

# PSYCHO-PHILOSOPHICAL TEACHINGS OF JIDDU KRISHNAMURTI: A PARADIGM FOR ENHANCING HUMAN LIFE

Dr.Vinitha Mohan\*

## Abstract:

Jiddu Krishnamurti's philosophy offers profound insights into the nature of truth and existence, emphasizing the importance of direct observation and liberation from conditioned thinking. The article explores Krishnamurti's rejection of fixed paths to truth, advocating for a holistic understanding of life that transcends intellectual knowledge and emotional entanglements. It delves into his critiques of psychological conditioning, the limitations of ideologies, and the necessity for inner revolution. Krishnamurti's perspective on the mind, consciousness, fear, and identification is elucidated, highlighting his call for freedom from all constructs of the mind. Ultimately, Krishnamurti's philosophy emphasizes living in the present moment with attention and awareness, fostering genuine transformation and the realization of truth in everyday life.

**Keywords:** Truth, liberation, consciousness, conditioning, inner revolution, fear, identification, present moment, choiceless awareness, art of living.

## Introduction

Jiddu Krishnamurti shares profound insights tailored for everyday life, drawing inspiration from the vast and profound experiences of existence. He serves as a wellspring of philosophically rich perspectives, tapping into the inexhaustible variety of life itself. With an unparalleled ability to perceive life directly and a deep understanding that resonates with all hearts, he finds endless fascination in every moment. His philosophy stresses the importance of observing life without the limitations of scholarly knowledge or conventional wisdom, urging individuals to liberate themselves from psychological dependencies and ingrained conditioning.

Krishnamurti meticulously dissected the intricate mechanisms of the human mind, emphasizing the necessity of fostering profound transformation. He refrains from introducing novel philosophical concepts or engaging in mental acrobatics favored by many metaphysicians. Rejecting allegiance to any political or ideological camp, he abstains from constructing a systematic framework or advocating for a specific doctrine. To quote Krishnamurti, "I am not concerning myself with the founding of religious, or new sects, nor the establishment of new theories and philosophies." (Arundhati Sardesai, "Epistemology of J. Krishnamurti. Indian Philosophical Quarterly, 23, No.3 and 4 July October 1996, p.455.)

While being a philosopher doesn't inherently entail creating new theories or systems, there are occasional individuals of profound wisdom and compassion who emerge within humanity. Krishnamurti exemplifies such a figure. The truths he illuminates are as ancient as the essence of existence, yet his approach is finely attuned to the contemporary state of the human psyche. Through Krishnamurti's speeches, discussions, dialogues, and writings, it's conceivable to derive insights into subtle awareness, epistemology, pedagogy, and metaphysics.

## Truth - A Pathless Land

Krishnamurti rejects the doctrine that there are many paths, which lead to reality. For him each one of has several tendencies, each tendency creating its own difficulties. "In each one of us there is a dominant tendency, intellectual, emotional or sensuous, a tendency towards knowledge, devotion or action. Each has its own complexity and trial. If you pursue one exclusively, rejecting the others, you will not discover completeness, reality; but by becoming aware of the difficulties of each tendency, thus understanding them, the whole is realized." (Krishnamurti Talks, Ojai, 1944 cited in R.K. Shringy, Philosophy of J.Krishnamurti: A Systematic Study, p.176.) Truth requires no path. It is the everyday existence of life that leads one to truth. He defines knowledge as an undivided whole in flowing movement, an ongoing process, an inseparable part of our overall reality." (Arundhati Sardesai, "Epistemology of J. Krishnamurti. Indian Philosophical Quarterly, 23, No.3 and 4(July October 1996, p.456.)

---

**Corresponding Author:** Dr.Vinitha Mohan,  
Assistant Professor, Department of Philosophy,  
HHMSPB NSS College For Women, Thiruvananthapuram

Krishnamurti asserts that intellectual knowledge, being rooted in the duality of knower and known, cannot lead one to reality. The intellectual is ensnared by their own knowledge, hindering true understanding, while the devout individual is entangled in the complexities of their own emotions and self-image. Truth is a dynamic essence of the present moment and cannot be reached through fixed pathways. It is to be encountered and comprehended in every thought, feeling, and action. Truth, being timeless, cannot be captured or accumulated; it must be freshly uncovered moment by moment, devoid of repetition or continuity—a timeless state to be realized anew perpetually.

