

Some Jiddu Krishnamurti's Viewpoints About Awareness

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Abstract

Jiddu Krishnamurti is an Indian thinker who has spent most of his life teaching his philosophy around the world. In the view of perception, Krishnamurti argues that the condition for a free mind is whether it is able to be free of its own knowledge or not. It is man conditioned by knowledge that self-destructs the existence condition of the free mind. Therefore, human beings must know how to create a free mind through the cessation of time, awaken intelligence in each person.

Keywords: Awareness, Thought, Jiddu Krishnamurti, Consciousness

INTRODUCTION

Jiddu Krishnamurti (1895-1986) was born in a Brahmin family in a small town in Madanapalle, South India. Krishnamurti lived in a turbulent time in India in particular and the world in general. That has a strong impact on his understanding of issues related to human existence such as war, peace, and freedom. Krishnamurti is a speaker, a spiritual philosopher, a famous author and speaker on philosophical and spiritual matters. The topics include (but are not limited): The purpose of meditation, the relationships among people, ways to create positive social change on a global scale. At the age of 90, Krishnamurti still spent his time giving lectures at the United Nations on the topic of peace and awareness. He even continued to speak in India for only a month before dying in 1986.

Krishnamurti is looked up to by many people as a person with the most profound influence on human consciousness in the present age. As a sage, philosopher and thinker, he illuminates the lives of millions of people around the world: intellectuals and ordinary people, both the old and the young. He created new and fundamental meaning for religion by specifying a way of life that transcends all organized religions. He courageously faced the problems of today's society and analyzed with scientific clarity the workings of the human mind. His only concern is "... so that man is free, urging people towards liberation; helping man to break all limits so that only that action has given man eternal happiness, giving man an unconditionalized awareness of his ego" (Essential Krishnamurti, 2005: 4). He seeks the liberation of man from the profound condition of selfishness and suffering.

In Krishnamurti's system of views, the problem that he particularly interested in is the nature of human consciousness and the evolution of consciousness. He wishes to solve the problems of society through a psychological revolution within each person. Therefore, all problems must arise from the freedom of mind, all dependence on knowledge, experience, religion, organization only makes people become bound, cannot recognize the truth. True revolution is a total change from within, a journey of digging into all the deep layers of human consciousness. "Please ask yourself this question. Must man always be attached to the past? If it is, then it can never be free; it will always be conditioned. it is possible to project an idea of liberation, of paradise, and escape from the real event by projecting a faith, an idea, or escaping into an illusion - but it is still an illusion" (Krishnamurti, 2008: 355). This article explores Jiddu Krishnamurti's viewpoints of consciousness.

Jiddu Krishnamurti's views on the method of perception

According to Krishnamurti's point of view, in order to be enlightened, one must realize it. Self-awareness means that each person must autonomously conduct his own quest to reach the truth. Self-control has to be progressed from low to high, going into the deep layers of consciousness, with a

state of free, unified consciousness to attain insight. Self-awareness does not mean completely independent from the world, from others, but can intelligently grasp knowledge and existing realities. The sharing of the teacher is very necessary for each person. Therefore, in the process of writing books, giving presentations as well as discussing matters of life, Krishnamurti always uses a low to high approach, from simple to complex, from fragmentation to the abstract general. This method together with new content, "slap" directly on the ice layers of human consciousness to create an attraction for readers and listeners. Krishnamurti's bluntness may also have upset many people, but it does not matter to him, as he thinks that his mission is not to please anyone, not to bring joy to anyone, his mission is to return man's quest for happiness and truth to himself and must first be undertaken by each person. By frankly, he asserted the strength and abilities of each person, not repudiated and abandoned people.

Krishnamurti uses a language in which at first we read it, we feel not very convinced, because it is so simple, unlike the philosopher's words, it is close, it is as simple as an obvious fact. And because of being obvious, we enter acceptance with a steadily strengthened belief. Like C.Marx, Krishnamurti exploits contradictions within the object, within the person as the cause of all movements. Therefore, every human being needs to think and ask questions from within, seek answers, nowhere else, within ourselves.

