CHAPTER III

RE-READING KRISHNAMURTI AS A PHILOSOPHER OF EDUCATION

Until recently philosophy of education received sporadic attention in the educational perspective merely as principles of education. The educational works of thinkers who varied greatly in philosophical quality and spread across the spectrum from Plato to Dewey offered generalized discussion of curricular aims, methodology and organization giving rise to a more disciplined and analytical approach rooted in general philosophy. As a new-emerging discipline, philosophy of education draws from four main branches of philosophy: Questions raised in ethics concerning value and which relate to the aims and justification of overall conceptions of education and to the more specific area of moral education; Social philosophy which contributes to principles of organization within the institution raising issues connected with freedom and authority, rights, equality and political accountability; Epistemology for questions of curriculum construction, whether certain areas of knowledge are fundamental and ideological; and philosophy of mind the relevance of which contributes to a better understanding of
learning and teaching, emotions and behavior, always keeping in mind, the learner at the centre of the educational process.

Philosophy of education is so wide in scope that no branch of philosophy can be excluded as being without some contribution to make or some relevant commentary to offer. Almost echoing Dewey, it might be affirmed that philosophy of education is simply general philosophy.

Throughout his life Krishnamurti heralded the liberating experience of meeting reality afresh, with total freedom from fixed attitudes.

His modus operandi is direct, leading the individual to discover and examine the obstacles in the way of such experience and thereby remove it by the very awareness of their causes and effects. His mode of exposition is out of the ordinary in that he does not argue and assert but he enquires and discusses; he does not invent and propound theories but discovers; he does not reason but takes the individual on an adventure of enquiry the outcome of which is not known even to himself. To Krishnamurti, reality has to be discovered afresh with every experience, which means it cannot be framed into a doctrine or a philosophy in the accepted sense of the word. Krishnamurti begins from a
particular psychological problem and with clarity exposes the hidden workings of the mind to reach at a point at the end of which is not a conclusion but an experience. The constant renewal of enquiry is very characteristic of Krishnamurti. Everytime he makes a new departure and with reckless abandon discards all antecedents to enquire anew. The permanent aspect of his way of teaching is only the permanence of renewal - he helps man in removing the obstacles to the discovery of himself.

The main aspect of Krishnamurti's method of discourse is his "seemingly" contradictory exhortation. Krishnamurti's critiques have often used such exhortations to undermine the ultimate objective of his philosophy, namely "wholesome" life, devoid of fragmentation of consciousness.

One can employ Austin's analysis of performative utterances to understand some of the alleged contradictions or anomalous exhortations. Austin while recognizing many (infinite) uses of language concentrated on "utterance that looks like statement and grammatically would be classed as a statement, which is not non-sensical and yet is not true or false".

By these statements of utterances, a person is not saying something by doing something. Although these utterances
are not in themselves statements of facts and consequently neither true or false, they very often 'imply' that certain things are true but not false. Austin found the distinction between performatives and constatives unsatisfactory and alternatively proposed three kinds of speech acts: locutionary act which designates its proportional content (more or less definite sense and references); illocutionary act which the speaker performs such as promising, avowing, or commanding (act performed in performing the locutionary act); and perlocutionary which is the effect the speaker produces on the hearer (which is the act one may succeed in performing by means of illocutionary act).

In performing the locutionary act of saying that a door is open, I may be performing an illusionary act of stating, hinting or exclaiming; and by performing the perlocutionary act, of getting you to shut it. In the same way, by performing the locutionary act of saying 'down with the monarchy' one may succeed in the perlocutionary act of bringing about a revolution, whereas in performing the locutionary act I would be inciting a revolution. Krishnamurti in his talks lays bare the illusion of opposites and the opposites which are mutually exclusive on one level, become identical on a higher level. He says, for instance: "Violence as a means to peace is only the
perpetuation of violence".

Again for instance, 'those who struggle against possessiveness and cultivate the virtue of non-possessiveness, make of it a new acquisition and are caught in the net of illusion'.