Throughout millennia, humans have been deeply conditioned. The mind serves as the focal point from which all actions emanate, encompassing aspirations, ambitions, conflicts, disagreements, judgments, and experiences. This center extends beyond mere conscious awareness, delving into the depths of the unconscious. Within this framework, there exist both conscious and unconscious aspects of the mind. Daily thoughts, emotions, and actions pertain to the conscious mind, while the unconscious mind houses racial instincts and preserves remnants of civilization and culture. Krishnamurti critiques the tendency to excessively prioritize the unconscious mind. For him, “it is as trivial and stupid as the conscious mind- as narrow, bigoted, conditioned, anxious and tawdry.” (J.Krishnamurti, , *Freedom from the known*,p.29.)

The human mind is so much conditioned to functioning according to a system that it cannot conceive the state of being in which action is based on the total understanding of life. Krishnamurti says, “No system, outwardly is going to help man. On the contrary, systems are going to divide people, that is what has always been happening in the world. And inwardly, to accept the authority of a system, is to live in isolation, in separateness, therefore there is no freedom.”(Talks and Dialogues in Saanen 1968, p.24 cited in Peter Michel, *Krishnamurti-Love and Freedom: Approaching a Mystery* p.141.) Educational or political systems transform only when there is a fundamental change in the individuals.

When the mind blindly follows someone or operates within the confines of tradition, it resembles a computer, mechanically repeating patterns. Freedom eludes individuals burdened by past experiences and conditioned by various forms of authority. True liberation occurs when one breaks free from the constraints of tradition and authority, shedding the conditioning that binds the mind. Krishnamurti argues that while authority can influence thought, being directed to think within predefined parameters stifles genuine thinking. Instead, it reduces individuals to mere automatons, fostering thoughtless discontent, leading to frustration and suffering. (J.Krishnamurti, *Total Freedom: The Essential Krishnamurti*,p.95.) One’s belief is the result of one’s background, the way in which one has been brought up and one’s fears. The non-belief of others is also the result of their conditioning. So to find out truth, the mind has to be free from belief and non-belief.

Krishnamurti delves into the relationship between language and reality, as well as how individuals react to their introspective discoveries. He advocates for self-reliance in the pursuit of truth, emphasizing the need for each person to be their own teacher and discipline. While one may articulate the extraordinary nature of an awakened state, it cannot be imparted to another; each individual must embark on their own journey to uncover reality. Krishnamurti rejects reliance on any subjective imagination or knowledge, asserting that dependence undermines freedom. Consequently, he dismisses the role of a guru in attaining truth. Seeking a guru typically arises from confusion, driven by the desire for personal gratification rather than a genuine quest for truth, leading only to further perplexity. Krishnamurti challenges whether anyone can truly resolve the confusion we experience, which stems from our own responses and creations. He suggests that confusion arises from our ignorance of ourselves, our internal conflicts, our reactions, and our sufferings, prompting us to seek guidance from a guru in hopes of finding clarity. However, Krishnamurti insists that relying on another person is a sign of weakness, likening a mediator to a crutch.

When someone shares the truth, they are simply disseminating the concept of truth itself. Krishnamurti dismisses all ideologies as foolish, asserting that pursuing an ideology or ideal is an attempt to escape from reality. He argues that the problems humanity faces cannot be solved through the adoption of ideals that promise a gradual transformation from sorrow to happiness or from greed to love. Instead, true change arises from a fundamental shift in the underlying conditions that give rise to sorrow. Understanding, Krishnamurti contends, is inseparable from action, leading to a transformation not just in quality or degree but in the very nature, structure, and scope of existence. He questions the need for gurus, likening their guidance to unnecessary artificial substitutes when the natural light of understanding is available. Krishnamurti emphasizes the necessity of freedom in learning, allowing the mind to retain its youthful innocence and openness.

