

Jiddu Krishnamurti and a Social Theory of Violence

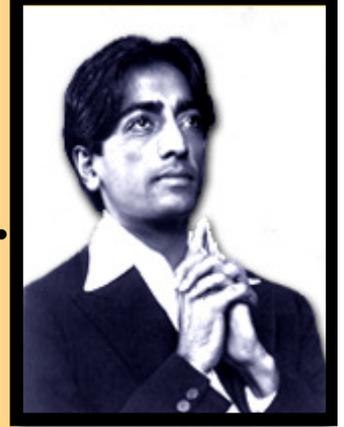
**WOMEN OF THE MOUNTAINS, INTERNATIONAL CONFERENCE
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- 1911, declared theosophical “World Teacher” and head of the Order of the Star by Theosophist Anne Besant.



1929: Krishnamurti Dissolves the Order of the Star in the East

“I maintain that *truth is a pathless land* and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth being limitless, unconditioned, unapproachable, by any path whatsoever cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path.”

Order of the Star in the East, 'Star Camp' world meeting. August 2, 1929 in Ommen, Netherlands

Philosophy and Ideological Perspective

- **Atheistic and apolitical examination of fundamental questions regarding the nature of humanity.**
- **An “austere” philosophy without metaphorical devices.**
- **When individuals seek religious or political or national representation, they seek objective truth. What they find, however, is a subjective morality.**

Krishnamurti within Other Academic Fields

- **Religious and Belief Studies**
- **Asian and South Asian Studies**

Influential Upon

Gandhi

Joseph Campbell

Henry Miller

Alan Watts

Dalai Lama

Aldous Huxley

Deepak Chopra

Bruce Lee

Dialogical Approach

- **Spoken dialogues form the main body of publication.**

- **Krishnamurti engaged audiences (large, small or individual) in conversation as a means of reasoning.**

- **An effort to raise consciousness of the self to awaken intelligence—a full understanding of one's limitations.**

“Intelligence comes into being when the brain discovers its fallibility, when it discovers what it is capable of, and what it is not.” Aug. 4, 1971 in Saanen, Switzerland

The Violence Dialogue

▪ **Identity and representation via nationalism, religion, and other forms of social difference leads to violence between individuals and groups.**

▪ **Discourse using nationalistic vocabulary is in itself an act of violence against others.**

“When you call yourself Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, nationality, by tradition, it breeds violence.”

1969, *Freedom from the Known.*

Of Women in Mountain Communities: The Geographies of Social Difference

Gender (feminine) and Place (highlands) combined

**The historical economic social and political subjugation
of women.**

PLUS

**The peoples of the global periphery, who have been
marginalized by colonization, industrial resource
extraction, and environmental degradation.**



“And as we human beings have **evolved** from [animals] we have also inherited this aggressive violence and hatred, which exists when we have **territorial** rights—rights over a piece of **land**—or **sexual** rights, as in the animal. So that is one of the causes. Then another cause is **environment**—the **society** in which we live, the culture in which we have been brought up, the education we have received. We are compelled by the society in which we live to be aggressive; each man fighting for himself, each man wanting a position, **power**, prestige. His concern is about himself. Though he may also be concerned with the family, with the group, with the **nation** and so on, essentially he is concerned with himself, He may work through the family, through the group, through the nation, but always he puts himself first. So the society in which we live is one of the contributing causes of this violence—that is the behavior which it imposes on us. In order to **survive**, it is said, you must be aggressive, you must fight.”