Hence although the method of enquiry developed by Krishmaurtti is also in the lines of psychology of introspection it is more on the lines of the phenomenological approach beginning from an inspection of one's own conscious, and particularly intellectual processes. All assumptions about the external causes and consequences of these internal processes have to be excluded. To simply state, Krishnamurti's attitude is one of understanding the ordinary in an extraordinary way!

To understand the educational ideas of Krishnamurti, it is inevitable that one must acquaint not only with all the antecedents of the ideas that formed his school but it is equally significant to understand his philosophical ideas. The impact of his ideas have to be considered in totality and a rigid categorization of his ideas as philosophical and educational detracts the focus from the totality of his teachings. He speaks from the depths of a rare inner intuition and with tremendous intensity of purpose rejects
culture and reason in favour of nature and intuition. In the most general terms he likens inspiration to 'intuition', the highest point of intelligence acting spontaneously. His teachings afford an insight on the state of Being in which action is total and complete, immediate and spontaneous and based not on idea but on the intuitive perception on the oneness of all life.

Krishnamurti's paradoxical expressions are formed naturally and spontaneously from a scale of values which are directly opposite to the ones commonly accepted. His exceptionally intuitive approach to teaching is not through a process of discursive reasoning but proceeds from a central standard of Truth. According to Krishnamurti 'Truth is a pathless land' and it is not determined by an external goal, an objective but is the realization of pure Being which is unconditioned. For, he believes that Truth is not a matter of belief which is a product of culture and tradition but has to be discovered through self knowledge without the interference of thought and through the direct experience of reality. Reality is the unknown, the immeasurable and belief reduces it to the known. The idea is the known, the symbol of the known. Ideas are the symbols of name and form that recall experience. The word, the symbol, the idea itself is not the thing it signifies. It is significant here to realise our true relationship to ideas. Therefore
identification with the idea, with the symbol, with the word, actually conditions and divides the mind. Beliefs, as Krishnamurti sees it, is a form of identification with idea and there is no reality in belief but only the craving for continuity: "Continuity is the self maintaining process of consciousness, from which arise individuality, through ignorance, which is the outcome of want ...". So although the 'I' can continue, for continuity is its very essence, it cannot grow into immortality which is timeless. That is how, belief as identification with idea, is used by the mind to continue in time. Ideas are the symbols of the known and hence are useful tools of the mind in the field of the known and to step out of this field the mind must cease to be.

Whatever the external circumstances, the individual lives in an oscillating state of the mind without a perfect balance between pleasure and fear. His approach therefore is a synthesis of understanding and action, a harmony of mind and body and a perfect balance of thought and emotion.

Krishnamurti's apparently radical assertions are in fact supported not only by recent findings in psychology and quantum physics but 'resemble' more closely such esoteric eastern disciplines as Yoga Vedanta and Zen. In Zen, the aim is self integration which leaves no room for self-
oscillating between 'to be' or 'not to be'. The Koan which is a logically insoluble riddle employed in the strategy to lead to enlightenment, is deciphered only when rational thinking is suspended and intuition takes over. Krishnamurti does not equate intelligence with intuition. He says, "you cannot divide intuition from intelligence in the higher sense .... Intuition is the apotheosis, the accumulation of intelligence. Thus the outcome of experience or the residue of experience is intelligence. Krishnamurti envisages humanity as a single unit and is convinced that a psychological revolution can bring about a transformation within oneself only when the process of one's thinking is understood. One has therefore to be aware of one's self, one's conditioning and the identifications that create the 'self image'. It is only then that one can be liberated from the limitations imposed on intelligence. Thus man must free himself from the authority of the self centeredness. This transformation of the individual focuses on the extradition of the self centeredness liberating him from the 'I' consciousness.