Maturity implies total and natural development of the human being which has nothing to do with age. The factor of fear prevents this natural total development of the mind. Krishnamurti says that fear comes into being when one desires to be in a particular pattern. “Fear is the cause of loneliness, of deprivation, both physical and psychological, it is the cause of attachment to property, to people, ideas, concepts, nationalities, families, As long as the mind asserts a permanency, there must be fear.” J.Krishnamurti, *Total Freedom: The Essential Krishnamurti*(New York: Harper Collins Publishers,1996) p.283. When the mind has no security, it seeks security. Security is something like ideologies, symbols, and nationalities. This only creates conflict and division among people. When one identifies oneself with a country, society or even with an idea, fear persists.

Identification typically takes on two main forms: external and internal. External identification occurs when individuals seek fulfillment through external entities such as country, society, family, or friends, attempting to fill an inner void. On the other hand, internal identification involves individuals centering their sense of self around their physical body and specific patterns of thought and behavior. They make themselves the focal point, seeking fulfillment through attachment to internal states. Regardless of the form or purpose, identification is often disguised in various ways. To quote Krishnamurti "Identification is a process of self-forgetfulness. So long as I am conscious of me. I know there is pain, there is struggle, there is constant fear."(J. Krishnamurti, *The First And Last Freedom*(London: Victor Gollancz Limited,1954,p.86.Freedom from fear arises only when man perceives the movement of fear within himself. When that 'which is' is not distorted by that 'which is' is true. Krishnamurti views fear as a manifestation of thought. He suggests that fear emerges when thoughts project from the past, through the present, and into the future. It encompasses apprehensions about future events as well as regrets about past actions that one wishes to conceal. Thus, it is thought which is the creator of fear and long as thought functions, fear remains. Thought gives permanency to an idea, Atman or soul and calls it real because thought breeds fear of constant change. Out of fear it seeks something permanent. But, for Krishnamurti, thought itself is impermanent. So anything that it invents is also permanent.

Krishnamurti asserts that thought is inherently bound by time and can never achieve true freedom. Freedom from fear necessitates freedom from the constraints of time. Thought, arising from memory, knowledge, and experience, remains shallow and superficial despite extensive exploration. To comprehend the genuine, one must grasp the nature of time, which is synonymous with thought, the process of continual becoming, and the accumulation of knowledge. While Krishnamurti acknowledges the utility of thinking for practical purposes like engineering, he contends that misapplied thinking often leads to problems. Thought, rooted in the past, cannot yield freedom, which exists only in the living present of daily life.

Krishnamurti delineates a significant disparity between right thinking and right thought. Right thinking entails perpetual mindfulness, while right thought often involves either conforming to or reacting against societal norms. Right thinking, unlike right thought, is not a goal to achieve; it emerges naturally with self-awareness, which involves understanding one's own nature. Consequently, right thinking cannot be taught by another individual. It arises when the mind is fully cognizant of itself within the dynamics of relationships, devoid of the need for justification or condemnation. This awareness dispels conflict and self-contradiction, which are fundamental factors contributing to the deterioration of the mind.

Krishnamurti makes a distinction between the chronological time and the psychological time. The time that is measured by the motion of the sun or the hands of a clock, that flows evenly and same for all, is the chronological time, which cannot be rejected. Psychological time is the product of the mind and it is nothing. What thought has experienced yesterday, it remembers it through today and tomorrow and time is born out of this.

### **A movement not of Time**

Krishnamurti highlights how understanding the present moment is often hindered by memories and expectations, leading individuals to become entangled in hopes and regrets, thus deferring living fully and rightly. This creates psychological time, which obstructs the reception of timeless truths. Fear further complicates matters, prompting the mind to seek escape through thought. Krishnamurti contends that realizing time is not the solution to our problems frees one from falsehoods, allowing for genuine understanding to arise naturally. In a state of stillness and tranquility, the mind is receptive to truth, leading to regeneration. It is the perception of truth, not striving for freedom, that ultimately liberates.

