

INDIVIDUAL AND THE FUNDAMENTAL REVOLUTION THE ART OF LIVING IN JIDDU KRISHNAMURTI

Dr. Vinitha Mohan

*Assistant Professor, Department of Philosophy, HHMSPB NSS College for Women, Neeramankara, Thiruvananthapuram,
India*

Received: 05 Oct 2018

Accepted: 10 Oct 2018

Published: 15 Oct 2018

ABSTRACT

Krishnamurti is recognized in both the East and the West as one of the greatest religious teachers, but he himself belonged to no religion, caste or nation nor did he subscribe to any ideological thought. On the other hand, he conceived that these are the very factors that bring division and conflict. He sees the nature of man's thought as self-centered, confused and ultimately destructive. He maintained that the only way to free one is through an insight that goes beyond normal perception. There must be a revolution within the individual to create a new world based on love and for that there must be freedom from all creations of mind. It is rarely that a great philosopher is an engaging teacher too. Krishnamurti is one such. He employs talk and dialogue with great effect as devices to communicate the most abstruse and complex ideas. Away from the strict theories of tradition and the intellectualized philosophy, his position stands quite unique. His views are not ideas to be understood or guidelines to be followed, but insights to be realized.

KEYWORDS: *Conditioning, Psychological Dependence, Awareness, Inner Revolution.*

INTRODUCTION

In today's world human beings are selfish, aggressive, frighteningly nationalistic and religiously conditioned. Man has failed to discover in himself the sources of wisdom and compassion. It is in such a world that J.Krishnamurti presents his philosophy of life. He neither propounds any theories nor does he preach any 'isms' or doctrines. Yet he talks about truth, freedom, religion, the conditioning and dependence that human beings are entangled in and about relationship and self-knowledge. For six decades until his death in 1986 at the age of ninety, he travelled extensively throughout the world talking and discussing to those who would listen. His style of speech and tone evoked a personal intimacy in the midst of even the largest audiences. He spoke spontaneously and discussed with the audience on all the aspects of life.

Krishnamurti proposed an analysis of the source not of all problems, but of those that humans create for themselves- the insecurity, the hopelessness, despair, the desires and longings. He observes that the general chaos and confusion in the world today as caused by insecurity, sorrow and identification, which prevents human beings from working together in harmony. To prevent the problems from continuing to arise again and again, human nature has to change. So, unless everyone transform psychologically the internal conflicts manifest in the external behaviour which will contribute to create serious trouble to others.

2. LIVING FROM MOMENT TO MOMENT

To understand the root cause of the disorder, one has to examine one's thought process. Thought being the response of

memory, knowledge and experience cannot bring about freedom, as freedom is something that is in the living active present, in daily life. "To bring over to the present what is past, pleasurable or painful, is to prevent the real. Reality has no continuity. It is from moment to moment, timeless and measureless." (Krishnamurti, J. Commentaries on Living: Second Series. 1958, p.155) There is a difference between right thinking and right thought. While right thinking is constant awareness, right thought is either conformity or a reaction against a pattern set by society. Moreover thought being the response of memory, knowledge and experience, it cannot bring about freedom.

One of the greatest tragedies of the modern scientific and technological civilization has been a feeling of ever increasing significance that it has brought to the human beings. The individual, instead of being a centre of affection and intelligence, had become a pattern of insistent and excessive demands. There is no more a sense of the sacred in man's relationship to environment and to his fellow beings. Krishnamurti has unfolded a way of radical transformation in the consciousness of man. In his approach to the understanding of human consciousness he does not start with theories, but with observation. One observes the outer world of manifestations and then move inside, to his consciousness, which is the field of all human conflicts and desires. The mode is practical and investigative. Science and ideologies undergo a process of development, which aim towards a perfect individual in a perfect society as the inevitable outcome of a historical process. Thus perfection becomes a matter for future, not for the present. But for Krishnamurti, happiness is not the result of accumulations, mental or material nor can it be found in a resurrected past nor in an ideal future, but only in the immediate present. For that, one has to find oneself responsible for one's life.

