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**VIVEKANANDA ON HUMANISM
WITH SPECIAL REFERENCE TO JIDDU KRISHNAMURTI**

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Abstract

Swami Vivekananda, known in his pre-monistic life as Narendranath Nath Datta was born on January 12, 1863 in Kolkata. As the prophet of the present age, Vivekananda in the middle of 1890, embarked on a long journey of exploration and discovery of India. During his travels all over India, Vivekananda was deeply moved to see the appalling poverty and backwardness of the masses. He immediately grasped the crux of the problem of human feelings for others in different relationships. Finally at this back-drop we can see the principle of ‘Practical Humanism’ for Vivekananda. Being an Advaitin and not merely an Advaita philosopher, here he observes that humanism is a value oriented life inspiring ennobling principle of Vedanta. He finds this message in the principle of the ‘Atman’ i.e., in ‘Being-Consciousness’, the doctrine of the potential divinity of the soul. According to him all that is required to improve the integrated wholesome of human person is to infuse into the mind-set up, only ‘faith in oneself’. Faith in oneself can only strengthen the value of humanism. The greatest challenge arises here is: how to make the value of humanism practical?

I suppose it is an indubitable issue that value in any form cannot be taught to any individual. So humanism as a value oriented principle cannot be taught to any individual. Humanism is an inspiring feeling or inner call which touches the ‘Being –Consciousness’

and finally cannot be customarized just as chocolates are customarized in today's marketing growth policy. Then how humanism can sustain in spite of its documentation as found in the Universal Declarations of 'Human Rights' as adopted by the General Assembly of the United Nations on December 10, 1948 stating: "common standard of achievement for all peoples and all nations."

Let us stop here and find out what Vivekananda says to the world audience for the upliftment of the down trodden and to set in the instant feeling of humanism irrespective of nationality, creed, religion, sex and economic disparity. I suppose here a special reference of Jiddu Krishnamurti is most agreeable because he too strived for the practice of life inspiring humanism in his unique way. Born on May 11, 1895 in a small town of Madanapalle in Andhra Pradesh, traveled the world over a mission to set man 'absolutely and unconditionally free'. In particular, both these two thinkers stand apart from the traditionalists. Mention worthy too, these two thinkers stand boldly apart from each other but one of the common point of agreement is that both Vivekananda and Krishnamurti, intended to set in the value of practical humanism to the doorstep of 'Human society'. Both these thinkers agree that moral bankruptcy and ultimately social crises and disorder in the name of development in the modern society often question the value of humanism.

To bring this noble practice of humanism to the doorstep of even the poorest and the meanest, Vivekananda founded the Ramakrishna Mission. On the other hand Jiddu Krishnamurti postulates the need of psychological transformation as it opens the way for total freedom. Through psychological transformation he aims at to solve all human problems as well as social problems. It is in the psychic where the breeding problem of human existence has to be changed. We can live without conflict only when we can transcend the state of consciouness. Therefore humanism as a value oriented life inspiring principle can sustain only when there is peace and harmony in human psyche and this solves all social disorder. In this paper, I would like to analyze Vivekananda's views on Humanism with special reference to J. Krishnamurt.

KEY AREAS OF ANALYSIS

1. *Vivekanada's foundation for 'spiritual humanism' to prevent degradation in human relationship.*

2. *Vivekananda's interpretation of religion as a universal experience of transcendental Reality which is common to all humanity.*
3. *Vivekananda's new interpretation of the principle of morality which is based on the intrinsic value of the Upanishad.*
4. *Vivekananda's teaching of reconciling science to Indian ethos.*
5. *Jiddu Krishnamurti's approach in solving human conflicts in every relationship and re-orient the principle of humanism.*

INTRODUCTION

Humanism is on the wane. The relation between man and man and finally man and the world is full of dissatisfaction. The passivity in humanism has resulted in ignorance, cowardice attitude in social behavior, egoism and violence both in the physical and mental frame work. In spite of the burning movement of humanism all throughout the global periphery, human person has exceedingly brought oneself down to the abyss of inhuman insensibility. I suppose we are not in need of any cited example to reflect the agony of inhuman activities. Any regular print and electronic media are of sufficient source to supplement this particular observation.

