CHAPTER V

1. ANALYSIS OF KRISHNAMURTI'S OBSERVATIONS

2. RELEVENCE OF KRISHNAMURTI IN PSYCHOLOGY AND EDUCATION - A DISCUSSION
Introduction

As the content of each source material was analysed the psychological aspects were picked up and the statements made about each of these aspects were noted down under each aspect heading. By going through the noted content under each aspect a search for tracing out the relationships between the aspects was made. Repeated ideas of different statements were not considered. On organisation and reorganisation a few categories were developed covering the similarity of nature or process or consequence embedded in each aspect. Then the suitable titles for each category were selected. The final form includes the following classification of different psychological issues.

A. Who am I? Consciousness - its contents, and Brain.

B. How am I functioning? The development of mind, Knowledge, Memory, and Thought and its forms.

C. What is the result of my so functioning? Conflict, Violence, Sorrow, and Fear.

D. How can a human being be free of violence, sorrow, fear, etc.? Enquiry, Perception of 'What is'. Arts of observation, listening and learning, Attention, Awareness and Insight, Dying to the past and Meditation.

E. What is the result of freedom: Sensitivity, Intelligence, Creativity, Love, Freedom, Beauty, Goodness, Truth, Religious mind and Integrity.
When the content analysis was ready with the descriptions of each of these issues and the relationships established then the task of drawing psychological and educational implications was taken up.

A. Who am I?

Introduction

The modern man is equipped with very well developed aids and tools to analyse, understand, and experiment with the outer and material world. But when it comes to the problem of understanding himself he is left with a few means. There seems to be two ways of exploring, one is to understand himself and the second one is understanding the other. To start wisely, one has to begin from the nearest point. For any enquirer, the nearest point is himself first and the others next.

In fact, fundamentally there is no difference between asking 'Who am I?' or 'Who are you' or 'What are we?'

The question about this nearest point 'Who am I' is often mistaken as exclusively belonging either to biology, physics, etc., in terms of the material or to philosophy, religion, etc., in terms of something other than material.

The branches of knowledge grew in quantity so huge that the single individual in his life time has become incapable of mastering all of them. Hence the specialization started making a man know a limited sphere perfectly. This process has grown so much as to compartmentalise each one or group of people into a certain speciality of knowledge without orientation to others.

In understanding what a human being is, the exploration of Krishnamurti is a unique contribution to establish the common ground and oneness behind the whole humanity, its problems and solutions.
This study is centred around Krishnamurti's observations which bring forth the exact facts of life.

Krishnamurti (1981) observes the commonness behind the whole humanity and stated:

..... wherever one goes into the world human beings are more or less the same ..... psychologically, inwardly, their problems are the same. Man throughout the world is confused, that is the first thing one observes. Uncertain, insecure, he is groping, searching, asking, looking for a way out of this chaos. .... without realising that we, as human beings, have made this trap..... The society in which we live is the result of our psychological state ..... what we are we have made the world ..... we are aggressive, brutal, competitive and we build a society which is equally competitive, brutal and violent. It seems to me that our responsibility is to understand ourselves first, because we are the world. This is not an egoistic limited point of view.

One cannot deny these facts of his observation. Understanding oneself is understanding the other according to Krishnamurti. He introduces 'the book of life' to get self-knowledge which is 'a fathomless ocean which has no shore', whereas a book written by an author is limited as it can tell only what he can tell.

This book of life demands continuous study from the enthusiastic reader to discover for himself what the extraordinary endless story is in the actual momentum of life. We can find out all the pleasures, sorrows and struggles of humanity in each one of us. The society, the world constitutes the human beings. What a man makes, technically and psychologically, determines what the society is. The chaos in the society is the result of what he does, think and feel. Such a chaotic society in turn breeds the disorderly beings. It goes like a vicious circle. Looking at the disorder in the society some wish to change the society. Krishnamurti says the immediate responsibility of each human being is to understand himself in relationship, the disorder in us and the confusion in us.
Krishnamurti (1981) states that 'life is relationship'. On probing into the life and relationship and the people in relationship he makes these observations.

Most of us are not very serious in our relationships for we are concerned with ourselves first and the other when it is convenient, satisfying or sensually gratifying. We treat relationship from a distance, as it were, and not as something in which we are totally involved. The hermit, the monk however they may withdraw from the world, are carrying the world with them. They may deny it, they may suppress, they may torture themselves, but they still remain in some kind of relation with the world, for they are the result of thousands of years of tradition...

Each human being is related to the members of his family, neighbours, community-milkman, washerman, policeman, etc. We all depend on nature that comprises of air, water, trees and its products, the earth and the sky, and we are related to innumerable things around us. One can find that the life, the very existence is based on relationship. Life is a movement in relationship resulting in innumerable influences. These influences determine the kind of relationship between the people.

People consider themselves 'separate entities' on having their families, properties and possessions and are conscious of their states based on their acquisitions. Their interest in others is based on such acquisitions and specialities. As a result the social structure is based on ambition, greed, competition, cruelty, violence, anxieties and so on.

This society is created by each one of us. What we are, the society is! The monks and hermits who are withdrawn from the society also are in relationship with the world though they deny it. They are also the products of all the past traditions both biologically and psychologically.

From these observations one can feel that 'we are the world', 'each one is the world', 'I am the world' and 'you are the world' in
Krishnamurti warns not to arrive at a conclusion by mere intellectual understanding. He asks to be factual.

Krishnamurti's observations to find what I am are as given below. 'I' is consisting of innumerable experiences, termed consciousness and the recording instrument of these contents of consciousness, the brain.

a) Consciousness

Krishnamurti (1976) states that the self is made up of consciousness.

The centre is consciousness, the content of consciousness, and the content is consciousness. Without the content where is consciousness? p28.

He reveals the contents - thoughts, the subtility and cunningness of thought, tradition, beliefs, knowledge, certainties and uncertainties; feelings of pain and anxiety, constant pursuit of pleasure, the pleasure of possession or of domination, the pleasure of money which gives power, the pleasure of a philosopher with his immense knowledge, purposes, motives and so on. Consciousness is a battleground of contradictory desires, the field of strife, pain, sorrow, etc. It means the whole of our existence is consciousness.

In addition, Krishnamurti (1982) indicates the hidden content as follows:

The centre is not only the conscious self, acting outwardly but also the deep inner consciousness, which is not open and obvious; it is all the different levels of consciousness. P1.

This inner consciousness is made up of personal content - the desires, fears, the obscure urges and compulsions in the depths of one's heart, the deep sense of abiding loneliness and sorrow, and the racial content - traditional experiences, racial envy and acquisitions.
It is known that scientists and psychologists are examining the consciousness and the gurus are playing with it for their own ends. The serious ones are examining this consciousness as a concept, as a laboratory process, as response of the brain, as alpha waves, and as something external.

Krishnamurti (1981) enumerates the different layers of consciousness. The whole humankind is in each one of us, in both the conscious and the unconscious, the deeper layers. One is the result of thousands of years; embedded in each one of us - as one can find if one knows how to delve into it, go deeply inside -- the whole history, the whole knowledge of the past. That is why self knowledge is immensely important. 'Oneself' is now second hand; one repeats what others have told us, whether it be Freud or whoever the specialist. If one wants to know oneself one can't look through the eyes of the specialist, one has to look directly at oneself. P14

Life is dynamic in its flow. The human being has to move along with the flow of life. Life is a great mystery. Understanding oneself in the mysterious life is usually done by taking the help of a psychologist or a psychoanalyst or a psychotherapist or a psychobiologist. It is not right to limit studying about one's own life according to someone and live according to the suggestions made by him. Man cannot retain the naturality of life if he studies an event as a romantic idea or a philosophic concept or an ideal from a specialist's points of view.

Krishnamurti assures that it is possible to understand oneself without taking any aid from any such specialist. One can directly look into the actual fact of life. It is the only way according to Krishnamurti to have a total objective picture of every one.

Krishnamurti asks us to make use of even him as only a mirror to look into ourselves and to throw away the mirror, i.e. to avoid dependence on him to get the first hand self-knowledge.
b) Brain

Krishnamurti (1982) introduces the brain as the recording instrument, which records all the experiences of the human beings. The brain is the centre of all senses; the more the senses are alert and sensitive the sharper the brain is; it's the centre of remembrance, the past; conditioned. Its activities are planned, thoughtout, reasoned, but it functions in limitation... The brain has developed from the primitive state. pp9-10.

Though the size of human brain within the skull is limited it has the capacity of extraordinary invention and extraordinary technological advancement. We see this brain as the basic instrument of human activity. Brain is the central station for all the sensory and muscular activity. It functions through the senses and records all experiences. Its experiences, and its knowledge are stored in the form of memory. The brain is conditioned with these past experiences and knowledge. The human brain is the result of millions of years of evolution. It is programmed to look and listen. With this conditioning, brain turns mechanical with years of training to do so. The function of the brain is limited, thus, to the field of the known.

Another aspect of brain's function brought forth by Krishnamurti (1976) is as follows:

You are only concerned with earning a livelihood and cultivating part of the brain, the rest you neglect, you discard. Each human being is responsible for this disorder within himself and in the society in which he lives. p194.

He wants each one of us understand how the human being is limiting himself. He finds that the brain's capacity is not being used totally by the humanity. Krishnamurti points out the reason for the partial use of this capacity as the self-centred activity of the human beings. At the outset it is our responsibility to understand "what is" of the human being that is creating this centre.
Summary:

J.Krishnamurti says that each human being represents the world. The human life is in relationship. The human being is in confusion due to his own psychological state. As a result the world is in confusion due to lack of right relationship between the human beings.

The human being has the consciousness which includes the unconscious. Consciousness is its content which is the whole past. Consciousness with its content is total humanity from the beginning. Direct observation for understanding of life is the best way of self-knowing.

Brain, the centre of activity of human beings, is the recording instrument of the past experience. It stores experiences in the form of memory and is conditioned to the past. Brain is the product of evolution through millions of years and has turned mechanical with the years of long conditioning.

On observing the similarity of the physical structure and the contents of consciousness of the man wherever one is one can understand what Krishnamurti has found i.e., 'You are the world' not as an intellectual derivation but as the actual fact of life.
B. THE PROCESS OF FUNCTIONING OF T

Introduction:

Krishnamurti says that the brain is the structure of T. It is capable of knowing, memorising, and thinking in various forms. All these together are termed as mind. This mind is functioning out of the past experiences as thought develops 'self' as the 'centre'. This self divides as 'mine' and 'yours', gets isolated, and being intolerant of isolation gets attached to something. 'Self' desires continuity, turns ambitious and dominating, and seeks guidance of some authority.

Krishnamurti also describes how thought creates psychological time, conditions human being, and develops images, ideas, ideals, beliefs, concepts, and values out of conditioning which disturb the life in the present moments.

He brings forth how thought seeks security and identifies in something, how it compares and evaluates, and how thought invents a method to solve the problem created by itself through analysis of the cause and effect.

He shows how thought is energy which is being dispensed in all these ways of expression in the matters of life and relationship and how the mind and brain become dull and dead of many capacities.

The functioning of T:

The question 'who am I?' is answered as consisting of the brain, the recording instrument, and stored as conscious and unconscious. Krishnamurti (1982) finds that the brain is functioning from the past. Our brain cells contain the past, memory, experience, knowledge of millennia and these brain cells are not holistic. P191

Brain is nourished by experiences of the millions of years past, termed unconscious and by experiences of the minutes or years past.
conscious. Thus the brain is ancient and of the present. The past knowledge of the experiences is thus stored in the brain in the form of memory. Brain is memory.

Krishnamurti (1981) states:

> Remembrance has no place in the art of living. Relationship is the art of living. If there is remembrance in relationship, it is not relationship. Relationship is between human beings, but not their memories. P 70.

Relationship with people is seen as depending on the memory of past experiences. If relationship is ready to form out of memory, then, it inevitably would be between memories than between human beings.

Memory has its own place in physical and technical life. But memory in relationship between the human beings is questionable.

Knowledge:

Krishnamurti (1985) states the place of knowledge is limited in psychological life of human being. He observes thus:

> In relationship knowledge is a detriment. Knowledge is what divides people, man, woman, and all the rest of it. P 29.

From experience man gets knowledge and the knowledge that is retained in the brain cells is memory. The response of memory is thought, then from thought, action and from action we learn more, so is the cycle repeated. This is found as the pattern of our life.

Knowledge may be physical or psychological which can exist in collective or personal forms. There is physical knowledge about the world, matter and universe. Every cell in the living body is guided by knowledge that has been shaped in evolution. The psychological structure, besides being personal, also exists and is guided by a collective form that is contributed by tradition.
Knowledge at some levels is essential i.e., knowledge is required to learn a language, to write, to drive a car and to acquire any kind of technical knowledge and to act according to that. Knowledge of the world of facts has its place in our life.

The historical knowledge at factual level about the life style of races and communities aids in having a broad vision of the development of humanity and its future.

Personal knowledge at physical level is essential. But the thought of having knowledge makes some feel superior and others inferior. Mere knowledge develops arrogance. 'Knowledge is not wisdom'. Wisdom is more important than the accumulation of knowledge. Knowledge without wisdom is used only for self-interest than for the common good. The wise use knowledge impersonally. Psychological knowledge about oneself and one's experiences becomes routine if one acts always either from accumulated knowledge which is the past or from an idealistic future.

