

**POST-PANDEMIC HUMAN PREDICAMENT: J. KRISHNAMURTI'S  
PHILOSOPHICAL INSIGHT**

**Dr. Himansusekhar Samal**

*Assistant Professor, Department of Philosophy  
Ravenshaw University, Cuttack  
Email: drhimansusekharsamal@gmail.com*

**Abstract**

*“Man has throughout the ages been seeking something beyond himself, beyond material welfare- something we call truth or God or reality, a timeless state- something that cannot be disturbed by circumstances, by thought or by human corruption”.*

*- J. Krishnamurti*

Reference to this paper  
should be made as follows:

**Received: 06.12.2021**

**Approved: 16.12.2021**

**Dr. Himansusekhar Samal**

*POST-PANDEMIC HUMAN  
PREDICAMENT: J.  
KRISHNAMURTI'S  
PHILOSOPHICAL INSIGHT*

*RJPSSs 2021, Vol. XLVII,  
No. 2, pp.199-206  
Article No.26*

**Online available at:**

<http://rjpss.anubooks.com>

<https://doi.org/10.31995/rjpss.2020147i01.26>

All human beings are the constituents of human society. We are living in the age of technological advance par excellence. Vast economic changes have been brought about by science and technology. The technological advancement of society has changed the individual and collective life of man. Science has given us a new kind of identity as well as a new concept of collective life by showing the possibility of improving the material and technological progress but still, the most of the human beings suffer from poverty, exploitation, starvation, malnutrition, slavery, and corruption. There is a great chaos, disorder, misery, confusion, injustice, pandemic, unexpected natural calamity in the society. Hence, the society has been passing through a great deal of anxiety, uncertainty, constant striving depression, agony, jealousy, fear, conflict, and cruelty. The present society is the result of man's ambition, greedy, envy, acquisitiveness, possessive pursuits. It is based on traditions, organized beliefs, dogmas, rituals and superstitions<sup>1</sup>. It is constant battle of man against man, country against country. There is applying destruction and misery in society. Jiddu Krishnamurti says "The older people have not brought about a marvelous society, the parents, the ministers, the teachers, the rulers, the priests have not created a beautiful world. On the contrary, they have created a frightful, brutal world in which everybody is fighting with somebody; in which one group is against another, one ideology or set of beliefs against another.

Again Krishnamurti has said, Feeling is a part of the mind. The mind includes desires, love, jealousy, emotions everything. It includes contrary beliefs, double minds and all that we understand and feel. What is different is its manifestation and its intensity. The problem is about feeling right or wrong, because humans will feel. What needs to be changed is the greed to have many things by any means. People want the good things of life and yet want to feel contented and peaceful<sup>2</sup>. The former brings about the need to acquire things, have power, prestige and be ambitious. To have both is not possible: a real mind has no place for ambition and acquisitions. Pleasure is not difficult, but with it come difficulties; but we want pleasure without difficulties and pain will have no meaning and feeling to it (Krishnamurti, 1976<sup>3</sup>). According to him, living in totality involves not looking at life in the form of segments; and experiencing various facets of life at the same time, along with all the joy and sorrows in each facet. The less divisive we are within ourselves, the more we shall be able to experience the totality of life (Krishnamurti, 2001<sup>4</sup>).

Man has built temples, churches and mosques. Extraordinary things have been done in the name of the religion. There have been wars for which religions are responsible. Society and family have been controlling the individual with all their cultures and traditions. Society is inhospitable to individual freedom. Krishnamurti

says, 'What man has done to man has no limit'. He has tortured him, he has burned him, he has killed him, and he has exploited him in every possible way- religions, political, economic. The world is divided into nationalities, into religions, into beliefs, social, political, economic and ethical groups. It is broken up, fragmented in the manifestation of the human beings inner divisions. The totalitarian government is controlling human beings and not allowing them to think freely.

The nations are destroying each other for their own security. All countries, especially the industrial countries, are supplying arguments to the rest of the world. They are talking about stopping nuclear wars, but not ending all wars. Krishnamurty says, 'All the nations are preparing for war, ready to kill each other in the name of religion, in the name of economics, in the name of their own survival. There have been revolutions in the world. The world longed, store, worked for revolution to bring out change in the environment. The communists are doing it. The socialists are doing it. The leftists are doing it. The rightists are doing it, but this outward 'revolution' has not effected any deep change in the society. Politicians are creating violence in the name of caste, in the name of religion, in the name of the race, in the name of color, in the name of ideology. All social and economic reforms come under political action. The church has been more political and religious. In fact, it is a political body. The church has never really decried war. On the contrary, it has fought innumerable wars. Krishnamurti said that he did not want to belong to any organization of a spiritual kind because such an organization becomes a crutch, a weakness, a bondage, and cripples the individual. He said that he did not want any followers or disciples because the moment one follows someone, one ceases to follow the truth. He said that no one holds the key to truth, that key is your own self<sup>5</sup>. Now human beings are being educated to achieve distinction, to get a better job, to be more efficient, to have wider domination over others. They have no love. They are in a state of shallow and empty living. They are worshipping knowledge. There are being educated to be scientists, scholars, specialists, mathematicians, bring builders, space conquerors. They are contributing to the destruction and misery in the world. Ideals, methods and principles are not helping the individual to be free from his own self-centered activity with all its fears and conflicts<sup>6</sup>.