'Psychological division' for Krishnamurti means the fragmentation of consciousness i.e. a division within the psyche. Accordingly it is only a radical transformation of the psyche that will finally bring about social change and not as the behaviourists argue that it is through the pre-
arrangement of the environment that such a change can occur. Accordingly behaviour and attitudes are affected by psychological processes. When Krishnamurti talks of freedom he means being free of fear and other psychological restraints. For Krishnamurti, freedom is not the opposite of bondage, i.e. not a means to an end. This argument has a semblance of likeness to the ideas of some behaviourists who describe the process of integration through the self-actualization process implying free acceptance and the power of choice. Hence although for Krishnamurti choice does not directly imply freedom, the process of opening the dark field of the psyche has a direct bearing on accepting 'what is' without the interference of thought.

It is important to understand in this context that in the process of thinking which is self knowledge there is only one unitary process and the thinker and the thought are not two and consequently there is no duality and hence there is no choice and no conflict. But according to Krishnamurti, when the mind adheres to beliefs which is identification with idea it will always be divided in the 'what is' and 'what is not'. Hence while for the behaviourists view choice is essential, Krishnamurti departs from this line of thinking and accepts freedom as "choiceless awareness" and "actualizing" is thus the denial and dissolution of self. Therefore, while the behaviourists view is one of
reinforcing the formation of the self concept, Krishnamurti shifts the focus to the state of non-self.

Behaviourism was primarily the work of J.B. Watson, who argues that responses or behaviours are affected by specifiable stimuli in the environment. Therefore the major goal is to identify those stimulus–response relationships. Both Watson and Skinner saw the conditioning phenomenon as evidence of the importance of learning and of stimulus–response connections in behaviour. Accordingly all behaviour was learned. Whereas the focal problem of behaviourism was learning, Gestalt which means 'form' or 'organized whole' emphasized on the process in behaviour choosing primarily the theory of perception. Accordingly, the consistent theme within Gestalt explanations of behaviour is related to perception and 'learning' as an insightful process. Thus Gestalt is concerned with the completeness, the continuity and meaningfulness of behaviour as a whole arguing against the describing integrated human action by a mere analysis of component parts. Krisnamurti is primarily concerned with the psychological sense of the 'self' i.e. the sense of 'I-ness' which is the result of identification with a set of conditions which in turn condition intelligence and blocks it off from the 'wholeness of life'. A deep sense of insecurity underlies the sense of self which, compounded by
psychological pain accumulated over its lifetime seeks security and creates the psychological illusion of 'self' which seeks fulfillment through identification with experiences or even at the level of ideology.

Krishnamurti asserts that the self is the product of evolution, as there is in each one of you that element which is the result of the accumulation of experience. The psychological experience that Krishnamurti focuses on is relevant to the primal pain due to accumulation of feelings experienced in the past which continues to manifest itself in everyday life through neurotic symptoms. At this point Krishnamurti converges in agreement with the Gestalt which has a holistic approach to understanding of behaviour.

10 Gestalt theory is the first of the field theories presented by W. Kohler in 1925 and is identified as a theory of perception. It views the Gestalt field as a non static dynamic process in which the activity of the individual is homeostatically acted out through a behaviour pattern which satisfies a particular need. Hence, the psychological and behavioural processes are considered in totality, as an integrated function.

Perception is the process by which the brain constructs an internal representation of the outside experiences, which Krishnamurti defines as 'reality'. We are prevented from
directly experiencing the outside world since we experience only what the perceptual processes create for us, and, since the processes work so well we are unaware that what we are experiencing is an internal construction and not the world itself. This construction of the internal representation is a dynamic process. It is continuously on-going in time and is continually changing. Sensory information, memory, beliefs and expectations all contribute to the exact nature of this internal representation that is constructed at each moment in time.