In the technical field, Knowledge and memory are essential to act in the right manner. But in the search for Knowledge people are blunting feelings and losing sensitivity. Due to insensitivity the total capacity of the brain is not used though it is highly evolved through immense time to this present state of immense capacity.

In the psychological field, if one tries to respond to the present moments of life out of one's past experiences one can't live afresh and anew. In this life full of repetitive action, as certain brain cells are not used there is shrinkage of the brain.

Mind:

Krishnamurti (1958) finds that

The mind is the result of the past, of time; thought is the product of many yesterdays. P188
Brain is the evolutionary structure of the past. The functioning of the mind is the result of all the past. The mind constitutes all the activities of thought, the resulting emotional responses, and action tendencies. In other words mind is thought.

Krishnamurti (1960) exposes the way the mind functions.

It is strange how the mind is always occupied with its own thoughts, with watching, and listening. It is never empty; and if by chance it seems so, it's only blank, or daydreaming. It may be occupied with wanting to be empty, but it's never empty; and being so completely full, no other movement is possible. Becoming aware of the state of constant occupation, it tries to be unoccupied, empty. The method, the practice, which promises peace, becomes the new occupation of the mind ...... There is a ceaseless movement which has little significance. p286

The mind must experience, that is inevitable. It must respond to everything, to rain, milking cow, to cook and clean the house, and to watch cricket and T.V. It is occupied constantly with the problems of children, family, and earning livelihood for days and years together. The mind is so restless, always moving from one thing to another and from one direction to another in the form of thought with the resultant feeling and a plan of action each time.

If the mind is unoccupied one feels lost and empty with tremendous lonely feeling. To avoid that loneliness with all its agony, the mind occupies itself.

The constant occupation and routine action make the mind dull, insensitive, and slow. The mind, being aware of such decay and with an intention to avoid the boredom, is always seeking a method or the other to turn active. Besides one may discipline one's mind by suppressing or sublimating the desires which add to the unconscious content, which in turn seeks the expression in modified form.

Such activity of the mind is due to its development of 'centre' or 'me'.
'Self':

Krishnamurti (1982) says: 'the thought of me is the cause of division'. He states,
..... the 'me' is the active element that is operating all the time; it is the same 'me' with different names, with a different coloured skin, with a different job, with a different position in the hierarchical social structure. You are the lord so and so, somebody else is a servant it is the same 'me' dividing itself into all these different categories socially, economically, and religiously. P^1

Thought always makes one think in terms of self-interest. This self-interest wants to satisfy 'me' rather than others. The essence of self is the centre, 'the me' which is dividing the humanity and its activities in every possible way into nations, religions, races, communities, and so on.

That is why self-knowing is the most immediate understanding one must have i.e., to know the nature of thought which is responsible for fragmentation, which is functioning from the centre 'the me'. If its movement and its contradictory nature are watched it tells its own story.

Isolation:

Krishnamurti (1976) shows how the 'self' as the centre feels isolated.

Isolation is a state of mind in which relationship ceases, when in daily life and activity you have actually built a wall around yourself consciously or unconsciously so as not to be hurt. That isolation obviously prevents every form of relationship. P^2

The laws, governments, and religions emphasise division in one way or the other since centuries which developed man against man, one group against the other, one nation against the other which prevent the spirit of cooperation. One can see that people come
together during a crisis or disaster and go back to old conditions when the crisis is over come. In order to escape from loneliness people are seen wanting to be together and be crowded with every kind of destruction.

Attachment:

Krishnamurti states that there is attachment on the other side of isolation, which is a major factor of self.

Each one is attached to children, to wife or husband, to property, to one's reputation, to one's tradition, to work, to people, to ideas, to one's experiences and to what one has said. It also offers a means of 'escape from one's own emptiness'. By being attached to something or someone we quarrel with others, we are separative, and turn indifferent which breed anxiety, hatred, and jealousy. A student is attached to a teacher, a child is attached to parents and can perceive only what the teacher or parent tells him and, thereby, inhibited of his originality.

A form of attachment which has become a serious problem of the present age is 'sex' about which Krishnamurti says that sex has its place, but when the mind gives it the predominant place, then it becomes a problem. He says that sex has a strong hold 'where there is no freedom, either outwardly or inwardly, specially inwardly'.

Many people indulge in sex, desiring strongly and repeatedly. The cinemas, the magazines, the stories, music, the way people dress, everything is building up the thought of sex. They all demand one's attention, drag the youth who are naturally curious and ready to experience. Thus sexual adherence is a serious problem of the present times.

Krishnamurti points that sex is the only escape man has now and only freedom. Everywhere the human beings are pushed around, bullied, violated, not only intellectually but emotionally and in every
man is a slave. Therefore, people give importance to sex as it offers that state of happiness which comes in complete self-forgetfulness. Krishnamurti remarks that 'the beauty of sex is absence of me'. So, this experience is sought again and again as the only outlet to freedom.

Desire:

Krishnamurti (1977) shows how desire arises.

One sees something beautiful, the contact of it, visual and physical, sensory, then sensation, then from that the feeling of lack of it. And from that desire. p74

When thought enters the process of experience desire begins. Krishnamurti (1981) shows how the desire limits the efficiency.

The capacity of thought is shaped and controlled by desire and so the capacity is narrowed down. This capacity is limited by the movement of desire. p45

One can find two kinds of desires: some arise to meet the physical needs and some others are psychological. Man needs whatever others have, when needs become greeds he wants to possess many. But he doesn't see the fact that 'possessions possess us'. When we verify our memories we find a number of desires. There is nothing wrong in seeing or in coming across with the things beautiful. But we want them, sometimes only for mere reputation. The human beings are always after something and fill all the time with some want or the other for the physical survival, security, and for the easy, comfortable and skillful life. Our psychological desires are endless.

Desire is responsible for poverty in society which is full of greedy, cunning, and exploiting people. Desire is responsible for all the competition and fragmentation. On the other side man desires the change of this state only when he is afraid of and vexed with the struggle to become someone. He desires for his own fulfilment. He wants to have at the expense of others' wants.
Ambition:

Krishnamurti (1960) stresses that ambition of self is building up the present state of relationship.

The pattern of society is human relationship based on ambition, envy, on the personal or collective, desire for power on the hierarchical attitude, on ideologies, dogmas, beliefs. P132

Desire for success and applause are responsible for setting up goals ambitiously. Ambition has brought a lot of technological progress from bullock cart to spaceship. But in the psychological world it is the cause for jealousy, competition, tension, anxiety and nervous breakdown especially in the fast developing countries. Ambition is responsible for many untold miseries.

Authority:

Krishnamurti (1981) states that the quality of authority is tyrannical which stunts the capacities of the brain.

Every form of 'authority' (except, at a different level, the authority of the technocrats and the specialists) has failed. Man sets up these 'authorities' as a guide, as a means of bringing freedom, peace, and because they have failed they have lost their meaning, and hence there is a general revolt against the 'authorities', spiritual, moral, and ethical. P19

The outward authorities like the policeman, the authority of law are necessary to organise the society for the physical well-being and for the smooth running of administration. There is also inward authority of knowledge of one's own experience which dictates certain attitudes to life. Man worships authority in various forms like knowledge, success, power and so on. When we are uncertain, confused, greatly disturbed we look to some authority or review the past or some kind of a book to find a direction. We exert authority on the young and at the same time we are afraid of superior authority. Where we feel inferior we don't make use of our brains and our capacities, but we depend on
others' brains, others' thoughts, and solutions which are outmoded or only suitable for their life problems. Thus by following authority man loses inward vision.

Psychological Time:

Krishnamurti (1974) differentiates time as follows:

There are two kinds of time - chronological time, time by the watch, the next minute, tonight, the day after tomorrow and there is another kind of time which is created by the psyche inside one, by thought. p35

The time for a seed to become a plant, a baby to become a man, a bullock cart to evolve into a jet plan, and the small to become large is necessary as time is growth here. It is found that there is not only physical time but the psychological dimension in which thought covers itself as yesterday, today, and tomorrow. 'The source of thought is in yesterday'. Its movement is either in yesterday or in tomorrow, which is its own projection. 'I should have done this', 'I was hurt by him' denote psychological past. 'I should behave so', I shall be a famous man -- denote the psychological future in time and space. In this way thought creates psychological time.

Tomorrow is tremendously important for all of us. Being dissatisfied with something man wants to become something. Thought is responsible for this motive to become. To become something, happy or successful he may cling to someone or to the past experiences which brought such pleasures instead of approaching the life event directly.

This psychological time, according to Krishnamurti, robs the 'present' by using it as a passage to change from 'what was' to 'what will be'. He says that 'The past flowing through the present to the future is one movement of time, not the separate movements'.
We are living with the movement of life, which is always new. Each moment is a new moment. Life is full of such moments. Each fresh moment demands fresh response. Psychological time or hope or indulgence in the past deprives the freshness.

Krishnamurti values the chronological time which is needed to learn a language or some scientific procedure or mathematics. But to learn about oneself the psychological time which is either the burden of the past or the flight into the future is of no good as it does not allow one to be in the present life moments.

Conditioning:

Kirshnamurti (1981) maintains that the human living is conditioned. He traces back our conditioning to the millennia of years past and says:

We have been 'programmed' biologically, physically and also 'programmed' mentally, intellectually. p8

Man's biological reflexes and systematic functioning of the body follow the inbuilt reflexes and conditions. Psychologically also he is conditioned by translating every challenge in terms of his past experience as the mind is accustomed to certain experiences. The pleasures and memory of it keep him in expectation. He becomes anxious when he does not get what he is used to.

Krishnamurti (1976) looks at the depth of human conditioning as an outcome of culture.

We are being conditioned by society, by the culture in which we live, and that culture is the product of man- there is nothing holy, or divine or external about culture. P173

Man gives enormous importance to traditions, culture, what others talk about human lives, the human problems and solutions they offer. He follows somebody or some method to live his life and to solve the problems. Krishnamurti emphasises all this conditioning as
nothing but habit formation and shows how habit destroys freedom, and makes life superficial and dull.

Man has many habits of various sorts. Habit or conditioning does not allow anybody to have the fresh mind to experience the living moments. It comes in the way when the mind wants to think creatively. Life challenges us every moment. If one merely responds to the challenge from the groove of habit it can’t be valid. The extraordinary capacities of the brain remain unexplored. Krishnamurti wants the listeners to see the various subtle forms of human conditioning.

Images:

Krishnamurti (1977) shows how the human beings build up images which disturb the right relationship.

The image is what we call ourselves: 'I must express myself', 'I must fulfil myself' 'Myself' is the image according to the environment and culture in which one has been born' \[100\]

Man has many experiences all the time whether he is aware or unaware of them. Each experience leaves a mark, an impression. These marks build up day after day and they become an image. He has thus an image about himself made by mind, by thought, by experience, by knowledge, by his struggle and by all the conflicts and miseries of his life. As he grows older this image becomes stronger, larger, all demanding, and insistent due to the experiences in the family, culture, propaganda, tradition, and the pressure of all the above. Thus image forming is a kind of conditioning.

Image is the conclusion about man and he lives from that conclusion. Likes, dislikes, inclinations, acceptance, and rejection are the result of the establishment of that image.
As long as these images dominate life there is no relationship between people but only between the images which are superficial but not true. Krishnamurti (1976) shows that

Thoughts can imagine anything - Gods or no gods, angels or no angels - it can produce every form of neurotic perception, idea or conclusion. p416

The imagination can go to any extent of speculation, theism, atheism and so on. Based on them he builds walls around himself, and asserts them which prevent the perception of 'what is'. The consequence of these imagined and organised thoughts is an idea or an ideal.

Idea:

Krishnamurti shows how idea (Ideal) dominates action.

You have the generosity of the heart opposed by the generosity of the mind ..... Idea governs action. Action is full, open, extensive; and fear, as idea, steps in and takes charge. So idea becomes all important, and not action. We try to make action conform to idea. p111

Man gives extraordinary importance to the ideas taken from the books or others or to one's own ideas which are organised thoughts. He tries to live up to the ideas by disciplining himself in the light of them. Idea either belongs to the future or to the past never to the present. It is always a conclusion, an end or self-projected goal.

Ideal:

Krishnamurti states that the Idealist is always away from 'What is'.

.... an Idealist is a hypocrite, because he is always trying to become what he is not; instead of being and understanding what he is. p156

One can't have self-knowledge by going through the ideas of various people. The ideologies are also based upon experiences, but
conditioned. It is said that idealism is an escape from what is and materialism is another way of denying the measureless depths of what is. Both avoid the actual fact of life one is in, as they give importance to idea than to 'what is'. Life to an ideologist is always in the past or in the future, but never in the present. So, the ideologists want to save the future man by sacrificing the present man.

When we are working together for an ideal, for the future, we shape children according to our conception of future without showing concern for them as human beings, we struggle to be honest about our ideas and principles and find pleasure in forming and expressing ideas to satisfy our egos. Krishnamurti says that all ideas, theories and principles are conceptual. If anyone is caught in the world of concepts he can't face the fact due to the blockage by the concept.

When there is violence people have the ideal of non-violence. People preach non-violence due to which some suppress violence, some sublimate it or express differently or more violently. This escape into the ideal of non-violence has destructive effect on human psyche.

Values:

Krishnamurti states ideals of any kind are series of values - national, religious, collective, or personal. Each person has purposes, intents or values either long lasting or not, which differ from others and cultivated by desire or by intellect. They are either factual or illusory, comfortable or consoling. From childhood we are encouraged to set for ourselves certain deep rooted values.

