



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2016; 2(10): 368-370
www.allresearchjournal.com
Received: 21-08-2016
Accepted: 22-09-2016

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Jiddu Krishnamurti philosophy and the future of humanity

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Abstract

Life was a always in the active present. Death to the past or death to time is life in the present. Man has developed knowledge, concepts, ideas, values, morality and respectability. If he clings to them he can't participate in the present moments of life. Krishnamurti wishes to shatter all these to be completely empty of every thing. Krishnamurti marks it by saying that "the height of intensity and sensitivity is experiencing of the essence. It's this that is beauty beyond word and feeling. Proportion and death, light and shade are limited to time-space, caught in beauty ugliness. But that which is beyond line and shape beyond learning and knowledge, is the beauty of this essence. Krishnamurti finds the beauty in understanding the whole of existence which is observable and which is not observable with the understanding of the outer, then the inner movement beings, not in opposition or in contradiction, as conflict is eliminated. The brain, though sensitive and alert, becomes quiet. The only the inner movement has validity and significance.

Keywords: Jiddu Krishnamurti philosophy, future of humanity

Introduction

The Beauty of living – From J.K

Jiddu Krishnamurti was born in an ordinary traditional family in Madanapalle, A.P. on 11th May 1895. He was eighth son of a lower revenue official. His mother was staunch devotee of Lord Krishna. She died when he was 10. Krishnamurti along with his younger brother was given elementary education in Kadapa district and then both the brothers were shifted to Adyar in Chennai along with their father, who joined the Theosophical Society's C.W. Leadbeater who was very close to Annie Besant, the then International President of the society. The brothers were taken care of by the Theosophical Society for Nourishment, education and training. Later on, under some strained circumstances the boy was adopted by Annie Besant and both the brothers were sent to England for intensive education.

The Creation is Beautiful

The whole nature appears beautiful in it's form and functions. While the day is dawn, the sound of the birds, the vast the cool breeze the raising sun, the color of the sky around it, the big trees their all shades and of the buildings, flowers, the fragrance the blossoms the tips of the coconut leaves against the distant sky; each form with its distinct function is simply wonderful, perhaps the source of the unlimited number of forms be limitless formless and so unnamable. The whole creation is enormously beautiful. The whole creation is enormously beautiful. The majesty of the hills and the mountains, the vast lands and sounds volumes of water in the rivers and oceans, the countless living bodies amoeba to whales, earth worm to dinosaur bacteria flies, green mass to pastures, herbs to avenue trees, monkeys to humans and much more beautiful are their functions, single cell carrying all functions and single function being carried by multi organic system are unimaginable. The cause of the innumerable creatures and organizational function may be causeless.

The order in the whole creation is beautiful

The endless universe with a number of galaxies, the distant stars, the rhythm of the day and night, the full moon to no moon to new moon; the reasons to rain, to solidify and go dry; the birth, the growth and the death; and full the more concreteness of all these is so wonderful the unending process with the intricate order; in the existence may me due to endless and so beginning less truth.

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The availability, the interrelation and the interdependence how lovingly the beautiful is this organization. The air to breath, the water to drink and the food to eat for each to live on this mother earth. The way the trees prepare the food to grow and let the others grow on the way they yield flower and fruit, the way they are available in abundance; the very feeling of all these is causing tears and heart full feeling. The beauty of truth behind may be full of love and life, may be indispensable.

The Beauty and ugliness of the man and man made things: At once Krishnamurti cautions when he says "Beauty is dangerous for a man of desire". If a man desires to have whatever is beautiful and if it is not easily got he struggles to fight and makes it his ambition. So it occupies the major part of his life and mind.

Man has invented many in this world of work. Krishnamurti finds beauty in mathematics which you know. In that there is supreme order. And isn't the same order in life also beautiful Krishnamurti 1991, P73)

There is order in man things which are being used by him for his comfortable living the thing in itself is not disorderly. The disorder in the minds of men is causing disorder in the environment whether natural or human or material environment.

The Absolute necessities for man's maturities

Krishnamurti finds the certain human qualities are absolutely necessary for his maturity.

1. Complete Simplicity which goes with humanity, not in things or possessions but in quality of being.
2. Passion with that intensity which is not merely physical.
3. Beauty, not only the sensitivity to outward reality but being sensitive to that beauty which is beyond and above thought and feeling.
4. Love, the totality of it, not the thing that knows jealously attachment, dependence, not that is divided into carnal and divine. The whole immensity of it.
5. And the minds that can pursue that can penetrate without motive, without purpose, into own an immeasurable depths that has no barrier that is free to wander without time space. Beauty is related with simplicity, sensitivity and love. They are possible to the mind which is motiveless, spacious and free of all the barriers of self-centeredness.

The Beauty of Life and Death

Krishnamurti finds the beauty in understanding the whole of existence which is observable and which is not observable with the understanding of the outer, then the inner movement beings, not in opposition or in contradiction, as conflict is eliminated. The brain, though sensitive and alert, becomes quiet. The only the inner movement has validity and significance. The flower is strong in its beauty as it can be forgotten set aside or destroyed. Krishnamurti, 1976, P.15)^[1].

