CHAPTER IV

The Innovative Movement in Education

To know anything in its completeness is to know its fundamental value.

Value consists in the perception of a thing as a whole. The whole is certainly not a sum of its parts. Hence an abstraction cannot contain the whole truth. Scientific analysis of the Universe is obviously based upon an abstraction and deals with the process, the behaviour of things involved in any one particular phenomenon without giving an explanation of the phenomenon itself. Since values arise from a perception of life as a whole, it is quite evident that science is only able to create abstractions from the objective reality and deal with these in accordance with the instruments that it possesses. However due to the limitations of its method science cannot give a complete picture of the objective reality. Hence it does not deal with the whole event but with an aspect of that event. For example, it may study man as a 'biological unit' or as a 'psychological entity'. Science can deal only
with those aspects of things which are measurable and can be subjected to analytical observations. But those aspects which are immeasurable is what finally will give an understanding of man as a whole. It is this 'something' in man which eludes scientific method and analysis and which according to Krishnamurti is the most important in so far as man is concerned. Essentially therefore, "To know a man is to know him as a personality or as an individuality. It is true that this individuality contains all the parts that science has investigated, but it is greater than all the parts put together. This individuality integrates all the parts and has a uniqueness of its own which defies all scientific analysis. Thus science may examine the parts of a thing in minutest detail but it has no instrument wherewith it can give us an understanding of the thing as a whole".

Krishnamurti arrives at another approach to the understanding of man and his universe, and that is not by analytical observation but by knowing the external reality as a whole, in its completeness. It is true that science does synthesise, but its synthesis is only a bringing together of the different aspects of phenomenon. Its synthesis is not the perception of a thing as a whole, it is only the summation of its parts. The scientific method can arrive at the exact relationship of the different
aspects of a thing through mathematical calculations and quantitative measurements. It can indicate about the laws of their behaviour but it cannot determine the purpose, the value of that particular thing. By the application of its mathematical laws it can release atomic energy but it cannot determine for what purpose that energy should be used. This is the limitation of the scientific method. A philosophy is only a way of looking at a phenomenon, at arriving at a point from where the perception of life as a whole is possible. It is thus an integrating force whereby a fundamental unity can be arrived at. It is the framework into which all the experiences can be drawn into a unified whole. Its aim is to give a subjective background into which the various objective factors can be fitted. When there is a disharmony between the objective and the subjective conditions, resulting from a shift in the level of human consciousness, which creates changes in the objective conditions and necessitates fresh interpretation of experiences as well as a new subjective background, then, a new philosophical approach becomes imperative. And for the discovery of values, "a perception of life as a whole from one's own scale of observation is essential. This means that there must be an appropriate subjective factor capable of bringing life's experiences into unified whole".

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The mind seems to be an ineffective instrument in the rapidly changing conditions of life, so far as the understanding of reality is concerned. It is too slow to interpret life's experiences, whose impacts come upon human consciousness in quick succession. Having recognised the limitations of the mind and its processes, an intuitive approach to the understanding of reality becomes imperative. In order to gain an understanding of the fundamental values, reality has to be perceived, and to perceive reality it has to be sifted from its appearance. Science which uses the mind as its instrument of cognition cannot give this understanding of the fundamental values of life because it does not perceive reality and only deals with appearance; its observational order is coloured by the conceptual order. It does not see an object, it only sees what the mind has made of that object. Thus in the scientific method are seen two barriers to the objective reality - the one created by the observational order and the other by the conceptual order. The limitation of the sense perception together with the interpreting medium of the mind prevents science from seeing the objective reality as it is. Hence there lies the possibility of looking at reality not through the interpreting medium of the mind, but by means of a faculty which transcends the limitations of the mental processes.
According to Krishnamurti "consciousness is the product of the mind and the mind is the result of conditioning, of craving; and so it is the seat of the self. Only when the activity of the self, of memory, ceases is there a wholly different consciousness, about which any speculation is a hindrance".