Krishnamurti makes us observe the consequences of these values or ideals which are found to be obviously encouraging the division between man and man, setting one against the other and causing conflict, war and violence.
Belief:

Krishnamurti (1956) maintains that beliefs distort one's perception of the situation.
Belief conditions experience, and experience then strengthens belief.
What you believe you experience. The mind dictates and interprets experience, invites and rejects it. The mind itself is the result of experience, and it can recognise or experience only that with which it is familiar, which it knows, at whatever level. P88

Man believes what the books say, what the tradition says, what the adults say and what one's own past says. One's experience, thought or mind is responsible for one's belief. That belief again conditions the experience. If so, there is no new perception of what is. He also sees one belief is against another belief. There arises conflict. Belief separates men, conditions life and, thereby, makes the mind dull and inactive.

Security:

Krishnamurti (1982) states that constant seeking of security is divisive in its effect.
When I seek security in my family, my wife, my children, my house, I must be against the world. I must separate myself from other families, be against the rest of the world. P58

Everybody needs security without any exception. Man seeks security in the members of the family, friends, in possessions, property, job and so on. He feels prestige, power, and pleasure by thinking about his family as a special entity. The demand for psychological security in the form of family wellbeing and its status overshadows the physical security and thus makes physical security uncertain. For example, parents aim so high of their children that they create a lot of anxiety in the children causing psychological insecurity.
Krishnamurti (1982) exposes how the psychological security is the basis of tradition passed on from one generation to another.

In demanding psychological security we have divided ourselves; .... psychological security has been sought in these illusions; the various illusions of being secure in ..... Hinduism .... Islam and so on. P4

The search for security in every possible way becomes the motive, the driving power of most of man's actions. Mostly people seeking security in one belief or religion oppose another group of people who have different beliefs, superstitions, and rituals.

The very desire for security destroys security and it limits the brain and directs thought.

Identification:

Krishnamurti (1956) states that people identify themselves with something to find security.

Identification, surely, is possession, the assertion of ownership; ..... To own is to be secure; possession is defence, making oneself invulnerable. In identification there is resistance, whether gross or subtle..... p12

One feels secure by identifying oneself with the family, job, community, religion, nation and so on. One can't be open as one is bound to them, as it puts an end to self-discovery and destroys psychological freedom and develops resistance for others. If there are many identifications, contradictions may arise between them and increase insecurity. So, one needs assurance, protection for one's identifications. Krishnamurti's deep observations bring forth what the human beings are searching for in identification. 'What we are really searching for is this intense passion of self-forgetfulness'. This identification is something in which man can lose himself completely.
Krishnamurti says that

The human being has the natural inclination to get out of the limited self at some level. So he wants to forget himself in a limited or wider field.

Comparison:

Another form of conditioning pointed out by Krishnamurti (1956) is comparison.

Memory compares, modifies, condemns, justifies or identifies; but it cannot bring understanding. p132

Having the past knowledge one compares oneself with what one thinks noble or heroic, with what one would like to be as opposed to what one is. Krishnamurti locates the processes like evaluation and condemnation in comparison. Comparison is a form of evaluation. It does not bring about understanding. It is incapable of clear and simple perception and so it cannot evaluate and handle the situation properly. It condemns and increases the problem. Besides, comparison develops the urge to conform to authority of the one who is either dead or living to derive intense security.

Krishnamurti (1969) shows how this comparison leads to confusion.

Trying to become somebody else or like your ideal is one of the main causes of contradiction, confusion and conflict. A mind that is confused, whatever it does, at any level, will remain confused, any action born of confusion leads to further confusion. p66

Comparison distracts from facing the fact of what is actually happening due to concern for security, survival, and progress of the self.

Acceptence and rejection:

Krishnamurti (1974) points out further movements of identification and comparison as agreement or disagreement.
You like somebody because he can give you a position or you love God because you hate life. Your life is miserable, and love of God is the escape from that. These are all motives. P84

Likes and dislikes are born of evaluation either out of acceptance or rejection. If we like someone we identify with him, develop dependence, get attached and if we dislike we condemn and develop jealousy. We like and love some if we want to escape from what we dislike and hate.

By the evaluation of certain technical procedures some are to be accepted and others are to be rejected depending on the case, strength and quality of them. The choice of such technical processes contribute to the expertise in the technical field. In self-knowing acceptance involves a motive either to gain or to lose. In acceptance or rejection 'centre', 'me' is all important which can't allow the mind to observe itself or the relationship with the unprejudiced.

Method:

Krishnamurti explores how thought creates a problem in the form of desire, image, ideals, beliefs, identification and how the conditioned mind also invents a method to solve any problem.

Krishnamurti (1960) maintains that method has its limitations in the psychological field.

Any method implies an effort to control, suppress or sublimate desire, and in this effort, resistance in different forms, subtle or brutal, is built up. It's like living in a narrow passage that shuts you away from the vastness of life. P263

While dealing with the technical aspects a method helps to function properly. But in self-knowing which is continuously demanding a dynamic approach no method can help. Because any method which is either suppressing or sublimating, though it works well otherwise, can't introduce us to the richness of life.
Analysis:

If there is any personal problem or the problem of relationship, an intellectual first tries to analyse.

Analysis, according to Krishnamurti (1981), has its own limitations

— analysis by the specialist, or introspective analysis does not answer the issue. Analysis takes time, it requires a great deal of insight, for if you analyse wrongly the following analysis will be wrong. If you analyse and come to a conclusion and proceed from that conclusion then you are already stymied, you are already blocked. And in the analysis there is the problem of the 'analyser' and the 'analysed'. P11

When there is any problem man tries to analyse. If the analysis is not perfect or complete and if it goes wrong at the beginning the latter part of the analysis will also turn wrong. The actuality is not perceived. We have to see the problem of the analyser who may be prejudiced and the problem of the analysed who is afraid and hypocritic. Then analysis may lead to distortion instead of making things clear.

Krishnamurti (1970), examines how far this analysis is important.

My mind has been trained for generations to analyse, it is extremely arduous to realise that analysis in any form does not lead anywhere. But I must know how to analyse, otherwise I can't come upon the another. This means, in the very process of analysis my mind becomes extraordinarily sharp, and it is that quality of sharpness, attention, seriousness that will give a total perception ,...., We are so eager to get the total, to see the whole thing in one glance. But we have not the eyes to look. It is only possible to have that clarity, if I can see the detail and then jump. p151

Analysis is seen as the result of the conditioned mind. In analysis there is gradual peeling off, layer after layer, to examine the
content of each layer. It prevents action in the present as analysis involves time. Mostly analysis is mere intellectual environment where there is denial of action. In science and in technical fields the analysis and synthesis are the necessary procedures to arrive at with a variety of products -- new and unexpected. In self-knowing if the analysis is done only unconditioned there is serious attention and sharpness which help in looking at the essentials and bringing clarity. Analysis can't do everything but helps in understanding the issue. Knowing the falsity in analysis if one analyses only to have a clear picture and then free from this analytical ground one can get insight into the matters.

* * * * *  *

We have seen the pattern of thought, sensation, reaction of the brain out of past experience, memory of it and its expression as thought. Brain again stores that reaction. It goes on endlessly. Thought is the ordinary factor from the ignorant to the great Nobel prize winner. Thinking is the nature of man.

Krishnamurti (1981) asks us to challenge the thought

We have never questioned the very nature of thought. We have accepted thought as inevitable, as our eyes and legs. We have never probed to the very depth of thought and because we have never questioned it, it has assumed prominence. It is the tyrant of our life and tyrants are really challenged. P44

Thought is seen as movement in time. Psychological time conditions the mind either to the past or to the future and develops images. These images seek security develop attachments, identify with something, yield to authority, turn ambitious or get isolated, and withdrawn when afraid of insecurity. We also see how thought is responsible for indulgences like eating, drinking, drug, entertainment or sex or take flight into the future in the form of ideas, ideals, concepts, principles, or theories. It takes refuge in various forms of escape - denial, resistance, acceptance, suppression, sublimation, comparison, condemnation, identification etc., when faced with all these self-created problems.
Krishnamurti (1969) explores a new dimension of thought. Those who think a great deal are very materialistic because thought is matter. Thought is matter much as the floor, the wall, the telephone, are matter. Energy functioning in a pattern becomes matter . . . . Matter and energy are interrelated. One can't exist without the other, and the more harmony there is between the two, the more balance, the more active the brain cells are.

Thought has energy. It is matter. This matter is used in many ways. The selfish thought, the conditioned thought, the ambitious thought, the competitive thought disturb the present moments of life, narrow down the approach and don't hesitate to destroy 'what is' either consciously or unconsciously due to its indulgence either in the past, or projection into the future. Thought in all these forms destroys brain cells, its very structural source.

Summary:

J. Krishnamurti points that the brain which records and stores experience with continuous interference of thought is the mind. Thought creates psychological time. The thought in various forms fills the consciousness and becomes its content. The mind is always occupied by thought and is never free.

Thought being caught in the psychological time is in the movement from the past happenings to the future expectations, so the thought, the mind can't function in the present.

Thought creates a centre the 'me', which is responsible for fragmentation, results in duality and contradiction. This 'me' isolates itself as a separate entity, gets attached to something seeking security, feels arrogant if it accumulates knowledge, desires success, turns ambitious, indulges in various things which give momentary freedom and self-forgetfulness.

Thought seeks security in illusions like beliefs, images, knowledge, authority, ideas, ideals, success, power etc., when it faces a
problem. Authority, ideas, theories, concepts and knowledge are essential in the technical field to organise and administer for the physical functioning. But in the psychological field all these are the barriers in the perception of 'the present', 'what is'.

Thought in its various forms of expression destroys energy, initiative, creativity, and also right understanding.

Thought compares, evaluates, condemns, justifies or identifies and makes one agree or disagree, accept some and reject others in the process of continuous desire for psychological satisfaction.

While self-knowing evaluation, comparison, condemnation, justification, rejection and acceptance are dangerous expressions of the conditioned mind as the 'self' tries to make use of the above according to its convenience.

Thought in the form of belief, ideal, image, attitude, value, desire, identification and authority creates the problem and also wants to solve the problem by following one method or the other through analysis.

Method in the technical field can make us learn smoothly and skilfully any technique. But in self-knowing any method is a detriment for it does not allow anyone to have a fresh approach in every movement of life.

Analysis, if done correctly and totally, is necessary while dealing with any technical aspect. But to deal with any psychological problem it is to be used only to have the clarity of all the details but it is not the solution to the problem. Moreover, if it goes wrong at the beginning it will go wrong all through.

Thought is matter and has energy. Thought is useful in the technical field which has brought all the progress in the technical field. But thought is harmful in the psychological field as it limits the capacities of the brain, and influences negatively in the technical field.
C. THE RESULT OF MY SO FUNCTIONING:

Introduction:

Thought is seen dominating the whole field of life from common man to the great scientist. Krishnamurti traces the consequences of the different forms of thought - beliefs, ideas, ideals, images, comparison, identification, and seeking of security, in human relationship as fear, violence, conflict, and sorrow.

Krishnamurti (1981) observes:

The very nature of thought is divisive and destructive. When thought dominates all our activities and all our relationships it brings about a world of violence, terror, conflict, and misery. p92

Violence:

Krishnamurti feels that there is unimaginable amount of violence, physical and psychological, in various forms. Man resorts to violence with the fear of being dominated by others. He compares himself with others and feels jealous. He hurts others by using harsh words which cause irremediable wounds.

Krishnamurti looks not only at anger and hatred as violence but also conformity, imitation, and obedience as forms of violence.

Anger:

Krishnamurti (1956) penetrates into the different forms of violence and says what anger does to the human being.

Anger has that peculiar quality of isolation; like sorrow, it cuts one off, and for the time being, at least all relationship comes to an end. Anger has the temporary strength and vitality of the isolated. . . . . the anger of disappointment, of the jealousy, of the urge to wound, gives a violent release whose pleasure is self-justification, we condemn others, and that very condemnation is a justification of ourselves. p70
Anger arises in two ways. Anger due to physical disturbance is sudden but is quickly forgotten. It is natural to get anger when there is physiological imbalance. Another anger, which is the result of thought, aims at attacking the cause. This anger is most difficult to deal with as it can argue with its own positive points as against the negative points in the other. A lot of energy is dissipated in the struggle to maintain anger in its plans to attack the cause. Most people don't mind being angry, find an excuse for it, and ready to react by hate to hate, and by anger to anger.

Krishnamurti (1956) probes into the way anger is born, grown and modified.

We want to be praised or flattered. We expect something; and when these things do not take place, we are disappointed, we become bitter or jealous. Then, violently or softly, we blame some one else, ... Anger takes many forms, disappointment, resentment, bitterness, jealousy, and so on. P^{11}.

When one's expectations do not get materialised one becomes frustrated. One tries to defend, rationalise the reasons for it. One blames others for his inability. Thus one transfers anger to different levels like jealousy and cruelty.

Jealousy:

Krishnamurti (1956) shows how jealousy and possession are related.

