



Jiddu Krishnamurti's view of the causes of spiritual alienation in humans

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Abstract

Jiddu Krishnamurti (1895 - 1986) was a philosopher with a revolutionary spirit in liberating the human spirit from all conditioning. One of the issues that Krishnamurti pondered was the alienation of the human spirit. The cause of the alienation of the human spirit is the conditioned human mind. It is the conditioning of thought, the conditioning of "Freedom from", "Freedom comes", the conditioning of "I", the conditioning of experience. It is the conditioning of these factors that makes it impossible for the mind to perceive truth. The human mind thus loses its freedom and falls into turmoil and suffering.

Keywords: Krishnamurti, spiritual alienation, conditioned mind, free mind

Introduction

In everyday cognitive activities or scientific cognition, the human mind is often entangled in obstacles or difficulties that cannot be solved. There are people who overcome and achieve success in extraordinary efforts, but there are also people who are helpless and give up because they do not know what the cause of those difficulties and obstacles is. In the twentieth century, while observing all the sufferings and cognitive experiences of mankind, Krishnamurti had new and interesting interpretations. He pointed out the causes of the hindrances and confusion of the mind and concluded about the spiritual alienation of mankind. His instructions are reflected in the discussions and in some of the books he wrote. This article wishes to make a small contribution to clarifying Krishnamurti's interpretations of the causes of the alienation of the human spirit.

Literature Review

The issue of "the conditioned mind in Jiddu Krishnamurti's philosophy" has not been systematically discussed. Surveying the research works, we found that there are a number of works that mention this issue as follows:

Pupul Jayakar published "Krishnamurti A Biography" in 1986, which outlines the life and preaching career of Jiddu Krishnamurti. Jayakar also adopted the real-life stories of Krishnamurti's insights. In several chapters of this book, Jayakar has presented Krishnamurti's view on the problem of the human mind's dependence on old knowledge; mind is freed by psychological time (Pupul Jayakar, 1986)^[3].

The work Education and Purpose of Living: The Legacy of J.Krishnamurti (roughly translated as: Education and Purpose of Life: J.Krishnamurti's Legacy) written by Meenakshi Thapan (2007)^[6], analyzed the famous theses. In the words of Krishnamurti "You are the world" (You are the world), the author affirmed that the core value of Krishnamurti's philosophy of life lies in the goal of bringing freedom to people without conditions. Krishnamurti's concept of freedom implies the loss of personality when each individual always finds himself or herself as another person/thing.

In 2020, there is the thesis "Jiddu Krishnamurti's thoughts on human beings" by Vo Anh Tuan. In this thesis, author Vo Anh Tuan has generalized the socio-historical context and the premise of forming J. Krishnamurti's thought about people, systematizing and interpreting the core contents of human problems in Krishnamurti's thought, pointed out some of the main values and limitations in Krishnamurti's thought about man. In the socio-historical context that formed Krishnamurti's thought about man, Vo Anh Tuan analyzed the reality of human life in the late 19th century and early 20th century as "a world of decadence, crisis, in the life filled with hatred and cruelty."

It is impossible to find in that world tolerance and dialogue, human values have become a luxury, nothing more and nothing less" (Vo Anh Tuan, 2020, p.32) ^[10]. From that situation, author Vo Anh Tuan has systematized the core content of Krishnamurti's thought about man in chapter 2, that the foundation of life is freedom, but man has lost it, falling into the real situation spiritual alienation. To abolish it, there must be an inner revolution through the mission of education.

The above works have more or less discussed the alienation of the human spirit from the point of view of Krishnamurti, but none of them have systematically explained the causes of the alienation of the human spirit.

Methods for research and presentation

This study is based on the point of view of dialectical materialism. The causes of man's spiritual alienation will be sought by us in Krishnamurti's discussions and also in the books he has written. In some places we will quote Krishnamurti's words to increase credibility. Systematization techniques will be used throughout, and analysis and evaluation will be applied to present our results.

Results and Discussion

According to Jiddu Krishnamurti, free perception is the exact opposite of conditioning. He held that conditioning means all the impositions that society has forced on people through propaganda, through prejudice, through belief, through fear of heaven and hell. It includes the conditioning of nationality, of climate, of customs, of traditions, of culture and a multitude of beliefs, superstitions, experiences. This conditioning forms the whole ground upon which consciousness lives, and this conditioning is strengthened through the individual desire to maintain the security of each individual. "There is no noble or better regulation; all regulations are painful. The aspiration to be or not to be produces conditioning, and it is this desire to be understood" (Jiddu Krishnamurti, 2007b, p.63) ^[5].