At this point he determines consciousness at two levels viz. the consciousness of the conditioned mind and the consciousness that is free from craving which is not a product of the mind and cannot be defined. Craving on the other hand implies identification and self consciousness. Thus, at the conscious level or at the unconscious level, our consciousness is never free from self consciousness. For Krishnamurti, " 'I' refers to both the conscious mind functioning as well as the unconscious".

The I-process therefore arises from consciousness which constitutes of influences such as racial inheritance, tradition, individual experiences, knowledge, will, desire, reason and motive. It is the totality of thought-feeling, the process of response to challenge, which is experience. The response to the challenge which is inevitably 'new', is always reflective of the background namely 'the old'. Consciousness constitutes of factual and psychological memory; and experience. Experience is the memory of
experiencing and the process of naming or terming strengthens and gives continuity to the experiencer, to the characteristic of particularizing memory. According to Krishnamurti, this naming process must cease, not only on the superficial levels of the mind, but throughout its entire structure. For him: "The purgation of the mind must take place not only on its upper levels, but also in its hidden depths; and this can happen only when the naming or terming process comes to an end". This is a difficult proposition for "our whole consciousness is a process of naming or terming experience, and then storing or recording it. It is this process that gives nourishment and strength to the illusory entity, the experiencer as distinct and separate from the experience".

Consciousness is a response to stimulus, which is experience, and experience is the result of experiencing. The result when, given a name, goes to constitute memory and this concluding process goes to constitute consciousness. Consciousness is fundamentally the same as thought. Thought is the response to memory and to be conscious is to be aware of something known, its name, form and use. So, "consciousness at various levels is the total process of perception - contact - sensation - identification and experience".
It therefore constitutes the sphere of the known, of experience and memory; and of sensation. But just as experience cannot be confused with experiencing, and the understanding of experiencing lies above the senses, so also consciousness cannot be confused with awareness which is the state of experiencing more than sense perception. Consciousness also involves intelligence, it is endowed with the power of discernment and it functions as the individual. According to Krishnamurti the individual is not apart from his consciousness.

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Individuality depends on consciousness. The individual is to be conceived as energy which is singular and which in its self-active development becomes consciousness, the generation of the I-process. It is not that the word consciousness as commonly understood has no iota of the significance attached to it by Krishnamurti. He uses it in a deeper sense of its usual connotation, namely, "our consciousness is not only a superficial layer, but also the deep hidden activity of the mind which is called the unconscious, and the mind is this whole psychological field".

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The divisions in the consciousness in terms of the conscious and unconscious, the self and the nonself, you and me, individual and collective are arbitrary and
conventional divisions pertaining to thought and not to the fact of consciousness. Hence in the question of bringing about a fundamental change in the structure of consciousness one has, according to Krishnamurti, to begin with the individual, i.e., with oneself. And if one is at peace and is free from contradiction due to the neglect of the deep hidden activity of the mind which is the unconscious, then one can begin to manifest a different structure of consciousness that is free from fear, from duality and from identification with idea. As Krishnamurti observes, "our constant struggle is between what 'is' and what 'should' be, between thesis and antithesis; we have accepted this conflict as inevitable, and the inevitable has become the norm, the true - though it may be false".

Krishnamurti apprehends the problem of existence as a psychological as well as social phenomenon and to be aware of the conflict is according to him, to be aware not only of the conflict of ideologies, or the struggle of the classes, or the exploitation of the poor by the rich or of the weak by the strong and so on and so forth; but also to be aware of the inherent contradiction in the individual human being, the greed, the craving, the ambition etc. that prevades the mind of the individual beyond redress. Krishnamurti views the problem in an integrated way seeing the social phenomenon as a projection of the psychological
structure of the individual and perceives the conflict as a total process of human consciousness. He clearly observes: "we try to understand it either on the objective or the subjective level; and the difficulty is that the problem is neither purely subjective nor purely objective, but is a combination of the two. It is both a social and a psychological process, and that is why no specialist, no economist, no psychologist, no follower of a system, whether of the right or of the left can ever solve this problem. The specialists and experts can attack the problem in their own particular fields, they never treat it as a total process; and to understand it, one must approach it in its totality".