The more we are jealous, the greater the feeling of possession. To possess something makes us happy . . . warm and comfortable. To be exclusive in our possession gives us assurance and certainty to ourselves. To own something makes us important; it is this importance we cling to. P^{141}

Man needs food, clothing, and shelter for survival. These needs, if fulfilled, give him physical and psychological security. He wants to possess beautiful clothes, an extraordinary or a comfortable house, and many precious or rare things to get recognition, status, and
power to feel superior or dissatisfied by comparing. He wants to own them exclusively for himself. Ownership breeds hatred and jealousy.

Cruelty:

Krishnamurti says that anger and jealousy make the human being cruel. He turns cruel with the ambition of becoming a big man and push aside the people who are trying to become big. 'Cruelty is an infectious disease'. Having this peculiar infection some gradually dominate others and feel superior. Man is full of vanity, terrible dishonesty, putting on different masks for different occasions to exercise cruelty.

Violence is not only killing or hurting somebody, it is also the division, blind following of social morality and one's own peculiar morality.

When man wants to quieten anger it creates some nervous reaction and disturbs body chemistry. 'The brain when faced with violence undergoes a rapid chemical change.' It reacts much quicker. Man is responsible for the way he lives the daily life. As an idealist he is continuously creating havoc in the world. He is attacking violently to get rid of violence in the world, which can never free him from violence.

Fear:

Krishnamurti (1956) observes how fear develops, how subtle and inherent the fear is in human behaviour.

Fear can exist only in relationship; fear can't exist by itself, in isolation . . . . the relationship between what one is and what one desires to be causes fear . . . . Fear comes with responsibility or the desire to be free from it . . . . Fear exists in the conflict of the opposites. The worship of success brings the fear of failure. Fear is the process of the mind in the struggle of becoming. In becoming good there is fear of evil; . . . . in becoming great, there is fear of being small. Fear is uncertainty in search of security.
Man is afraid of many things. He has fear of losing job, not having enough food or money, what others think of him, fear of pain, ridicule, disease, of not living up to the image, never knowing what love is, not being loved, fear of insecurity, of being killed by the might, of others' domination, fear of failure and of the unknown etc. He has ideals and ambitions. He is afraid of failure in fulfilling them. He is afraid of failure in redeeming his responsibilities. Fear is also the result of conflict between opposites, between what he is and what he wishes to become.

'Fear arises out of inner insufficiency, poverty, emptiness'. He is scared of loneliness. So, he becomes attached to some one or some idea. The more he depends the more the disgust, and the demand to be free. This demand for freedom encourages fear.

The thought is the source of fear. By analysing fear, seeking its cause to be free of it the mind further isolates itself and thereby increases fear, increases resistance which in turn increases the fear of it.

There are hidden fears or unconscious fears which cause greater damage and conflict than superficial or conscious fears. Hidden fears often are expressed in dreams.


Fear is never an actuality; it is either before or after the active present . . . . When there is complete attention there is no fear. But the actual fact of inattention breeds fear; fear arises when there is an avoidance of the fact, a flight; then the very escape itself is fear.

Fear is either in the thought of the past or in the future or the conflict between what has happened and what is to happen. Fear can't be in the actual present moments of life. It is only where one is inattentive to the life event thinking of either past or future.
Krishnamurti says (1974)

Man is afraid because he is lost without a deep sense of beauty, a deep sense of affection. And having lost this superficial ceremonies, going to temples . . . . repeating mantras, rituals become very important. p30.

Fear creates many kinds of problems and all kinds of illusions and superficialities. It kills the spirit of adventure, creative thinking, and intelligent understanding. It dulls the mind and heart, turns people insensitive and inattentive to the beauty of nature, to the smiles and miseries of others and also to our own sorrows. Fears are also contagious. From fear arise various forms of superstitions - religious, scientific and imaginary. 'One lives in a make-believe world and the essence of conceptual world is born of fear.'


Fear of not being is part of our whole psychological, as well as our biological structure. p108

Death is inevitable for all of us and thinking about death creates fear. Man seeks security in many forms to be free of fear and its forms. If he lives totally in the present moments without seeking security he will not be afraid of physical death. If he experiences the psychological death of the past there can be no fear in the present moments.

Conflict:

Krishnamurti (1956) brings out the conflicts in life.

Naming is the recording of memory. The past meets the new, challenge is met by memory, the past. The response of the past can't understand the living, the new, the challenge; the responses of the past are inadequate, and from this arises conflict, which is self-consciousness.p174

The mind can't be silent with its experiences stored in the brain. It responds to any present or new experience by a name as a
note of recognition from the past experience. Thereby the past associations come in conflict with the present, new challenge. Conflict thus is the result of an inadequate response to the challenge. This conflict is the focusing of the consciousness as self. As man has such a tendency to respond always from the residual past to the present and fresh situation in the dynamic life he is all the time rising conflict. Life, thus, is full of conflicts.

Ideas, beliefs, and attitudes are the outcome of thought, past. Influenced by them man wants to become something different. There is a conflict between being and becoming. When man says something, does something else there is conflict between his actual being and social being. He talks much falsehood for the society, to appear good. The motive to become something, ambition, greed or any kind of desire is responsible for conflict and contradiction between the actual present state of the individual and the ideal state. The distance between thinking, feeling and action results in ever lasting conflict.

There is conflict in comparison of the past with the present or with the future. Man compares one fact with the other. He condemns one fact and justifies another to relate this to some other.

Krishnamurti (1960) says that each one is an enemy to himself as he is responsible for conflict.

Every form of resistance intensifies conflict, and conflict makes for insensitivity; and when the mind is insensitive, then beauty is an escape from ugliness. p307

Man does not receive the things, life, people as they come to him. He resists them by evaluation out of past experiences and increases conflict at different levels of life. Conflict can be national, ideological, professional or personal. Conflict increases resistance. The cycle goes on. For a man of conflict, love is the opposite of hate, good is the opposite of bad, beauty is the opposite of ugliness and lie is the opposite of truth.
Krishnamurti (1958) states that

There is no end to conflict and it is only through conflict there can never be any growth, any advance. p27

Conflict can't be denied, it is part of the human structure used by people as a means to an end, the end being the right environment for the individual. An ideal like patriotic sentiment is responsible for attaching importance to the state than to the human being. Individual is in conflict with the state. Man has an ideal of universal brotherhood which again brings about a conflict between 'nationalism' and 'internationalism'.

In the technical field one has to compare the facts observed in the present with the past and do something keeping in mind the future for the physical progress but in psychological life comparison, choice and the resulting conflict can't be ended easily. If the pupils are always in conflict it would lead to much dissipation of energy and breeding of sorrow.

Sorrow:

Krishnamurti is moved by the sorrow of the humanity and shows how sorrow teaches one the obvious self-protecting reactions.

Thought which is the continuation of yesterday is responsible for images, beliefs, and comparison in relationship. They lead to contradiction, isolation and misery. Self-pity or isolation or fear makes one justify or condemn others.

Another element of sorrow is attachment. Sorrow is both at the beginning of attachment and when there is failure of attachment. Again in the movements of sorrow one turns to many images of one's own mind.
Krishnamurti (1956) maintains that all escapes lead to sorrow.

Your desire will be to escape, to run away from your own misery. There are only too many people who will help you to escape; they will offer every plausible explanation, conclusions which they or others have arrived at, every kind of rationalisation; or you yourself will find some form of withdrawal, pleasant or unpleasant, to drown your misery. But escapes of any kind, whether God or drink, only prevent the understanding of sorrow.

Inwardly or outwardly it is easier to repress than to understand for the conditioned mind. Although strenuous, suppression becomes a matter of habit which offers superficial respectability and security. Understanding can never be made into a habit, a matter of routine. Any escape breeds sorrow. Searching for the cause of sorrow is wasting energy. When there is a cause there is an effect and the effect in turn becomes the cause and action from that becomes the cause for the next action. This chain of cause effect and action goes on.

'Sorrow sharpens thought but thought breeds sorrow'. We have seen that we can't clean sorrow by thought which has only created sorrow. Without searching for the cause of sorrow, without the help of thought, without following any authority can we be free of sorrow at all?

Summary:

Krishnamurti finds that thought functioning and dominating the psychological life of human being is resulting in fear, violence, sorrow and conflict.

Violence includes physical and verbal hurts, killing or war out of desire to win power, prestige, and position, out of fear of insecurity or others' domination over us or simply to become great. Violence has many forms. Anger is a form of violence produced both by the physiological and psychological disturbances. Anger, maintained psychologically, is responsible for jealousy, disappointment, bitterness,
etc. Anger and jealousy make one cruel, divide people continuously and disturb everybody around.

Thought in its various forms is the source of psychological time and fear. Fear harms psychologically and psychosomatically, blocks intelligent understanding of life and creative thinking, kills the spirit of adventure, destroys love, and dulls the mind and heart. Fear reacts as aggression, dependence, cruelty and brutality. It creates concepts like hell, heaven, death, rebirth, Gods and restricts relationships with people and makes life miserable.

Psychological time and thought are responsible for conflict. Conflict is thinking, feeling, and working in isolation. Conflict is in the wish to become, in comparison, competition, division and resistance. Conflict dissipates energy.

Violence, fear and conflict bring sorrow. Thought is responsible for sorrow. Sorrow can sharpen thought which in turn breeds sorrow. Thought can't end sorrow.
D. THE WAY I HAVE TO FUNCTION

Introduction:

Thought is found to be adding contents to consciousness, strengthening the self, distorting and destroying the very life, and creating fear, conflict, confusion, violence and sorrow. Some advised change in environment or structure of society as remedy for all this misery. Some have preached to have faith in God. Inspite of the varied practices and changes in the pattern of society man has remained the same. Violence is on increase everywhere in the world. Mutual understanding, cooperation, and love are on the wane.

Cooperation which implies working together can't be effectively achieved by external force. It can be brought into action only by clarity of perception by which he understands that he is not an isolated individual in reality. His existence is only in relationship with others and the surrounding nature and hence can't afford to continue the activity which is self-centred.

For such a clear perception the routine and conditioned mind is not enough. The quality of listening, learning and observation ought to be different from what one is accustomed to. One has to be constantly aware of one's senses in full. In such intense awareness there is no place for choice and opposites.

Enquiry:

Enquiry is not casual questioning but pursuing until the question is resolved. To Krishnamurti, questioning is far more important than going to the moon and to the temple. One has to enquire like a true scientist without aiming a result. One must doubt everything and anything books and any authority, political or religious.
Krishnamurti (1982) points out the quality of questioning which is usually inadequate. For many, he says, questioning has become merely a revolt, a reaction to what is and all reactions have little meaning...., these revolts are necessary, but yet they are not very deep, instead of the old, a new pattern is repeated...

The physical revolutions, religious revolutions, and economic revolutions have produced very little change in the very life of human beings. Man is in revolt against one practice and falling into another practice to which he has to revolt again in the near future. He finds that these revolts being mercilessly controlled, modified, forcibly suppressed, opposed, and resulted in another kind of disorder turning man more cruel and cunning than before.

Krishnamurti (1982) exposes the nature and result of serious enquiry.

This questioning destroys the machinery of thought and not the substitution of one by another thought, conclusion, theory. This questioning shatters authority, the authority of experience, word and the most respected evil power.

Through enquiry one can find how thought is responsible for the misery and sorrow in the world, how thought creates fear, causes violence, harms the humanity, and how tradition and the collective thoughts of people divert the attention from the present.

With the same enquiring spirit one has to perceive "What is", the present which is neither the authoritative past nor idealistic future.

Perception of 'What is':

Krishnamurti (1974) points out what perception is.

Perception and understanding are not of time. Perception is a matter of intensity of seeing, seeing that is total.
He says, 'perception is attending to 'what is', focussing all energy to watch the movement of 'what is'. Perception of 'what is' is observing with all the senses, heart, and mind.

Krishnamurti (1956) shows how man is intensifying the problem without understanding it.

We are so eager to find an answer that we can not study the problem, it prevents our silent observation of the problem. P122

When one is faced with a problem one is caught in that problem out of fear and seeks an immediate solution. One does not look at the problem to have a total grasp of it. One, rather, tries to explain the problem with intellectual understanding. The reasoning is done from the centre, 'self'. The self, being an instrument of thought, creates further illusions. If thought interferes it may want to get rid of the problem, reduce it, escape from it, suppress it, or find a substitute for it. It does not allow the total perception of the problem.

One can see that the problems are becoming more and more complicated both at the institutional level and at the individual level. Man is successful to some extent in solving most of the problems at the institutional level and not so at individual level.

Understanding the self, the source of the problem, is the first thing one must do. This is not simply concluding and accumulating knowledge about oneself but a constant discovery with continuous intensity. If man understands himself he can understand problems of life also.

If man does not understand what he is, he is a failure to live fully in the present which creates 'the void to be filled with the inner and outer possessions'. He covers up what he is by what he shall become and tries to be peaceful superficially by escaping into some 'ism'.

One has to be very simple and direct in approaching the problem for which solution is in the psychological instant but not in
the chronological instant i.e., when the past, present and future be one moment, the present moment. When one lives in the present, right perception of the problem is possible which is also a solution to the problem.

Right perception is possible when there is no indulgence in various pleasures and no resistance to any part of life. When man is not conditioned to his images, beliefs, ideals, knowledge, forms of authority and to the future ambitions right perception is possible. When he does not identify himself with anyone and any 'ism, when he is not in attachments or in isolation, if he does not compare, is not afraid, not envious or greedy or in conflict, if he does not conform, if he does not entertain attitudes in choosing, valuing, accepting and so on, then, there is understanding of 'what is'. Total perception changes one's way of life and brings about mutation. Here, understanding and perception do not involve time and are instantaneous. Krishnamurti says further 'Right action comes through right perception'.

