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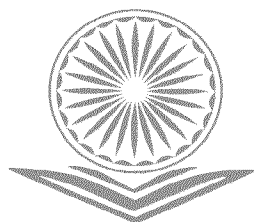
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24. Features of J Krishnamurti Philosophical Prose

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Abstract

India is a country of sages, saints and philosophers. Our great saints started enlightening the world through their teachings. Indian philosophy spread throughout the world and had a tremendous impact on the Western school of philosophy. J Krishnamurti was a well known spiritual leader in India as well as the western world. His philosophical writings have shades of Indian spiritual depth as well as Western democratic and humanistic values. The social value of this context is still relevant for modern society also. More than that, J Krishnamurti has the comprehensive vision to uplift every individual and the entire humanity. The present research paper assesses the features of J Krishnamurti philosophical prose.

Philosophical prose is an **exploration of knowledge**. The desire to know is not an extraordinary quality of man. Man's motive to acquire knowledge and his concept of knowledge differ from culture to culture. The essence of any philosophy consists of these two principal factors; motive and idea.

Knowledge, as a way of life, encompasses not only all sorts of values but also changes one's own perspective. Accordingly, the so-called spiritual goal in life can be attained only by one who has acquired knowledge. It changes the path of life and provides a goal for the common human being. The curiosity to know everything surrounded us is remained the continuous thrust for human being. A curious soul never stops till then. Thus, knowledge leads the human being towards philosophy.

J Krishnamurthy explores the knowledge like a truth seeker, but his way of exploration is more scientific than a blind follower. Very scientifically, he deals with the problems of life and exposes reality step by step. The following extract is from Krishnamurthy's *On Education*;

Birds die, leaves fall, people grow old; man has disease, pain, sorrow, suffering, a little joy, a little pleasure and unending work. Why do we cling to all this? And man clings to life because there is nothing else to. You understand? What do you

say? Do you know why you cling? Because you know nothing else. You cling to your house, you cling to your books, you cling to your idols, gods, conclusions, your attachments, your sorrows because you have nothing else, and all you do brings unhappiness.

In his the *First and Last Freedom* he says;

You all believe in different ways, but your belief has no reality whatsoever. Reality is what you are, what you do, what you think, and your belief is merely and escape from your monotonous, stupid and cruel life.

His philosophical prose deals with Life. The aim of life, is to make a pilgrimage from ‘misery to happiness’. This is a single thread which runs through the whole gamut of his philosophy.

While comparing to the above concept, J Krishnamurthy put a finger on the naked reality of human existence. He said in *the collected works*;

Being afraid you cling to tradition; you cling to your parents, to your wives, to your brothers, to your husbands. Look at your own lives and the lives about you, how empty everything is!

He is more specific in the *Problem is a Solution*. He says;

So we are creating a generation of people like ourselves – dull, insensitive, superstitious, and very clever at business, and making money. As a parent your interest is that he should get a degree and get a job, and then you wash your hands of him completely. That is what every parent in the world is concern with - get him a good job, let him marry, and settle down. Settle down to what? To misery, right?

His philosophical prose is graced with **highly embellished language**. Terseness of expression and epigrammatic brevity are the most striking qualities of his philosophical Prose writing. He possesses a marvellous power of compressing into a few words an idea which ordinary writers would express in several sentences. Many of his sentences have an aphoristic quality. They are like proverbs, which can readily be quoted when the occasion demands. His aphoristic style makes him a writer of high distinction. Aphorisms give to his writing a singular force and weight. He achieves the terseness of style often by avoiding superfluous words and by omitting the ordinary joints and sinews of speech.

One of the important quality of J Krishnamurti is his recurrent use of figurative language. He is certainly greatest rhetoricians; his command of phrase is extraordinary. No one knows better than him either how to leave a single word to produce all effect by using it in some slightly uncommon sense, and setting the wits at work to discern and adjust this: or how to unfold all manner of applications and connotations, to open all inlets of side-view and perspective. He dazzles, half-delusively suggest, stimulates, provokes, lures on, much more than he proves, edifies, instructs, satisfies, is indeed perfectly true to his writings.

Most of the sentences are inconveniently long. Parentheses were extremely common. By the very plan and conception, almost of necessity, the sentences had to be short. With shortness came lucidity. Sometime his writing has to be read slowly thoughtfully not because the style is obscure, but because they are extremely—condensed. The grammatical structure is sometimes loose, but it is rarely ambiguous..