According to Krishnamurti, "awareness is the understanding of the whole process of conscious and unconscious desire. In the very beginning of awareness there is the perception of what is true" and the Gestaltian approach also is concerned with promoting the individual's awareness of his own perception and the resultant related behaviour. Hence from the above it is conclusive that both move in the direction of a process of perception. In the Gestaltian process the integration of the individual's perception and action through awareness i.e. the integration of the psychological and behavioural processes as a unitary function influencing the field of emotive and phsyical behaviour is akin to Krishnamurti's meaning of 'self knowledge'. According to him self-knowledge comes through the choiceless awareness of 'what is' without the
understanding of the past. And while traditional psychotherapeutic processes are concerned with the antecedents of neurotic behaviour, Gestalt therapy is also concerned with what is happening to the individual in the present. Gestalt theory can be applied to nearly all forms of behaviour. Kohler, argued that learning and problem solving like perception, are largely a function of organizational processes, 'How' and not 'Why' to behave in a particular situation may elude subjects until they see the various components of the task in their appropriate relationship. The situation becomes a problem primarily when the correct or necessary relationship among the elements is not visualized. This can result in the individual's (subject) behaviour taking the form of overt trial and error, or, convert 'thought'. The subject must then consider different perspectives on the situation until the right one emerges. At this point of emergence, the subject experiences a 'flash of insight' and the problem is finally solved in a 'flash' and the subject knows what to do. In the above description terms such as 'seeing', 'subjective', 'experience' all relate to the function of perception. This is the consistent theme within Gestalt explanations of behaviour. It is implied here that 'learning' and 'problem solving' are insightful processes. To Krishnamurti also 'choiceless awareness' is the intuitive response of discernment and if there is choice
there is no discernment. Gestalt psychology differs from other theoretical attempts to deal with learning on the basis of this major principle of 'insightful processes'.

On another plane, Gestalt theory argues against describing integrated human action by a mere analysis of component parts as what is imperative is with the completeness, the continuity, and the meaningfulness of behaviour as a whole. Krishnamurti adopts this approach when he discusses man in totality and not fragmented in consciousness, capable of a 'wholesome life'.

The emphasis on the present, the 'now', is fundamental to Gestalt theory and is a dynamic state of constant flux. In comparison with the Zen view it is also equated with nothingness. While Einstein realised that time and space are products of our five senses, we therefore experience events as taking place in a sequential order. What Einstein and other pioneer physicists did was that they reassembled time and space into a new geometry that had no beginning or end, no edges no solidity. Every particle in the Universe turned out to be a bundle of energy vibrating in an immense void and Time and Space were replaced by a timeless flowing field of constant transformation. This quantum field is not separate from us — it is us. Krishnamurti in his effort to end the tyranny of thought
breaks into this new frontier of quantum physics when he speaks of a "flow of intelligence". (In Classical Indian Philosophy this flow of intelligence is called 'Prana' i.e. life force. A Yogi moves "prana" using nothing more than attention, for at a deepest level, attention and Prana are the same - life is awareness, awareness is life.)

In Gestalt theory if the subject clings to the past (i.e. memories and beliefs) then obstacles are created in the path of fluid Gestalten. Krishnamurti also holds the view that the past actually conditions the present and future, and, this interferes with our focus on the now since we drag the past experience into the present and future.

According to Perls, Gestalt therapy tries to place the "phenomenological approach ... and the behavioural approach with its emphasis on behaviour in the now".

Therefore the optimum result is when no time interval is created, in the sense, no psychological interval is created between action and perception: between the emergence of a thought and its consequent gratification. In Gestalt terms this relates to the loss of 'Gestalt fluidity', which means loss of the sense of 'nowness'. Krishnamurti also sees the futility of placing an ideal situation before one's perspective as it brings psychological illusion and the
futile search for an unrealisable goal; and the distancing from the actuality of 'what is' creates, what he terms as, psychological time. And this ultimately results in conflict and loss of creative energy. Krishnamurti points that spontaneity and raw instinctive immediacy links perception, particularly the neurological aspect of it, and action without loss of psychological time.

Krishnamurti rejects the idea of psychological growth, that is, change over a period of time, because such change is not total and is only a modification. This creates division within the psyche reinforcing the 'self' by supplying it with a craving 'to become'. So long as this divisiveness exists based on the I - Center, the actual facts cannot be faced. This requires the total absence of the self.