3. INNER REVOLUTION

Krishnamurti postulates the necessity and urgency of an immediate revolution in oneself. From childhood one is conditioned physically, emotionally and psychically, into mental conformity. Krishnamurti was mainly concerned with immediate transformation in his listeners and built no philosophic system. Again and again, he declared that people do need guidance they need awakening. What Krishnamurti aimed was not a rebellion against authority, but he wanted one to examine the values which authority sought to impose upon the individual. He says "there is no creative joy in following, in copying an example; creativeness comes into being only where there is freedom. Only when the activities of the self, of the thinker, are quiet and still, then only is there the ecstasy of the real. Only in that state, when the mind is not burdened by its own self created fears and hopes, conflicts and sorrow, is there creative joy. This joy cannot be taught by another or given to you by another. It comes into being only when the problems are understood and so dissolved." (Krishna Nath, 2002, p.49.)

4. TRUTH-A PATHLESS LAND

Krishnamurti firmly believed that truth could never be reached through organization, creed or dogma, or through priests or rituals. He denies any role for a guru in the act of insight, in holistic perception. He rejected all spiritual guidance, including his own. But he believed that the teacher could help the students to understand their conditioning, thus educating them not only academically, but also educating them to understand their whole nature, whole psyche. Krishnamurti says, "There is nothing to be learnt from anybody including the speaker... The speaker has nothing to teach you. The speaker is merely acting as a mirror in which you see yourself. Then when you can see yourself clearly you can

discard the mirror”.¹(Mary Lutyens, *Krishnamurti: the Open Door*1983,p.96.)Krishnamurti was insistent that there should be no interpreters of his teaching. He was not against sharing one’s thought with others, but he severely criticized the tendency of building dogmas around somebody’s words. To put it in his words, “I am certainly all for sharing one’s thought with others. In that light, I would be willing to accept any of the great teachers Christ or Buddha or anyone else. I only object to a cult being woven around them where the figure of the teacher becomes more important than his words or his thoughts.”(Luis .S.R Vas, ed., *The Mind of J.Krishnamurti*, p.51). One could really experience the depth and meaning of his saying in today’s society where man fight against each other in the name of teachers without any regard or clear understanding about the significance of their teaching.

5. EDUCATIONFOR A RADICAL TRANSFORMATION OF CONSCIOUSNESS

Krishnamurti’s schools are an example of pedagogy concerned with the transmission of values and a philosophy of life. In his educational work, he sought the radical transformation of consciousness that was at the core of his wider teaching. He touched on some areas of general concern to educators, but for the most part his educational theory and practice were centered on the concept of individual transformation as a religious awakening and a starting-point for the transformation of society. The teacher should help the students to understand their conditioning, thus educating them not only academically, but also educating them to understand their whole nature, whole psyche.

It could justly be said that Krishnamurti introduced a new postulate into education. The moral disposition that educators seek to inculcate through education, he contended, is neither innate nor God given, nor is it brought about through behavioral modifications; rather, it is nourished through the arts of listening and seeing— at the outward world of nature and the inner worlds of desire and thought. In addition to developing the capacity to earn a livelihood, schools should help the students to cultivate an understanding, an inquiry into the whole psychological structure of human beings.

6. RELIGIOUS MIND –FREE OF ORGANIZED RELIGIONS

Krishnamurti gives an entirely novel meaning for his concept of religion. He finds lack of religious spirit as the basic cause of disintegration in the human being and in the society in which one lives. What is Religion? Religion is not in the chant or in the performance of rituals. A religious mind cannot belong to any organized religion. What is sacred or truly religious could not be conditional, culture-bound or time-bound. Consequently, he felt that what is religious could not be contained by or subject to any dogma, belief, or authority. A mind that is dependent on authority and incapable of standing alone is incapable of understanding.For him, to be religious is to be sensitive to reality. Reality is not order according to a pattern, but an order that comes when one understands the nature of disorder. It means accumulating all one’s energy to investigate truth, which is not invented by thought. Thought and time has no place in his concept of realization. Thus, religion is to comprehend the nature and immensity of the universe through the immensity of the mind and the heart. He discards the organized religions as just repetition of tradition. For him the essence of religion is freedom. Freedom means to have no conflict psychologically. Only with freedom, the brain becomes holistic, not fragmented in itself. Freedom also means love and compassion, and there is no freedom, if there is intelligence. Intelligence is inherent in love and compassion.