Attention:

Krishnamurti (1982) stresses the importance of attention in perception.

Attention is a state of mind in which there is no contradiction. There is no entity, or centre, or point, which says, "I must attend". It is a state in which there is no wastage of energy. whereas in concentration there is always the controlling process going on. P43

In the state of attention there is no verification with the past experience or future expectation. There is no centre which says, 'I am attending'. 'Attention is perception in action. There is no concentration and so no conflict'. There is no conflict between present, past and future or between being and becoming. For a moment at least one is free of any sort of problem in such attention. Usually one looks or listens through a screen of words, explanations, prejudices, judgements, comparisons and remembrances. One does not attend fully as one tends to recognise and immediately name an
object as a flower or a bird. The mind is never still to look at or to listen to. It interprets, restlessly wanders with its own imagination and enjoys its recollections.

Krishnamurti differentiates attention from concentration as follows. 'Concentration is narrowing down of all energy to a particular point and holding to that point'. In attention there is no such past to focus. Concentration has a relationship to thought which directs from one point to another excluding and resisting some. 'In attention thought has no place'.

Krishnamurti (1960) makes others alert by showing when there is attention.

There is attention only when the mind is not absorbed by an inward or outward idea or object. Attention is complete good. p261

When one is absorbed in some task or motive one can't attend to the things going on around. If one attends to the present moment, for example the sunrise or moving animals, watch the whole moment one can pay undivided attention to any task.

Krishnamurti says that in concentration and absorption there is inattention. When one is aware of inattention there comes attention. He says that in complete attention there may be concentration, but its quality is completely different from forced concentration. If one attends to every movement of thought, one's self comes to an end. When anger is given complete attention it has a different meaning. Attending and understanding of fear is ending of fear. In attention there is freedom and solution. That attention is effortless and motive free and so it is good in quality.

Awareness:

The self, instead of observing what it really is, is directed by ideals. It invents opposite states which really do not exist. Thus, a person who is violent, being guided by the ideal of non-violence fails to
see what he is but strives to achieve what he is not. The ideal forces him to reach a set goal, without allowing him to see his violence. He can never realise that a state like non-violence is invented which exactly is the opposite of what he is and motivates him in the form of an ideal. Being conditioned he can't see that he is seeking security in the ideal. The process of cultivation and the pursuit of an ideal results in conflict between being and becoming. Man is offered several choices of opposites like good and bad, right and wrong, war and peace, violence and non-violence, attachment and non-attachment. The real solution lies in the observation of what one is which shows the source of his psychological make up and withering away of the negative traits in the intensity of that observation.

Krishnamurti (1956) brings to light the quality of awareness in total perception.

Awareness is the silent and choiceless observation of what is; in this awareness the problem unrolls itself, and thus it is fully and completely understood. p101.

Awareness is observation of both the outer and the inner without direction. One is aware but the thing of which one is aware is not being encouraged or nourished. The outer and inner movements do not react to each other but they are one where the natural inward flow is expressed outwardly in some action. One is sensitive to nature, hills and trees around and also sensitive to oneself and one's relationship to others. If one is concerned only about oneself, one can't objectively be aware of oneself or one's environment.

One can't know everything but one can be aware of one's own life inwardly, be extremely watchful without deceiving oneself, go very deeply into this awareness without choice, and observe it without direction. Naturally, such awareness can't be maintained all the time. In complete attention there is awareness.
Listening:

Krishnamurti (1984) shows how to listen to have the total perception.
You have to learn the art of listening which is not to interpret what we read, what we see, but to observe without distortion, just to watch it. p25

Most of the people don't listen. Some are disturbed by external noises. Some distort what they listen with some prejudice or bias, translate into something which prevents further listening. Hence listening has to be without the interference of thought, without modifying it and simply listening in silence of mind. The art of listening implies such a quality which is possible only when the mind is not chattering out of its series of experiences, failures and achievements and when it does not translate what it hears.

Krishnamurti (1982-83) points out when listening is possible:
To listen one has to have not only a certain quality of attention but also a sense of affection, a sense of trying to understand what the other fellow is saying. Communication is possible at depth only when both of us are concerned about the same subject, about the same ideas or concerned about a certain thing. p8.

Listening is not hearing with the ear but with the total flowering of all the senses and with the heart inwardly. There, in that great sensitive state of mind, one can listen with a sense of care, affection, and attention. It implies a sharing, a non-verbal communication with each other in the absence of verbal distortion.

Krishnamurti (1958) shows how listening dissolves thought itself.
Listening itself is a complete act, the very act of listening brings its own freedom... If you would listen, sir, in the sense of being aware of your conflicts and contradictions without forcing them into any particular pattern of thought, perhaps they might altogether cease. p148.
If one listens with ease, without strain, without expecting and accepting anything, which is possible when the brain is still and the mind is silent then there is total perception, which is action. There is an extraordinary change taking place in such listening, in which there is depth of insight.

Listening itself is freedom from all sorts of thought. If man listens to his own conflicts and sorrows he can be free of them. So first he has to enquire whether he is listening or not.

Observation:

Krishnamurti (1982) describes the nature of observation which is a great art.

In observation there is no choice, there is no direction, there is just pure, absolute observation and then the thing that is being observed dissolves. Before, you resisted it, you controlled it, you suppressed it, you acted upon it; but now in that observation all energy is centred.

Observation is a universal phenomenon to know about anything. Daily life is a constant change. One's mind has to be so quick and sensitive enough to observe its subtleties. Usually while observing man tries to evaluate or conclude. Between seeing and evaluating, he compares and verifies the seen object with the other, past with the present and frames an idea about it and then acts upon that idea. He does not give scope for perception to complete. So all problems arise.

Seeing without thought, without the word, and without the response of memory is wholly different from seeing with thought. Thought destroys the perception of the present which is responsible for seeing partially or in a distorted form. Hence what is seen with thought is superficial.

Apparently, observation is the most difficult thing for a human being for he looks at anything out of already formed images, opinions
and conclusions which actually prevent seeing and feeling. 'The observation to be pure and total has to be without duality between the observer and the thing being observed.' In that non-dual state observation is like a flame of attention. If there is hate or anger to observe they blossom, and naturally wither away. There is no psychological conflict in the non-dual state of observation.

Krishnamurti (1981) maintains that psychological energy is required to have silent observation.

The silent observation demands not only physical energy, but also a deep psychological energy. We are used to the former and this conditioning limits our energy.\textsuperscript{36}p

If one observes the whole phenomenon of life silently, not habitually, with fresh eye of interest, of care, of sensitivity as though one is looking at the world for the first time then the brain is said to be tremendously active. If that watching is not egocentric activity then clarity exists with complete freedom. Otherwise there is always distortion in conflicting situations. Besides, conflicts dissipate energy. In all forms of habitual responses one can't have total energy. There is only partial release of energy. Only in non-dual observation, when the brain is still and the mind is silent without chattering from the past and for the future, when there is total awakening of all the senses, total energy is released which has its own value in understanding.

There are two kinds of observation--seeing others and seeing 'the me' with its whole movement, non-purposefully and non-directionally. If observation is through images both kinds of observation are difficult. Observing a bird or a leaf is easier to do impersonally than observing people who are known.

It means the observatory studies of the material world is to understand and develop theories but in self-observation theories prevent the observation of 'what is' actually taking place. What is seen is never the same again.
Learning:

Krishnamurti notices that learning is continuous. The whole of life from the moment one is born till the moment one dies is a process of learning. 'The learning is, itself, discipline'. The word discipline means to learn and when there is learning it brings its own discipline, its own responsibility, its own activity and its own dimensions. Discipline is not something that is imposed upon i.e., leading to imitation, conformity, authority and suppression of enquiry. A mind which enquires is capable of learning. That learning is the highest form of discipline. Learning all day long from everything and everybody has its own extraordinary discipline.

Krishnamurti (1985) clarifies the nature of learning.

Learning implies not only observing visually, optically, but also observing without distortion, hearing things exactly what the other fellow is saying without any distortion. So, when we are learning what is disorder in ourselves, then order comes about very naturally, easily, unexpectedly. P12

Learning implies listening and observing not only with ears and eyes but also listening and observing without distortion exactly as they are and as they say, 'Learning implies a great sensitivity and there is no sensitivity if there is an idea'. If one is sensitive to oneself, environment, relationship, and to how the past shapes one's mind, heart and senses there is freedom which has its own order, discipline. Learning is pure observation i.e., without the observer who always manipulates what he observes.

Krishnamurti (1974) further explains when learning is possible.

Learning can exist only in that state of communion between the teacher and the student, . . . . Communion means to communicate, to be in touch, to transmit a certain feeling, to share it, not only at the verbal level but also at an intellectual level and also to feel much more deeply, subtly. P74
Communion is possible when there is no observer-observed duality. Man acquires knowledge and accumulates it. When knowledge becomes all important learning ceases because the added knowledge turns the mind arrogant with its security. Man responds from that knowledge for everything in the present. Experience or knowledge is absolutely necessary in all technical matters but relationship and behaviour are not technical matters. They are living things. So one has to learn about them all the time. Experience or past knowledge in relationship destroys clarity and understanding. Mostly the past knowledge in relationship makes profit as the criterion. This profit motive destroys the human relationship as it divides and isolates.

There are two kinds of learning; learning a technique which provides a job and self-learning. 'Reading the book of oneself is the art of learning'. Experience teaches one to have better food, clothes and shelter but it does not teach how it prevents the relationship between man and man, how it conditons, strengthens, and prejudices particular dogmas, peculiar tendencies and beliefs. Now, education in schools, colleges and universities is only in technical aspect but not in relationship. Probably due to the knowledge of the technique some have a certain sense of power, arrogance and self-importance.

Krishnamurti (1974) exposes how competition is a barrier in learning.

Real learning comes about when the competitive spirit has ceased.

The competitive spirit is merely an additive process which is not learning at all. p.76

If learning depends on competition or past experiences in life, it is accumulation of conditioning which develops fear. Learning about objective things gives importance to skill as it is the means of livelihood. Schools, colleges and universities are imparting education only for that purpose, and encourage competition. Thereby everywhere man is after success and it is that which is respected. Competition is the established pattern of existence in modern civilization. It is breeding innumerable problems.
The essential ingredients required for learning, according to Krishnamurti (1972), are:

If you want to learn, these three things are absolutely necessary: curiosity, eagerness and you must have energy; that energy gives you the passion to find out, to learn. 

Learning born out of curiosity is not simply based on pleasure or some excitement, but it is far deeper and more extensive. In conflict there is wastage of energy but while learning in freedom there is total energy to perceive 'what is'.

Insight:

Krishnamurti (1981) maintains that insight brings about total understanding.

Insight . . . . is perception without the perceiver; it is instantaneous . . .
From this insight the explanation of any problem is accurate, final and true . . . . Insight is holistic . . . . Freedom from sorrow, from grief, from loneliness, is essential for insight to be. Insight is not a continuous movement. It can't be captured by thought. 

Perception in total attention brings insight all of a sudden. Insight implies immediate perception, without any sense of pressure and without any motive. Insight is action out of a tremendous flash, free of any background.

Krishnamurti (1985) traces the place of thought in relation to insight by clarifying what insight is not.

Insight has nothing to do with memory, nothing to do with time. There is immediate perception. It is not I perceive. That insight can be very logical, of course, but insight has nothing to do with personality, with egotism, with selfishness, time and so on. 

Thought is understood as a material process in the brain depending on memory, experience. Insight can't depend on the thought, a material process. Insight is not mechanistic, not the result of knowledge, time, and memory. Insight is a matter of great
sensitivity without any element of self-interest. It has nothing to do with the self. Insight being free of time, acts upon memory and thought. 'When we are completely rational there is total insight'. That insight uses thought and then extends into action. 'If there is insight the very brain cells which are the part of the time break down'. Insight brings about a change in the brain cells which is not a matter of proof. The brain cells no longer think in terms of time. In insight the conditioned brain is unconditioned.


Have an insight . . . into the wounds and hurts that one has received from childhood. . . . The hurt is the image that you have created for yourself. So as long as the image remains you will be hurt obviously . . . to perceive it instantly, then that very perception is insight, it demands all your attention and energy; in that insight the hurt is dissolved.  

Experience leaves its mark as memory. Memory forms the basis for the present action. Action in turn strengthens memory. For example one is hurt psychologically and the consequences of that hurt are isolation, fear, and resistance not to be hurt any more. What really hurts is the image one has but not the real self. So, as long as image remains one continues to get hurt.

Krishnamurti proposes insight but not analysis into psychological mechanisms. Insight is causeless so it has definite impact on that which has cause. Insight demands one's total attention and energy. In that energetic moment, if one gets insight into the image making and hurts, and into the whole nature of thinking there is instant action and ending of thought.

Ending of time (Psychological):

Krishnamurti (1958) envisages the necessity of psychological death to have clarity of things and quality of life. How necessary it is to die each day, to die each minute to everything, to the many yesterdays and to the moment that has just gone by!
Without death there is no renewing, without death there is no creation. The burden of the past gives birth to its own continuity, and the worry of yesterday gives new life to the worry of today... There is no release from this continuity except in death. In dying there is joy... and death is as near as life. P7

There is death, the end of everything. Mind, 'me' does not allow anything to end or to die. It clings to past. It wants continuity. Effort is needed to continue to be. Effort is desire, struggle, ambition, conflict, sorrow. 'It is simple to die, and it is hard to continue'. If death sweeps away all the things that the brain has put together to safeguard self-centred existence there is creation. It is when mind is quiet without thought, there is birth 'of the new'. 'We can have a life long discussion with life but it is not possible with death'.