Many people were disappointed, when they expected that Krishnamurti would build a new religion or a new philosophy. In fact, he did not build up a system of philosophy but the impact of his teachings was as strong as the philosophies of the time. At first reading on Krishnamurti, many people will feel confused, even find that the theory he presented is faulty and invalid. In fact, he made blows on our minds (reader, listener, Krishnamurti) to see that: in conditioned circumstances, our mind loses its freedom. To have freedom, it must have the impact of breaking the barriers of old knowledge, etiquette and culture. Then we are like someone who is about to lose something used to be familiar, so we are distracted, so we see that effect as faulty, as counter-value.

Jiddu Krishnamurti's point of view on the origin and purpose of awareness

The origin of knowledge from Krishnamurti's point of view includes: the brain, the human senses and the reality of life. The reality of life is divided into his inner reality and the reality outside man. In there, the real inner reality is the real source of awareness. But the inner reality is the one fragmented, divided and contradictory reality. The conflict of fragments, divisions, and contradictions is the driving force of perception. The condition of perception is to simultaneously see both opposites of the object. Man can only know something when he has known the properties of the opposite of it. When man knows what is the nature of violence, man can know what nonviolence and peace are. Man cannot know what love is without realizing what selfishness and hatred are. Life is a ceaseless movement of relationships that contains a universally contradictory nature in which people always try to manipulate and control. For example, when someone insults you, you are overwhelmed with anger (manipulate) or you try to be calm (controlling); When someone compliments you, you develop pride (exercise) or you are proud and self-controlled (controlling). The human problem is to manipulate more but to control less. So the task of perception, according to Krishnamurti, is to enable people to control and limit their manipulation to increase positive responses, and reduce negative reactions in humans. This is a view of great value in modern applied psychology.

The purpose of perception is truth, but truth is by no means what man seeks, for truth is intrinsic to each man. Man can only through awareness to wash away the moss that fills and obscures the truth. Life is a process of freezing, mossaing the truths within each human being. Each of us lives like a candy with an inner layer of truth and filled with the values of time. What we perceive is the past and what we expect is the future, which has not yet happened. Truth is not in the past, truth is not in the future, truth is instantaneous, is immediate movement, is reality. Truth is bound by time. To see the truth man has to break the shell of time, enter reality.

Jiddu Krishnamurti's views on the method of perception

According to Krishnamurti "truth is an entranceless ground", means complete freedom, love and wisdom (Essential Krishnamurti, 2005: 14).

Krishnamurti said that truth is inherently unlimited, unconditional, unorganized, man cannot access truth by any entrance (religion, sect) (Essential Krishnamurti, 2005: 2). Krishnamurti's aim is for man to be unconditionally liberated, because according to him "only spirituality is the indestructible state of the ego, is eternal, is the harmony between reason and love". He considered this "absolute truth, unconditionally, life itself", "truth is in every man, it is not far away, not near; it is forever right there" (Essential Krishnamurti, 2005: 8). And he concluded: "If your mind is beautiful or ugly, then besides you, who can tell you" (Essential Krishnamurti, 2005: 9).

Krishnamurti also said that, "most people lose the art of listening, if you know how to listen, you will begin to understand the whole and your mind will not be caught up in the particular" (Essential Krishnamurti, 2005: 71). He advises everyone not to see life as separate problems, but to perceive it as a whole with a mind that is not choked by the search for solutions, to think creatively to find out the real cause of the problem. In the cognitive process, when people begin to realize the complete imperfection of thoughts and feelings, people will emerge ideas accumulating and thereby create a division between the "I" (autistic consciousness) and salvation. According to Krishnamurti, there is no such division, because in perfection there is no man who acts and acts, but only the creative movement of thought, there is constant life seeking results. According to him, "only wisdom is understanding, there is no defense" (Essential Krishnamurti, 2005: 77). That is, safety, self-defense is the result of the indifference in which there is no creative thought, only the constant struggle between the "I" and society. Thus, it is only possible through perception to find the cause of the inadequacy, that is, by looking at the environment and through the meaning of the environment, revealing the subtleties of self-defense. In order to detect these subtleties, one must have a keen sense of grasping the movement of the object, but not as an improvement or adjustment, but a complete release from the environment. Man "can only understand the problem with all their complexity through total awareness of mind and heart" (Essential Krishnamurti, 2005: 79). At that moment there was ecstasy, in unspeakable ecstasy, there was a living movement of truth, which was not the end, not the climax but a more creative life than ever. When people live insensitive to the truth, there will be no ecstasy, no immortality. Prejudice and indifference are attributes of the dead land, where truth is absent.