True faith consists in the realization that within one lays the potentiality of the whole and the purpose of individual existence is to be one with the totality. Whenever there is sorrow, there is the seeking for comfort and for the

persistence of individual existence. When one realizes that this craving is a delusion, then in its place is born faith- the faith in that reality which exists within oneself. That is true faith- the realization that within one lays the potentiality of the whole, and one's task is to grasp and to realize that totality. Krishnamurti believes in the potential divinity of the individual, which has to be grasped and actualized in one's life and action.

7. THE DANGERS OF IDENTIFICATION

Identification with the family, with the race, with the nation and finally with God is discerned by Krishnamurti as conditioning of the mind which divides the consciousness as the self and the not self. Truth is to be discovered and understood in every action, in every thought and in every feeling. Truth has to be observed at each moment of every day. When some one says that he wants the absolute, what he really what he really wants is something permanent to cling to. So he creates the permanency in himself, calling it the soul or project that demand for permanency into an idea calling it God.

Thus, though physical dependence is inevitable, psychological dependence is considered to be a hindrance by Krishnamurti. One has to be free not only from the authority of a Guru, an idea or tradition, but also from the authority in oneself. When one says, 'I think it is right' or 'it is my experience', it gives one the authority to assert, which is a hindrance to perceive the truth. So a man has to be free, if he is not to become a serf, a slave, and deny the beauty and the depth of the human spirit. For Krishnamurti, psychological revolution cannot be organized. One has to perceive truth without indulging in the process of identification and craving for becoming. There must not be any self-centered motive. This psychological revolution brings about a mutation in the individual.

Revolution, as commonly understood is to revolt or rebel against established authority by an overt act. But what Krishnamurti means by the word is something entirely different. For him, revolution does not mean mere replacement of one by another within the common context, but rather attacking the context itself. He says, "society as it is, is a horrifying thing with its endless wars of aggression, whether that aggression being defensive or offensive. What we need is something totally new- a revolution, a mutation in the psyche itself." (J. Krishnamurti, *Freedom from the Known*, ed., Mary Lutyens, p.162.) One has to bring about a mutation in the brain cells themselves which have been conditioned as Asian, European, Hindu, Muslim, and so on. One has to bring about a revolution not only in his outward relationships but also in the whole field of his thinking, feeling, acting and reacting. One has reduced the world by one's own selfish attitudes and prejudices. The world has been split into fragments and the relationship with the world is fragmented. When one sees this and acts totally, then there is a tremendous revolution. Krishnamurti's revolution goes against all addiction to ideas, and not against any particular ideology. He does not accept the definition of the individual as a focus of multiple demands to be satisfied and made happy by an ideological formula. Happiness cannot be found in an ideal, but only in the immediate present. When man is free from the accumulation of experience then there is the richness of life.

8. SELF-AWARENESS

Krishnamurti strongly believes that as long as there is a seeker and a thing sought, there must be the experiencer, which is the love of mind's self-centered movement. For him, "action based on reward and punishment, influence or pressure inevitably brings about conflict. This is so. But few people see the truth of this and so they give up or say it is impossible in a practical world or that it is idealistic- some utopian concept. But it is not. It is eminently practical and workable" (J. Krishnamurti, *Letters to the Schools*, p.100) When one learns about oneself, there comes an extraordinary strength of diligent observation of the outer and the inner, which is the strength of affection and intelligence.