What has conditioned human perception and made it impossible to be free and not to reach the truth? That is: The regulation of thought

In discussing the question of perception and whether people can have free perception, Krishnamurti asked: "Let us put aside all concepts, doctrines of freedom, so that we can find out whether our souls, yours and mine, can really free" (Jiddu Krishnamurti, 2007a, p.8) ^[4].

For Krishnamurti, concepts or doctrines are all thoughts of a person. Thought is an internal part of man and it is always rooted in the past and therefore not free. There can be no freedom when thinking goes on clinging to the past. So, Krishnamurti says that freedom is a state of mind, but it is not a state of mind stuck in thought. Thoughts originate in memory, in the past, and are limited to memory, so you are rooted in the past and limited. That thought is not free. Krishnamurti shows that ultimately all forms of human construction lead to division. With new construction, people are aware of the roots, bases, and foundations, but gradually as there is progress, the connection with the roots and bases is lost, forgetting that the human world is created from the world. nature. Truth is not any of the ideas, images, traditions, etc.; "Ideology is inherently conditioned. Mind, being a storehouse of experience and memory, from which thought arises, such mind is itself conditioned; and any functioning of the mind, in any direction, produces its own limited results" (Jiddu Krishnamurti, 2007b, p.99) ^[5].

Krishnamurti meant that thought is the reaction of memory, knowledge and experience, and therefore it is always the product of the past; it cannot bring about truth because truth is something that is in the present working, in everyday life. In addition, the ego or ego is the product of thought, creating a division between "me" and the rest. But there is no division in truth. There is a view that if we want freedom, we strive for it, strive, work on it and eventually we have freedom, but according to Krishnamurti, that cannot be achieved gradually over time.

"When the mind makes an effort to transform itself, it just builds up another pattern, maybe different, but the same pattern. Every attempt of the mind to free itself is a continuation of thought; it may be on a higher level, but it is still within its own limits, the circle of thought, the circle of time." (Jiddu Krishnamurti, 2007b, p.100) ^[5].

Krishnamurti shows us that the perception of truth is not final. There is only one step for truth to emerge and that is also the last step, and that is freedom. He meant that freedom is not something that can be planned in advance like a project about a building. In that case, you work before realizing the building on paper; there is elaborate preparation, gathering lots of materials, manpower etc. After working on all these for a specific time, the building is built and can be put to use. This does not apply to freedom. It is instant. When you observe what is without the obstacles of your conditioning, prejudice, without the burden of the past, there is understanding. This understanding is not something theoretical or verbal. Then the right action follows automatically, naturally. Right action and freedom are both at the same time, not learning and then acting. Observation without past, without prejudice is freedom of observation.

Krishnamurti writes: "Please do not just listen to words or ideas - they have no value at all - but through listening, through the observation of states of mind, discover whether can the soul be free" (Jiddu Krishnamurti, 2007a, p.11) ^[4]. Without listening to the words of ideas, what do people do to get freedom? Krishnamurti replied that man must be self-aware and..."...To be self-aware, to be alert, to be alert, in that you are free from all creeds, all ideal fabrications by creeds, and ideals that only stain the true perception of what you are, don't imagine or believe in what you are not" (Jiddu Krishnamurti, 2014, p.37) ^[8]. Stereotyped concepts and ideas will not be able to change our lives, only understanding what reality is can people change their lives; And to do this, people must have a strong emotion and high passion.

Krishnamurti goes on to affirm that every particular group of people, whether religious, non-religious, ethnic, partisan, is struggling to attract and confine man within the pattern of ideas its books, its leaders (the few in power) thought the idea was good for him and therefore good for everyone. Some religious leaders, some politicians tried to control the thoughts of their followers. Krishnamurti argues that very few people can escape the clutches of organized control over people and their thoughts.

Krishnamurti argues that breaking a pattern in economics, politics or religion in order to adopt or try to build a new pattern will not alleviate the complex problems of human life. People are used to making rules, believing in one leader after another, without knowing that it is rules and blind belief that create limited, cramped conditions narrowness of our living activity. History has made it very clear that humanity has never really been free from patterns, whether the patterns one person creates for the other or the one each person creates for

himself. Man has been and is always conditioned and cannot escape the patterns.