The question here arises: Can living in isolation be one of the conditions for an individual to restrain oneself from all forms of violence, distrust and weakness. Virtually speaking, 21st century has almost become identical with the ideology of globalization. Globalization stands for unity in diversity for the post-post modern man where electronic media with its impact of technical net-working has transformed every moment of living experience into a global living experience. Needless to say, isolation as a living standard is a bye-word for today's society. So the issue stands here that human person without any choice has to live together in this 21st century. But this choice less decision cannot become a burden for one's living in the society. Truly speaking, it is only choice less decision which has the vitality of unity-in-diversity.

This paper will focus on the unique feeling of one-ness with the whole world and indeed the entire cosmos, because this is the key word of Vivekananda's practical Humanism. The vision that service alone is religion has revolutionized the concept of humanism with a touch of spiritualism. Vivekananda, being a scholar of Vedanta and a

campaigner of Hindu awakening, emphasized that human service is the medium through which a person could connect to God. Thus the motto of Ramakrishna movement is to work out on spiritual freedom and social upliftment. He had always advised his disciples to work for caring the people suffering from disease and hunger by relating to their pain. Such a vision is in urgent necessity when the world is facing serious crises like Global warming, Economic meltdown, Euro zone debt etc., etc. Here stands Vivekananda with his message of Humanism recalling the theme of Vedanta philosophy. The Vedanta teaches to every man:

“Thou art one with this Universal Being”. Every other soul and body is just identical with mine. Hence in hurting anyone, I hurt myself, in loving anyone, I love myself. As soon as a current of hatred is thrown outside, whom so ever else it hurts, it also hurts me. If love comes out from any one else, it bound to come back to me. Nikihilananda opines that we find all aspects of life in the sublime truth in vividness of the seeker of Brahman in Vivekananda’s ‘Advaita Practical Philosophy’. Tapas Chandra Sankar Dutta very aptly remarks that Vivekananda’s application of universalism is the cornerstone of his practical life. As to quote him:

“Swamiji not only felt and talked of universalism he applied the doctrine of universalism, in practice as well. The flow of his spontaneous love did not stand in the way of his belonging to religion”. (“Universalism of Swami Vivekananda in Theory and Practice”—The Vedanta Kesari, January 1980, p.27).

A vibrant humanist par excellence, Vivekananda, harmonizes humanism with the living realities and constraints of life. It is in such harmonization, choice less decision of living in unity follows on meaningfully. Unity-in-existence is the finer essence of humanism. It upholds the eternal spirit of man ---‘Tat Tamhosi’. Vivekananda accentuates the fundamental components of humanism. He is therefore a pathfinder to open the avenues of humanism in modern context to life and its living experiences of individuals in terms of society, science, education, religion, spirituality, mysticism, aesthetics and peace.

Again this paper will carry several observations on Jiddu Krishnamurti in the context of humanism. He is living today through his large body of literature in the form of public talks, writings, interviews with teachers and students, with scientists and

religious figures, conversations with individuals, television and radio interviews and letters too. While sharing his feelings on humanism through these modes of multi-means, Krishnamurti proclaims that ‘God in man is the only god he can really know. He refused to be a ‘Messiah’ and finally set before the world, global humanism while stating that a vision of the whole as distinct from the part is the only way for holistic outlook free from sectarianism and prejudice. Krishnamurti has never endorsed the traditional understanding in explaining that ‘Truth is life’. This humanistic-philosopher and a socio-psychological revolutionist puts before us: What is the true work of man then? The true work of man is to discover truth in everything. He cautions us that in self-discovery we must not get caught in our own self-enclosing activities. He assures like a meta-scientist that in the very discovery of what true is, there is always love. Love in different human relationships with others will create a different civilization, a new world. This new world is not a world of fantasy as we see in ‘Alice in wonder land’.

Complete freedom is the essence of human existence. Man must be free completely from the content of his consciousness to have inward silent. This is common to all mankind and here man supersedes his individuality and embraces humanism as the corner stone of the whole mankind. This makes our living a meaningful one. He justifies that when we can wash out all the opposites of love (for e.g., fear, jealousy, self-pity, hate, anger, possessiveness etc., etc.) like the rain water washing all dust from a leaf, we can see the truth as ‘what is’ and can come upon to a global world where freedom is choice less awareness of our daily existence and activity. Thus in this statement of Oct. 21, 1980 we see the well defined philosophy of Krishnamurti:

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically only then is there love, which is compassion and intelligence.