J Krishnamurthy writing is very simple, lucid and crystal clear. It directly appeals to the heart. Sometime his language becomes more embellished. *In life Ahead*. he says;

Teaching is not mere imparting of information but the cultivation of an inquiring mind.

In Krishnamurthy *Notebook* he writes;

Shadows filled the earth; it was morning for shadows, the little ones and the big ones, the long ones and the fat satisfied ones, the squad homely ones and the joyful spritely ones.

Whether it is a matter of philosophy or any other subjects J Krishnamurti with his concept of **spirituality** leans upon the literary aspects. He touches the depth of presentation while revealing the nature of human being. He lurks deeper into the psychic representation of human mind and brings inner turmoil out in a very simple language. In spiritual expression he has never been surpassed, especially when he curbs his florid imagination and his discursive eagerness of soul. Thus, spiritual element is one of the dominant aspects in his writings.

His writing is a spiritual meditation, more logical, more scientific. His scientific temper and rational mind asks several questions which touch the rationality of human mind. In *The Only Revolution* he says;

There is nothing sacred about tradition, however ancient or modern. the brain carries the memory of yesterday, which is tradition, and its frightened to let

go, because it cannot face something new. Tradition becomes our security,
and when the mind is secure, it is in decay.

He added in *Think and Things*;

One may be surrounded by great beauty, by mountains and fields and rivers,
but unless one is alive to it all, one might just as well be dead.

Very specifically, he defines the religion in the shortest possible words. He said in the
Transformation of Man;

Then what is religion? it is the investigation, with all one's attention, with
the summation of all one's energy, to find that which is sacred, to come upon
that which is holy.

He said in *The Light in Oneself*;

Religion is the cessation of the 'me'.

Very precisely and minutely he reveals the **metaphysical and mystical** elements in his writings. The range of his imaginative insight is so strong as he even gives an account of linguistic variations and subtle syntactical deviations of philosophy of the ancient times. He goes beyond the human imagination in philosophical writing. His writing gives superb illustration in metaphysical expression.

Krishnamurti was no epistemologist. Krishnamurti was a mystic. However, particularly during the last years of his life, the mystic tried to clad to path to true understanding in words which he regarded as comprehensible. As happened in other fields as well, he made the mistake of believing that this would be possible for 'everybody.' Krishnamurti did not regard intelligence as a special gift but as the potential of each and every individual. Again, he did not take into account the evolutionary factor and so he totally neglected the idea of a comprehension that can only develop gradually. The reason for this is found in his understanding of time. For him realization, true cognition, stands independent of stored knowledge. Here lie something deeper and mystical perceptions which are to be understood for J Krishnamurti uniqueness: In the words of J White:

"As long as there is a perceiver in the past, what he perceives is not the truth. First comes experience; then experience breeds knowledge; and that knowledge is limited, whether it is in the past, present, or future"

Frequently he used the term 'mind' which he also takes to refer to consciousness or reasoning. When he talks about spirit in the deep sense, he refers to a cosmic reality, in the sense

of an ‘omnipresence’ whom he regarded as universal. This spirit was beyond the brain, was not even connected to it, though was able to use it.

Most remarkably, Krishnamurti even builds a bridge from intelligence, by way of intuition, to inspiration. J Krishnamurti was one of the greatest psychologists, his language gives the touch of scientific temper. He writes in the *World in the Crisis*

“Intuition is the highest point of intelligence and to me keeping alive that intelligence is inspiration”

Krishnamurti is given the titles philosopher, teacher of wisdom, sometimes even agnostic or atheist—but from his true being Krishnamurti was a mystic. In **Peter Michel’s** words:

“His theme was the unity of all beings, a built upon freedom and love; and this unity extended from rocks in the mountains to the light of the Infinite Divine Being. For Krishnamurti, all being was filled with the hidden holiness of the Divine and to reveal that perfection was his life goal. His being, striving for harmony and beauty was hurt by the disharmony of the world in its innermost heart. Therefore he tried to heal wherever it seemed possible to him. Often the body, but mostly the mind.”

