

HUMAN VALUES AND STATUS-JIDDU KRISHNAMURTI-AN ANALYSIS

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Abstract: Jiddu Krishnamurti one of the baffling philosophers India has ever produced. He has tried to open the eyes of ignorance among the so-called human beings in the society. His teachings and talks on the philosophy of life is noteworthy, and which are not of an age but of all ages. Krishnamurti looks life in the image of Garden. As garden is full of plants, trees, animals and birds; life too is filled with all kinds of virtues and vices. The so-called individual is the world, the culture, the social and economic environment. He is the world and the world is him; and all the mischief and misery begin when he separates himself from the world and pursues his particular talent or ambition, inclination and pleasure. We the people from Duke to the Servant are not only slaves of the culture in which we have been brought up; we are also slaves to the vast cloud of misery and sorrow of all humanity, to the vastness of its confusion, violence and brutality. We never seem to pay attention to the accumulated sorrow of man. Nor are we aware of the terrible violence which has been gathering generation after generation. We are concerned rightly with the outward change or reformation of the social structure with its injustice, wars, poverty. Life is like a beautiful and vast country filled with all kinds of human beings. Imagination and romanticism deny love, for love is its own eternity. Man has sought through various gods, ideologies and hopes, something that is not bound by time. The birth of a new baby is not the indication of something eternal. Life comes and goes. There is death, there is suffering and all the mischief that man can make, and this movement of change, decay and birth is still within the cycle of time.

Key-Words: Life is like a garden, imagination and romanticism, cultural structure of the society, meditation is not the trick of the mind, relationship between man and man, intelligence and action, etc.

Introduction: Jiddu Krishnamurti one of the baffling philosophers India has ever produced. His teachings and talks are noteworthy, which are not of an age but of all ages. If the so-called readers as well as educators wish to understand his philosophy, they might be emerged as best personalities to spread the sweet fragrance of cultural, social, religious, moral and spiritual values in the society. J. Krishnamurti looks the whole life in the image of a vast and beautiful Garden. Usually garden is filled with the variety of plants, trees, animals and birds, which creates peace of mind to the disturbed minds. According to him, the so-called individual is the world, the culture, the social and economic environment. He is the world and the world is him.; and all the mischief and misery begin when he separates himself from the world and pursues his particular talent or ambition, inclination and pleasure.

We, may be Men or women, all are not only slaves of the culture in which we have been brought up; we are also slaves to the vast cloud of misery and sorrow of all humanity, to the vastness of its confusion, violence and brutality. We never seem to pay attention to the accumulated sorrow of man. Man's life is a beautiful country, open flat and spreading to the horizon. In the world of life imagination and romanticism deny love, for love is its eternity. In this world man has sought through various gods, ideologies and hopes, something that is not bound by time. The birth of a new baby is not the indication of something eternal. Life comes and goes. There is

death, there is suffering and all the mischief that man can make, and this movement of change, decay and birth is still within the cycle of time. As a man of imagination, as a man of ideals and as a philosopher Krishnamurti says "There is no path to truth, that no one can lead another to it". With the help of others he has founded schools of knowledge and wisdom in India and America. His intension was to promote the concept of human values. He says that we are human beings, not tribal identities, exclusive and separate. We are human beings caught in conclusions, theories, faiths. We are living creatures, not labels. It is our human circumstance that makes us search for food, clothes and shelter at the expense of others. Our very thinking is separative, and all action springing from this limited thought. Indeed the people in society lack of co-operation. This lack of co-operation ultimately brings about wars and the destruction of man. It is only during crises or disasters we seem to come together, and when they are over we are back to our old condition. Human beings throughout the world have made the intellect one of the most important factors in our daily life. Intellect is the capacity to understand, to choose, weigh or discern things or facts. Thought dominates the world in both the outer life and the inner life, which has created all the gods of the world, all the rituals, the dogmas, the beliefs. And also it has created the temples, the cathedrals, the mosques, with their marvelous architecture, and the local shrines. Meditation is not an escape from the world; it is not an isolating self-enclosing activity, but rather

the comprehension of the world and its ways. Relationship is life; without some kind of relationship one can not exist. The hermit, the monk, however they may withdraw from the world, carry the world with them, they may deny it, they may suppress it, they may torture themselves, but they still remain in some kind of relation with the world. What we understand from Krishnamurti's teachings is that the so-called individuals or the human beings should become conscious of the false values which have been established through the centuries and to which they have become slaves; they must become conscious of values, to find out whether they are false or true, and

this they must do for themselves. No one can do it for them-an herein lies the greatness and glory of man. The country or a society has almost all kinds of religions. It is necessary to be seen life as it really is, and must not be seen it through a screen of prejudice.

Conclusion: Thus, by discovering the right value of standards, one can liberate the mind from the false standards handed down through ages. But such liberation does not mean impetuous, instinctive action leading to chaos; it means action born of the full harmony of mind and heart.

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