METHODOLOGY

This paper will concentrate on one of the basic types of research methodology. It is Applied vs Fundamental. The problem of humanism is one of the burning issues of this contemporary society and here stands both Vivekananda and Jiddu Krishnamurti to give solace to mankind in matter of sustaining human dignity and human value. Applied

research is of most appropriate in this context because it aims at finding a solution for an immediate problem of a society. On the other hand Fundamental research aims at to carry out work on generalizations concerning human behavior. This particular approach is effective in this plan work because both Vivekananda and Jiddu Krishnamurti related their thoughts and actions, concerning human behavior. Their ideologies on humanism are life-oriented. They have dedicated themselves to provide information to all generations the application of love in real sense. This made humanism to be practical and pragmatic and not mere verbal or abstract. Applied research will enable us to discover a solution for the burning practical problem like humanism and this perspective will be followed in this paper where as Fundamental research will direct us towards finding information having a broad base of application of several concepts like morality, human dignity, unconditional love in all relations etc., etc. in the context of humanism

VIVEKANANDA'S VIEW ON HUMANISM

I know a better way to squeeze the orange of this world than you do, and I get more out of it. I know I cannot die, so I am not in a hurry; I know there is no fear, so I enjoy the squeezing..... Everyone is God to me.

Swami Vivekananda

The fundamental essence of Vivekananda's philosophy of life is to become fearless through struggle and to provide service to humanity with love and care. He encouraged every individual to grow without fear from enemies and to face all challenges both physical and mental confidently. He synthesized the glory of Hinduism with the idealistic philosophy of the west and thus propounded the idea of humanism. According to Vivekananda, human life is a constant struggle between the strong and the weak, between the haves and have not. In this struggle only the fittest survive. This is the slogan of Darwin and every civilization sustain under this banner of truth. The message he puts therefore before every Indian is to prepare oneself from within to face any challenge boldly and confidently and only then humanity can be served and finds solution to all our social problems. An analysis of this view reflects that the philosophy of practical humanism of Vivekananda finds its strength in twine principles of:

- (a) To become bold from within and
- (b) Human strength is achieved when there is physical development and material progress.

Here Vivekananda differs drastically from that of classical humanists. In fact most of the humanists touched only the peripheral structure of human being but Vivekananda's humanism reached a far reaching significance while estimating human dignity and human value in the context of contemporary society. Vivekananda advocates for humanism which is divine i.e. spiritual in nature as it touches the core essence of Vedanta philosophy. We find here that his view to see face to face the 'potential divinity' of every existence gives a new ennobling concept of man. This particular principle of life orientation of Vivekananda has counted him as a 'Vedantin' unlike the classical Advaita thinker, Sankaracharya. Vivekananda is a traditionalist but his importance lies in the fact in redefining the priorities and drawing a line of action based on the wisdom of Vedanta. The point is not that the Reality (Brahman) is and I am that. The point is that when we take Brahman into account of every existence and thus concentrate on 'me', 'us', 'the world',..... with the inner feeling of soul consciousness or 'Being Consciousness' the result is 'God is all around you in various forms, where are you searching for Him?' Thus love and serve people is to serve God.

Vivekananda reverse the pyramid of Advaita teaching – base on top and apex standing on the ground. He reveals the firm truth that let us look on the base and accept the truth of the apex. The Brahman is there and the Atman is here. The constant feeling of 'Being Oneness' irrespective of all differences is the ultimate truth. Potential divinity of all existences (The Atman) in relation to the ultimate reality (The Brahman) is identical. 'I' will remain in spite of anything that is considered as an appearance..... the world, the meaningful living, Vivekananda stands apart from the classical Vedanta. The practical Vedanta is the essence of all religions. Vivekananda takes responsibility of preaching the potential of universal religion and made his philosophy eminently positivistic, practical this worldly and socially responsible.