Psychologists typically categorize the mind into the conscious and unconscious realms. The conscious mind encompasses thoughts and experiences within one's waking life, accessible to introspection. In contrast, the unconscious mind operates beneath the conscious level and remains hidden even through close self-examination. Its existence is inferred through its impact on dreams, behavior, and thought patterns. Krishnamurti views the unconscious as an equally significant aspect of the mind. For him "our consciousness is a total process, though it may have contradictions within itself. It may divide itself as the conscious and the unconscious, the hidden and the open, in it there may be opposing desires, values urges, but that consciousness is nevertheless a total, a unitary process,"( J. Krishnamurti, *Commentaries on Living: second series*, ed.D.Rajagopal,p.211.)The conscious mind, preoccupied with solving its problems and plagued by anxiety, rarely finds peace during waking hours. As new challenges arise, thoughts and concerns briefly surface in the conscious mind before sinking into the unconscious, making way for fresh ideas and impulses. Nevertheless, the memories stored in the depths of the unconscious continue to influence new reactions. While traces of past conditioning may occasionally be discernible, much of this influence remains submerged in the unconscious, eluding conscious awareness.

Factual memories, which encompass memories of events and information, play a crucial role in everyday functioning, particularly for tasks like scientific interpretation. However, when past emotional experiences and evaluations shape present reactions, individuals become subject to conditioning. Unless one liberates oneself from psychological memories, there's a risk of approaching current facts with the emotions and judgments of the past. Krishnamurti suggests that psychological memories fundamentally alter the nature of a problem, presenting it in a new light altogether. These

memories are akin to overtones that imbue and transform a musical note, perceptible only to a discerning ear trained in music. (A.D. Dhopeswarkar, Krishnamurti and the experience of the silent mind, p.14.)

Krishnamurti argued that the pursuit of knowledge doesn't free individuals from ignorance of themselves. Conflict arises when knowledge is accumulated rather than genuinely learned. Conditioning a child's mind to conform to specific ideologies, whether political or religious, fosters hostility between individuals. Education should not serve the interests of the state or organized religion. Conditioning children's minds to align with particular ideologies creates discord among people. A liberated mind, free from all conditioning, would perceive reality as it truly is. So "a man who is passionate about the world and the necessity for change, must be free from political activity, religious conformity and tradition which means, free from the weight of time, free from the burden of the past, free from all the action of the will: this is the new human being." (J. Krishnamurti, *The Urgency of change*, ed. Mary Lutyens, p.192.) Krishnamurti firmly asserts that in a competitive world there cannot be brotherhood. He does not accept the definition of the individual as a focus of multiple demands to be satisfied and made happy by an ideological formula. Happiness cannot be found in an ideal, but only in the immediate present.

### **Action in Attention**

The mind's inherent function is to maintain separation; without this function, the mind ceases to exist. Consciousness is perpetually engaged in receiving and accumulating information, which it then interprets based on its gathered knowledge. Whether focusing outward or inward, consciousness continues to analyze, evaluate, and assimilate. This process, bound by time, persists endlessly. However, true freedom lies in the ability to perceive without the filter of consciousness—an outward focus devoid of reception. In this state, there is no central point from which perception emanates; instead, perception extends in all directions, transcending the constraints of time and space. This holistic perception embodies the essence of attention.

### **The Limitations of Effort**

In many religious traditions, self-improvement is often seen as a deliberate process requiring conscious effort and the exertion of one's will. This approach serves to uphold the continuity and perceived security of the mind, often under the guise of elevating base instincts to higher ideals. Krishnamurti argues that genuine self-improvement cannot be achieved through conscious effort. Truly understanding something necessitates recognizing the futility of effort. Conscious effort may only result in superficial changes in behavior. What is truly required is the complete dissolution of the central self.

The concept of self-improvement is itself a contradiction in terms. It is foolishness that the self which is the maker of the effort liquidate itself by its own conscious effort. Effort is the striving to become something, which involves strife and conflict. As long as there is an observer who is trying to change, to gain or to put aside that which he observes, there must be effort.

