

Course -11

J. Krishnamurthy philosophy of peace

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Jiddu krishnamurthy (1895-1986) was an eminent writer and speaker on philosophical and spiritual issues, including psychological revolution, the nature of human mind consciousness and evolution, meditation ,human relationship and bringing about positive social change.

Maintaining that society was ultimately the product of interaction of individuals, he had that fundamental changes in society can emerge only through freely undertaken

radical change in the individual. He need for a revolution in the psyche of every human being and posited that such a revolution could not be brought about by an external entity , be it religious , political or social it had to be bought about by a holistic transformation form the within , and an insight into the various layers of ones concessness . Born into a Telegu family , in colonial India he lived in his early adolescence , next to the Theosophical society quarter at a Adyar chennai . In starting he was related with philosophical society but later broke he also addressed the United Nations on the subject of peace and awareness and was awarded the UN Peace Medal in 1984.

Krishnamurti 's philosophy of peace :

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.¹⁶³ Peace is the perfection , 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. Peace can never take the willingness to compromise with obvious injustice wrong doing or evil . Peace cannot

be attained without respecting the dignity of the person safeguarding his or her good. Thus peace is the outcome of justice and love. The word peace describe a general social condition , where people are not agitated or disconnected due to economic or other disparities . It also emerges as a consequence of healthy relations among nations. Religious intolerance, racial discrimination, economic marginalisation, political conflict, social inequality, cultural degradation and ecological imbalance could also be some of die major threats to peace.

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.

3. Positive content of peace- 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.

4. Krishnamurti holds “Beliefs, ideologies and organized religions are setting against our neighbours; 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.”

5. Peace and Right relationship- Krishnamurti holds the idea 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, 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.

“ 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 will not let them be sacrificed in wars”.

6. Peace and inner transformation - He says what is important in beginning with ourselves is the intention. 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, 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.

7. Peace and knowledge- knowledge is not creative but understanding is in understanding there is tranquillity, there is freedom , there is clarity and integration. Krinshnamurti further says to be a rare needs constant vigilance “free form 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”. Choice less 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 eyelid.

J. Krishnamurti laid greater emphasis on the need to have integrated men and women who are free off ear. It is because only between such human

beings can there be enduring peace. 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

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.

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 Peacefully.