The regulation of "Freedom to escape", "Freedom to come"

In speaking of "freedom from" and "freedom to come", Krishnamurti pointed out that in order to achieve freedom from something - suffering, sorrow, pain, etc. people need to resort to something like stimulants, political ideology or join some sect but this is not really helpful as this means removing the set of what is present (beliefs, hopes, traditions, ...) and accept a new set of beliefs, hopes, traditions, ..., i.e. accept a newer system. Hence man depends on the new system and man starts following it.

"A mind that has been silenced is not a quiet mind. It is a dead mind. Anything that leads to an end by means of pressure must be restrained forever" (Jiddu Krishnamurti, 2007b, p.372) ^[5].

Krishnamurti calls this slavery. What he meant was that people give up on one method and adopt a new method to gain freedom, but in reality, people just change their "clothes", the inner core remains the same. Before, people were used to one method, now they are used to another method. Then people will still suffer the same, feel bound. This will also hinder a person's ability to question or doubt. For example, when one accepts the words of the guru and believes in it, one's vision becomes limited, one behaves according to that guru. Then all human actions will be just imitation of the guru, actions will be taken to comply with some system. And that's putting fences around people; freedom is not possible in a circle of encirclement. "Freedom from liberation is not freedom from the net, but freedom from liberation comes into being only when the net is gone. Freedom from something is not real freedom" (Jiddu Krishnamurti, 2007b, p.376) ^[5].

Freedom is not freedom from something, freedom from something is merely a reaction. For example, a person is suffering and he wants to be free from it, wants to be free from suffering. Here he wants freedom as a response to a state of suffering, he is negating something and therefore he wants freedom but freedom is not any kind of reaction. Freedom is freedom for each person, not freedom from, or coming. When people are thinking about freedom "from" or "coming", that "from" or "coming" is itself the scope of time. The nature of time always has some fixed, definite reference, but according to Krishnamurti, true freedom transcends all such points of reference. "Only cessation is beyond the scope of time" (Jiddu Krishnamurti, 2007b, p.372) ^[5].

The regulation of the "I"

Who is aware? Who is searching for truth? I. It is the "I" in each of us who experience bondage and seek truth and freedom. This "I" is also the basis of everyone's problems, including the question of how to attain truth. Krishnamurti said that it is extremely necessary that we understand the nature of this "I" first if we want to understand the nature, the meaning of truth. The "I" is the result of many conditions. Right from birth, a child is given many ideas and identities. The social, cultural, political, religious and ideological atmosphere in which it develops has a tremendous impact on the child and gradually, as he grows older, the center is called "I" or "I" form. "I" is a Hindu, or a Muslim, or a Christian. "I" is Vietnamese, or Indian, or American. "I" come from this or that family, "I" is a professor, or a student, or a PhD student, etc. This identification process continues, and with

it, a sense of belonging comes from the "I" itself. But, it is this identification and feeling of belonging that puts barriers around people in the form of duties, obligations, responsibilities, expectations, etc. Krishnamurti says that this kind of identity comes from thought; it is limited because thinking is always limited. Freedom is not possible with such restrictions. So, as one can see, freedom and I do not go hand in hand. Therefore, this understanding of the "I" becomes necessary for freedom.

In perception, freedom, according to Krishnamurti, consists in understanding what this whole structure of "I" is. In Krishnamurti's concept, "I" is the I, the Self in man. He wrote: "I understand the self to be the idea, the memory, the conclusion, the experience, the various namesable and unnameable intentions, the conscious effort to be or to be nothing, the memory accumulated of that which is unconscious, racial, corporate, individual and totality, whether it is externally projected in action or spiritually projected as virtue happy; the striving force behind all this is the self" (Jiddu Krishnamurti, 2016a, p.114) ^[9].

It is the experience that strengthens the ego. Experiences with impressions, images, and memories have the power to stimulate the brain and promote behavior. Then, "There is a constant interaction between what we see objectively and our reaction to it, and the interaction between the conscious mind and the memories of the unconscious mind" (Jiddu Krishnamurti, 2016, p. 115). In that response, "I" names each response to serve the recognition of "I". The reaction is the event, when "I" names the reaction, it means "I" names the event. Events are the continuous evolution of the object. To name the event is to interrupt that progression. The event is specified. "I" has referred to the object. The subject is "I". "I" refers to the main "I". "I" has reinforced itself by conditioned itself.