The sketch of Vivekananda's vision of humanism is vividly seen in the letter of March 19, 1894, written to Ramakrishnanda, from Chicago. He writes his instant feelings for the downtrodden, oppressed Indian masses. We find him as the first religious

leader from India, to understand and openly declaring that the real cause of India's downfall is because of neglecting the masses. The people at large have lost faith in one's own existence. The intimate feeling of one's own inherent strength and potentiality is at the cross road. Thus it is at Kanyakumari, the mission that Vivekananda has undertaken long ago, suddenly flashed his eyes. He writes in the letter as:

In view of all this especially of the poverty and ignorance, I got no sleep. At Cape Comorin, sitting in Mother Kumari's temple, sitting.... I hit upon a plan: We are so many sannyasis wandering about, and teaching the people metaphysics – it is all madness. Did not our Master use to say, “An empty stomach is no good for religion?” That those poor people are leading the life of brutes is simply due to ignorance. We have for all ages been sucking their blood and trampling them underfoot. (His Eastern and Western Disciples: The Life of Swami Vivekananda, Vol. 1, Pub. Advaita Ashrama, p. 342)

The remedy then the cleared eye Swami saw is: renunciation and service as the twin ideal of India. This is the burning sentiment of Vivekananda's practical humanism for all generations. He has dedicated his short and brilliant life to the well-being of all beings and not just human beings. He concludes his message to all generations as:

1. The only God to worship is the human soul in the human body.
2. Doing good to others is the highest religion.

Thus we see that humanism sustains in man's real identity as man and Vivekananda is more than that. He goes into the problems of human consciousness and probe into the inner sensibilities of humanity. Vivekananda has been immensely inspired by the religious philosophy of his spiritual teacher Ramakrishna Paramahansa. Ramakrishna Paramahansa once admonished Vivekananda and tutored to commune with God with eyes open, i.e. through service of the poor, the sick, the hungry and the ignorant. There after Vivekananda declared that personal liberation is unworthy for those who call themselves the disciples of Sri Ramakrishna. Therefore their duty is to serve others as the visible manifestations of God. He caught up therefore the vision of 'Daridra Narayan': Himself that is God and the lord of the Universe which is transcendent in nature. It is immanent in all beings. 'Jiva is Siva'. So, the cardinal virtue that 'Each soul is potentially Divine' echoes the spiritual teaching of Ramakrishna. The motto of Vivekananda's creative humanism is:

BE SPIRITUAL AND REALIZE TRUTH FOR YOURSELF

In this context Marie Louise Burke very aptly opines that the practical monism of Vivekananda's view is most essential to this contemporary society. Vivekananda never rejects the world as unreal and worthless. The positivistic view here encourages only freedom from all narrow weakness of human emotions and sentiments. Burke recognizes Vivekananda's feeling that perceiving of many is the greatest sin of the world. Self is the eternal truth and all have to be loved. Let all our knowledge of separateness must vanish. This is the significant meaning of renunciation found in Vivekananda's Advaita Vedanta. (The Complete Works Of Swami Vivekananda, Vol. 2, Pub. Advaita Ashrama , p.139.)

We find that for Vivekananda ethical values enhance spiritual values. The Vedas and the Upanishads are the sources of all ethical principles. According to him the goal of life is not the attainment of ethical perfection through moral action but to serve a higher end of love and sacrifice for others. Both religion and morality are possible in the super-sensuous plane. Again both religion and morality assert that the universe is infinite in space and eternal in duration. The principle of 'oneness' is the foundation to all moral values. This again is the edifice of all religions. Thus he observes that our Upanishads provide us the basis of morality for which the world is striving for. But Vivekananda cautions us that the greatest blunder will fall upon the world if all mankind recognize and accept one religion, one universal form of worship, one standard of morality. Variety leads to progress while unity is the death knell of everything. Thus mere unity without variety will certainly be the death blow to all religious and spiritual progress.