One has to act not out of any influence, stimulation or desire but out of free inquiry into oneself. "By keeping your intelligence constantly awakened you learn to distinguish between what is fleeting and what is lasting, to discern the false in the falsehood, the truth in the true, but that highly awakened intelligence can only be the outcome of constant watchfulness, of awareness, of self-recollection and of self-discipline imposed upon yourself through the understanding of the purpose of life"(J.Krishnamurti, Early Writings III, p.69.), says Krishnamurti. Thus, in his approach, constant voluntary awareness free from preconditions and comparisons, which is constant self-reflection, is the only means to liberation. Only choiceless awareness leads to non-duality, to the reconciliation of opposites in a total understanding and total love. Man should have the insight that he is the maker of his problems and the key to release is also with him. The direct perception, the seeing itself is action. It is a total action and the man of total action has a relationship with the entire society.

By pointing out the structure and functioning of the conditioned mind, Krishnamurti indicates the need for self-awareness and for a mutation in the mind, in order to liberate life from the limitations and the consequent suffering of self-conscious existence. In awareness, one becomes totally objective, not only with regard to the outside world, but also to one's thoughts, feelings and actions. In such a mind, which is free from self-centered movement, there is a different movement, which is total, which is not related to a centre, which is immediate and spontaneous. In Krishnamurti's view only the meditative mind can know the truth. The real significance of meditation lies in being attentive to what is happening around and what is happening in one's mind. Meditation entails the emptying of everything known from the mind. It is the understanding of life in its totality and in the meditative experience there is no separateness, but wholeness and union with the entire movement of life. In meditation mind penetrates and understands the entire structure of the self and the world that thought has put together.

Man should have the insight that he is the maker of the problems and the key to release is also with him. It is in this area of perception that the ultimate freedom of man lies. "Insight involves an approach to a problem, rather than the distancing of it. We have to allow the problem to help us define it and untangle it. Rather than being preoccupied with the answer we should accept the fact that the answer may lie in the problem itself. The problem is not separate from the one who is affected by it and looks into it for a solution. The problem is 'ourselves'. Our problems-corruption, dishonesty, envy, greed have created the kind of society we have today". (Brij.B.Khare, J.Krishnamurti; Things of the Mind, p.98.) When an individual realizes holistically, he ceases to be individualistic. In that process of observation there is no centre from which something is observed. In observation, there is no conclusion or association with the past events, which means the seeing, is as quiet as the mill-pond.

Krishnamurti uses the phrases 'to see', 'to listen', 'to look'- all these with much more depth than they ordinarily stand for. For him, there is the art of learning, the art of listening and the art of seeing, that is, to put everything where it belongs, without the movement of thought and hence without any accumulation. Such a non-ear listening and non-eye seeing are the same. In both, there is no interference of the past. There is only seeing and not the seer and thing seen.

One who outwardly withdraws from society is an escapist. Even though one may put on holiest robes, one remains utterly insignificant if one has not psychologically stepped out of society. Here, one is reminded of the Buddhist saying, "one who would wear the saffron robe while not free from impurity is lacking in self-control and is not genuine, thus unworthy of the saffron robe." (Thomas Clergy, trans.Dhammapada: The sayings of Buddha, p.10.) In Krishnamurti's

view, the man who steps out of the psychological structure of society has put an end to all projections of the mind and therefore he sees the facts as they are. Once man forgets his deeper identity, inner freedom, he seeks freedom in the elimination of conditions and the beings, which appear to him as a threat to his narrow egoistic satisfaction. Once he forgets that his own being is in the world, he may try to destroy the world of which he is. Only in the perception of the life as a whole, can there be liberation. Freedom is not something to be achieved. It is the understanding of life as a whole and implies the dissolution of the false idea of the self-imposed limitations of personality, of the conditioning of being.