Jiddu Krishnamurti's view of mind liberation

According to Krishnamurti's point of view, man can only put an end to all torture by fully realizing himself; Fully aware of oneself, one can put an end to all contemplation and liberate it. Liberation is a state in which all contemplation of consciousness has ceased. When you swoon in love, the "I" or the "I", the autism of consciousness, is gone. In the happiness of love, all thoughts of consciousness do not exist. Also, in the state of ecstasy, enough drugs and stimulants can cause meditation to stop, and the absence of contemplation is at the same time the absence of the sense of suffering. Krishnamurti thinks that love contains insight and stimulants do not. So ending meditation with insight is the liberating truth and ending meditation with stimulants is momentary liberation, is "confinement" again. Love's insight is the process by which man awakens his entire intelligent intuition about the object. Then, the truth appears, it cuts off all circumstances, all prejudices, all expectations. Man must fully grasp and master completely the situation, prejudice and expectations in order to be liberated. Man will not be aware of the truth if he cannot awaken his own intuition and intelligence.

Krishnamurti wanted to ask again why man can escape from the animal kingdom? If the whole human activity, the whole human thought obey all that nature inherits, obey all the regulations that the

Creator has in place, is that if human beings are different from other creatures or not? In the conditioned situation of nature man has acted disobeying nature, which is a free action. It comes from the brain, because the brain governs behavior. Instead of fearing and running away from fire like other animals, humans watch, learn, approach and try to control the fire. Humans gradually become human, thinking and acting beyond nature's regulation to free man from animals. Man liberates himself from the natural world.

Man creates a second natural for himself and in that human pride he thinks he must learn to become liberated. But the more knowledge accumulates, the more he obeys the principles created by man, the more he is dependent, imprisoned in his own creations, he continues to be attributed to this second natural world. In this second natural world, man continues to suffer because he thinks that the situation is conditioned as a matter of life. Life in the second natural is filled with chaos. The cause of the chaos really lies in the chaos of man himself because man is the creator of the second natural world. It is a mistake to want to end the chaos from outside of man, not from within. The social chaos is the outcome, not the cause. Intelligence means going to solve the cause, not chasing the results. To end the chaos within, man must bring unconsciousness of consciousness. The unconsciousness is the total paralysis of a painful, hostile mind; is the motionlessness of a divided, torn mind; is the state that removes all conflicts, free from all the rules of knowledge, experience. Once all regulations have been broken, the second natural world - the product of human beings with non-conflict nature is inevitably a conflict-free society.

Humans always accumulate experiences and understanding to be able to adapt and live well. The experiences associated with joy and suffering gradually imprinted in the mind strongly dominate the life after that. Life and its sufferings are habits, to overcome those habits one must experience, and then form new habits. People want to stop habits, people form new habits, a habit of suppressing habits. The process never stops as long as the "I" wants, remains, the "I" is directed towards, remains. That is, in the course of the formation of habits, the arising of expectations, the free mind is completely hindered. "A disordered mind is trying to find out if there is a correct, correct action. And it will find the opposite, that is, inaccurate, correct, a disturbing act. So, we have to restore order in the real world in which we live" (Krishnamurti, 2010: 67). It could only be the end. It is possible to stop the formation of habits, stop the oppression within man himself, that the free mind can arise. To end the habit is to understand it and get over it. To practice a free mind is to look inward with patience and alertness. In patience and alertness, the iron cage of thoughts and prejudices melts and people will see a new freedom. The scars of experiences are inevitable, but of course freedom is completely different from painful experiences, completely different from a sense of division.