Although Krishnamurti believes that the correct understanding of the working of the mind is important he does not separate the mind from the body and considers both together as a psycho-somatic unit. Krishnamurti urges one to live with the whole mind and not just at the conscious level, which is already impressed with memories and valuations. Both the subconscious and the unconscious are made up of memories which Krishnamurti classifies into factual and psychological. The factual are helpful to the
conscious mind in that it learns by experience, whereas psychological memories are of past valuations or judgement values, which are biased by strong emotional feeling and these surface to the conscious mind as a colouring, or a conditioning of the conscious content. This colouring has no fixed pattern and a suppressed fear, for instance, related to some pain can colour the situation beyond recognition which only remotely resembles the original experience. Therefore according to Krishnamurti a percept in the conscious mind is changed or conditioned by the 'colouring' of psychological memories only remotely related to the percept, just as the natural saliva - reflex of Pavlov's dogs aroused by the natural stimulus of food is changed into a 'conditioned' saliva - reflex aroused by an unnatural stimulus of the green light.

It is important to note here that Krishnamurti does not deny memory as such whether factual and psychological. He concedes that without memory orderly living would not be realised and he does not object to remembering past feeling in so long as it is part of a past event. But what poses the real danger is its tendency to warp judgment and create conditioned emotional reflexes. Hence so long as memories of pleasure or pain remained factual, resulting in, for instance, eating with pleasure when hungry, the real problem was when the memory of pleasure creates desire
which is then projected to the present without sense or without proportion and the pursuit of pleasure becomes a fixed pattern of behaviour i.e. a system of habits centered round the I - complex. Krishnamurti points out that all the problems of one's existence are rooted in the addiction to the memories of past pains and pleasure. His method of solving this problem is extremely original in that he directs the individual to determine that the solution lies in the problem itself and it is not to be found outside the problem, and the right course that one must follow is therefore to understand the problem since the problem is the result of its cause. Learning to listen to what the problem reveals is to help the problem unfold and in this very act to let it dissolve itself. Krishnamurti terms this as being choicelessly aware of the problem without judgement or identification whereby the problem will reveal itself and in that unfolding it will resolve itself. Krishnamurti stresses on the need to clear the mind of problems for it is only when the mind is free from conditioning that it is able to discover truth.

Krishnamurti looks at another range of problems arising from the consideration given to time as past and future, to memories and expectations. He talks of living from moment to moment, that is, not in the past nor in the future but in the present. The time-sense is totally dependent on
memory. An organism without memory would get all the sense impressions one after another and unconnected. These impressions would seem to come to it from nowhere, from the unknown, and would vanish in a moment. Such an organism would be incapable of biological survival. Nature has therefore endowed living organisms with the ability to retain these sense experiences in memory. The result is that memories dominate the mind. This domination of memories i.e. of the past is necessary for biological survival. But this process has also resulted in accumulation of knowledge.

In the context of human relations, the present has become conditioned and gripped by the past, and the future has ceased to be the unknown (as it was before the action of memory) and has become an expectation dependent of the past. Whereas this domination of memory has helped biological survival, in as far as human relations are concerned, an awareness of how all this happened is our first step to the restoration of the balance of human behaviour. The wiping out of memories is not what Krishnamurti suggests, as that would be as disastrous as it is impossible, but by realising that undue concern with the past is responsible for the undoing of our moment to moment awareness in the present.
In the field of long term memory, psychologists have been able to make a distinction between semantic memory and episodic memory. Semantic memory roughly corresponds to knowledge about the world and the meaning and grammar of our language for communication. Episodic memory roughly corresponds to personal memory of things actually experienced. Since different processes might be involved in storing and retrieving information between these two systems, this distinction, which until now is only a conceptual distinction, (since no clear-cut experiments have developed yet to demonstrate the different processes) is relevant in understanding why Krishnamurti demarcates the totality of consciousness as the whole field of thought: "Consciousness is ... the battleground of contradictory desires, the field of strife, struggle, pain, sorrow. It is also the revolt against this field, which is the search for peace, for goodness, for abiding affection. Self consciousness arises when there is awareness of conflict and sorrow, and the desire to be rid of them; also when there is awareness of joy, and the desire for more of it. All this is the totality of consciousness; it is a vast process of memory, or the past, using the present as a passage to the future. Consciousness is time, time as both the waking and the sleeping period, the day and the night".
Hence what is most affected by the preoccupation with the past is the real future which from being the creative and evernew it has been reduced to the status of an anticipation of the known. Time is by its very nature a flow from future into the past, but Krishnamurthi shows the error of reversing it from past into the future and this reversal of the time sense is what affects the present.