For Krishnamurti, pacifism is just a reaction to militarism instead one has to look at the cause and the problem is solved. To quote him "If I have a group of people who say, let's forget all nationalism, all religion, let's, a human beings solve this problem-try to live together without destruction,...then perhaps there is something new that can take place...Nobody has a global outlook- a global feeling for all humanity-not my country-for God's sake...Pacifism is a reaction to militarism, that's all. The speaker is not a pacifist. Instead, let's look at the cause of all this-if we all seek together the causation, then the thing is solved."(Mary Lutyens, *The Life and Death of Krishnamurti*, p.182.)The message Krishnamurti conveys seems to be the most crying need of the time when man kills man in the name of colour, creed, geographic and economic barriers.War is never a means to peace. Man has to realize that he is the rest of the mankind. Only in the perception of life as a whole, can there be liberation. Freedom is the understanding of life as a whole and implies the dissolution of the false idea of the self-imposed limitations of personality, of the conditioning of being. In today's world, where war between countries and races has become a part of the day, a global outlook is the only solution to the problem. . He observes, "organized murder in war, and though we demonstrate against a particular kind of war, the nuclear, or any kind of war, we have never demonstrated against war. We have never said that to kill another human being is the greatest sin on earth." (Krishnamurti to Himself, 25 February cited in *VasantaVihar(News Letter)Krishnamurti Foundation India,November,2001.*) In his talks he emphasized time and time again that one is like the rest of humanity and not different. If people live together as human beings, without any nationalism and ideologies, with a global feeling for the entire humanity, then there would be no destruction.

One must be aware of oneself as both the cause and the effect of chaos. Unless man is able to see himself responsible for the psychological and social disorder, of lack of clarity in his relationship to others, he remains both the creator and the creature of the confused world in which he lives. The acceptance of one's own responsibility is the first step to liberation, so that one could choicelessly be aware of the functioning and motivation of his mind, understand it and thereby be free from it. Thus, intelligence is the fruit of self-knowledge, of knowing oneself integrally, without condemnation, identification or justification, but seeing things as they are.

In daily life, intelligence manifests itself in constant awareness of every movement of thought, feeling and action. When every thought is observed and its significance seen without any motive, urge or compulsion, then there comes energy, and in that energy is reality. Krishnamurti is highly confident in the potentiality of human nature for a real change. For him, "otherwise everything would be meaningless; we'd be monkeys, machines...if we don't look to anybody, and are completely free from dependence, then solitude is common to all of us" (J.Krishnamurti, *On the Teachings*,2002, p.93.) That sense of aloneness which one is in, is common, it is universal. Thus it is the wrong turn which humanity has taken, that has brought endless division and destruction in order to be free of the confused state, the only way for man is through insight, which is achieved only by a mind that is capable of awareness, which is from moment to moment. So, despite the current state of conflict mankind is capable of fundamental change, a fundamental revolution. For this one has

to move one's narrow interests towards the general. "From the particular, it is necessary to move to the general, from the general to move still deeper, and there perhaps is the purity of what is called compassion, love and intelligence" (ibid, p.268.), believes Krishnamurti. For that one has to give one's mind, heart and whole energy to the enquiry.

One of the most remarkable things about Krishnamurti was that without contradicting the great teachers of the past, he broke the tradition, giving a new luminosity to life and the understanding of human condition. He says, "One has to find out for oneself... This doesn't mean that you reject what others say but that you inquire without acceptance or denial." (Ingram Smith, *The Transparent Mind: A Journey with Krishnamurti*, 2000, p.138.) An aggressive mind, which is conditioned by beliefs, is incapable of inquiry. For him, unraveling 'self' is the task and joy of every individual. If he has a mission, it is to strip men off their illusions, to knock away the false supports of ideals and beliefs.

Human beings usually find ideals and objectives more attractive than looking at and understanding facts. But this running away from the facts is dangerous. By reacting this way one splits off a fictitious but strong sense of self from what one experiences; the 'observer' from the 'observed'. One has to remain with 'what is' non-judgmentally. Freedom is found in the choiceless awareness of one's daily existence. Only a mind in which all experiencing has come to an end, a mind that is not accumulating, is free. Such observation understands which is possible only in a state of complete negativity, for that is the state where the observer is not.