Physical death is an unavoidable fact. It comes only once. Dying to the psychological past is necessary to live life in a simple way. One can rationalise death as inevitable, can explain, can try to conquer death out of fear, and can believe something out of fear of death. All this is the action of mind. Dying to all these memories, experiences, and hopes every day cleanses itself of the past, of the known and ends attachment. It brings about freedom from the authority of the other or self or desire and from the whole psychological past. There is total life in that freedom.

Meditation:

Krishnamurti regards meditation as one of the greatest arts of life which can't be learnt from anybody. It is not considered a mystical, romantic, and a sentimental affair. 'What meditation is not' is stated by Krishnamurti (1977) as follows:

Meditation is not the repetition of the word, nor the experiencing of a vision, nor the cultivating of silence. The bead and the word do quieten the chattering mind, but there is a form of self-hypnosis... Meditation is not wrapping yourself in a pattern of thought, in the enchantment of pleasure. Meditation has no beginning, and
therefore has no end . . . . Meditation is not a matter of being absorbed in some grandiose idea or image. P19

Meditation is not sitting cross-legged, closing the eyes, not merely controlling the body and thought, and isolating oneself from others. Meditation takes place even when the eyes are open and when one is surrounded by people and objects of every kind. It can take place while sitting in a bus or walking in the shades, while listening to the singing of birds or in the presence of a friend. Meditation is not an intellectual affair. When there is a motive or self-interest or in concentration there is no meditation.

Krishnamurti (1977) describes the quality of meditation.

What is important in meditation is the quality of the mind and the heart. It is not what you achieve, or what you say you attain but rather the quality of a mind that is innocent and vulnerable . . . . . .

Thought is never innocent. Meditation is the ending of thought. P14

While meditating one must begin with the mind not with the body. One must understand oneself without choice - the various expressions of thought, pleasure seeking, image forming, believing or not believing, suppressing and controlling thoughts. One is aware of all these in total attention to oneself. There is not only awareness but also ending of all these contents. Then the brain is still and mind silent due to total freedom from its contents. The heart is full of love not for one but for all. There is complete harmony between the body and mind. There is limitless energy of the still brain and silent mind. That is the moment of meditation. 'Meditation is flowering of goodness', not the cultivation of goodness which disappears.

Attending to the whole complex process of life in every moment is meditation. Meditation is part of one's daily existence, the way of life with which one can understand the fullness and beauty of life in every moment.
Summary:

Krishnamurti proposes total perception, listening, observing, and learning without duality i.e., in total attention. Enquiry helps to realise the value of non-dual state of experiencing. The result is choiceless awareness of the moments. In such states one gets insight into the things or situation. He proposes dying to the past to live in the present psychologically. That ending of time and thought allows harmony between the body and the mind. There, one has understanding of the fullness of life which is meditation.

Enquiry is to see the fact, to discriminate between truth and untruth and to perceive 'what is' in the present.

Perception is total attention to every movement of life. Partial attention and partial understanding create and increase the problem. Cause explains the problem and suggests solutions but can't solve the problem. Total perception and living in the present solve the problem in the psychological instant. Perception of something totally and instantly brings about understanding or solution like a flash called insight.

Insight is sudden perception when there is freedom from motive and knowledge. Insight does not depend on knowledge, thought. Insight into the working of self is greater than academic learning.

Attention is looking at the whole life without self interest. Attention is in the present. In total attention there is stillness of the brain and silence of the mind where one can choicelessly and effortlessly be aware of the present moments. Attention is total perception in action, not action through ideation. Attention is not concentration which narrows down perception.

Awareness implies sensitivity to everything happening in and around one from moment to moment. It is a point of supreme
alertness. Awareness is neither possible in concentration which resists nor possible in absorption which is indulgence.

Total attention provides for free and total listening, wholistic observation and learning. Without the duality of the listener and the listened, observer and the observed, learner and the learned if listening, observing and learning take place there is pure perception of 'what is'.

Listening is communion between the speaker and the listener to understand together in the atmosphere of happy affection. Pure and silent observation of one's own self and others brings clarity. Learning involves love of understanding i.e., inward grasp of what is being said and seen both at verbal and nonverbal level out of relationship with the world:

Psychological death to the past is to live the present moments of life in freshness and full energy with creative spirit to find the truth.

Meditation is not concentration, controlling desires and carrying rituals but attending and acting in each moment with full awakening of senses which releases a lot of energy. It is understanding the fullness of life and its beauty.
E. THE CONSEQUENCES OF ENDING OF THOUGHT

Introduction

Krishnamurti says, with the ending of thought or emptying the contents of the consciousness, the conditioned mind remains silent and still. There is total psychological freedom where the intelligence is awakened and heart is full of love. In the state of intelligence and love, one turns creative from this emptiness and finds beauty, truth, and goodness out of inward vision. There is harmony between the body, mind, and heart. Then one becomes happy and finds bliss.

Freedom:

Krishnamurti (1974) describes the nature of total psychological freedom.

... freedom does not mean doing what one likes, you can't do what you like, because you are always in relationship in life with others. See the necessity and importance of being completely free and yet highly disciplined with conformity. See that your beliefs, your ideas, your ideologies are second hand. You have to see all that yet must be absolutely free. Otherwise you can't function as a human being. P57

A human being dependent on nature and the fellow beings is in relationship with them. So he can't do whatever he wishes to do. Freedom neither lies in trying to become something different nor in doing what others propose because obedience to authority, dependence, and attachment make the mind dull, breed conformity, resistance, imitation, and kill initiative. So, freedom is not in thinking along a particular line or through a conscious effort to be. Freedom and discipline go together. When man learns from moment to moment there is a state of inward simplicity. In total freedom there is full bloom of human qualities.
Krishnamurti (1982) explains the nature of freedom.

Freedom is not an idea; a philosophy written about freedom is not freedom. Freedom is not a state of the mind that is caught in thought. Freedom is something that is in the living active present, in daily life. P9

Freedom is total silence of all the past and future hope. What a man does at present, now, is far more essential than what he will do on some future date. In the beginning, if the first step is in right direction the whole life is open for him. The first step in freedom is the last step in it. Freedom is 'to be' not in one aspect and at one level but at every level right through. Freedom is both the beginning and the ending including the life moment between these two.

Krishnamurti (1981) shows the state of mind which is the soil for freedom.

Freedom is a very complex issue and to understand the complexity of it the flowering of the mind is necessary. . . . The flowering is the total unfoldment and cultivation of our minds, our hearts and our physical being. That is to live in complete harmony in which there is no opposition, or contradiction between them. P8

The flowering of the mind can take place only when there is clear, objective, and non-personal perception unburdened by any kind of imposition. Understanding the whole habit forming mechanism, and elimination of the comparative evaluation both academically and ethically are possible in freedom. When there is destruction of all psychological devices, defenses, beliefs, dependence on knowledge and authority man can be free. Such destruction occurs not as a result of forced effort but in intensive attention to conditioning.

Without freedom there is no self-knowledge, without self-knowing there is no meditation. Freedom from the known makes one live actually in the life moments. Freedom brings silence of the mind. In freedom creation comes into being as one has extraordinary energy.
in silence of the mind, due to operation of all the senses and the wholeness of brain.

Krishnamurti (1974) stresses the free man is the religious or happy man.

The happy man is not he who has many possessions. The happy man is the truly religious man and his very living is social work.

p213

Man ought to have freedom from the bitter form of desire, not from desire itself. Only the religious man is free of all such desires, attachment, concepts, conclusions free from tradition, prejudice, from all sense of direction and deals with everyday life both outwardly and inwardly. What he does, he does it happily and for the good of humanity.

In freedom goodness can flower which is impossible to blossom on the grounds of persuasion and compulsion.

Sensitivity:

Krishnamurti (1974) shows how sensitivity takes its place in one’s awareness.

A human being who is aware of his environment, as well as aware of every movement of thought and feeling, who is a harmonious whole, is sensitive. P28

This sensitivity has no choice, it is not critical, as the choice makes one self-centred, creates conflict and demands energy to resolve but in a limited sense. There is no judgemental evaluation. Mind takes pride in evaluation and judgement. When one is chosen and the other is left as a residual memory, this residue remains in the deeper layers of consciousness. There is no residue in sensitivity. Mind, in the process of choosing destroys sensitivity. In the very perception one is sensitive.
When there is freedom from choice one can be sensitive to one's own self, to others and to the nature around with all physical and psychological struggles, happiness, sorrow, and beauty.

Intelligence:

Krishnamurti (1981) shows what intellect is and how it is different from intelligence as follows.

Intelect is the capacity to discern, to reason, to imagine, to create illusions, to think clearly, and also to think non-objectively and personally. Intellect is generally considered different from emotion, but we use the word intellect to convey the whole human capacity for thought . . . . . Thinking is limited under all circumstances and when the intellect dominates our activities in both the outer and inner world, naturally our actions must be partial and incomplete. This brings about regret, anxiety and pain . . . . The intellect, thought is always comparing, evaluating, competing and imitating. So we become conforming, second hand human beings. 88

The self-centred being has only intellectual functioning without feeling for the totality of life and relationship. Intellect is partial in thought and action. Living in the intellect is creating conflict and disintegration. Man exercises intellect much more than feeling. If this disintegrating intellect dominates, it begins to create havoc with lives, makes one blind, dull and lose the finer things of life especially, the quality of feeling sympathy, and tenderness for others. Intellect is in no way related to compassion.

Krishnamurti (1981) shows when intelligence is awakened:

Intelligence comes naturally and easily when the whole nature and structure of relationship is seen. P12

The thought functions are seen as forming images, conditioning to the past knowledge and putting the mind into a groove. Sensitivity to all these things happening in oneself and around one can clarify the
things, make one strong and free. Intelligence deals with life as a whole.

According to Krishnamurti (1954) its way is as follows.

... an intelligent mind is a mind which is not satisfied with explanations, with conclusions; nor is it a mind that believes, because belief is again another form of conclusion. An intelligent mind is an enquiring mind, a mind that is watching, learning . . . . .

Intelligence is not knowledge. If you read all the books in the world it would not give you intelligence . . . . So intelligence comes into being with the understanding of yourself; . . . . . Intelligence is not something that you can acquire, like learning; it arises with great revolt, that is, when there is no fear . . . . p224

Intelligence comes from unbiased investigation and self-awareness. It is uncovering of the false and totally rejecting it without any fear. In this state, personal emotion, personal opinion and prejudice are not involved. It does not hold on to any particular judgement or evaluation but is capable of thinking very clearly and objectively without any involvement of belief or somebody's conclusion. It is not the child of reason and it is not something that can be acquired. It is not mere capacity to know, remember, and to communicate to do something with it, a design, a tool etc. It is more than all these. Knowledge can be bright, utilitarian but that is not intelligence. Intelligence uses knowledge, uses thought for expression and communication. 'Without intelligence thought knows no bounds.'

Krishnamurti (1976) introduces another kind of thought, the product of intelligent perception of 'what is'.

Thought must function with knowledge, but it can only function with the highest intelligence when there is space and silence - when it functions from 'there'. p347

When there is no movement of thought or centre, me, there is space in the mind to attend only to the fact. The quality of mind that sees the fact is completely quiet, silent with the fact, without trying to change it and go beyond it. Intelligence sees and says false as false.
Such a mind in intelligence uses factual knowledge, i.e., uses thought rightly in daily life as this thought is not the offshoot of the conditioned brain but the unconditioned brain which is a part of the mind, full of space and compassion.

Krishnamurti (1985) shows how intelligence and love are related.

When there is love there is compassion, and compassion has its own intelligence that is the supreme form of intelligence. P14

Compassion is in the absence of centre, me. When there is intelligence there is no centre, 'me' or 'you'. Compassion acts through intelligence not through intellect or thought which seeks security through ideas, beliefs, concepts, and ideals responsible for separation. 'There is complete security in compassionate intelligence'. If there is understanding of all these, without seeking something, compassion turns out to be the essence of wholeness of life.

Krishnamurti (1976) introduces intelligence as the liaison between the known and unknown. For him the 'unknown' is not an abstract or imaginary goal but a factual presence which our consciousness is, when totally unconditioned and emptied.

What is the relationship of the known to unknown? What is the relationship between the measurable and that which is not measurable? There must be a liaison: and that is intelligence. P420

Intellect, information, wide learning, varied experiences, exposure, quest for knowledge etc., have nothing to do with intelligence. Sensitivity, perception of 'what is', self-knowing, and compassion bring in intelligence. Besides it is said 'Intelligence comes into being when the mind, the heart, and the body are really harmonious'. That intelligence is the link between the known and the unknown.

That intelligence will operate in this world morally. Morality then is order, which is virtue. Not the virtue or the morality of society, which is totally immoral . . . . When there is that intelligence, it naturally brings about order and the beauty of order. This is a religious life, not all the fooling around with it. P420-421
Love:

One can't be taught what love is. Love, like other psychological aspects of life, can't be known as information and knowledge. Descriptions of theories and any form of verbalizations can't communicate its real essence. It can't be imitated. Hence again Krishnamurti chooses to teach, for the purpose of communication, what love is not. By knowing 'what love is not' one can arrive at 'what love is'.