Going beyond 'metaphysics', Krishnamurti sees the universe as a movement, a becoming. Physical matter is nothing but change, a continual movement of whirling electrons and while this is the nature of matter, it is more so in the case of the inner psychological being. The real objective universe can thus be known as a continual movement. The mind however does not perceive this reality as a whole and it breaks up movement into successive conditions of change. The instrument which enables us to cognize this reality is not the intellect but another faculty which we call intuition. For Krishnamurti "intuition perceives the thing as a whole and not in parts, as the mind does. We can
understand ourselves as participants in this universe of change only through intuition". The scientific method of analysis and synthesis does not give a view of life as a whole and the search for fundamental values, and, the perception of reality, as a whole, can be attained only with an intuitive approach.

According to Krishnamurti, it is not altogether impossible for humanity to bring about a mutation of mind, to establish the eternal as the supreme value, "To search out the real which alone can bring peace and joy. In it alone is there enduring unity of man, in it alone can conflict and sorrow cease; in it alone is there creative being. Intuition therefore comes to man from the realms which are subjective. The subjective level of consciousness is that which has not yet been exteriorized and is therefore totally from within. Thus intuition is a relative term for 'within' which can be interpreted only with reference to 'without'. Thus the faculty of consciousness higher than the normal can be termed intuition, but then it is only a mental concept, for that which is beyond the mind cannot be expressed in terms of the mind. Krishnamurti points out the limitations of the mind and the influence of memory on our thoughts. According to him, knowledge by ideation is no knowledge at all for it is knowledge only of the concepts which we have created, and he shows the path of
knowledge by being where the knower and the known are the same. Such a knowledge comes only in a state of non-duality and it is only through intuition that man frees himself from the realm of mental images and enters the world of reality. Krishnamurti looks at life as a whole and not in compartments. He says, only as man knows himself can he be free from the limitations that are imposed upon him by himself. Hence man must start with self knowledge as the only state of being in which the individual and the society created by him, can look at and see 'what is', and can thereby transcend the level of consciousness that breeds contradictions and problems of existence. To Krishnamurti, self knowledge is not just an intellectual discipline but a way of life. There is no ending to self knowledge. Self knowledge can only be discovered from moment to moment. And therefore there is a creative happiness from moment to moment. Thus: "to understand life and the significance of existence is to understand oneself as related to and involved in others, which is society, which is the whole". Self knowledge is therefore necessary to establish right relationship, to establish order in society and to have peace. "Self knowledge forms the basis of social order, of harmonious society". The purpose of right relationship is self discovery for the self reveals itself in its responses to the challenges of life. Hence, "right relationship
proceeds from right action, and right action proceeds from right thinking which comes only with self knowledge. Self knowledge therefore implies the action of relationship between two individuals as also the action of relationship in society thereby constituting the basis of true social order. "Self knowledge is important as the first step to the discovery of truth". Krishnamurti considers self knowledge as the only state of being in which the individual and the society created by him can transcend the level of consciousness that breeds problems and contradictions and can see 'what is'. Self knowledge leads us to Truth and creates the silence of mind which makes choiceless awareness possible. Choiceless awareness can transform the structure of human consciousness by putting an end to the perpetuation of duality. Awareness is awakened intelligence, intuitive, discernment and to be aware with one's entire being seems to be the central theme of Krishnamurti's purpose of education. Self knowledge demands intuitive discernment, sensitive receptivity, constant alertness, awareness, a continual and essential curiosity and above all freedom from fear, from the influence of memory on the thought-process, detachment from sensate values and an independent self enquiry. It therefore demands an austerity of purpose in action and in one's relationship. Krishnamurti is suggesting the action of intelligence, the operation of awareness as the only way
to break through the field of time. Awareness is the
direct perception of 'what is' without the process of
ideation and without the interference of thought. It is
the unhindered movement of the mind that is not conditioned
by identification with any idea and that is not tainted by
the accumulation of memory. Hence awareness is not an
intellectual process and it implies self knowledge in
action. It is operative during the course of action and
involves focusing of total and undivided, undistracted
attention on 'what is', without concentrating on an object
of choice. Awareness is therefore an effortless and
spontaneous concentration of attention, and self-knowledge
is possible only through choiceless awareness in action.
Life is action, according to Krishnamurti, and relationship
is the field of action which reflects the self. In the very
beginning of awareness, there is the perception of what is
true; truth is not a result or achievement, but it is to be
understood. It is through self-knowledge that there is the
realization that the self is part of consciousness. What
Krishnamurti calls creative thinking is in actuality right
thinking, which is the process of being aware without
evaluation, or acceptance or condemnation, or
justification, or judgment. It is constant awareness and
rises spontaneously with self knowledge which is the
perception of the ways of the self. While the intellect is
the faculty of knowing, reasoning and ideation in the
absence of emotion. Krishnamurti perceives the unity of head and heart, of emotion and reason, of thought and feeling as stemming from intelligence. According to Krishnamurti intelligence implies a change of will which means the 'will' of comprehension and it is this which brings about intelligence. In the choice of the word intelligence and the significance that he crystallizes in it he succeeds in conveying a different significance which is not synonymous with intellect when divorced of emotion.