"If there is no 'what should be', which is ideological, which is non real which is fiction, and you see 'what is', and face it, live with it without the 'what should be', then there is no conflict at all. It is only when you compare, evaluate with 'what should be', and then, look with what should be' at the what is', that conflict arises." (J. Krishnamurti, *questioning Krishnamurti*, p.214.) When this fact is understood, not merely verbally or intellectually, but deeply, then the mind enters a state of being in which all effort ceases. So, conflict is a great waste of energy. One requires not only physical energy, but also psychological energy, for only a mind that is immensely clear and undistorted and a heart that has no sentiments and emotions, but abundant with the quality of love and compassion, takes the journey of self-knowledge. When the movement of the self, with its will and desire, wholly ceases, then there will be no conflict in one's life.

The ambitious individual is governed by a specific idea, devoid of genuine affection, despite the nobility of their concept. Ambition, whether pursued through personal action, collective efforts, or adherence to ideals, is essentially self-fulfillment. Conversely, a person who harbors deep affection and intense emotions towards everything acts without ambition. Such individuals are not motivated by the pursuit of pleasure, security, or the desire to attain a particular status. Desire only arises when one identifies with sensations. When sensation is shaped by thought, it transforms into desire. Dissatisfied with one desire, one seeks substitutes endlessly, believing them to be higher or nobler. However, this pursuit of desire leads only to perpetual struggle and conflict between opposites.

A mind driven by sensation and desire is unable to grasp reality because reality is ever-changing, while sensation remains rooted in the past. Therefore, desire holds little significance for individuals genuinely seeking truth. Krishnamurti acknowledges the necessity of desires related to basic physical needs like food, clothing, and shelter. However, desires beyond these necessities only serve to reinforce the sense of self. Any form of desire, whether for greatness, truth, or virtue, becomes a psychological process that strengthens the idea of the self and perpetuates self-centeredness. Krishnamurti emphasizes that no amount of seeking can lead the mind to true freedom.

## **The Fundamental Revolution**

To establish a new world founded on love, an inner revolution within each individual is necessary, which requires freedom from all constructs of the mind. Krishnamurti's concept of revolution diverges from the conventional understanding of rebellion against authority through overt action. Instead, he advocates for a deeper form of revolution that challenges the very context in which established norms and authorities operate. Merely replacing one system with another within the existing framework does not constitute true revolution for Krishnamurti. Instead, genuine revolution involves dismantling the underlying context itself. "Real revolution comes from within, and that revolution is not brought about through escape, but comes only when you understand your relationships, your daily activities, the way you are acting, the way you are thinking, the way you are talking, your attitude to your neighbour, to your wife, to your husband, to your children. Without understanding yourself, whatever you do, however far you may escape will only produce more misery, more wars, more destruction." (10 January 1962) There must be a revolution within the individual to create a new world based on love and for that there must be freedom from all creations of mind.

The society in which individuals reside is a reflection of their psychological state. Humanity's aggressiveness, brutality, and competitiveness have shaped a society characterized by violence and competition. However, each person possesses the power to break free from this conditioning and cultivate an environment that nurtures their spirit. Therefore, the responsibility of each individual lies in recognizing themselves as representatives of humanity as a whole. Krishnamurti suggests that to foster a radically different culture, there must be a religious revolution within each person. This revolution entails freedom from all creeds, dogmas, personal ambitions, and self-centered activities. Only through such inner transformation can a new world emerge. Krishnamurti emphasizes that this transformation is not a future event but occurs from moment to moment. Since truth cannot be found through accumulated memory, true living involves embracing the entirety of life's movement as one continuous process.

Relationship is the art of living in which there is no distraction of time and thought. Where there is remembrance there is no relationship at all. "Relationship is between human beings, not their memories. It is these memories that divide and so there is contention, the opposition of the you and the me. So thought, which is remembrance, has no place whatsoever in relationship. This is the art of living." J. Krishnamurti, *Letters to The Schools* (Madras: Krishnamurti Foundation India, 1981), p.71.