Vivekananda mission is always to awakening the lost individuality among the Indian masses and this is possible only through education. For him education signifies as man-making, strength-giving and character-building. It is man-making education that orients man for strength and self-identification and mere verbal or theoretical information fails to fulfill such purpose. This theme line of approach is found in the nature of education only because we find him as a pioneer in the study of physics-philosophy, science-religion interface. More than a hundred ago he spoke of these two apparently disparate discipline coming together and 'shaking hands'. Being the 'Prophet of Harmony and Synthesis,' Vivekananda had a crystal clear vision to see that in the new age of modern technology and scientific discoveries spirituality and religion will certainly need

to be integrated with science and technology, philosophy will need to shake hands with physics. For him, Science and Advaita Vedanta point to the most fundamental principle of knowledge. Science is concerned with the objective truth while Advaita Vedanta represents the total subjective truth of existence. The goal of these two approaches is to discover 'that unity which admits in itself all varieties in Nature. The Atman is the potency of the universe that reconciles with the unthinkable, invisible whole potency 'Atom' of the physicist. From this stand-point Vedanta and modern science are not antagonistic to each other. This actually discards nothing but increases the quality of everything. His words are worth recalling when he opines at the World Parliament of Religion, Chicago (1893) about the final goal of physics. Vivekananda puts in his paper that:

'Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus chemistry could not progress farther when it would discover one element out of which all other could be made. Physics would stop when it would be able to fulfill its service in discovering the energy of which all others are but manifestations'.

This interpretation puts science and religion on a secure pedestal since it is modern science that has strengthened the position of religion rather than weakening it. Religion thus becomes synonymous with Universalism of spirit. He practiced that religion which is for mankind. Man symbolizes divinity because he has seen the 'Divine Self of Man'. 'Divinity of Man' and 'Essential Spirituality' are the two fundamental key words for Vivekananda's 'Universal Religion'. To evolve a consistent Universal Religion, his clarion call in the Parliament of Religion was: "Help and not Fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension". (The Complete Works Of swami Vivekananda, Vol.1, Pub. Advaita Ashrama, p.24)

This reminds the watch word of Vivekananda's creative Humanism:

Arise, awake and stop not till the goal is reached. Arise, awake! Awake from this hypnotism of weakness. None is really weak: the soul is infinite, omnipotent and omniscient. (The Complete Works of Vivekananda, Vol. 6, Pub. Advaita Ashrama, p. 454)

CERTAIN OBSERVATIONS ON HUMANISM MADE BY THE CONTEMPORARY NATIONALIST THINKERS

The vision of the Supreme Man is realized by our imagination, but not created by our mind. More real than individual men, he surpasses each of us in his permeating personality which is transcendental.

Rabindranath Tagore

An observation on Vivekananda's humanism reflects that he has identified his spiritual humanism with universalism. Again the temperament of Nationalism has been collaborated with the greatness and depth of India's ancient wisdom and the creative energy and practicability of modern science and technology. This particular spirit of reconciling humanism with universalism is found in the philosophy of Rabindranath Tagore, Sri Aurobindo, Mahatma Gandhi in their own unique way of understanding human value and dignity. As an internationalist Tagore strives for a world where multiple voices were encouraged to interact with one another. He wanted that all human beings to be treated equally regardless of the country or nation to which they belonged. He always opposed for any barriers between people even within the same nation—the barriers of caste, race and religion. Moreover Tagore encourages for inclusive humanism as an impression of a specific historical and cultural milieu. We find in Tagore, the deep flow of speculative ideas of self and reality of the Upanisadic thinking like Vivekananda with a particular difference that Tagore's love for Man is undeniable poetic. Finally both the thinkers anchored for spiritual humanism. He firmly anchored to the culture and intellectual traditions that nourished him and developed a strong faith in the creative energy of man. Therefore both the thinkers attempted to reconcile the stream of nationalism to the flow of universalism by freeing human soul from all bondages of weaknesses. Again Tagore enforces the values of peace and harmony through spiritual union with the 'Universal Man'. To put in his words:

“But the positive aspect of the infinite is in advaitam, in an absolute unity, in which comprehension of the multitude is not in an outer receptacle but as in an inner perfection that permeates and exceeds its contents, It is not the magnitude of extension but an intense quality of harmony which evokes in us the positive sense of the

infinite in our joy, in our love. For advaitam is anandam; the infinite One is infinite Love.” (The English Writings Of Rabindranath Tagore.Vol.3, ed., Sisir Kumar Das, Pub. Sahitya Akademy, 1996, p109).