Krishnamurti selects words that are not technical in connotation but familiar, and then tones it up to give a deeper meaning. The word intelligence is significant in its own way but Krishnamurti uses it in a deeper sense than is commonly understood. According to Krishnamurti it is the 'will' of comprehension arising out of love that brings about intelligence. There lies the depth of the meaning implied. Intelligence is the completeness of being, the fruition of the life process. It is the action of understanding. "Intelligence is the quality of the mind that is very sensitive, very alert, very aware".

In brief, "Intelligence is the capacity for direct understanding" and knowledge according to Krishnamurti is related to intelligence in that intelligence uses knowledge, it being the capacity to think clearly and
objectively. But while the assimilation of knowledge is perfunctionary in the whole educative process, the intelligence that 'questions' that tries to find out, has to be nurtured in the educative process. Dealing with the thinking process it is the response of memory, knowledge comes from experience. Mankind has thousands of experiences from which it has derived knowledge. Knowledge is memory stored in the mind. If you have no experiences there is no memory and there is no knowledge. There is no complete knowledge of anything since knowledge is always limited. Krishnamurti holds the view that the illusory entity which is created as a direct consequence of the process of naming or terming experience, and then storing or recording it in our consciousness, is the process that gives strength to the illusory entity, the experiencer as distinct and separate from the experience. For Krishnamurti, it cannot be denied that thought is the real cause of human misery since knowledge which is the function of thought gives rise to dependence. Without thoughts there is no thinker. Thoughts create the thinker, who isolates himself to give himself permanency; for thoughts are always impermanent. Krishnamurti speaks of an instant transformation where the entire being, the superficial as well as the hidden, is purged of the past and where the layers of consciousness are ultimately quiet. To Krishnamurti, freedom implies discovery of something
entirely new, and, the function of thought in acquiring knowledge diminishes our capacity for seeing and experiencing something totally different and previously unknown. But "freedom does not exist without order". Knowledge is acquired and accumulated from sources other than the self and it cannot directly help develop intelligence. Knowledge does not necessarily lead to intelligence and being knowledgeable is not necessarily being intelligent. Intelligence according to Krishnamurti is the intense and deep awareness of the entire content of life, the totality of life without preferences or value judgments. "If you have no intelligence, no sensitivity, then knowledge can become very dangerous".

Since knowledge belongs to the past, for it is stored in the memory, time plays an important role in regard to knowledge and memory. The more knowledge is acquired and accumulated the mind becomes burdened and cluttered with information from the past, creating a dependency on the past and in order to understand the nature of such dependence the mind has to be liberated without making any choices. To simply observe and be aware is an exercise in intelligence; and awareness takes place spontaneously when intelligence without choice is exercised: "when choice enters the equation thought makes intelligence dissipate". To observe and be aware is an exercise in
intelligence. The mind does not differentiate between right and wrong. "It simply observes the flow of thought".

