A critical interpretation of Krishnamurti's philosophy reveals that he is neither located in the Indian scene nor founded on any classical western philosophy. The similarities with many contemporary western philosophers and intellectual systems are seen as expressions of the richness and universality of Krishnamurti's mind.

A re-reading of Krishnamurti's philosophy of education in terms of its basic presuppositions, resulted in a 'theory' of education or self-learning. Such a theory presupposes freedom from the known (freedom from identification with idea), cessation of thought (since thought functions as the instrument of memory and acts as a conditioning factor), fragmentation of consciousness (a product of incomplete action), mutation of mind (through a fundamental change which implies silence of thought, and therefore individual action), and self knowledge (as the way to the perception of truth). A study of Krishnamurti's theory of education is comparable with liberal philosophies of education such as reconstructionism, existentialism, pragmatism, realism and others. The humanism inherent in all these philosophies is Krishnamurti's point of departure into the new dimension of learning. In the ultimate analysis, the study reveals that Krishnamurti's philosophy of education recognizes the intuitive approach to the understanding of reality. Rather than depend on a rigid curriculum, Krishnamurti demands a spontaneous 'insight' in education. Krishnamurti's non explicit educational theory recognizes education as a humanizing force which must be paced according to the individual's own emergent needs. At the level of the curriculum it is deemed necessary to experiment with choiceless awareness is order to discover the mind which is not conditioned by the I-process, so that a new way of constructing the curriculum is created leading to 'conviviality' in learning. The real challenge of education is to create a milieu for the learner to understand himself, the mechanism of his feelings, his conditioning at home, at school and in society - to understand the whole movement of life.