Krishnamurti has **exceptional power of narration and storytelling**. The rhythmic flow of his sentences, the exactness with which he uses his words, the beauty of his imagery and the spiritual tone of his writings are exceptional. He narrates:

“On the first day while I was in that state and more conscious of the things around me, I had the first most extraordinary experience. There was a man mending the road; that man was myself; the pickaxe he held was myself; the very stone which he was breaking up was a part of me; the tender blade of grass was my very being, and the tree beside the man was myself. I almost could feel and think like the road mender, and I could feel the wind passing through the tree, and the little ant on the blade of grass I could feel. The birds, the dust, and the very noise were a part of me. Just then there was a car passing by at some distance; I was the driver, the engine, and the tires; at the car and further away from me, I was going away from myself. I was in everything, or rather everything was in me, inanimate and animate, the mountain, the worm, and all breathing things.”

What distinguishes Krishnamurti from the mystic, who is happy in his self-immersion, is his unceasing readiness to let his light shine in the world and his conviction about the social

importance of mystical transformation. The mystic does not only transform his lower self, but in his metamorphosis the whole of humanity is changed. He says in *The World in Crisis*

“As we pointed out, if a few really understand what we have been telling about for the last fifty years, and are really deeply involved and have brought about the end of fear, sorrow and so on, then that will affect the whole of the consciousness of mankind.”

The mystical words become more concrete in his writing. Abstractness, abstruseness and often flatness come together in his words:

“It’s not possible to be one with it; it is not possible to be one with a swiftly flowing river. You can never be one with that which has no form, no measure, no quality, it is; that is all.”

Thus, J Krishnamurti’s philosophical prose is replete with metaphysical and mystical elements.

He shows a keen sense of analogy by giving illustrations everywhere. There are frequent metaphors and similes. These metaphors and similes have a poetical quality. His writing is **full of illustrations, allusions and quotations**. Through allusion and quotation he interprets the message.

This passionate intensity accounts for the preponderance and excessiveness of imagery, harmony, colour, ornateness, lyricism, melody, infiniteness, grandeur, brilliance and elasticity in his prose style. His subjects are noble, dignified, rich and natural. He uses rich style which could do justice to the loftiness of his thoughts and the serenity and sublimity of his feelings. He never bothers to see whether his sentence is long and has semicolons. All that he cares for is a faithful expression of his passionate thoughts in a language that came naturally to his lips with all its ups and downs and rhythmic expression. Thus, he is highly different from common prose writers. In *Truth and Actuality* he says;

Nobody can put you psychologically into prison – you are already there!

Moral approach is clearly seen in his writing both as a philosopher and as a moralist. He is deeply interested in the pursuit of truth, teaches human beings the distinction between what is right and what is wrong and urges them to tread the right path only. His writing is full of moral precepts. He lays down valuable guidelines for the truth seekers. He urges human being to follow the right path in every field of life.

Every philosopher is full of dietetic and moral approach but J Krishnamurti is comparatively more refine. His philosophy is on logic. He awakens the readers, in his *Everyone In Self* he says;

There is a tree by the river, and we have been watching it day after day for several weeks when the sun is about to rise. If you establish a relationship with it, then you have relationship with mankind. If you have no relationship with the living things on this earth, you will lose whatever relationship you have with humanity.

J Krishnamurthy points out the real problem of human existence and he drags readers to the human approach rather than moral approach in *The First And Last Freedom* he says;

What Causes war, religious, political or economic? obviously belief either in nationalism, in an ideology, or in a particular dogma. We are fed on the beliefs, ideas and dogmas, and therefore we breed discontent. The present crisis is of an exceptional nature, and we as human being must either pursue the path of constant conflict and continuous wars - which are the result of every action – or else see the causes of war and turn our back upon them.

His writing is a treasure-house of **worldly wisdom**. His prose writing may be described as ‘dispersed meditations.’ His each sentence is the concentrated expression of weighty thought. He expresses the subtleties of thought in clear, straightforward, and uninvolved sentences and, when necessary, to condense the greatest amount of meaning into the fewest possible words. The allusions and quotation used in his writing are full of practical wisdom. He gives valuable guidelines for human conduct. His writing reveals wide experience of the world.

Krishnamurthy is more practical and on ground of reality, he criticizes the complications between human being has created, on the name of nationalism and institutional exploitation. he says in *Education and the Significance of Life*;

We participate war out of our daily lives; and without a transformation in ourselves, there are bound to be a national and racial antagonisms, the childish quarrelling over ideologies, the multiplication of soldiers, the saluting of flags, and all the many brutalities that go to create organise murder.

