of oneself.²³⁷

The goal of human feeling is love which is complete in itself, utterly detached, knowing neither subject nor object, a love which gives equally to all without demanding anything whatever is return, love which is its own eternity.²³⁸

So love is something that cannot be invited or cultivated. It comes about naturally, easily, when the other things are not. And in learning about oneself one comes upon this: where there is love, there is compassion; and compassion has its own intelligence. That is the supreme form of intelligence, not the intelligence of thought, intelligence of cunning, deceptions and all the rest of it. It's only when there is complete love and compassion that there is that excellence of intelligence which is not mechanical.²³⁹ To love is to be aware of eternity.²⁴⁰

Krishnamurti emphatically makes it clear that there can be true relationship only when there is love but love is not the search for gratification. Love exists only when there is self forgetfulness, when there is complete communion, not between one or two, communion with the highest; and that can only take place when the self is forgotten.²⁴¹

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²³⁶ Jayakar, p. 307.
²³⁷ Ibid., p. 253.
²³⁸ Landau, p. 74.
²³⁹ Washington D.C. Talks 1985, p. 42
²⁴⁰ Jayakar, p. 253.
Love is not in isolation but in relationship with infinite care; it is responsibility without the sense of dread of duty. Love is the only panacea for the humanity and the world in crisis is due to thought at the psychological level, which is the source of all human problems—division, conflict, poverty, pollution, violence, war etc. The crisis is resolved only when the individual realizes the truth which embodies love. Krishnamurti says, "If there is love there are no social problems".242 When there is love in the individual then the world would be a paradise on earth. Thought can only perpetuate but can never solve the human problems; it can only solve the technological problems which are never ending. Love alone can resolve the human predicament forever and without residue. Love is the only source of a fundamental revolution in man and the world; "it is the only creative factor in bringing about transformation in ourselves and so in society".243 Understanding the truth and living with love is the only way of living a meaningful life. Bereft of truth and love life would be absurd—full of confusion and sorrow.

4.3 Krishnamurti’s Understanding of Education and Peace

J. Krishnamurti laid greater emphasis on the need to have integrated men and women who are free of fear. It is because only between such human beings can there be enduring peace.244

244 J., Education and the Significance of Life, p.15.
We are under the impression that by teaching every human being to read and write, we shall solve our human problems. This seems to have proved false because the so-called educated are not peace-loving, integrated people, and they too are responsible for the confusion and misery of the world. J. Krishnamurti underlines the fact that the right kind of education means the awakening of intelligence, the fostering of an integrated life, and only such education can create a new kind of education which promotes peace and harmony in the world.245

Intelligence is common to all of us and that will bring us together, not organization. If you see the importance that each one of us is free and the freedom implies love, consideration, attention, co-operation, and compassion – that intelligence is the factor to keep us together.246 And to a teacher at Brockwood School, Scott Forbes, he spelt this out further, in relation to the spirituality of the teachers and the education of the students.247

"To have peace, one must employ peaceful means; for if the means are violent, how can the end be peaceful? If the end is freedom, the beginning must be free, for the end and the beginning are one. There can be self-knowledge and intelligence only when there is freedom at the very outset; and freedom is denied by the acceptance of authority."248 Further he says,

...if we want peace, if we want right relationship among men, whether Christian or Hindu, Russian or American, if we want our children to

245 J., Education and the Significance of Life, p. 52.
246 Lutyens, p. 191.
be integrated human beings, then military training is an absolute hindrance, it is the wrong way to set about it. One of the chief causes of hatred and strife is the belief that a particular class or race is superior to another. The child is neither class nor race conscious; it is the home or school environment, or both, which makes him feel separative. In himself he does not care whether his playmate is a Negro or a Jew, a Brahmin or a non-Brahmin; but the influence of the whole social structure is continually impinging on his mind, affecting and shaping it. 249

Here again the problem is not with the child but with the adults, who have created a senseless environment of separatism and false values. 250

"Government control of education is a calamity. There is no hope of peace and order in the world as long as education is the handmaid of the State or of organized religion. Yet more and more governments are taking charge of the children and their future; and if it is not the government, then it is the religious organizations which seek to control education. 251

"This conditioning of the child's mind to fit a particular ideology, whether political or religious, breeds enmity between man and man. In a competitive society we cannot have brotherhood, and no reform, no dictatorship, no educational method can bring it about." 252

249 J. Krishnamurti, Education and the Significance of Life, p. 75.
250 Ibid., p.76.
251 Ibid., p.77.
252 Ibid.
"As long as you remain a New Zealander and I a Hindu, it is absurd to talk about the unity of man. How can we get together as human beings if you in your country, and I in mine, retain our respective religious prejudices and economic ways? How can there be brotherhood as long as patriotism is separating man from man, and millions are restricted by depressed economic conditions while others are will off? How can there be human unity when beliefs divide us when there is domination of one group by another, when the rich are powerful and the poor are seeking that same power, when there is mal-distribution of land, when some are well fed and multitudes are starving?"253

One of our difficulties is that we are not really in earnest about these matters, because we do not want to be greatly disturbed. We prefer to alter things only in a manner advantageous to ourselves, and so we are not deeply concerned about our own emptiness and currently.

