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Philosophical Out Look Of J. Krishnamurti

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Abstract:

Philosophical enquiry with regard to truth, absolute or relative, has always assumed the dualism of mind, the knower and the known. His entire epistemological discussions and dialogues are based on his insight known as 'the observer is observed'. J.K. a true existential thinker entertains no such distinction of Physical and metaphysical and perceives the continuity of one life - the knower and the known being only projected divisions. J. K. holds that much glorified human experience is barrier to the state of experiencing where the unknown is experience.

INTRODUCTION EPISTEMOLOGY

In the state of experiencing, there is neither the experiences nor the experienced. The tree, the dog and the evening star are not to be experienced by the experiences, they are the very movement of experiencing. There is no gap between the observer and the observed. There is no time, no spatial interval for enough to identify itself. Thoughts utterly absent, but there is being. This state of being can not be thought of or meditated upon as it is not a thing to be achieved."

J. Krishnamurti rejects all traditionally accepted methods of knowing truth, perception, inference verbal testimony, comparison, implication etc. should not surprise as it is on the basis of his above quoted insight.

His method is frightfully negative and full of doubt towards traditional epistemology in a sense (dialogue and conversational) his method is Socratic indeed but with different implications. Doubt is an extraordinary factor of purification of the brain and heart. It brings clarity and freedom. J. Krishnamurti holds that, in the eastern religion to doubt, to question is one of the necessities for finding truth, but in the religious culture of the western civilization doubt is the abomination of the devil. To see that action of desire is corrupt is the beginning of intelligence, In other words "to see the false as the false, the truth in the false and truth as truth."

Soul-J. Krishnamurti identifies 'me', ego', 'soul', self and the so called 'I' or Atman and regards it as the phenomenon, a bundle of attachment and associated memories. "I may pretend that I have in 'me' some higher spirit, the 'Atman', the soul, something everlasting but that is all put together by thought and thought is not sacred." The soul, the me, the 'Atman' is the child of thought which is time, when time is not then death is not, he further elaborated his point by adding that there will always be death for those who do not see that the observer is the observed. "It is like a river in which man is caught with all his worldly goods, his varieties, pains and knowledge. When he leaves the river, there is no more. The bank is the word, the observer. He has left every thing, the river and the bank. For the river is time and banks are the thoughts of time. When the observer leaves every thing which he is, then the observer is not, this is not death. It is the timeless."

The derivation of soul as an entity is not a new discovery of Krishnamurti as there have been Buddha, Hume, William James etc. but his method is unique.

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He tells the way now the notion of permanent soul has come into being. He explodes the myth of resurrection. He says that reincarnation is a series of opportunities for the spiritual realisation of pure being, and this series, should be lived now through awareness.

Morality J. Krishnamurti recognise only one virtue namely humanity. There is no virtue only humanity, Social morality is not virtue. It is merely an adjustment to a pattern and that pattern varies and changes according to time and climate. It is made respectable by society and organised religion, but it is not virtue. He says that humanity is the essence of all virtue.

His Philosophical Method-His approach to truth and problems of life exhibits the elements of pragmatic and existential nature. It is pragmatic in the sense that he recognize no gap between understanding and action and his emphasis on understanding rather than thinking. Wiling and knowing is always in the interest of action in the world, because action alone transforms the face of society. It is existential in the sense that he is concerned with what man's existence, is.

Krishnamurti sits on the Boulders of the: past and present and clearly perceives future through his Iona stretched vision. It appears therefore that his method is a queer mixture of historical, sociological and scientific sense. Since his chief concern has been the individual consciousness man, and he has applied the findings of his study universally, his method may be named as purely psychological.

The teachings of Krishnamurti saw light of the world through dialogue, public speech, discussions, personal interview, casual in sight. His dialogues were always investigations and exploration with freshness. In the Preface of "Tradition and Revolution" edited by his pupil Jayakar. and, Sunanda Patwardhan. It is characteristically written "these dialogues are, not questionss and answers. They are investigations into the struct use and nature of consciousness and exploration of mind".