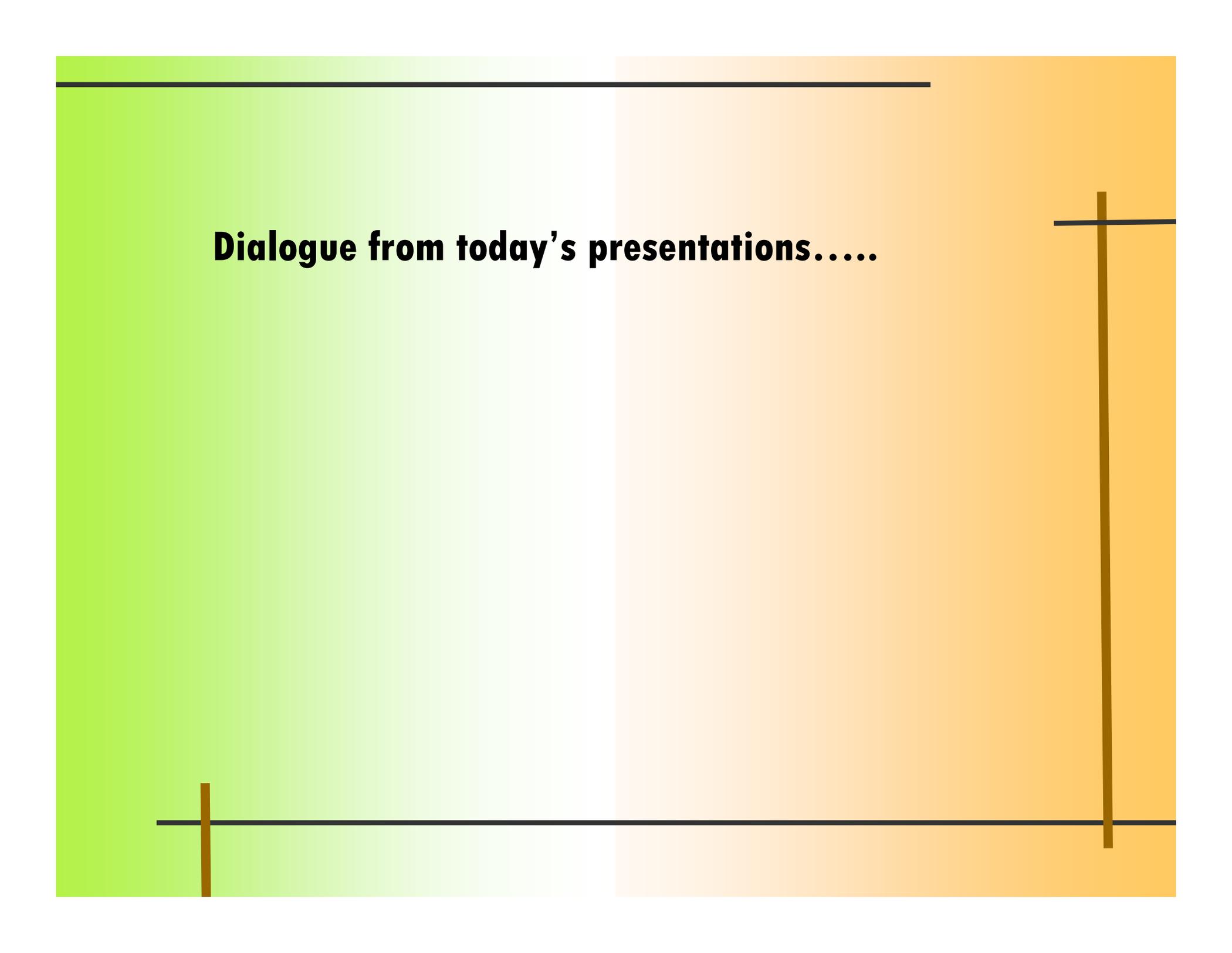
December 10, 1967. First talk to students at Varanasi, India.

Must there be violence between genders?

Q: What are the male and female elements? Krishnamurti: The male is generally aggressive, violent, dominating and the female is the quiet, which is taken for submissiveness and then exploited by man. But submissiveness which is taken to be the quality of the female, is really gentleness which gradually conquers the other.

When the female and the male are in complete harmony, the quality of both changes. It is no longer male or female. It is something totally different, in relation to what is considered as male and female. The male and the female as the positive and negative because of their very nature are dualistic, whereas the complete balance, a harmony of the two has a different quality.

When this perfect harmony takes place, because there is no conflict, it has its own vitality. It does not destroy the other.



Dialogue from today's presentations.....

J. Krishnamurti

Recommended Reading

The Awakening of Intelligence
(1973) San Francisco: HarperCollins.

Freedom from the Known
(1969) San Francisco: HarperCollins.

First and Last Freedom
(1954) New York: Harper and Row



Research Library Centers

- **Brockwood Park, England, UK**
- **Ojai, California, USA**

Online

- **www.kfa.org**