J Krishnamurthy exposes the reality of our education system he says in *Life Ahead*;

There is no scientific knowledge enough to enable us to provide food, clothing and shelter for all human beings, yet it is not done. The politicians

and the other leaders throughout the world are ‘educated’ people; they have titles, degrees, caps and gowns; they are doctors and scientist; and yet it they have not created a world in which man can live happily. so modern education has failed, has it not? and if you are satisfied to be educated in the same old way, you will make another howling mess of life.

He does not use any technical language in giving their precepts. He speaks and write as a layman, and offers precepts which are easy to understand to common people. Although sometime many of the sentences, being closely packed and highly condensed, do not yield their meaning at the very first reading. There is another element in their style, its eloquence which is generally attributed to public speaking, but which seems to be an expression of their own deepest nature. Ultimately, it has been seen he is the best orator and **appeals** to the heart of listeners. He has his own followers who follow him because of his language skills and sublimity of thoughts. J Krishnamurti’s every word touches to the heart. He is more appealing in *The Collected Works* he says

Peace is not dependent on politicians, on the army; they have too much vested interest. It is not dependent on the priests, nor on any belief. All religions have always talk piece and entered into war. That’s the way of our lives.

J Krishnamurthy’s every word is closer to the reality in *Things on This Thing* he says;

One may be surrounded by great beauty, by mountains and fields and rivers, but unless one is alive to it all, one might just as well be dead.

Whether painting landscape or sketching a character, he vivifies his object of description by a single phrase or a single word. In philosophical prose writings his sentences are remarkable for their force, subtlety, and impressiveness and some for their poetical beauty. **The imagery is of great range**, from the sun and stars, down to the meanest weed or insect, the diction is quaint and original but not in the least affected. For him writing and speaking are harmony. He uses a number of stylistic devices such as figures of speech, analogy, antithetically balanced sentences, epigrams, aphorisms, rhetorical devices, etc. Quite noticeable also is the skilful use of rhetorical devices like inversion, repetition or interrogation. He has poet’s ear for the music of words, and something even of the more obvious phonetic and musical satisfaction of verse may be found in his prose. Apart from the usual balancing of sound with the sense, characteristic of the antithetical construction, one may notice also the devices of rhythm, the balancing of sound through repetition. His workmanship is fastidious and he is ingeniously, devoted to the study of

the music and the meaning of words. The musical quality shows itself in their use of alliteration, assonance and consonance, simple as well as complex explicit as well as disguised.

He is a perfect narrator and great story teller. He creates the beauty of imagination through the words. His *Freedom From The Known*. He delineates the beauty in following words;

When you look at the stars, there is 'you' looking at the star in the sky; the sky is flooded with brilliant stars, there is cool air, and there is 'you' the observer, the experiencer, the thinker, you with your aching heart, you the centre. That is why you do not know what beauty is or what love is. You talk about it, you write about it, but you have never known it except perhaps at rare intervals of total self-abandonment. When there is a no centre and no circumference, then there is love. And when you love, you are beauty.

In the last century, much effort has been taken to consider **philosophy as a science**. The scientific analysis and conclusion derived by curious modern philosophers supported the claim of philosophy itself a science, but there was rift in between thinkers over to give the pure status of science to philosophy. Especially when logical positivism was introduced the discussion went to the peak.

Conclusion

J Krishnamurti is not a philosopher by temper he was a scientist who was the rational in every word. He is full of logic, whatever he speaks is a full of worldly wisdom. in *Life Ahead* he says;

Your parents and society use that word *duty* as a means of moulding you, shaping you according to their particular idiosyncrasies, the habits of thoughts, their likes and dislikes. You know, we allow that word *duty* to kill us. The idea that you have a *duty* to parents, to relation, to the country, sacrifices you.

No philosophy in the world can be placed without words and language. Every philosopher is necessary a best orator and skilled in the language. This is common fact, that most of people understand the life but very few become successful to interpret the life. The Society gives recognition to only those who know the language of society. Moreover, those who change the difficult to simple, unknown to known, unattainable to attainable, those who changes the complicated into clarity, is followed by society but in all this situation language is sole important. In this scenario J Krishnamurti is one of the greatest philosopher of the last century.

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