Therefore awareness is not a movement of the mind, it only observes the flow of thought and Krishnamurti describes this observation as 'choiceless awareness' which is imperative to the learning dimension and is in itself a movement, not a restful state.

In examining the teaching of Krishnamurti who questions the roots of the present education culture, the real problem is very direct. Much of thinking and the subsequent actions produce conflict which prevents freedom from coming into being. Knowledge gives rise to dependence, and the use of past knowledge disrupts necessary observation in an actual relationship, human or otherwise. Even with a great deal of knowledge the individual has remained the same psychologically. Hence the real problem facing humanity is to become free of conditioning, of beliefs, of dogmas because conditioning results in divisiveness, and where there is divisiveness there is conflict. According to Krishnamurti this awareness of being conditioned is termed as "the factor of intelligence".

Therefore to understand the limitations of thought and to
have an instant perception of 'what is' is to become free of the conditioning that emphasizes thinking comparatively. Krishnamurti points out that thinking in terms of ideals is what creates conflict. It is an instant perception of 'what is' that provides right action. Thus when there is an insight, there is total freedom and learning takes place instantly. Krishnamurti is not referring to usual academic intelligence but to an unique, innate human quality requiring new dimensions and a conceptual framework based on spontaneous insight, in the contemporary educative process. Krishnamurti has pointed out that society is what individuals are because it is created by individuals who are made to conform to the particular culture and socioeconomic and political order within which it exists, so that in this conformity can temporary stability to the society be achieved, even if it deprives the individual the freedom to flower. In Krishnamurti's own words: "The social pattern is set up by man; it is not independent of man, though it has a life of its own, and man is not independent of it; they are interrelated. Change within the pattern is no change at all; it is mere modification, reformation. Only by breaking away from the social pattern without building another can you 'help' society. As long as you belong to society you are only helping it to deteriorate. All societies, including the most marvellously utopian, have within them the seeds of their
own corruption. To change society you must break away from it. You must cease to be what society is: acquisitive, ambitious, power seeking, and so on". It is evident here that what Krishnamurti suggests is not an antagonistic revolt against the structures of society, but in so conforming will result in its deterioration since the acquisitive, ambitious and power seeking pursuits only lead us to comparisons, conflict and divisiveness and the desire 'to be'. Hence to him the problem is not only to break away from society, but to come totally to life again. A habit of comparison and the resulting state of unhappiness begins early in life and comparisons intensify further. This inculcates a spirit of competition, aggressiveness and ultimate violence. Therefore to live without comparison is, according to Krishnamurti, to experience real freedom, and, to nurture and cultivate this freedom should be the function of education. Thus the reversal of the entire system that emphasizes the desire 'to be' is perhaps the true transformation which will lead to extraordinary freedom. Since the habit of thinking in terms of comparison, competition and the desire 'to be' persists, it is only in the riddance of it that learning can begin to gain a wider dimension, and not circumvolve on the accumulation of knowledge and the cluttering of information but on the discovery of something new and unique.
But while the sole pursuit of knowledge leads to continuous evaluation and goal setting, bringing in competition and insecurity, the desire 'to be' then constitutes the cause of insecurity. It is important to grant that knowledge is necessary outside the context of human relationships. But when pre-existing knowledge based on memory is used to establish a relationship it restricts the actual development of a relationship, since concepts are formed from which action is stemmed. If image-making constitutes establishing a relationship then it must pertain only in so far as physical recognition is concerned. The observing and engaging in instant experiences in relationships should be spontaneous. Essentially, an individual must learn to look with a mind that is free to observe. And as long as this association between knowledge and relationship remains a theoretical proposition there is the obvious fact that theories prevent us from looking at the facts as they really are. Therefore the accumulation of information and the acquisition of theories only goes to make the individual dependent on ideas and prescriptions originating elsewhere. Krishnamurti therefore directs his whole purpose of education on learning about oneself. One must start with one self, that is one must learn completely and absolutely about oneself. This entails observing oneself.