However, the cause of this state of Human Predicament, Krishnamurti says that it is due to thought. Thought, according to him, is an instrument of reason working under the guidance of its past (memory). It can never give a total memory truth, but only its partial perspective. It has a natural tendency to divide and disintegrate the whole into the parts and reassemble them into a whole. The result is that we miss the whole in its proper perspective and get only the partial (distorted) glimpses of it.

'Thought' is rooted in the past tends to force divisions and conflicts in the minds of individuals in particular and society in general leading to conflict and war at large. It is for this reason that Krishnamurthy treats thought as the root cause of the human predicament. 'Thought', according to Krishnamurti includes

**Fear:** Thought engenders fear which destroys all relationships. Fear violence, domination, possessiveness, jealousy.

**Belief:** Thought brings about belief that divides people and denies love and freedom to them. Belief presents self-knowledge and contributes to conflict, antagonism and confusion.

**Organized religion:** Thought is responsible for organized religion which is a factor of division and source of dependence and dogmatism. It creates organized religion disorder and suffering in the world.

**Thought is knowledge:** Knowledge with its illusion, hopes, beliefs and frustration can never discover the reality. It is an obstacle to experience. Krishnamurti says knowledge has a place at the biological level but it has no place at the psychological level. Knowledge at the biological level contributes to comfortable living whereas it is a hindrance to understanding oneself at the psychological level.

**Thought is tradition:** Which prevents perception and causes split within and without a man by nature does not belong to that. But tradition brands him as 'that' or 'this'. It gives rise to 'I- Consciousness of man'

**Thought is time:** Which is the source of fear. Chronological time is essential for man but time in the psychological realm is the foe of man.

The idea of God is the most gratifying sensation of thought. Men are seeking self-forgetfulness both within and without through the idea of God. The so-called God is a self-projected illusion. Thought creates the so-called God in the name of peace but the so-called God is the source of war. Krishnamurti says that image is resistance. It prevents a new outlook. Relationships based on image can bring struggle and separation.

**Thought is consciousness:** Consciousness is made up of many fragments. It is the field of struggle and conflict. There is no thought without the self. Self is the source of many desires. It gives birth to wrong, anguish and pain. Self is itself in the bondage.

Now the question is, Is there any way out of this human predicament? Krishnamurti says, psychological transformation is the only way out of human predicament. Psychological transformation implies self-knowledge. Self-knowledge is to know oneself. Self-knowledge is the ending of thought. It is putting an end to all

the manifestations of thought. Self-knowledge alone can bring about the tranquillity and happiness in the world. Self-knowledge is psychological transformation that includes attention, choice-less awareness, learning, perception, integration, maturity, right-thinking, simplicity, virtuous life, wisdom, creativeness, right-action, understanding, love, compassion, intelligence, peace and freedom.

It is well known that the power to think is what makes us different from other living beings, but this unfortunately is also the reason why we may consider ourselves higher in the order of nature. This very essential power is mostly used and abused over time. Our mind is misinterpreted, according to Krishnamurti, and we must start using it differently than it is used, and not as an object for self-protection and self-expansion. We are no more primitive humans, and survival instincts have to be abandoned so as to achieve higher awareness. He talks of how, if society has to remain truly human, it must be in a state of constant revolution and re-evaluation. The mind is being used more for ego-centered acquisitiveness and for personal growth and power, in turn lessening others opportunities. We must try and belong to an organic society and not an organized one; because an organized society will always follow a hierarchy; and the standards of morality may exist, but not necessarily in the nobler sense like that of an organic society. An organic society means that its members have no choice but to belong to it<sup>7</sup>.

However, it goes even further. It implies that they have no desire but to belong to it, for their interests and those of the society are the same; they identify themselves with the society. Unity here is not a principle proclaimed by the authorities, but a fact accepted by all the participants. No great sacrifice is involved. One's place in society may be onerous or undignified, but it is the only one available; without it, one has no place in the world. The opposite of this perspective, with rights and liberties granted to an individual, is what forms an organized society (Krishnamurti, 1986<sup>8</sup>).

Krishnamurti's life and teaching can be divided into two phases. The first phase is the formative period extending from 1909-29 who looked upon truth as a goal or an end, having a path or a means. The second phase starts from the time of his realization of truth in 1929. Therefore, it should be noted that the study of Krishnamurti does not include early. He revolted against the ideas, throwing away all forms that negated the eternity, freedom, or truth as a fixed point. His only concern is 'to set men absolutely and unconditionally free'.