According to Krishnamurti, the condition for a free mind is a unified, undivided consciousness. That is when we are fully aware of our consciousness including thought and non-thinking, joy and sadness, love and hatred, excitement and fear, emotions and indifference, lust and tranquility, subconsciousness and attention,... People need to be aware of their own conditions. Everything inside man has two forms, one that manifests relatively clearly before perception such as thoughts, emotions, and everyday activities; A form hidden deep inside is the subconscious, it is very foreign to human perception, it sometimes comes and goes, it comes in intuitions or dreams. It occupies a small part of consciousness, but it is the majority of human life. People are immersed in the form of clear manifestation, of everyday thoughts, feelings; and alienated from the form that took up most of his life. Not even each of us has a way of getting into it. Such divisions leave people at a standstill, the free mind imprisoned. To liberate the free mind is to cease division, to enter the deep levels of consciousness, to attain insight, to make the subconscious become as clear as everyday thoughts and feelings. All consciousness is then one, united and liberated.

In the book *Freedom beyond understanding*, Hong Duc Publishing House published in 2018, Krishnamurti shared that, in the past, our thoughts were the result of many sources of information: tradition, culture, books, moral standards... And there are errors, old knowledge becomes the coat that many people put on right from the moment they enter life. In the present, we are also influenced by

personal relationships, power or even an illusionary image created by ourselves. We possess an image that we think we are or should be, which itself prevents us from understanding, prevents us from looking at what we are. And we fall into the trap of losing our freedom, being driven by prejudice, or being imposed on by circumstances and surroundings. Our soul is empty, empty, lacking in new things that we actually discover and feel. For Krishnamurti, each person needs to realize how he has lost his freedom. And to achieve freedom, not only need to improve awareness, grasp content, nature, open mind, open mind to focus on what happens in life, but also have a health The spirit is good. Krishnamurti explains: how can a clear, alert and clear mind exist in a slow, heavy body? Becoming fully sensitive to all the wonderful hidden meanings of life requires a mental and physical harmony.

Broadly speaking, Krishnamurti's thought was truly groundbreaking when he pointed out: if humanity can have the same mind to face challenges, hardships and joys together, it will not create a loneliness, fear, potential aggression... Or it can be understood, if one by one understands freedom, understands the "barriers" of themselves and of the community, it is possible to destroy the germs of global issues such as war, conflict, racism, climate change, environmental pollution...

Each person's consciousness is their own life, but consciousness is fragmented, so each of us lives this life in fragments. In school, you live the life of a student or a teacher; at home, you live the life of a parent or child; At work, you live the life of an employee or a leader. Your mind is fragmented, unable to perceive enough consciousness. You have to discover all the fragments of the mind, tier by layer, layer by layer, creating a unified, insightful mind, an attentive mind.

Krishnamurti also made a clear distinction between attention and concentration. The basic difference is that concentration has elimination and attention does not exclude. When you focus on one fragment of your own life, you exclude other fragments of your life, making it impossible for you to fully understand life. But when you pay attention, all the fragments of your life appear and are connected, and the whole consciousness becomes a fragmentary whole. You begin to live a full life with all your subtlety, sensitivity and insight.

Conclusion

It can be said that Krishnamurti's point of view on consciousness brings a novelty in his approach. The purpose that he set in his realization is not heaven or nirvana but the reality of life. Liberation is not the way out but is the way to enter oneself with a free mind. Truth is not far away, it is the reality within man. The fragmented consciousness causes human life to split, the human mind falls with no fulcrum. The more the mind tries to cling to the doctrine, teachings, and experiences more and more deadlock, sadness, disappointment and suffering. Only vigorously facing life, exploring the depths of consciousness, can thoroughly erase all boundaries in consciousness, man reaches ultimate attention. Only ultimate attention can keep the mind free, break the state of inner fragmentation, attain happiness.

Krishnamurti made important contributions in incorporating dialectic into the cognitive reasoning of consciousness. He has analyzed very successfully the internal contradictions of the mind to point out the origin and the driving force of its function. In the context of his own research subject, he is an intelligent dialectician. But because of overestimating the element of consciousness within the person, Krishnamurti tends to deny the role of tradition and socio-political organizations in resolving social conflicts, resolving conflicts in the very inner human. The author argues that solving all the problems people are facing (social conflicts and inner conflicts) is necessary with the simultaneous participation of children's self-awareness people with the help of traditions and socio-political organizations.

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