This art of living come only out of total freedom. The beginning of freedom is self-knowledge, which is to be discovered in the relationship of one's everyday existence. Self-knowledge awakens true intelligence, the unfaltering vision of Truth. "Self-knowledge brings understanding and when there is understanding, there are no problems. When there are no problems, then the mind is quiet; it is no longer caught up in its own creations. When the mind is not creating problems, when it understands, each problem immediately as it arises, then it is utterly still, not made still. This total process is awareness, and it brings about a state of undisturbed tranquility." (Jiddu Krishnamurti, *New Delhi Talks*, 1948)

Self-knowledge is the key to inner peace and happiness, as it marks the onset of intelligence and integration. To achieve this, individuals must transition away from superficial living and apathy towards their surroundings. Liberation is the pinnacle of individual existence, attainable only by those who can break free from inner dependencies and comprehend the essence of love. True freedom is found in the process of living, emphasizing the importance of understanding oneself in relation to others. Relationships serve as a means of self-revelation, fostering unencumbered action and personal discovery. Liberation and transformation begin with the perception of life as a holistic entity, leading to the dissolution of false self-imposed limitations and societal conditioning. A world devoid of nationalism and ideologies, where individuals embrace a global sense of humanity, would be a more harmonious place to inhabit.

## **Death-The Extinction of Continuity**

For Krishnamurti, death is the unknown. There is a biological ending of the organism. Apart from this biological ending, death is the ending of one's knowledge, experience and all the things one is attached to. In his words, "When you or another dies, you and the other are the manifestation of the vast stream of human action and reaction, the stream of consciousness of behavior and so on: you are of that stream. That stream has conditioned the human mind, the human brain and as long as we remain conditioned by greed, envy, fear, pleasure, joy and all the rest of it, we are part of this stream your organism may end but you are of that stream, as you are, while living that stream itself. That stream, changing, slow at times, fast at others, deep and shallow, narrow by both sides of the bank and breaking through the narrowness into a vast volume of water- as long as you are of that stream there is no freedom" (J.Krishnamurti, *On The Teachings*, ed. Krishna Nath, p.192.) Human beings are frightened of ending this stream so the fear of death remains only when one clings to life. Death is merely the extinction of continuity and one is afraid of not being able to continue. The understanding of the whole process of living is also the understanding of the significance of dying.

Only in the search of the real world problem, which is the individual problem, one will find a lasting answer. So, one who is eager to reform the world must first find oneself. Man himself brings on the present misery and degradation of man, and if he merely plans to reform the pattern of conflict without fundamentally understanding himself, he will only increase

ignorance and sorrow. Only through the understanding of the present, can one discover the conditioning that entangles one. It is a spontaneous natural dynamism, not achieved by effort to achieve or conquer.

Krishnamurti reasserts the importance of the ancient percept 'know thyself'. He asserted the urgency for an inner revolution. Man should have the insight that he is the maker of his problems and the key to release is also with him. It is in this area of perception that the ultimate freedom of man lies. "Insight involves an approach to a problem, rather than the distancing of it we have to allow the problem to help us define it and untangle it. Rather than being preoccupied with the answer, we should accept the fact that the answer may lie in the problem itself. The problem is not separate from the one who is affected by it and looks into it for a solution. The problem is "ourselves". Our problems –corruption, dishonesty, envy, greed have created the kind of society we have today" (Brij.B Khare,J.Krishnamurti:Things of the mind(Delhi: Motilal Banarsidass,1988),p.98.)One has to observe the ways in which one uses one's mind; the dependence of the mind, its inward emptiness and it's craving for security. In that awareness one gets a direct insight into the present as it is and not as one wishes to be. Right action, in whatever sphere it be flows only from an understanding of that, starting with one's own mind.