Love is not desire and pleasure which always are out of past. Love is neither dependence nor possessiveness nor domination nor forgiveness. Love is not the opposite of anything. It is not jealousy. Love is not a reaction out of thought. Love is in-born.

It manifests itself 'when all verbalization and the silly division of 'what is' and 'what is not' ceases'.

Anything that brings about a division or separation is not love. Love can't exist where there is a motive, ambition and competitiveness.

Krishnamurti (1974) describes this feeling of 'Love' as follows.

The feeling of care is the beginning of affection. . . . The more you look after things, the more sensitive you become. So there has to be affection, sense of tenderness, kindliness, generosity. If there is such affection, then behaviour is dictated by their affection and is not dependent on environment, circumstances or people . . . . But if there is affection, kindliness . . . . consideration for others, which means really that one is thinking less and less about oneself, and that is one of the most difficult things in life. pp46-47

The highly sensitive person shows all the concern which is affection. Mostly people are concerned with their careers, pleasures, their own importance, and thereby, neglect the great beauty of affection. It appears that the more affluent the society is the worse it becomes in showing real care for something or somebody. Poor people
are concerned about filling their stomachs, the rich are indulged in pleasures and competitions. One can't love if one is thinking only about oneself. One can't do as one wishes if one loves. In love 'there is responsibility which is not duty nor sacrifice.'

Krishnamurti (1973) shows the various expressions of love.

This quality of love must express itself also in doing things with one's hands, such as gardening, carpentry, painting, handicrafts; and through the senses, as seeing the trees, the mountains, the richness of earth, the poverty that men have created amongst themselves; and in hearing music, the song of birds, the murmur of running waters. P 16

Love is expressed in being kind, understanding, concerned without being ambitious and greedy. Love is in learning about things, people and nature. Only love can bring about an understanding of another in true sense. If there is love there are no errors. Even if there are, errors can be corrected immediately without any hypocracy. To Krishnamurti love is the most practical thing in life to bring about inward and outward refinement expressed in consideration for others and in the treatment given to everybody irrespective of their status and other distinctions.

Krishnamurti (1973) also observes that when there is love there is good relationship.

Where there is love, there is instantaneous communion with the other, on the same level and at the same time. P 24

The loving person is affectionate and thoughtful as there is less domination by desire. He is gentle, kind, good, transformed out of self-awareness, peaceful, and happy. 'Tender love is like a perfume of flower'. In the atmosphere of love and freedom there is understanding of the essential and communion with the unknown.
Creativity:

Krishnamurti (1974) maintains that creative mind can be had only on knowing the self in freedom. A religious mind is a creative mind . . . . You can't have a religious mind without knowing yourself, without knowing all about yourself, your body, your mind, your emotions how the mind works, how thought functions . . . you must approach it with a scientific mind which is precise, clear, unprejudiced, which does not condemn, which observes . . . when you have such a mind you are really a cultured human being who knows compassion.

When the mind, which is scientific and religious in spirit, is fully aware of the movement of time and thought one is highly sensitive, open, and free to be in the present moments then there is something fresh like a new flower coming out. It is possible only when the mind is still extraordinarily clear without a shadow of conflict which is not expecting expression, and fulfilment. When the mind is still one finds creative joy.

According to Krishnamurti (1974) creativity begins in deep discontent. Besides, he says, it is when:

. . . . there is the spark of initiative when you plant a tree on your own, when you are spontaneously kind, when you smile at a man who is carrying a heavy load, when you remove a stone from the path, or put an animal along the way. That is a small beginning of the tremendous initiative you must have if you are to know this extraordinary thing called creativeness . . . . which comes into being only when there is deep discontent.

Painting, music, literature, architecture, and the marvels of technology are generally called creativity. Most man-made creativity takes place from the known and from the accumulated knowledge. It is not everything. Creativity is considered different by Krishnamurti, something which all have 'not only the specialist, the professional, the talented and gifted'. 'Invention is different from creation'. There is
initiative in one's concern for others without expecting anything from others. That is the beginning, a breeding ground for compassionate relationship, creativeness is not desiring more, nor complaining. Discovery is only the beginning of creativeness.

Krishnamurti (1973) brings out the hindrances in creativity. One of the hindrances of creative living is fear and respectability is a manifestation of that fear. The respectable and morally bound are not aware of the full and deep significance of life. They are enclosed between the walls of their own righteousness and can not see beyond them. P119

There are many fears, superficial and hidden which do not allow the mind to be free and hinder the fresh approach to life. Fear is manifested in many ways—social customs, morals, beliefs, values, etc. Desire for security makes man conform, imitate and submit to authority. If he is caught in those forms of conditioning the mind can't have the freedom to see 'what is', which prevents clear thinking.

On enquiry it is found that always man tries to arrange thoughts carefully, uses words precisely, tries to be attentive, considerate, and to become something but he has lost the creative joy of living which truly flowers from the unconditioned mind in freedom where time does not operate.

Beauty:

Krishnamurti (1973) maintains that beauty is in abandoning the self.

Beauty is part of this understanding, but beauty is not merely a matter of proportion, form, taste, and behaviour. Beauty is that state in which the mind has abandoned the centre of self in the passion of simplicity. P21

The way man walks, the words he uses, the gestures he makes, and his stature all matter very much. He may have talent, be very well
dressed, ride in an expensive car and be meticulously clean but beauty is not merely in outward things or inward thoughts or ideas.

In the observation of nature there is more freedom, and joy than in looking at the buildings and people. To feel beauty without opinion is the only real perception of beauty, which is only possible when the mind is quiet.

Krishnamurti (1973) shows how beauty is related to sensitivity, love and joy.

There is everlasting joy only when there is a constant and spontaneous response to beauty, to丑陋, to everything, without the activating impulse of memory which implies great inward and outward sensitivity, having real love. p89

Without sensitivity there is no beauty. Sensitivity is destroyed because from the time man is born till he dies he is continually being told to do this and not to do that.

Man always pursues beauty and avoids the ugly. Seeking beauty and avoiding the ugly breeds insensitivity. Love can only bring freedom from self-interest, then one can be sensitive indiscriminately both to the so-called beautiful and ugly. When that feeling is not given a label it remains intense, and it is this passionate intensity that is essential to the understanding of that which is neither ugly nor manifested beauty. This passion creates beauty incomparable.

Goodness:

Krishnamurti (1982) clarifies what goodness is:
The word 'good' means well fitting psychologically, without any friction, like a good door, good motor. Also 'good' means whole, not broken up, not fragmented. P13

Good means to be correct in speech, behaviour, with precise and accurate action without any pretensions. Good behaviour shows
Itself in politeness, in consideration for others. Lacking goodness man divides the world into individual and collective, the collective is further divided into innumerable groups. Dividing on one side he tries to bridge them by forming new groups. It is 'me' that separates, acts collectively or individually. The whole movement of thought is not goodness. Good behaviour is in essence the absence of self, the 'me'. Goodness can't be cultivated. It is, when there is no division. 'Good is not the opposite of bad. If good is born out of bad then the good contains the bad'.

Krishnamurti (1976) shows how goodness is order.

Goodness is total order. Not only outwardly, but especially inwardly.

... that order can be absolute ... And it is disorder that leads to chaos, to destruction, to the anarchy, to the so called evil. p109

One can see the 'permissive disorder' of the young and the 'ordered disorder' of the old. Goodness can't bloom in the soil of persuasion and compulsion. One can't simply bow down before the experienced people. One can see the falsity of the bold statement 'knowledge is wisdom'. Goodness is in total abnegation of self. There is another kind of order which is neither relative nor permanent. It has to be maintained every day as a room has to be cleaned every day. This order comes in the understanding of disorder. Goodness can flower in freedom. When there is this goodness, love and intelligence then action is neither in terms of the individual nor in terms of the collective. There is only action not reaction in total order.

Integrity:

Integrity is commonly understood as completeness, a wholeness which is right in thought and action. Integrity contributes to human fulfilment and happiness. This has been always an idealistic viewpoint which Krishnamurti has brought straight into the realm of psychology and education by dealing with it in a very practical way. He states that integrity is in self-awareness at every moment of life.
Krishnamurti (1976) maintains that integrity is possible when there is harmony between body, mind and heart.

Harmony is stillness. There is harmony between the body, the heart and the mind, complete harmony, not discord. That means the body must not be imposed upon, not disciplined by the mind. When it likes a certain kind of food, or tobacco, or drugs and the excitement of all that, to be controlled by the mind is an imposition. Whereas the body has its own intelligence when it is sensitive, alive and not spoilt; one must have such a body which is alive, active, not drugged. And also one must have a heart-not-excitement, not sentiment, not emotion, not enthusiasm, but that sense of fullness, or depth, quality, vigour, that can only be when there is love. And one must have a mind that has immense space. Then there is harmony. p350

To bring in harmony body must not be controlled and tortured. The body has its own intelligence, when it is sensitive, alive and not spoilt with over-eating, drug or inactivity, or any such thing. The body has to be maintained in its health and vitality. The heart and its feeling should not be suppressed or killed by the domination of thought, intellect. Heart full of love is possible only when mind has immense space and silence. Silence can't be practised. It comes when one has understood the whole structure, the beginning and living of life.

According to Krishnamurti, 'to have integrity is to be self-critically aware, aware of what one is from moment to moment.' Such an approach goes beyond the simple productive and utilitarian values of life. Thus, to him awareness of one's inattention is the starting point of attention. Integrity is not the outcome of control of thought but is in the ending of thought; not in the choosing of a goal or an ideal but in choiceless awareness. There is immense space and silence in the quiet mind. There is harmony in that stillness. This, according to Krishnamurti is meditation in which there is bliss, sacredness, God, the nameless.
Krishnamurti states (1976)

The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole. P25

Truth:

Krishnamurti (1982) shows how impossible it is to discover truth with the instrument of thought.

Personal opinions, perception, experiences are always relative, casual, not complete, not whole, fragmentary. They can't find out if there is such a thing as truth which is absolute, which is complete never changing in the climate of personal opinions. P20

The enquiring mind is caught wholly in the net-work of thought and is guided by various thought forms away from reality. The images, concepts, and acceptance to authority which create a false security condition the mind. The resultant perception which is narrowed down to self-centred activity which can't explore into the possibility of truth existing outside the structure of thought and time.

According to Krishnamurti 'Truth is a pathless land and it must come to one when there is total freedom from conditioning'. There is no role of thought, time, effort or method in its exploration. It is reached when one is aware of one's psychological structure of what one is. Choiceless awareness of 'what is' is possible in the silent mind with the awakening of intelligence and compassion. That awareness opens the door to truth.

Religious Mind:

Religion, like other institutions man has found, is a set of rules, opinions, rituals, and so on. Krishnamurti is totally opposed to any organised thought as it divides human beings and sets one against another with inner and outer conflict. In his process of exploration Krishnamurti demystifies many words and brings learners near to real meaning of words.
He appeals for a religious mind but not for a religion. A religion is introduced from childhood, forced upon the mind, cultivated to control or reform without giving any opportunity for a person to act in freedom. In contrast to the above, Krishnamurti says that the religious mind flowers in total freedom and love. While addressing the teachers Krishnamurti (1976) points out.

True religion is not a set of beliefs and rituals, hopes and fears; and if we can allow the child to grow up without these hindering influences, then perhaps, as he matures, he will begin to enquire into the nature of reality, of God. That is why, in educating a child, deep insight and understanding are necessary. p39

Summary:

Krishnamurti says that freedom, sensitivity, intelligence, love creativity, truth, goodness, beauty and integrity are not the matters of time and thought.

Ending of thought means freedom from all the burden of the past, conditioning i.e., freedom from experience, knowledge, memory and the various thought forms like ideas, ideals, beliefs, power, possessions, authority, desires, escapes, fear, sorrow, conflict and violence. Freedom is neither in doing what one likes nor in running away from attachments nor in conscious effort to achieve nor in disciplining. Freedom is said to be in understanding what one is from moment to moment. Love, goodness and intelligence flower in freedom. When one takes care of things, sensitivity, affection, and love bloom and one turns selfless. Thus there is existence of good relationship where there is understanding and consideration for others.

Intelligence is the capacity to perceive 'what is', and to feel and reason with clear, objective, sane, and healthy thinking. It is awakened when there is compassion and love which link reality and truth.
Creativity begins with initiative, discovery, and compassion. When all the senses are active when the mind is empty of the contents of consciousness and when the heart is full of love and initiative, creativity is deep insight.

The selfless can be good, considerate, and orderly and is responsible for good action appropriate to the situation and for the common good.

Concern, love, and good behaviour reflect the inward beauty which brings joy to everybody. Happiness thus results in the abnegation of self i.e., when thought and time end.

When there is harmony between body, mind and heart i.e., in the absence of comparison, conflict, envy, effort and when one lives with self-critical awareness from moment to moment and lives in right relationship with everything around there is an integrated being. He can see 'what is' without any illusions.
2. RELEVANCE OF KRISHNAMURTI IN PSYCHOLOGY AND EDUCATION - A DISCUSSION

How psychology has developed to explain the human nature and what education aims at to develop in the human beings were discussed in the introduction. The content of what Krishnamurti taught with special reference to human nature and its expression was analysed in the earlier sections. In this section the relevance of the teachings of Krishnamurti to the field of psychology and education is examined.