When there is dependence on other ideas, theories and
prescriptions, one cannot learn about oneself. And while this sort of dependence is not at all necessary in acquiring knowledge about oneself it is necessary to some degree in the learning of other skills. Krishnamurti conceives self-knowledge as the beginning of wisdom for it implies the spontaneous discernment of the true and the false in the center of one's being which liberates the mind from the illusions of mind and brings about undistorted perception of 'what is' thereby providing the basis for right thinking and consequent right action. Self-knowledge is a process not an end and it cannot be pursued as an objective. According to Krishnamurti it is a constant process of discovery with such time and moment when one can say that 'I have known myself' as in that very assertion lies the negation of self-knowledge.

"To know oneself is to be oneself, and to be oneself is not to desire to be what one is not". And since the self is expressed only in response to the movement of life, it can be discovered only in the mirror of relationship. Self consciousness which arises from an identification with idea and not in the liberation of it, is frequently confused with self-knowledge when the process is pursued as an objective, thereby degrading it to the self-perpetuative action and self seeking action of self consciousness.
The only way to learn about the self is to start with the self learning completely and thoroughly about the self in relationships, reactions, attitudes and orientation without suppression or denial. Such observation about the self leads to further enquiry, to a healthy skepticism, to doubting, questioning and investigating. When we stop reacting to images or to concepts of the past which prejudice our perceptions then, free inquiry can bring us open and liberated minds, free from dependence.

"Observing and not accumulating a great deal of knowledge constitutes learning for right living". Self knowledge therefore has no set pattern of action, no method and it comes about only in the silent observation of choiceless awareness. It consists of being aware of oneself from moment to moment without any objective. Self knowledge is therefore understood as a way of liberating from the limitations of conditioning and transcending self consciousness and time, thereby marking the awakening of intelligence. It is the way of total action which grasps the individual and society as one single movement of life, and, is capable of creating a new social order which is based on the actions of intelligence.

To Krishnamurti, self knowledge is the way that leads to the discovery of the real. Reality according to him is
ever becoming, creative and eternal and self knowledge is the way of total action which marks the beginning of wisdom and the awakening of intelligence. To Krishnamurti life is essentially action and he identifies energy with pure intelligence, by which he evidently means the unconditioned mind. He says that energy is pure intelligence, and once that is comprehended, then desire has very little significance. Hence it is the incomplete action, the conditioned response that imposes the limitations of individuality and the distortion of perception, due to an accumulation of experience. There are two states of being, that of awakened intelligence and that of ignorance. Memory interferes with intelligence when the mind identifies with sensation and is involved in the idea of self. Ignorance is the conditioning of intelligence and the self is a state of limited intelligence, which is the conditioned self. Conclusively thus, the action of the conditioned mind is the conflict of idea of 'what was' in terms of 'what should be' and 'what is'. The conditioned mind is in conflict with the static identification of the known and the dynamic unknown. Thus "the conditioned is the divided whole; the whole is ever the whole and ever the indivisible". But the conditioned is divided in time, which, using the present as the passage is the continuation of the past into the future. To free the mind of conditioning is to be aware of the process of
identification. Hence conflict is created which is a direct result of the conditioned mind. The contradiction and duality which arise from such conflict is what ultimately creates the inner strife and discontent.

Krishnamurti conceives individuality as conditioned and unconditioned and it is only when, through self knowledge and choiceless awareness, the individual begins to function from intelligence, that fulfillment is attained. This expression of intelligence, which is, intuitive discernment, is totally liberated from self projected illusions, identification and ignorance, since intelligence is total and complete, and a realization of the whole. The freedom from becoming brings forth total freedom, that is freedom from beliefs, dogmas, and superstitions.