"What is essential in education, as in every other field, is to have people who are understanding and affectionate, whose hearts are not filled with empty phrases, with the things of the mind."254

"If we are to change radically our present human relationship, which has brought untold misery to the world, our only and immediate task is to transform ourselves through self-knowledge. So we come back to the central point, which is oneself; but we dodge that point and shift the responsibility on to governments, religions and ideologies. The government is what we are, religions and ideologies are but a projection of ourselves; and until we

253 J. Krishnamurti, Education and the Significance of Life, p.78.
254 Ibid., pp. 78-79.
J. Krishnamurti makes it very clear that "peace is not be achieved by patchwork reform, nor by a mere rearrangement of old ideas and superstitions. There can be peace only when we understand what lies beyond the superficial, and thereby stop this wave of destruction which has been unleashed by our own aggressiveness and fears; and only then will there be hope for our children and salvation for the world."\textsuperscript{256}

To have peace, he says, we must be peaceful; to live peacefully means not to create antagonism. Peace is not an ideal. He further states:

To me, an ideal is merely an escape, an avoidance of what \textit{is}, a contradiction of what \textit{is}. An ideal prevents direct action upon what \textit{is}. To have peace, we will have to love, we will have to begin not to live an ideal \textit{life} but to see things as they are and act upon them, transform them. As long as each one of us is seeking psychological security, the physiological security we need — food, clothing and shelter — is destroyed. We are seeking psychological security, which does not exist; and we seek it, if we can, through power, through position, through titles, names — all of which is destroying physical security. This is an obvious fact, if you look at it.\textsuperscript{257}

To bring about peace in the world, to stop all wars, there must be a revolution in the individual, in you and me. Economic revolution without this inward revolution is meaningless, for hunger is the result of the

\textsuperscript{255} J. Krishnamurti, \textit{Education and the Significance of Life}, p.83.
\textsuperscript{256} Ibid., p.84.
\textsuperscript{257} J. Krishnamurti, \textit{The First and Last Freedom}, pp. 184-185.
maladjustment of economic conditions produced by your psychological states - greed, envy, ill-will and possessiveness. To put an end to sorrow, to hunger, to war, there must be psychological revolution and few of us are willing to face that. We will discuss peace, plan legislation, creative new leagues, the United Nations and so on and on; but we will not win peace because we will not give up our position, our authority, our money, our properties, our stupid lives. To rely on others is utterly futile; others cannot bring us peace. No leader is going to give us peace, no government, no army, no country. What will bring peace is inward transformation, which will lead to outward action. Inward transformation is not isolation, is not a withdrawal from outward action. On the contrary, there can be right action only when there is right thinking and there is not right thinking when there is no self-knowledge. Without knowing yourself, there is no peace.

To put an end to outward war, you must begin to put an end to war in yourself. Some of you will nod your heads and say, “I agree”, and go outside and do exactly the same as you have been doing for the last ten or twenty years. Your agreement is merely verbal and has no significance, for the world’s miseries and wars are not going to be stopped by your casual assent. They will be stopped only when you realize the danger, when you realize your responsibility, when you do not leave it to somebody else. If you realize the suffering, if you see the urgency of immediate action and do not postpone, then you will transform yourself; peace will come only when you yourself are peaceful, when you yourself are at peace with your neighbour.258

4.4 J. Krishnamurti’s Mysticism

Krishnamurti is given the titles philosopher, teacher of wisdom, sometimes even agnostic or atheist - but form his true being was a mystic.\(^{259}\) His theme was the unity of all being, a unity build upon freedom and love; and this unity extended form rocks in the mountains to the light of the infinite Divine Being. For, all being was filled with the hidden holiness of the divine and to reveal that perfection was his life goal. His being, striving for harmony and beauty was hurt by the disharmony of the world in its innermost heart. Therefore he tried to heal wherever is seemed possible to him. Often the body, but mostly the mind.

Realization, true cognition, stands independent of stored knowledge.” As long as there is a perceiver in the past, what he perceives is not the truth. first comes experience; then experience breeds knowledge; and that knowledge is limited, whether it is in the past, present, or future.”\(^{260}\) Only in freedom from time, at the onset of another dimension, can the touch of REALITY take place. Here approaches German mysticism as it appears, for example, in the idea of the ‘Ewige Nun’ (the eternal now) of Meister Eckhart. For , too, the key is to be found in the ‘now’. “To see what is without yesterday, is the now.”\(^{261}\)

\(^{259}\) Peter Michel, ; Love and Freedom, p.153.  
\(^{260}\) J. White, What is Enlightenment, loc. cit, pp. 93,100  
\(^{261}\) The only Revolution, p. 89
Conclusion

Only sustained peace can lift the clouds of war and the threat of nuclear incineration of various parts of the world. At the dawn of the nuclear age, Albert Einstein called on humanity to develop a new way of thinking or perish. Krishnamurti has opened up a new horizon of peace through inner transformation of oneself. His approach to education is through the transformation of the teacher. But a transformed teacher in terms of his approach is not an idealistic teacher. He is one who has an extraordinarily pliable mind so that he does not act from the accumulated experiences of the past, but from the immediate perception of the present, from the comprehension of 'what is'. Where there is love, there is revolution, because love is transformation from moment to moment. To have peace one must be peaceful.