Understanding oneself through self-knowledge leads to inner peace and happiness, marking the beginning of intelligence and integration. Transitioning from a superficial existence and indifference to one's surroundings is crucial. Liberation is the culmination of individual growth, achievable by those who break free from inner dependencies and grasp the essence of love. True freedom lies in living fully, emphasizing understanding oneself in relation to others. Relationships serve as a means of self-discovery and unimpeded action. Liberation and transformation start with perceiving life as a whole, leading to the dissolution of false self-imposed limitations and societal conditioning. A world without nationalism and ideologies, where individuals embrace a global sense of humanity, would be a better place to live.

Achieving a state of stillness in the mind is only possible when the brain itself is tranquil. The brain cells, conditioned over time, can only quiet down through a direct perception of reality. Through awareness, one gains a complete objectivity, not only towards the external world but also towards one's own thoughts and actions. By being aware, one delves into the root cause of one's problems, and a comprehensive understanding of the issue leads to its dissolution. Thus, it's essential to passively observe the psychological realm created by oneself, akin to a mirror reflecting all problems without any gaps in time or space.

To look at things as they are, is not being a pessimist or trying to be an optimist. "Facts are there to observe. If you observe them they never frighten you. Facts are not frightening. But if you want to avoid them, turn your back and run, then that is frightening. To stand, to see that what you have done may not have been totally correct, to live with the fact and not interpret the fact according to your pleasure or form of reaction, that is not frightening"(J. Krishnamurti, Krishnamurti To Himself: His Last Journal.1987;rpt.Madras:Krishnamurti Foundation India,1994,p.48.) Where there is judgement, where there is comparison and condemnation, openness of mind is absent; there can be no freedom from the tyranny of symbols and systems, no escape from the past and the environment. Introspection with a predetermined purpose, self-examination within the framework of some traditional code, some set of hallowed postulates-- these do not, these cannot help us. There is a transcendent spontaneity of life, a 'creative Reality', as Krishnamurti calls it, which reveals itself as immanent only when the perceiver's mind is in a state of 'alert passivity', of 'choiceless awareness'. Judgment and comparison commit us irrevocably to duality. Krishnamurti wonders the way in which man is insisting on continuity in things. In tradition, in art, and in relationship man seeks continuity, there is no breaking off and beginning anew. Man has to be stripped of all his accumulated knowledge and has to start from the very beginning. Only choiceless awareness can lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. Krishnamurti is a radical critic of modern society, particularly its reliance on technology and science, which often overlooks the growing inhumanity. He points out that the world is undergoing profound transformations, with advancements in space exploration, automation, and the spread of tyranny. However, many are oblivious to the significance and dynamic nature of these changes, mistakenly believing that there is time to address them. Krishnamurti emphasizes the urgency of the situation, likening it to a burning house. He asserts that technical knowledge alone cannot resolve humanity's inner conflicts. In fact, when individuals lacking an understanding of love become technologically adept, the consequences can be disastrous. "Technical knowledge, however necessary, will in no way resolve our inner, psychological pressure and conflicts, and it is because we have acquired technical knowledge without understanding the total process of life that technology has become a means of destroying ourselves. The man who knows to split the atom but has no love in his heart becomes a monster." (Peter Michel, Krishnamurti: Love and Freedom. Delhi: Banarsidass,1996,p.118.)For Krishnamurti, only if wisdom a1996, p.nce finds a unity in the individual, a society, which is humane, loving and compassionate, emerges. When every individual is awakened to the dangers inherent in the psychological set-up of his consciousness and is himself aware of bringing about a psychological revolution, then it may result in a society based on spontaneous co-operation and love.

Krishnamurti emphasized the fact that he is merely acting as a mirror for another. He just wants to help one see for oneself. In one of his last talks he says, "Sir, in all his talks Krishnamurti emphasized the fact that he is merely a mirror-right? That he merely a mirror reflecting what your life is. And he has also said you can break up that mirror if you have seen yourself very clearly; the mirror is not important." (J.Krishnamurti, On the Teachings, ed. Krishna Nath. Chennai:

Krishnamurti Foundation India, p.227.) He asserts that the Foundation has no authority over one's life. He has offered something, for one to look at, which may or may not be original. To live it or not is upto one but to propagate it is foolishness. propaganda is one of the terrible things in which one is caught. Mere repetition is not truth and so propaganda is a lie he observes; "You know something or you don't know. Usually you have read something in some books and you have heard some talk and you want to spread it. Have words any significance besides the verbal meaning? So what you are spreading is really words, and do words or terms resolve our problems?" (Ingram Smith, *The Transparent Mind: A Journey with Krishnamurti*. New Delhi: Penguin Books, India, 2000, p.129.) One has to communicate a teaching not through words, but through one's life. Such a transformation to occur, there is only one starting point and that is with oneself, in one's daily living.