Brain and Mind-Their Relationship - J. Krishnamurti's view is that mind and Brain are two different things with a contact. Brain is like a computer well-programmed and it remember& Brain; is conditioned by past generation physically and chemically and something happens in both ways when we think of the self. In his opinion at present brain is conditioned but mind is not. Mind is essentially free from the conditioning of brain. Time belongs to the brain but space and silence belong to mind.

This mind is not located in the brain or the body. The space is not limited. Mind can communicate with the brain but the brain cannot communicate with it, because mind is too immense.

Is there no duality between the brain and mind? Krishnamurti says that "this is a fact." Quality is when, fact and non-fact actual and ideal projected as violence and non-violence exist. The mind is universal, unlimited, undivided but brain too is not 'my' brain. Yet it is particular. Yet Krishnamurti also says that ideal, knowledge corrupt the mind and corruption here means that which is broken up that which is not taken as a whole. Thus due to conditioning of the brain there arises a unique distinction among individuals but the 'me' containing fear, sorrow, pain, anxiety, loneliness etc. are the same. Therefore the world is 'me' means the psychological world, the world of society.

Thought or Time-Thought or divided mind led away by thought is a great barrier to self-knowing. This thought has been identified with time -'Psychological time' by J. Krishnamurti. He is perhaps the lone thinker in the worked who has strongly pleaded for the ending of time and therefore thought because the root of all human miserly is thought or time. In time there is an interval between an idea and action. Man has several ideas of non-violence, greed, attachment etc. The interval between idea and action is psychological time and this interval is thought. Therefore time is thought.

Krishnamurti makes it clear that thought is not intelligence. Thought moves from cause to effect, hence it is time, intelligence has no cause, it has the movement in time. Life is conditioned by cause and effect whereas it should be lived without sensation.

The process of self-knowledge- To live with 'what is'

In self knowledge the first requisite is to understand the role of thought or time and the entire structure of 'me'. The second important requisite in self-awareness or self-knowledge is to live with "what is". The concept "what is" looms large in the teaching of J. Krishnamurti, 'what is', is actually, it is a fact that happens from moment to moment in man's consciousness. 'What is' also contains things, nature, people, colour, trees, environment social structure and everything that man.

Krishnamurti's saying 'you are the world' and 'the observes is the observed' imply that in actuality there is no duality between 'me' and the world of nature and society. It is a unitary process.

Therefore self-knowledge is not, nerely and introspection which is self-improvement and therefore self centredness. To be aware of or to know the inner only is to embrace neverotic state and to be aware of only the external world is to be in illusion. One can known oneself in one's relationship to others. In relationship alone one may know that he is jealous, dependent, callous or attached. So relationship acts or mirror in which one knows oneself.

The Supreme Actuality - The Nameless

Krishnamurti's realization of truth is based on his personal spiritual experience with no touch of any script knowledge on his part. In communicating truth to others as he realized it, he tried his best to present it as naked as in linguistically possible for a human being. It is perhaps for the first time in the history of philosophic religious thought that almost all wrappers, all coverings and clothing hiding the truth in its utter, nakedness have been set aside by J. Krishnamurti who, to serve this purposes, even destroyed old phraseology. The term reality is often used to cannot metaphysical truth but Krishnamurti in his later talks avoided the word reality on it means etymologically, anything that thought operates and taken in this sense even illusion is real Therefore he used the word truth.

Krishnamurti says "all that I can say is. there is nothing, which means there is not a thing which mean not a single movement of thought. So there is an ending. a shopping to thought. There is not a thing on that we have built all this my attachment, my beliefs, my fears. on this nothing' everything is therefore that is unreal: this is real".

Here his use of the word 'real', one can see, is it the traditional sense, nevertheless his attempt was to present the supreme actuality completely, denuded and with no linkage of human thought. He used several words such as sacredne is, infinite energy, comparison_ love the nameless, the timeless, absolute goodness, the ground etc. no communicate what he meant by the ultimate truth.