To commune with anything is to perceive the whole and that requires total attention. Attention which is total awareness, excludes nothing. Such a mind can be understood only by oneself, by watching it without ever trying to shape it, never opposing or agreeing, never justifying or condemning, never judging it, but watching it without any choice. Out of such choiceless awareness is the perception of what is. In that seeing, there is creation. Only a mind that is creative that has no aggression, discover the beauty of freedom and love that comes out of that freedom. When the mind is free from all the self-centered activities and there is silent awareness, reality begins to operate. Understanding oneself is the only solution to the problems of the world. In the full awareness of the false as the false, one finds a direct insight into the reality. So each one has to hold a mirror constantly before oneself. One has to find the false within in order to realize freedom. "If the thinker can understand himself, then the whole problem is solved. Then he is creation, he is reality; and then what he does will not be anti- social", observes Krishnamurti. (J.Krishnamurti, *Later Talks*. 1972, p.79.)

Krishnamurti stands out as one of the greatest philosophers of modern world. His philosophy contains the highest and noblest ideas, practicable for the common man for it does not compel one to go after stringent ideals and practices or make one follow certain defined methods or means for realization. It prescribes understanding of oneself and one's relationship and oneness with the whole world. Krishnamurti was a compassionate, awakened human being who opened out the questions, the problems as were presented to him. He did not answer questions from his knowledge, but helped the questioner to see himself his problem, its make up so as allowing him the blockages to be seen. In his talks, Krishnamurti asked for a particular kind of participation on the part of the audience. He was not preaching any ideas or beliefs leading to a particular conclusion. Rather, the speaker along with the listeners discussed the different aspects of life. They were together exploring human problems. Krishnamurti asserts the urgency for an inner revolution. At a meeting Krishnamurti was asked why he continued to go on speaking. He answered, "...I think when one sees something true and beautiful, one wants to tell people about it, out of affection, out of compassion, out of love... can you ask the flower why it grows, why it has perfume? It is for the same reason the speaker speaks." (J.Krishnamurti, *Questions and Answers*. 1993, p.101.)

Krishnamurti emphasized that the Krishnamurti Foundation has no authority over one's life, to tell one what to do or what not to do. To live the teachings or to leave it is for one to decide. He says: "Buy books, read books, burn books of K, do anything you like. It is in your hands. If you want to live it, live it; if you don't want to live it, it is all right, it is your business." (J. Krishnamurti, *The Last Talks*, 1992, p.66). Only human beings who are immune to authority, both outer and inner, free of the conditioning, who are loyal to the truth from moment to moment, who are untouched by fear or desire and who have a deep and abiding relationship with the other, are free. Krishnamurti's teaching is addressed to the individual. Apparently, he has no mass remedy, nothing to be applied on a big scale he does not put before one ideals or goals to be realized, nor does he recommend one to refrain from activities and go into solitude. He does not want one to stifle one's instincts for realizing freedom. All that he says is to be alive constantly, from moment to moment. One has to observe the ways in which one uses one's mind, the dependence of the mind, its inward emptiness and its craving for security. In that awareness one gets a direct insight into the present as it is and not as one wishes to be.

Krishnamurti, whose ideas resonate with both cosmopolitanism and post structuralism, suggests a change in mentality towards human beings who are not labelled with any particular nationality. He would like to see humanity become free of nationalism, contending that human beings are inter-related, wherever they live. According to Krishnamurti, the fact that the world is run through warfare is the result of a specific kind of thinking, which is self-centered and intolerant. This kind of thinking clings on to xenophobic and self-protective beliefs and usually results in nationalism. The key to moving away from this thinking is to adopt a global, holistic outlook. The human being who can step out of the psychological structure of society has grown in tremendous stature and dignity. When one observes the whole history of humanity, which is embedded in one, then there is tremendous vitality and beauty, as every man is the story of mankind.