Krishnamurti stands out as a rare philosopher who is also a captivating teacher. He effectively utilizes talks and dialogues as educational tools to convey even the most intricate and abstract concepts. His approach resembles Socratic dialogue, where he raises questions, adopts a skeptical stance, and challenges established beliefs and systems by providing examples, counterexamples, analogies, and illustrations. Through this method, he guides the seeker towards enlightenment, aiming not merely for conceptual clarity but for a deeper understanding of inner meaning. Krishnamurti consistently warns against prioritizing verbal clarity, asserting that the word itself can obstruct genuine perception of reality.

In today's fast-paced technological society, Jiddu Krishnamurti's approach offers a much-needed respite for the modern individual grappling with inner turmoil. Departing from rigid traditional theories and intellectualized philosophies, Krishnamurti's perspective is refreshingly unique. His teachings are not mere concepts to be grasped or rules to be adhered to; rather, they are profound insights awaiting personal realization.

### References:

1. Krishnamurti, Jiddu. *Beyond Violence*. Madras: Krishnamurti Foundation India, 1992.
2. Krishnamurti, Jiddu. *Early Writings*. Bombay: Chetana, 1969.
3. Krishnamurti, Jiddu. *Education and the significance of Life*, 1992; rpt. Madras: Krishnamurti Foundation India, 1994.
4. Krishnamurti, Jiddu. *Freedom from the Known*. Ed. Mary Lutyens. Madras: Krishnamurti Foundation India, 1969.
5. Krishnamurti, Jiddu, *Hamburg Talks*, 15 September 1956 cited in K. Krishnamurthy, *Krishnamurti for Beginners: An Anthology* (Madras: Krishnamurti Foundation India, 1995), p. 114.
6. Krishnamurti, Jiddu. *Letters To The Schools* (Madras: Krishnamurti Foundation India, 1981), p. 71.
7. Krishnamurti, Jiddu. *On The Teachings*, ed., Krishna Nath. Chennai: Krishnamurti Foundation India, 2002.
8. Krishnamurti, Jiddu. *The Last Talks*. 1989; rpt. Madras: Krishnamurti Foundation India, 1992.
9. Krishnamurti, Jiddu, *The Only Revolution*. Ed. Mary Lutyens. London: Victor Gollancz Limited, 1973.
10. Krishnamurti, Jiddu. *This matter of culture*, ed. D. Rajagopal (1964; rpt. Madras: Krishnamurti Foundation India, 1994), p. 109.
11. Krishnamurti *Talks*, Ojai, 1949, p. 44 cited in R K Shringy, *Philosophy of Krishnamurti: A Systematic study* (New Delhi: Munshiram Manoharlal Publishers private Limited, 1977...
12. Krishnamurti, Jiddu. *Questioning Krishnamurti*. London: Thorsons, 1996.
13. Krishnamurti, Jiddu. *Questions and Answers*; rpt. Madras: Krishnamurti Foundation India, 1993.
14. Ingram Smith, *The Transparent Mind: A Journey with Krishnamurti*. New Delhi: Penguin Books India, 2000.
15. Jayakar, Pupul. *J. Krishnamurti: A Bibliography*. New Delhi: Penguin Books India Private Limited, 1986.
16. Lutyens, Mary. *Krishnamurti: The Years of Awakening*. New York: Avon Books, 1991.
17. Rohit Mehta, J. *Krishnamurti and the Nameless Experience*. 1973, rpt. Delhi: Motilal Banarsidass, 1989.