Both Vivekananda and Sri Aurobindo strongly believed that if man becomes happy, society at large will be happy automatically. Both these contemporary thinkers encouraged for the practice of moral values inhuman life for the service of humanity and character formation with an addition dictum find in Sri Aurobindo that morality purifies both mind and body. Thus we can observe that both these humanist thinkers behold that the principle of humanism never support only material comfort without any restrain and discipline but only self disciplined human person can work for the welfare of the society. We find in the Vedic Magazine (1915), Sri Aurobindo writes: ‘..... Behold Vivekananda still lives in the soul of his Mother and in the souls of her children’. Many years after Vivekananda’s death, Rabindra Nath Tagore said that if we want to know India we have to study Vivekananda. In him everything is positive and nothing negative.

On close examination and analysis on Gandhi’s concept of humanism, reveals that he has identified Truth and Ahimsa with the service to mankind. For him, love to truth is love of God. Here Gandhi is just very near to the practical humanism of Vivekananda. Like Vivekananda, Gandhi too adhered that ‘Service to mankind is service to God. Gandhi is always motivated by this spirit while immersed in any social activities related with the improvement conditions of the downtrodden. It is quite relevant here to recall the words of Gandhi. Gandhi concludes that an individual’s religion must be expressed in “service to the helpless”. (Gandhi, 1942, August 14). In Young India, 1920:173, he writes that my religion forbids me to hate anybody. Religion is not for separating people but to bind to them. He further concludes that ‘My religion is Hinduism which is, for me is Religion of humanity and includes the best of all religions known to me’. (Gandhi, M.K., Reply to S.Radhakrishnsn, Contemporary Indian Philosophy, ed. S. Radhakrishnan & J. H. Murehead, London: George Allen and Unwin, 1936, p.60)

So his religion like Vivekananda and Tagore transcends the limits of geographical constraints and obligations. This is the creative philosophy of humanism which incorporates global harmony and peace. Like other contemporary Nationalist thinkers, Gandhi’s faith in the applications of values of morality in society and in the polity

reconciles the goal of development of the individual with his obligation of social and political life. His model of establishing globe of village instead of 'Global village' or 'Global culture' throws light categorically on his conviction to the 'production by masses' which is just contrary to the philosophy of 'mass production' as rooted in Globalization. Thus he pleads for both localized production and consumption and this is deeply rooted in village economy as found in his one of the pillars of 'Constructive Programme'. This sentiment of Gandhi echoes the voice of Vivekananda who in a triumphant voice declares that the real cause of India's downfall is the neglect of the masses. Vivekananda strongly advocated that the struggle of fearlessness from within can only lead us to the noblest pursuit of supreme freedom, supreme knowledge and supreme happiness. Let us refer here the words of Vivekananda:

The more I live, the more I become convinced every day that every human being is divine.... The highest things are under your feet, because you are divine stars. You can swallow the stars by the handful if you want; such is your real nature. Be strong, get beyond all superstitions, and be free. (Swami Tapasyananda: The Nationalistic and Religions Lectures of Swami Vivekananda, First Ed. January 1990, Pub. Advaita Ashrama, Calcutta, pp. 95-96.)

Even Radhakrishnan has accepted that the essential dignity of man is the Spiritual status. This is the origin of his freedom. He is aware of his dependence and limitations. Man is always eager for something higher and better that reveals the presence of 'Spirituality in man'. The impact of this 'Spiritual-oneness' emerges in the thought of Jawaharlal Nehru. To put in his words:

I am not weeded to any dogma or religion but I do believe whether one calls a religion or not..... in the innate spirituality of human beings. (Thoughts of Jawaharlal Nehru, Pub. Jawaharlal Nehru Memorial Fund, New Delhi, p. 41)

RELEVANCE AND JIDDU KRISHNAMURTI'S OBSERVATIONS ON HUMANISM

Each one of us is the storehouse of all the past. The individual is the human who is all mankind. The whole history of man is written in ourselves.

Jiddu Krishnamurti

At this philosophical and spiritual back-drop, stands Jiddu Krishnamurti, the renowned writer, humanistic-philosopher, international speaker and a socio-psychological revolutionist. He decided to travel the world over on a mission to set man '**absolutely and unconditionally free**'. Krishnamurti represents himself as a humanist, proclaiming that 'God in man is the only god he can really know. He refused to be a 'Messiah' and finally set before the world, global humanism while stating that:

a vision of the whole as distinct from the part is the only way through for holistic outlook free from sectarianism and prejudice.

