

J.KRISHNAMURTI'S VIEWS ON SPIRITUAL AWAKENING-AN ANALYSIS

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Abstract

Jiddu Krishnamurti has been regarded as an ideal thinker, philosopher and the world teacher. His lectures, public talks, discussions at various countries and with more number of teachers, publics and students are shown in the form of writings. Indeed, Krishnamurti looked into the life as a whole. According to him life is an extraordinary mystery not the mystery in books, not the mystery that people talk about, but a mystery that one has to discover for oneself, it is very necessary to be noted about the way of life that if man does not begin to understand life when he/she is young, he will grow up inwardly hideous; he will be dull, empty inside, though outwardly one may have money, may lead luxurious life riding in expensive vehicles. Krishnamurti pointed out that Life cannot be without relationship. Krishnamurti wanted that canters of education must help the student as well as the educator to flower naturally. The flower is really important; otherwise education becomes merely a mechanical process oriented to a career, to some kind of profession as society now exists.

Keywords: Lectures, Love. Education, Spirituality, Master and Guide

Introduction:

Jiddu Krishnamurti has been regarded as an ideal thinker, philosopher and the world teacher. His lectures, public talks, discussions at various countries and with more number of teachers, publics and students are shown in the form of writings. Indeed, Krishnamurti looked into the life as a whole. According to him life is an extraordinary mystery not the mystery in books, not the mystery that people talk about, but a mystery that one has to discover for oneself, it is very necessary to be noted about the way of life that if man does not begin to understand life when he/she is young, he will grow up inwardly hideous; he will be dull, empty inside, though outwardly one may have money, may lead luxurious life riding in expensive vehicles. Krishnamurti pointed out that Life cannot be without relationship.

Krishnamurti has contrasted the concept of love in life. He wrote that love will become something very ugly-a possession, a form of merchandise to be bought and sold.

But if man begins to have love in his heart, if he loves the tree he plants, the stray animal he/she pats, then as he/she grows up will not remain in his/her small room with its narrow window, but will leave it and loves the whole of life. According to him, Love is factual, it is not emotional, something to be cried over; it is not sentiment. Again he defines, "Love has no sentimentality about it at all. It is a very grave and important matter that you should know love while you are young. Your parents and teachers perhaps don't know love, and that is why they have created a terrible world, a society which is perpetually at war within itself and with other societies. Their religions, their philosophies and ideologies are all false because they have no love. They perceive only a part; they are looking out of a narrow window from which the view may be pleasant and extensive, but it is not the whole expanse of life. Without this feeling of intense love you can never have the perception of the whole; therefore you will always be miserable; and at the end of your life you will have nothing but ashes, a lot of empty words.

Findings:

J.Krishnamurti has proved in his writings that Life is learning. He kept in touch with the Schools in India. Brockwood Park in England, and the Oak Grove School in Ojai, California. He wrote that the so-called schools should be excellent academically; they are to be concerned with the cultivation of the total human being. Krishnamurti wanted that canters of education must help the student as well as the educator to flower naturally. The flower is really important; otherwise education becomes merely a mechanical process oriented to a career, to some kind of profession as society now exists. Hence, Krishnamurti knew that when 160 the meaningful education is flowered; then the education will get its meaning of love and life. As a detector of the truth Krishnamurti found almost all kinds of filth, squalor, degradation, sorrow, tears, joy, laughter, beauty, ugliness and so on. Krishnamurti is the only a living vehicle of the Truth. This makes any activity that he initiates not just important but in fact essential not only for the survival of the human race, but more significantly for the flowering of eternal values. Here, it is very essential to be noted that he was loved and deeply admired by many members of staff and students who felt he had significantly touched their lives. His teachings seem to provide an adequate framework and stimulus for considering essential questions about human existence.