Experiencing anything fully attentive and forgetting it totally to live in the next moment is equally valuable in the course of life. Assembling or construction or composing the thing and handling with passion to perform something and to leave it aside when finished facilities living from moment to moment. Krishnamurti shows how life and death are intricately interwoven from dawn to dawn.

Life was a always in the active present. Death to the past or death to time is life in the present. Man has developed knowledge, concepts, ideas, values, morality and respectability. If he clings to them he can't participate in the present moments of life. Krishnamurti wishes to shatter all these to be completely empty of every thing. Krishnamurti brings out the nature of death saying "Death is total nothingness. It must be therefore, out of that life is love is. For in this is nothingness creation is. Without absolute death there is no creation". Krishnamurti (1976, P.68)^[1].

Krishnamurti observes the quality and value of trees and how they renew in every season without resistance "The trees are beautiful in life and death: they live and have never thought of death, they are always renewing themselves".

Human beings are afraid of death and cling of life. They indulge in the experiences of life, strive to increase pleasure and avoid pain.

Love is Beautiful: Krishnamurthy differentiates between and beauty

"Pleasure for us is an extra ordinarily important thing; the pleasure of sunset, the pleasure of seeing somebody whom you like enjoying himself. Pleasure is what we want, if we are honest"

"Beauty is not man made, the things of man arouse feelings, sentiment, but these have nothing to do with beauty. Beauty can never be put together, neither the thing built, nor the museum. One must go beyond all this, all personal taste and choice be cleansed of all emotion for love is beauty "The greater the outward show the greater the inward poverty most of us are not simple in our minds and hearts. So we are eager to show off whatever life we have. Having many motives we are very complex, hence can't find out what is real. A complex mind can't find the truth of anything as we can't care the reality were unable to have the basic feelings like love and affection which are spontaneous outcomes when we are not drowned in our own pleasure.

Sensitivity to everything is beauty of life

Man seems to lose simplicity in living. He is struggling to have his life as per his wish. To have that woven network he is turning rude and cruel. He is not following the current of life. He is not ready to live the life as it comes. Being an intellectual he wishes to mould his life the way he wishes it to be Krishnamoorthi finds the strength and beauty in to destruction.

Beauty is not merely in the created outward nature but is also in the sensitive heart and mind that is touched and responsive to the things around oneself. How to develop the sensitivity, tender feelings is children when children observe the natural phenomena and experience them feelings get deepened. Krishnamurti advises to develop sensitivity in the following way.

Krishnamurthy observes the necessity and importance of space to have the sense of beauty it is the sound the opens the heart to tears and the beauty. Without space there is no depth without space there is only poverty inner and outer. You have so very little space in your mind it's so crammed full of words remembrances, knowledge experiences and problems. Without space, inner when you hold when there is sorrow, when you become the centre of universe.

Listening to a song with an appreciative silence is beautiful, seeing the tenderness of a flower and form of the tree in silence is beautiful. When the mind is silent the heart is open

to a deep feeling. When the mind is free of memories knowledge and problems or conflicts there is ample space and mind holds these experiences and when one becomes so possessure of them he can't see the beauty in further movement of life. The ambitions does not know beauty. Both inner and outer space provides for the responsive and sensitive nature of the person.

The Beauty of living is for most of us beauty is in something in a building, in a cloud in the shape of a tree, in a beautiful face. Krishnamurti makes us understand what is actually happening to the person who sees the beauty outside.

When one sees the beautiful nature for a few minutes one becomes silent, without the movement of self. When there is the arousal of self-experience that is convertible into pleasurable feelings. Once wants the repetition there is no experiencing of beauty except the superimposition of the image of the first sight.

Krishnamurti asserts the necessity of lack of self. Centeredness and also the preconditional mental states.

“Beauty lies in the total abandonment of the observer and observed and there can be self-abandonment only, when there is total austerity, not the austerity of the priest which is harshness its cloths ideas food and behavior but the austerity of being totally simple which is complete humility.

Thus total austerity and simplicity of mind, heart and deed with the quality of complete humility provide for a state of being where ‘me’ is not the focal point, the quality of life and the relationship also are different in nature. Then there is beauty of relationship where there is also the beauty of living.

When there is no self as the centre, when there are no egoistic pursuits one has the quality of mind that is free of images and so is free of conflicts both inwardly and in relationships. The awakened intelligence makes the one perceive the essential. The sensitive being participates in the living momentum and does what is needed. There is right action because of right understanding.

Beauty is the Experiencing of the Essence

Krishnamurti marks it by saying that “the height of intensity and sensitivity is experiencing of the essence. It's this that is beauty beyond word and feeling. Proportion and death, light and shade are limited to time-space, caught in beauty ugliness. But that which is beyond line and shape beyond learning and knowledge, is the beauty of this essence.

Truth is beautiful which is indescribable. Without experiencing the source of the whole existence the life is not beautiful. The essence of strength is humility.

When the mind is free of thought in only from whether simple or complex subtle or gross when there is no single movement in the mind there is the dawn of the truth which is beautiful.

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