The human predicament is unpleasantly difficult, dangerous, unfavorable, disagreeable, shocking, conflicting and paradoxical situation of humans. The history of human civilization discloses to us that human beings are subjected to various types of predicaments at different periods of human history. The predicament of present-day humanity, according to Krishnamurti consists in its division, separation,

contradiction, disintegration, conflict, violence and war which is really unprecedented. It consists of the division of human beings in a different way in terms of language, caste, color, religion, nation and the like, leading to conflict and hatred among individuals, war and violence between nations.

Human beings according to Krishnamurti, are justifying murder as a means of right results. They have lived through ambition, competition, jealousy, fear, anger, depression, hatred, anxiety, uncertainty, a cruelty which have been the factors contributing to human predicaments.

Human beings, according to Krishnamurti, are accumulating vast arguments to destroy each other through their national pride. Scientists are providing the technical know-how in the manufacture of lethal weapons and bombs to annihilate living creatures with one blow. They are contributing to human destinations. Politicians, according to Krishnamurti, are playing all kinds of tricks on human beings to maintain their status, power and position<sup>9</sup>. They are encouraging terrorism, separatism, nationalism and patriotism all over the world. Krishnamurti also holds that religious ideologies divide human beings and lead to conflict. Religion demands virtue from human beings but their history shows a perpetuation of violence and bloodshed beyond imagination. The set man against man. They lost their meaning.

According to Krishnamurti freedom from social, political, moral, psychological and environmental predicaments is possible through the right kind of education and the deep psychological revolt of intelligence. Krishnamurti says that the right kind of education means awakening of intelligence, the fostering of an integrated life, and only such education can create a new culture and a peaceful world; but to bring about this kind of education. We must make a fresh start on an entirely different basis. Education is the understanding of oneself. It is helping the individual to be mature and free, to flower greatly in love and goodness. Education creates the right values in our relationship to people, to property and to ideas. It creates harmony, friendship, mutual trust, love and peace begins with understanding of ourselves. The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole. Krishnamurti says 'The right kind of education will encourage thoughtfulness and consideration for others without enticements or treats or any kind'. Government control of education is not good for human welfare. Government control of education is a calamity. Education, through integrated and intelligent human beings, creates love, beauty, freedom, co-operation and religious and scientific mind. It is essential for world peace<sup>10</sup>. Krishnamurti says that the right education comes with the transformation of ourselves.

The deep psychological revolt of intelligence comes with self-knowledge through the awareness of one's own thoughts and feeling. It comes from freedom. Freedom is a fundamental transformation in the psyche. It is pure observation without fear. It is without motive. It is found in the choiceless awareness of our daily existence. It comes from celibacy, self-knowledge, right thinking, meditation, religion, love and intelligence.

Celibacy is free from all images and from all knowledge. It means understanding the whole process of pleasure and fear. Self-knowledge is cultivated through the individual's search for himself. It demands a constant inquiry. The very discovery of one's bondage is release. There is no gap between seeing and acting in self-knowledge. The beginning of self-knowledge is the beginning of right thinking. Right thinking springs from self-knowledge. Negative thinking is the right thinking and the right way to reality. Meditation is the understanding of the human relationship. It is constant awareness of the mind in its relationship to people to ideas and things that constitute the world. It is the breaking of all bondage. It is the unfolding of the new. It is a movement in attention<sup>11</sup>.

Religion means gathering together the energy to be totally good. Religion means to be in action, in thought and to be excellent in the way of life. Love comes with freedom. Freedom and love are instantaneous. Love is a feeling in which there is gentleness, quietness, tenderness, consideration, in which there is beauty. In love there is no ambition, there is no jealousy. Krishnamurti says, 'When there is love it is personal and impersonal, with and without an object. It is like the perfume of a flower; one or many can smell it'<sup>12</sup>.

An intelligent mind is a free mind. A man that is intelligent acts in an integrated manner. Freedom is intelligence. Krishnamurti says 'Intelligence is a state in which there is no personal emotion involved, no personal opinion, prejudice, or inclination. Intelligence is the capacity for direct understanding.

#### **References**

1. Krishnamurti, J. (1983). 'The Flame of Attention. New York: Harper Row Publishers, **35-39**.
2. Krishnamurti, J. '*You are the World*', 90.
3. Krishnamurti, J. (1976). 'Beginnings of Learning', London: Gollancz Publishers: **83**.
4. Krishnamurti, J. (2001). '*You are the World*', Chennai: Krishnamurti Foundation: **37**.
5. Krishnamurti, J. 'Beyond Violence' **82-85**.

6. Krishnamurti, J. (2000). 'Truth and Actuality, Chennai: Krishnamurti Foundation: **16**.
7. Krishnamurti, J. (1986). *The Future of Humanity*. New York: Harper Row Publishers.
8. *Ibid.*, 90.
9. Krishnamurti, J. '*Krishnamurti on Education*, **11**.
10. Krishnamurti, J. '*The Education and the Significance of Life*, **73**.
11. Krishnamurti, J. *Beyond Violence*, p. **83-85**.
12. Krishnamurti, J. (1986) *The Future of Humanity*. New York: Harper Row Publishers.