Krishnamurti realized the Life very meaningfully. According to him, "Life is not permanent. Like the leaves that fall from a tree, all things are impermanent, nothing endures; there is always change and death". He compared the life to a tree as every leaf is gone, and it is waiting for the spring. When the spring comes, it again fills the tree with the music of many leaves, which in due season fall and is blown away; and that is the way of life. Actually it seems that the whole world is intent on capturing the mind of man. As Krishnamurti said, " Man has created the psychological world of relationship, the world in which we lives, and 161 it in turn controlling us, shaping our thinking, our activities, our psychological being. As a keen observer of the so-called society and its people, he has cited

about the nature and the purpose of every specialized group which may be religious, secular, or political, is striving to draw and to hold man within their pattern of books, and leaders. In the prose writings of J. Krishnamurti, one can notice that almost all religious, secular, or political groups in the so-called society think they know the future; they think what the ultimate good is for man. Again he observed that the so-called priests, with their so-called religious authority, as well as the worldly powers-whether it will be in Rome, in Moscow, in America, or elsewhere-are all trying to control man's thought process. So in this context as a good thinker, Krishnamurti regretted that probably most people in the society eagerly accept some form of authority and subject themselves to it. Even though there are very few who escape the clutches of this organized control of man and his thinking.

Solutions:

Indeed, the so-called readers or scholar like me can understand a fact in Krishnamurti's writings that the world may have as many as religious groups, secular or political groups; they may control the people's mind to prove their establishment. But the knowledgeable people will not accept everything as it is. Even though, most of the people blindly accept authority in the hope of breaking through the cloud of their own strife, misery, and struggle, but no leader, no authority is ever going to free man. This has been seen in the history of the society in particular, and the world in general. Krishnamurti wished that if a new world is to come into being, as it must; the authority imposed by society, imposed by the book, imposed by a set of people who think they know the ultimate good for man who seek to force him through torture, through every form of compulsion, to conform to their pattern must be changed. Otherwise what Krishnamurti dreamed of the new world or society of the self-knowledge would be futile. Hence, I would like to say that every organized religion, secular or political parties set of people will make people more confused miserable only for the sake of their conformation the people into their patter.

Therefore, Krishnamurti's talks and writings are like the incarnations of knowledge and wisdom. In the words of Krishnamurti life full of contradictions, man is neither completely perfect nor imperfect, yet he himself has created Society, such society is full of confusion and illusion. Therefore Krishnamurti wished man has to learn much from his own experiences and observations how to live and lead a peaceful and happy life. So J. Krishnamurti realized, "The whole business of ambition is creating a world of tremendous ruthlessness. So he opined that competition is everywhere, which is destroying the world, and the world itself has become more and more competitive, in some extent man has become a ridiculous creature, he seems inwardly one way and outwardly other. One may be seen as if a Saint, Guru, God, Master and Guide. Such man may burn inside, because he may be sexual, he may be angry; he is boiling inside. Outwardly he may torture himself, put on strange clothes, be slightly neurotic, but people worship him. The so-called teachers and their profession and professional ethics, and also the duties of the so-called parents drew the

attention of J.Krishnamurti. Of course, Teacher's is the highest profession in the world. It was a wish of Krishnamurti that the so-called teachers should educate their students/pupils not only to become Doctors, Lawyers or Engineers, but teach them to be the real citizens of a nation to eradicate poverty, ignorance, superstition and other evils in the society. Krishnamurti agreed that there is a contradiction in the life of all kinds' men and women. He pointed out that one may be being religious and yet being ambitious, being competitive, ready to kill others, violent, it is all because of only pretention. Krishnamurti never hesitated to express truth to say as in itself it really is. Because he was a good observer and examiner of the life style and mode of thoughts in the various regions wherever he visited and talked to them. He noticed a fact that people's outlook on life is fragmentary, broken up. That means saying one thing and doing another.

Conclusion:

Thus, Jiddu Krishnamurti has made a remark that may be any a person, actually lives on other people's ideas, he never read the book which is himself; he is the history of mankind, that book is him, and no one has to read that book carefully, never skipping a word, a page, a chapter. But, reads the whole book. In this context Krishnamurti said, "What a person reads a book carefully cannot be taught by others; no Guru, no Master, no Saviour, no Psychologist, no Professor, nobody helps him/her to read the book, he is to read the book, which is he/she, by himself/herself the book".

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