Is it possible to be free from all beliefs that purportedly burden the mind while giving it psychological security? The preoccupation with beliefs prevents insights to occur spontaneously. Insight is not a method and although much more is involved the whole is conceived instantly rather than the parts. But the mind must be freed of beliefs before insights can occur spontaneously. Change implies a motive, an objective, a particular orientation of that objective, and at the personal level one must have an insight into what must be done, that is unplanned and
uncharted instead of an agenda of change. An improved educational process and a better society implies social change. The individual is a microcosm of society because of the reciprocal relation between the individual and society, and hence the individual contributes to society and society in turn shapes the individual. Society is not an abstraction and although it is created by man it is possible for one to stand aside and examine its 'status quo'. Individualism, which is limited by society, does not become totally subdued. Infact, since individuals are a part of society, any change in the individual results in changes in society. Since every kind of agenda whether communistic, capitalistic, socialistic, religious or democratic has not brought about any social change, Krishnamurti affirms that only when individuals begin to change and experience the wholeness of life will real change occur in society. Hence individuals who have been conditioned through the educational system must now revolutionize the prevailing educational credo and the 'modus operandi' in the system, so that the whole direction of the educational process might be finally and radically changed. But the crux of the issue is that the change in the individual that brings about social change invariably implies the conception of the divisibility of time. It is the constant awareness of time which prompts action towards achieving a goal. It is the fear of time 'running out'
that causes this intense awareness of time. But according to Krishnamurti if these psychological considerations of security have no reality then there would be a freedom from the fear that time will end. The focus would then shift to change itself. While change implies an agenda, at the level of the individual or society there is instead a freedom of choice prompted by insight. As Krishnamurti puts it, freedom "is not an end, a goal to be achieved. One can never be free in the future. Future freedom has no reality, it is only an idea. Reality is 'what' is; and passive awareness of what 'is' is contentment".

Krishnamurti sees the cumulative process of identification which builds up the self either positively or negatively as a self enclosing activity: "this identifying process prevents the awareness of its own nature". He sees the effort of the self to be or not to be as a force that drives the self into activity while it is at the same time a movement away from what 'is'. There are two kinds of learning: the first is the mere accumulation of knowledge that is used in learning skills; the second kind of learning has the potential for self discovery but it requires a mind free of past impressions; and it is this state of mind that is free and does not stop the process of inquiry and is ultimately ready for insight. While exploring the possibility of insight one may encounter the
problem of conflict, and in the process of seeking solutions to resolve the conflict it may reveal linkage to more and to other kinds of conflict. An insight into a specific kind of problem may not solve everything for all times at a given point, but it is an important beginning. The conflict is not separate from the one who is affected by it, and looks into it for a solution. The conflict is within oneself - envy, greed, the desire 'to be'; and it is this which has created the society we have today. The individual's realization for a good society is the holistic realization of such a society. Krishnamurti sees education as a significant and true way of helping human beings to cultivate the total mind. He plods the comprehensive total approach to life which implies the understanding of what meditation is and what part it has in education. The entire design of thinking is directed towards acquisition, security and not towards experiencing and observing that immeasurable holistic state. In Krishnamurti's words: "If one can unravel what is meditation then the very process of unraveling is meditation". In order to find out what meditation is one has to go into the whole process of thinking. Thinking is a response of memory and thoughts become slave of words and the mind is the word, and it becomes a slave to words, with their nuances and feelings that accompany the words. So the word has tremendous significance. The mind is therefore the word and within
this technical symbolic framework if the mind can separate the word, the symbol, from itself then there is enquiry which does not seek an end and is timeless. Krishnamurti, questions if the mind which is of time and space can explore into a non-spatial, timeless state because it is only in that state that there is creation. For Krishnamurti "a mind that has no space in which to observe has no quality of perception". How is a mind to enquire into the unknown, the immeasurable? Intelligence, which is not merely the capacity to reason but rather the capacity to perceive is being destroyed by the emphasis on authority, imitation, acceptance, which is mistaken for security. All this implies an extraordinary pliable mind, an intelligence which is not the result of academic education and the acquisition of techniques. According to Krishnamurti, "meditation implies the whole of life, not just the technical, monastic, or scholastic life, but total life and to apprehend and communicate this totality, there must be a seeing of it without space and time. A mind must have in itself a sense of the spaceless and the timeless state. It must see the whole of this picture". Meditation techniques often create a structure, a pattern or a goal. A 'Mantra' is an example of a system that creates a structure. Krishnamurti says that in meditation as also in an academic setting, there must neither be a structure nor an authority. When the mind finds that there
is no authority, no system, no goals and no one single path to follow, no past, present or future this discovery creates a very insecure feeling. But as one finally realizes that one stands steadfastly alone but free then the freedom from becoming brings about total freedom. This discovery has an important implication for education, since the objective of education is holistic. There is not one path to follow to motivate learning; in the absence of authority, systems, goals, and the concepts of the past, present and future, one stands alone as a free person. Learning, then, comes from observing without naming. Learning is looking with curiosity and attentively listening. It is the excitement of discovery and the clarity of insight resulting in immediate perception or reality. Where there is insight, there is not only a total freedom of mind, but total learning. The real significance of meditation lies in being attentive to what is happening around and what is happening inside one's mind. Meditation entails the emptying of everything known from the mind. In order to meditate, to observe the totally new, the mind must be denuded of the known which is the past. According to Krishnamurti, to meditate is to reflect, while paying close attention to what is actually taking place as one does it. One engages in close observation of all that is going on in connection with the actual activity of thought, that being the basic cause of general disorder and chaos in
the mind. The very act of meditation becomes meaningful only when order or emptying of everything known from the mind takes place. It is only then that the confusion surrounding one's consciousness begins to dissipate and the mind becomes very still. It is this state of meditation that sustains mental order and this must be utilized by the educational process to end the chaos and confusion in the mind.