Krishnamurti is a philosopher whose agenda was very open ended, totally free to cover any aspect of the human conditions. A teaching lives, only when it is seen in the proper perspective. To spread Krishnamurti's teachings is not to build systems but to live them because it is more true and significant than verbal repetition. Krishnamurti puts before one something fundamental, a testable account of the way that human minds function, the psychological oneness of the mind- wherever they are. Right action, in whatever sphere it is, flows only from an understanding of that, starting with one's own mind.

REFERENCE

1. Krishnamurti, J. *Commentaries on Living: Second Series*. ed. D. Rajagopal. Madras: Krishnamurti Foundation India, 1958, p. 155
2. Krishnamurti, J. *On the Teachings*. ed. Krishna Nath. Madras: Krishnamurti Foundation India, 2002, p. 49.
3. Lutyens Mary. *Krishnamurti: The Open Door*. New York: HarperCollins, 1983, p. 96.
4. S. R. Vas, Luis. ed., *The Mind of J. Krishnamurti* Bombay: Jaico Publishing House, 1975, p. 51.
5. Krishnamurti, J. *Freedom from the known*. ed. Mary Lutyens. Madras: Krishnamurti Foundation India, 1969, p. 162.
6. Krishnamurti, J. *Letters to the Schools*. Madras: Krishnamurti Foundation India, 1981, p. 100.

7. Krishnamurti, J. *Early Writings*. Bombay: Chetana, 1969, p.69.
8. Khare, Brij. B. *J Krishnamurti: Thoughts of the mind*. Delhi: Motilal Banarsidass, 1988, p.98
9. Clergy, Thomas, trans. *Dhammapada: The sayings of Buddha*, New York: MantamBooks, Dell Publishing Group, 1994.
10. Lutyens, Mary. *Life and death of Krishnamurti*. Madras: Krishnamurti Foundation India, 2010, p.182.
11. *Vasanta Vihar (News Letter)* Krishnamurti Foundation India, November, 2001.
12. *J Krishnamurti, J. On the Teachings*, ed., Krishna Nath, Chennai: Krishnamurti Foundation India, 2002, p.93.
13. Smith, Ingram. *The Transparent Mind: A Journey with Krishnamurti*, New Delhi: Penguin Books India, 2000, p.138.
14. Krishnamurti, J. *Later Talks*. Bombay: Chetana. P. Ltd., 1972, Vol. III, p.79
15. Krishnamurti, J. *Questions and Answers*; rpt. Madras: Krishnamurti Foundation India, 1993, p.101.
16. Krishnamurti, J. *The last Talks*. 1989; rpt. Madras: Krishnamurti Foundation India
17. Krishnamurti, J. *The way of intelligence*, 1930; rpt. Madras: Krishnamurti Foundation India, 1989
18. Dai, Y., Guangxi, B. *Gulf Coastal Tourism Brand Integration Research*. *Market Forum*, 2011, 08:27-28+10.
19. Hao, Y. *Discussion on sustainable utilization of coastal tourism resources*. *Ocean Development and Management*, 2003, 01:47-51.
20. Jane, L., Yang, Y. *Review of the research on brand competitiveness of coastal tourist cities*. *Special Economic Zone*, 2021, 05:157-160.
21. La, L., Hong, L. L., Kun, P. D., Rui, Q. L. *SWOT Analysis of Development and Utilization of Ecological-Cultural Holiday Tourism Resources in Yesanguan of West Hubei Province*. *Advanced Materials Research*, 2012, 599:216-219. <https://doi.org/10.4028/www.scientific.net/AMR.599.216>
22. Liang, Y. *Research on brand marketing strategy of Zhanjiang city*. Central South University, 2013.
23. Peng, J. *Design and Communication Strategy of Hubei's Tourism Brand Ad*. Information Engineering Research Institute, USA. *Proceedings of 2012 2nd International Conference on Social Sciences and Society (ICSSS 2012) Volume 6*. Information Engineering Research Institute, USA, 2012:5.
24. Shu, L. *Beihai, a coastal tourist city*. *Urban and Rural Construction*, 1995, 08:38-39.
25. Sun, J. *Research on the development of coastal tourism products based on tourist experience*. Jinan University, 2014.