The understanding of what Krishnamurthi means by 'creation of thought' has to be simultaneously understood with his interpretation of the role of knowledge and memory, particularly language in the conditioning and fragmentation of consciousness.

By "ending of thought" Krishnamurthi does not imply that the individual ceases to 'know' but the function of knowledge shifts from that of merely conditioning the 'consciousness' to that of a more casual factor for helping consciousness. It is this subtle change from the function of conditioning to the function of assisting the consciousness which is what Krishnamurthi calls the integrated intelligence, and it is only when the mind is empty, integrated or whole that there is a space, an intelligence which cannot be tainted by thought. It is in this condition of the mind that thought becomes the instrument of intelligence and not the reverse where intelligence becomes the instrument of
thought! This in essence is what Krishnamurti urges us to discover. Earlier in this Chapter a distinction was made between factual knowledge and psychological knowledge and when Krishnamurti refers to knowledge and the past, as conditioning our response to the present, he refers to psychological knowledge: "Memory is factual, as well as psychological. I am not talking of factual memory but of psychological memory". But although the two types of knowledge are identical in all its aspects yet there is a difference in the determination of its quality for example when looking at a bird, the memory of a bird is the memory of a bird, but can one look at the bird without tainting it with previous memories of a bird? When this happens then it is not seen in its factness and the bird is seen in the psychological content.

19 According to Piaget's description of the development of cognition, human intellect is constructed over time as the individual experiences progressively more complex interactions with the environment. Although he asserts that the initial source of development is biological, the pace of development is greatly influenced by the environment. In Piaget's system two processes actively operate during each of the four stages: Organization is the process by which different elements within a system maintain communication viz. organizing basic sensory
information (images, information) in order to form more complex ideas and thought. And Adaptation which consists of the complementary processes of assimilation and accommodation. These two processes are the basis for cognitive growth. While assimilation is the modification of external events to fit already existing schemata the complementary process of accommodation changes the internal structure to fit the demands of the environment.

The process is a dual one which balances between the demands of the external world and the structure of the mind.

Hence the self in its compulsive search for security and for the familiar, identifies with previous memories at both levels, the cognitive as well as the affective.

In psychoanalysis only the traumatic memories which inhibit behaviour are erased and Krishmaurti moves away from this method with his insistence on the total dissolution of psychological memory. For Krishnamurti to perceive the fact of 'something' there must be freedom from any psychological residue. Krishnamurti describes the residue as the accumulation of unfinished experiences, an experience which has not been fully understood: "There is freedom from accumulating memory, only when every thought,
every feeling is completed, thought out to the end."

This process of awareness, or the total movement of thought and feeling is what Krishnamurti refers to as self knowledge. Hence what is implied is that the self, the I-complex is the psychological residue to unfinished experiences and the inertia of this residue resists change. The 'self' then has to rely on 'self knowledge' to combat and free the mind of psychological memories. According to Krishnamurti, every thought is completely thought out and this happens only with awareness of the total process of perception. In the light of awareness, factual memory creates no image and hence there is no conflict. Hence there is no division in the psyche, no thinker as separate from thought. The mind is freed from itself as the thinker, the I-centre. The ending of thought creates a space between one thought and the next and it is at this point that creativeness is possible, and real learning and intelligence emerge. Here the self is totally absent and the movement in learning is spontaneous, responding to a wholistic energy transforming its direction from a mechanical response to a creative activity.