According to Krishnamurti, perception is free from conditioning when the ego is not psychologically and religiously stuck. "I don't know if you have noticed, a new thought, a new feeling, only when the mind is not caught in the web of memory" (Jiddu Krishnamurti, 2016, p.316). There is no denying the role of media in human cognition but Krishnamurti points out that gurus, saviors, preachers, books, religious teachings, psychologists and psychoanalysts, all are traps of the perception of truth.

People try to find truth and liberation through these means and start following these things blindly. This is stuck. Instead of bringing about the truth, these means give rise to more disturbances, especially inner disturbances. Gurus, thoughts, doctrines, etc., one says this, another says another. One prescribes meditation, another advocates penance. Which way is correct? People are confused and try to try many means or cling to one in the hope of one day attaining truth and happiness. But, Krishnamurti said that truth is not something that can be achieved by following a certain method. Trying to find a solution from time, people are still stuck in time.

The regulation of experience

In his book *The Eagles Take Off*, Krishnamurti writes: "For an extremely awake, intelligent, free mind, why does it need any 'experience'? Light is light, it doesn't need to search for more light. The desire to have more 'experience', more 'experience', is a form of escape from reality, from 'reality is' (Jiddu Krishnamurti, 2007a, p.61-62) ^[4].

Humans always accumulate experience and understanding to

be able to adapt and live well. The experiences associated with joy and suffering are gradually imprinted in the mind and strongly influence the next life. Life and its sufferings are all habits, in order to overcome those habits one must experience, and then form new habits. We want to stop habits, we form new habits again, habits suppress habits. That progression never stops as long as what we want, remains, what we aim for, remains. That is, in the process of habit formation, the free mind is completely impeded.

“A disordered mind is trying to discover if there is a correct, right action. And it will find an opposite action, i.e. incorrect, correct, a chaotic, incomplete action. Therefore, we must restore order in the real world we live in.” (Jiddu Krishnamurti, 2010, p.67) ^[10].

It can only be the end. End the formation of habits, stop the oppression within ourselves, then the free mind can arise. To stop a habit is to understand it and get over it. The practice of a free mind is to look within with patience and alertness. In patience and sobriety, the iron cage of thoughts will melt and a new freedom will be found. The scarring of experiences is inevitable but it is of course a freedom quite different from painful experiences, completely different from a divided, fragmented consciousness.

Krishnamurti said that if the mind is caught up in the past or the future, it cannot understand the significance of present experience. When the mind is preoccupied with the past, with what has happened before, it is not in the present, it is looking at the present with the eyes of the past. Similarly, when the mind is preoccupied with the future, that is, instead of looking at something, the mind is occupied with what should be or will be, the future gain or loss it is not entirely in the present and incomprehensible present. And, because man does not understand the present, which is experience, it leaves a scar and the remaining experience is incomplete, one cannot escape the experience. A part of the residue is left, people bring it to continue pouring. It is an addition to the human memory package and it becomes a burden.

Also, such an addition to memory is an addition to the "I" or consciousness. If one tries to search for memory to find freedom or happiness, one is actually increasing the stock of already existing memory, which continues to accumulate. And that can never bring freedom or happiness. “The criterion of truth is not experience itself, but a state in which the experiencer and the experiencer no longer exist” (Jiddu Krishnamurti, 2007b, p.95) ^[5]. That is, the subject of experience and experience have become a whole, attaining true freedom, which is truth.

Conclusion

Krishnamurti believes that every person's life may have had moments of reaching truth, i.e. freedom, but a social life with all the ideas, prejudices and traditions that have bound man's freedom. According to Krishnamurti, the condition for having a free mind is a unified, undivided consciousness. It is when we become aware of our total consciousness including thinking and not thinking, joy and sorrow, love and hatred, excitement and fear, emotion and apathy, lust. and serenity, subconscious mind and attention, etc. People need to be aware of their own conditions. Everything within us has two forms, one that is relatively obvious to perception such as thoughts, feelings, and daily activities; a form hidden deep inside is the subconscious mind, it is very foreign to our awareness, it sometimes comes and goes, it comes in intuitions or dreams. It occupies a small corner of our

consciousness but is itself a large part of our lives. We are immersed in the form of clear manifestation, of everyday thoughts and feelings; and alien to the form that occupies most of our lives. I don't even have a way to get into it. Such division makes people stuck, free minds are imprisoned. To free the mind is to end division, to enter the depths of consciousness, to gain insight, to make the subconscious as clear as everyday thoughts and feelings. Then all consciousness is one, united and liberated.

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