Krishnamurti challenges one to examine one's thought process in order to understand the root cause of inner strife and discontent. According to him, thought is only a material process and the process has to be distinguished from the content; A moment to moment awareness of the content of thought, as well as its process, has to be perceived.

Thus the search for the fundamental values of life must necessarily be directed to resolve the contradictions that exist at the individual level as well as at the social level. The main concern in education is therefore to bridge the division between the subjective and the objective factors of life. Krishnamurti states that unless the individual becomes the center of a tremendously significant revolution, the utter indifference arising out of his feeling of insignificance will continue to be the
cause of disintegration in society. The radical transformation of the individual is what will finally resolve the most fundamental contradictions in society because unless it happens in this order no transformation in society will be effective. The individual and the society are related to each other and it is necessary that man must integrate himself before he can bring about integration in society. Therefore the need to day is for an intergrated philosophy which will create the integrated individual by bringing together the various aspects of his being into a unified 'whole'. The different aspects of his being are but expressions of his innermost experiences. The thoughts, the words, emotions are not mere reactions to outer stimuli but arise out of his innermost individual experiences. The integrated man is not a passive entity but a dynamic force which rises out of his individual experiences in the communion with Truth. Integration is not an intellectual synthesis, a bringing together of parts. Integration is 'wholeness', bringing together the scattered units of one's being into a unified organism. Integration is possible only if the individual can in his routine of work touch the transcendence of Life and at the same time convey its meaning through immanence at different levels. This implies communion with reality in everyday life as well as communication of this communion through channels of expressions at various levels of his being.
This view of life is the intuitive perception of life which comes to the individual experience only when the mind is empty and therefore highly receptive. Intuitive philosophy therefore enriches the forms of the phenomenal world with the transcending of the noumenal realm.
NOTES


2. Ibid., p. 59.

3. Intuition as implied here is the knowledge occurring without separation of an interval in time or space i.e. acting or occurring within the medium (of the mind) and without an intervening cause or condition.


7. Ibid., p. 69.


9. Definition of Individuality. Individuality in this context is the condition of having a distinct and separate existence or the sum of the characteristics or traits peculiar to an individual.


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The factor of intelligence: Conditioning is the factor of division and it is the operation of intelligence that makes one aware of the conditioning going on in the mind. It is this intelligence of discerning, the conditioning and the desire to free oneself from this conditioning that Krishnamurti terms as the factor of intelligence. It is only when one is free of conditioning that brings in divisiveness in one's life, that one can live peacefully.

The significance in education is that everything that the child is taught is registered consciously or unconsciously until he becomes conditioned. And because of this conditioning, he feels differently. He is separate, and where there is separation there is conflict. Hence the child must be free of conditioning in order to live peacefully.


32. Ibid., p. 173

33. Ibid., p. 177.