In primal therapy, primal memories prevent the cognitive integration with the affective state and this results in the loss of the present. Krishnamurti implies the loss of
awareness' exactly on these lines, and agrees that only when the memory is purely factual and free from psychological residue affecting any future response can one be totally aware of the movement of thought and feeling.

The implication in the educative process is in the use of rewards and punishment to motivate learning. Through measurements and grading it is possible to determine how an educational task has to be attempted and there is the factual memory of knowing how to complete the task coupled with psychological memory of either praise or failure depending on which, the future responses will result. The factual memory of the performance is by itself not indicative of the degree of success but it is the psychological memory whether good or bad which forms the individual complex, conditioning from this point onwards the responses to other life situations.

Krishnamurti does not define intelligence in an explicit form but moves in the direction of defining it in terms of an integrated awareness. He says: "Integration is a state of complete attention. There cannot be complete attention if there is effort, conflict, resistance, concentration". Integrated awareness is a state beyond thought and therefore unconditioned. It is a state of timeless energy.
D. Chopra in his book 'Unconditional Life' offers a similar observation: "Awareness has many levels, and it must be allowed to flow from one to the other for flow is its natural state". The effect here is holistic. The mind-body system reacts to every single stimulus and to stimulate one cell is to stimulate all. There is a parallel in quantum terms, since a reaction anywhere in space-time, including past, present and future, causes a shift in the entire quantum field. The fact that awareness behaves like a field is crucial to understanding intelligence. Getting in touch with one's inner intelligence is getting in touch with the creative core of life. In the new paradigm, control of life belongs to awareness, and the most basic processes of mind and body respond to the state of mind. Behind the billions of chemical changes occurring in the cells is the flow of awareness. Every thought or emotion is a fragment of awareness. What Krishnmaurti termed the 'self' can be defined in modern psychological terms as a continuum of awareness, and the state known as unity consciousness is the state where awareness is complete, where awareness is the whole continuum. When awareness has become fragmented, when there is no continuum then the source, the course and the goal of all this flowing intelligence gets interrupted.
The new paradigm teaches us that emotions are not incidental happenings isolated in mental space; these are expressions of awareness, the fundamental 'stuff' of life. In this context 'thought' is redefined as an impulse of energy and information. Being aware, means participation in every reaction. The problem arises when we are not fully aware and it is this state, the state of not being fully aware, the state of total inattention, that turns the quantum field into ordinary material reality, due to which we cannot know the true texture of the quantum reality itself, either through the five senses or by thinking about it, for a thought also colours and transforms the field - it takes the infinite possibilities of the void and shapes a specified time-space event. According to Krishnamurti, where there is total awareness one never loses sight of the experience in the midst of experience and one's inner truth affirms carrying the consciousness of immortality in the midst of mortality. Matter and energy are held together by the deep intelligence that runs through all things and man although confined to time and space, is one aspect of that intelligence, experiencing the material world through the lens of perception.

In the educational perspective, Krishnamurti states that although intelligence can utilise knowledge, the reverse does not happen. Hence in the school curriculum, the
activities related to cultivation of memory and cognitive functions which are directly concerned with technical affinity cannot result in the "awakening of intelligence". Krishnamurti asserts that intelligence is not a 'measure' of cognitive ability - and the student who attains a high IQ score may inwardly be an insensitive and callous individual. Therefore to Krishnamurti, intelligence is the way the intellect is applied and the manner in which it integrates with action and feeling in any learning situation.