Thus J. Krishnamurti vibrantly in a dialectical method justifies his concern for the world. He opines that the moment we follow someone we cease to follow Truth. He is not concerned whether we pay attention to what he says or not. He wants to do a certain thing in the world and he is going to do it with unwavering concentration and it is to help in to set man free. Man will be free in the discovery for himself of that absolute, unconditional Truth. His method of dealing with the feeling of humanism is purely socio-psychological in nature and never spiritual like Vivekananda and many other contemporary thinkers. Many critics opine that J. Krishnamurti's probing into the problem of humanism is very close to Buddha to which he comments that comparison of any style finally makes the thinker to stop to 'look or understand the problem as it is'. The freshness and originality of J. Krishnamurti's approach in solving the problems of human suffering is clear and simple. His choiceless awareness is the key reply to all human conflicts. He stands boldly all throughout his scientific enquiry in the process of self-discovery and condemning with enthusiasm the role of a spiritual teacher or a guru. Self-knowledge is self-discovery and no organization can give reply to the understanding of oneself. Thus the concluding statement that follows as the edifice of his philosophy is:

"Truth is a pathless land".

His answers to all the questions of human problems are rooted in timeless vision of life and truth. Though our problems are always new but they are always old because our thoughts are conditioned with time. Thus he considers that the possibility of psychological revolution can come into being through self-knowledge or understanding of reality. His original philosophy towards life in binging transformation is to have the

mutation of brain cells. This is a new idea in spiritual life. It is in silence there is no time of the past, no observer as the 'me'. The 'me' which is a part of the brain cell is completely wiped out. This is the mutation of brain cell without which psychological revolution cannot take place. Revolution is a state of constant transformation endless. Psychological revolution implies the transcendence of duality in consciousness. So it is the state of being free from the duality of the observer and the observed.

J. Krishnamurti's choiceless awareness of life is emphasized more on individual life than on the social life. Total revolution in the consciousness of individual can solve all external problems. Fragmentation of human consciousness is the cause of all sufferings, confusions and distress. This observation of J. Krishnamurti is very original and stands unique in the context of 21st century. All external problems of human life can be solved only by choiceless awareness of the movement of mind and by ending the dualism between the knower and the known. Quoted words about 'Choiceless Awareness' are as follows:

Choiceless Awareness implies to be aware objectively, outside, and inwardly, without any choice..... And in that observation there is no decision, no will, no choice. (To Be Human: J.Krishnamurti, ed., David Skitt, pub.KFI, 2007, reprinted, p.73).

Thus we can justify the mission of J. Krishnamurti as he embarks on to set human beings absolutely and unconditionally free. The key reply that follows is that the philosophy of humanism gives a true meaning to all inclusiveness and it is possible in universal human consciousness and not where every individual is isolated from the wholeness of existence. This particular view is just akin not only to Vivekananda but to all those thinkers who have identified humanism with the value of all-inclusiveness. This universal human consciousness is a fresh approach to self-exploring and self-understanding. Finally the relevance of this particular research paper concludes that it is self-understanding which will make a deep insight into the meaning of personal freedom and love for all choicelessly or unconditionally.

Differences of opinion amongst research scholars are always agreeable and respectable in every corner of thought including the analysis related with humanism. But here I myself restrain from any critical comments regarding the possibility of choiceless love for all on which humanity can sustain in this world of violence and disparities of all

forms, but let us speculate on the original thoughts of these thinkers like Vivekananda, Tagore. Sri Aurobindo, Gandhi, Radhakrishnan and many other prominent thinkers who have whole heartedly devoted themselves to ignite the value of humanism to all generations not theoretically but always pragmatically and scientifically. Their motto is therefore I suppose ‘See ones-ness vividly in every living existence and come out of the delusion of many-ness. So the greatest challenge left before us is to “love all and discard hatred so that the kingdom of goodness be created once again.” And this can be possible only when there is immense love for one’s own ‘Being-Existence’, otherwise such research paper will be an ornamental beauty only to the ‘Archive’ section to any Library of human possession.

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