Intelligence according to Krishnamurti is wholistic, the integrated movement of thought and feeling. He states: "the intellect is satisfied with theories and explanations, but intelligence is not; and for an understanding of the total process of existence there must be an integration of the mind and heart in action. Intelligence is not separate from love". Hence the intelligent scientist will use his scientific research for the enhancement of life and not the destruction of it. In Gestalt theory learning is determined by the whole pattern; it is a process of discovering and understanding relationships in one's environment. The responses thereby depend on the way one perceives the immediate i.e. the environment. In Kohler's experiment of the chimpanze, there is much trial and error before the right solution appears with
suddenness. The chimpanzee's behaviour was explained not in terms of trial and error but in terms of the animal's insight. The chimpanzee did not acquire right responses gradually and eliminate wrong ones gradually. An insight is therefore to be defined as the _sudden awareness_ or _perception_ of the relationship, in a situation. It does not happen immediately after a problem is presented. There is first trial and error, but instead of making the actual moves, the possible moves are thought out i.e. there is implicit trial and error. In solving the problem in a learning situation, the student is required to see the relationships between the various elements through implicit trial and error. Insight is influenced by past experience and depends upon the capacity of the learner. In Gestalt terms _learning_ has therefore to be understood in more _comprehensive terms_.

In the educational dimensions, it implies that a learning situation should be so organized that significant relationships emerge. According to Krishnamurti our responses are conditioned by the past, making them predominantly cerebral and lacking in intelligence. Krishnamurti is suggesting a wholistic response to life which is not of the past but one which emerges from a significant awareness of the self and which is not paralysed by the interference of memory.
Contemporary movements in psychology have led to the indication that a somewhat more humanistic view of the person may be in order. Carl Rogers, Fritz Perls and others held the view that each individual is unique and can determine his own fate by conscious exertion of the free will. They also stated that the exercise of reason and intuition was more important than environment and biology in determining the course of our development. While, the humanistic view emphasizes the 'self' as the integrating factor of thought and feeling, Krishnamurti's emphasis is on the primary role of the integrative intelligence and he considers the 'self' as the main disintegrating reactor. For Krishnamurti, the real task of education is not academic learning but the understanding of the self and how it inhibits the operation of intelligence.

While accepting that factual knowledge is important for an orderly existence, Krishnamurti places thought and knowledge in the right perspective so that the consciousness is not dominated. This is the basis of the radically different concept of learning which identifies it with the operation of the awakened intelligence. The general understanding of the term 'learning' implies the accumulation of knowledge, information and skills and in the process of acquiring 'thought' conditions the reaction of the brain.
The result here is that the responses become mechanical and there is no creativity. Thus the mind does not step beyond the field of the known, and the wholeness of life cannot be experienced. Thus according to Krishnamurti: "knowledge predominates, which is one of our greatest conditionings, and so the brain is never free from the known. It is always adding to what is already known, and so the brain is put into a straight-jacket of the known and is never free to discover a way of life which may not be based on the known at all".

Krishnamurti heralds a spontaneous movement of learning, free from past conditioning and the field of the known; and free from the dichotomy between the knower and the known. In this observation from moment to moment, where thought no longer interferes with the process of perception and where perception functions spontaneously, a new dimension of learning emerges!
NOTES


5. J. Krishnamurti, Authentic Reports of 8 talks given at Ojai in 1936, Ommen, 1936.


20. Gestalt Theory was put forth by W. Kohler in 1925, and is identified as a theory of perception. It was at this point of time that Krishnamurti was in the formative and productive process of forming his own philosophical ideas. Gestalt was the first field theory, and Behaviourism and other theories followed in quick step creating an innovative approach to the understanding of the mind.

11. J. Krishnamurti, Authentic notes of discussions and Talks given at Ojai and Sarobia in 1940, Ommen, 1940.


*Pavlov's dog* Ivan Pavlov provided an impressive
demonstration of the use of stimulus response analysis in the famous description of classical conditioning. He observed that his experimental subjects i.e. dogs, came to salivate at the sound of a neutral stimulus – say, a bell – if food and bell were repeatedly paired together.


19. Piaget divides development into four major periods: sensorimotor, pre operational, concrete operational, and formal operational.


24. In Kohler's experiment of the chimpanze, the behaviour was explained not in terms of trial and error but in terms of the animals insight (Bourne L., and Estrand B. Psychology Its Principles and Meanings, N.Y. 1976, p. 195).