Psychologists of various times have understood how the images and beliefs are formed and how people get conditioned to them and give habitual responses. Some have understood the psychological needs and how people defend themselves. Some psychologists have emphasized the development of self-image in their continuous struggle in their development. Some have understood that people repress their feelings, wishes, and desires to the unconscious and have justified how necessary the control and suppression are for their adjustment to the standards of society. Recent investigations also reveal that nine tenths of the mind is found to be with unconscious content and only one tenth to be with the conscious content.

Psychology has also traced the rich faculties of the mind namely perception, memory, intelligence, creativity, and expressions of love and a variety of feelings. Besides psychological studies on intelligence and its measurement and creativity are numerous. All the psychological studies are analysing the contents of consciousness as they are considered useful. But they are increasing the human dilemma and controversy.

Krishnamurti’s solution to the human problem is in emptying the contents of consciousness whereas psychology has its existence in understanding the contents of consciousness. It appears impossible to relate these two though Krishnamurthy appears to be speaking a lot of psychological facts than anybody in this century.
This piece of research attempts to discuss the extent of applicability of Krishnamurti's propositions both in physical and psychological fields. Psychology no doubt has struggled hard to contribute more to the development of human faculties, to improve upon the technical field and to some extent in the psychological life and relationship. Krishnamurti's total observations and wholistic approach have shown the right place and role of each faculty in technical and psychological fields.

Knowledge:

The human being is perplexed with lot of knowledge in every field. There is scientific knowledge like biological, physical, mathematical and the knowledge of the country, race or community. In addition man acquires a lot of personal knowledge. The scientist, the inventor, the philosopher, the scholar - all are concerned with knowledge. Knowledge has created marvellous things in the world and all the comforts man enjoys to travel, to communicate, to produce more, to use all sorts of machinery, to treat the disease and to save time and energy.

Krishnamurti appreciates all this technological and scientific knowledge which is the product of the whole past. Besides he advocates self-knowledge in relationship. Self-knowledge is awareness of one's total psychological process both the conscious and the unconscious. Through self-knowing one observes that the others, the society and the world are not different from him. He realises his contribution to the violence, anger, fear, and sorrow in the world.

He says that scientific or technological knowledge ought to be accumulated to act and live the daily-life comfortably and successfully. But this sort of accumulation has no place in self-knowing. From the accumulated experiences thought is born and it conditions the brain. It disturbs the self-observation and its quality. If there is no accumulation of knowledge about the self the mind is fresh, innocent
and healthy. On having such a mind one deals with technical knowledge impersonally and sanely.

In the field of education enormous importance is given to acquire knowledge ignoring the other aspects of the mind like intelligence, creativity, feeling of love etc. Knowledge is necessary at the functional level as a means of cultivating the mind which has its place in the technical field. Krishnamurti says that knowledge is not an end in itself. The student must be developed as a total human being instead of developing a few capacities. Teachers and parents have to see that the children are ready not only for the career and profession but also for living in good relationship with every other.

Krishnamurti (1973) speaks about the primary importance of self-knowing to live in right relationship.

Self-knowledge is the beginning of freedom, and it is only when we know ourselves that we can bring about order and peace. pp53-54

The functions of the present day psychology and education appear to be increasing the potentiality. Krishnamurti brings out man's pursuit of knowledge for security and the resultant insecurity and conflict. It is seen in the first chapter how institutions like religion and nationality have failed man. The war and agony man faces is not due to his technical knowledge but is due to his psychological knowledge. Evidently the contents in man's consciousness are knowledge about the physical world and the knowledge of relationship and using the technical knowledge to construct or destroy relationship. Psychology could suggest only adjustment in relationship with the balance of contents of consciousness. Krishnamurti suggests right relationship can exist only in complete emptying of consciousness.

The contribution of Krishnamurti is the recognition of the necessity of knowledge in the technical field and seeing the destructive result of knowledge in the field of relationship. Self-actualization apparently seems to be of value and a justifiable measure
for maturity where in the contents of our consciousness are increased or strengthened. Krishnamurti's suggestion to empty the contents of consciousness whenever not necessary brings out the meaninglessness of the increasing contents of consciousness.

Knowledge, as suggested by him, should be fresh and invaluable in its proper place. The ending of knowledge which liberates man from conflict, sorrow, and violence may bring out a new personality which can utilize its full potentialities in all the fields.

Krishnamurti states that 'education in the true sense is understanding oneself for it is within each one of us that the whole of existence is gathered'. Education is not simply learning about things outside from teachers and books but educating oneself to understand the problems as they arise in life and reason with a mind that is sharp, free of belief and dependence on others. Books are important but far more important is the story of oneself.

Memory

Memory is the mother of thought. It is the faculty of retaining and recalling past experiences, or the ability to remember. Remembering is defined as recalling an experience or thinking of it again. The human brain has an immense capacity to remember. An important function of human memory, according to Michael and Howe (1970) is that

Memory helps in retaining sense impressions and informing complex ideas by connecting together to form concepts to store information. P9.

Brain researches reveal the localisation of centres for different capacities and also showed the evidences for the loss of memory where there is a loss of brain tissue. Psychologists realise that the way memory functions is largely determined by physiological mechanisms.
Memory is the capacity based on which many other mental activities like thinking, reasoning, judging and problem solving are carried. The topic memory is of great interest to psychologists and most challenging to teachers and students. Attempting to understand this mental faculty, memory psychologists have classified memory, measured memory with different techniques and developed effective methods of learning to improve memory.

Psychologists also did a lot of research on forgetting, the loss of memory and located the factors responsible for forgetting. Memory was given a special priority in learning. Memory was appreciated and also efforts were made to improve it with drugs. They understood the factors like fear or any such intense emotion, retroactive and proactive interferences are responsible for forgetting temporarily or permanently. Though psychologists have studied memory in its various aspects they could not find the limitations of memory. Memory is not only a boon but a curse at times in human relationship. Krishnamurti says that remembrance has no place in the art of living. Relationship is art of living. If there is remembrance in relationship it tends to dominate the relationship. Krishnamurti's discovery that psychological memory is making the human relationship dead, creativity dull, and the action routine is one of the important contributions.

The observation of facts and verifying them with the memory is no doubt useful in physical sphere of human life. The computers are programmed depending on memory. When man operates from memory he is not very different from the computer, he is simply mechanical. Krishnamurti doesn't deny the role of memory in physical sphere of life.

Memory has inevitable place in physical and technical world but psychologically memory is the instrument through which hurts, avoidance of pain, desire, seeking pleasure are constantly pursued by the mind. It does not mean that the psychological memory has to be wiped away reducing man to the computer. The serious awareness of
the mischief played by memory lessens the burden of the mind, eases the human relationship and allows the mind to be fresh and receptive to the present moments. Krishnamurti says when one has no psychological memory his memory of physical things will be excellent.

Thought:

Man, apart from believing in his superiority for his capacity to think could never assess the role played by thought in his life time. His highly advanced technical skill is proudly attributed as an outcome of thought. No doubt, such a role can't be denied and it is certain that psychologists also investigated deeply into the various thought forms like images, concepts, feelings, and so on.

But the way Krishnamurti has assessed the role of thought appears to be unique for it provides us with a total perspective in understanding thought and also the solution. He recognises thought as the source of whole human problem. The same thought ironically tries to solve the conflict which itself has created, is a very striking fact. It suddenly makes us attentive to the whole structure of thought.

A question persists with some psychologists. Whether imageless thought is possible or not. Researches disproved imageless thought and showed that memory images can exist below the threshold of conscious awareness. Krishnamurti's point of view simplifies that after thought arises as the response of memory, it takes innumerable forms from a simple image to absurd imagination. The question of Krishnamurti is still deeper. It is whether mental activity is possible without the participation of thought in the psychological field.

Immediately after the origin of thought, in the pursuit of security it compares, judges, evaluates and starts a self-centred activity. This is the point of origin of a fragmented human being totally engulfed in the network of thought structure. This perspective of
of Krishnamurti is entirely new and totally opposite to both ancient religion and modern psychology. The simplest reason for this confusion appears to be man's inability to differentiate between the two fields of our life, technical and psychological where the thought is useful and inevitable in one place and harmful in the other.

Brand Blaushard (1964) states that the 'Ideas are statements not of what is or has been but of acts to be performed.' In spite of such rare observations no other person apart from Krishnamurti could identify the psychological time as a product of thought. The psychological time is the gap between what one was and what one wants to be, in which struggle the mind continuously chatters. To see this it is enough if we just stop a while and observe our own mind, when full attention is paid to this mind, we understand this statement that 'the thought is time'.

The thought, in its various forms, forms the very contents of our consciousness. It is stored in the brain as memory which is past, projected into the future and from which the action in the present moment arises. Such action belonging to the thought of the dead past or imagined future must make the psychologist turns to Krishnamurti's proposition of ending of the thought wherever not necessary.

Krishnamurti's observation that energy is dissipated in the network of thought is not abstract but factual. When one is intensely attentive to the conflict of thought there is the possibility of ending time. In that awareness one's consciousness is full of energy, to be exact, 'one is energy'. That energy, according to Krishnamurti, is intelligence which guides thought into right action.

This perspective of Krishnamurti takes us away from the dull and mechanical understanding of neurochemical aspects of thought but brings the problem straight into the field of psychology with great clarity.
Thought in education:

Education is based on cultivating intellect or knowledge. Memorising and thinking are technically necessary in the field of our daily action. The question is right thinking, which can come about only when the mind is not enslaved by conditioning and memory. The objective, logical and impersonal thinking is possible only in psychological freedom from the past and the future, where the total perception takes place i.e., when the thinking is not from the centre, it is in the absence of thinker.

Krishnamurti (1974) proposes such thinking can only make one creative.

... the function of right education is to help you to think for yourself, so that out of your own thinking you feel immense confidence. Then you are a creative human being and not a slavish machine. P148.

To understand the meaning of life, to find the place of knowledge, memory and so on man must think directly and truly but not consistently. If children are allowed to have psychological freedom they start thinking only on perceiving what actually they face with in life without merely following the elders, books and all the past.

Learning:

Learning is gaining knowledge through experience. Man acquires knowledge and acts from it or learns by doing. Psychologists defined and theorised learning. For stimulus - response theorists, learning is habit-formation which is seen in acquiring smooth running skills, mechanical and stereotyped responses. Cognitive theorists developed cognitive structures of learning.
According to Crow and Crow (1964):

Learning is the acquisition of habits, knowledge and attitudes. It involves new ways of doing things and it operates on individual's attempts to overcome obstacles or to adjust to new situations. p225.

Krishnamurti introduces another aspect of learning, self-learning which reflects on the understanding and use of outward matters. He gives importance to learning about oneself apart from learning about others. His suggestion to study one's own 'book of life' continuously and in detail is most valuable. In self-learning one can learn about the nature of thought, its quick changes, one thought pursuing the other, the nature of intellect, its dominance, its activities, its destructive power and what exactly is happening with prejudices, ideals, conflicts and so on.

Krishnamurti observes that mere negligence of self-knowing is responsible for chaotic state in the whole world. He proposes to sit quietly with others or by himself every day to know oneself.

Self-learning develops a gentle spirit and great inward strength. One turns sensitive to attend to the present moments where one is free of any belonging to idea, past or future. According to Krishnamurti learning is far more important than meditation or action. His wholistic approach in learning is similar to Gestaltian 'whole'. In self-learning there is no place for conditioned learning of behaviourists and goal-directed learning of Tolman. This self-learning in solitude and in relationship with others is psychological freedom i.e., in fresh approach to each life moment is first hand intelligent learning which brings clarity to the mind.

Krishnamurti's view of the real learner is that he observes everything in life outwardly as well as inwardly without comparing, approving and condemning. He says that the real student is not only capable of research into scientific matters but is also able to observe the workings of his own mind and of his own feelings, which are more difficult to observe than a scientific fact. Krishnamurti finds
that the students are less conditioned than the teachers and parents. That is why the students can do this difficult task of self-observation more easily than the adults.

Questioning:

Krishnamurti says while learning either inward or outward 'questioning' or 'enquiry' helps to learn more actively and originally. In his letters to schools he shows them the way they have to read, 'one must give time to it, play with it, question it for some time, digest it so that it is yours not the writers'. He says that satisfaction is not the goal in enquiry. Enquiry is its own source which is never emptied. It is like the spring well and it can never forget itself through any kind of satisfaction. This flame can never be smoothened by any outward or inward activity of achievement.

Krishnamurti directs the students to question rightly and hints that answer lies in the question itself. He proposes that the students must be allowed to question and the teachers also have to pay attention to the students questions, to meet their instinct of curiosity and to develop their originality. Krishnamurti also encourages the students and teachers to question themselves on various issues of life and understand the essential.

Questioning is found to be the inherent method in Krishnamurti's explorations. His discussions help to enquire and to think independently. Krishnamurti focusses attention on each and everything, questions both the simple and complex affairs of life and shows the right place for thought, memory and knowledge.

Krishnamurti's tireless questioning reminds us of the philosopher, Socrates and the field theorist, Lewin. Such enquiry helps both in the technical field to find the possible relationships which are seen or unseen so far and in the psychological field to probe into the corner feelings and unveiling thoughts of various forms without following blindly what others have proposed.
Student -Teacher relationship:

As a great teacher Krishnamurti feels that 'teaching another is the highest in the world'. It is not just passing on some information but creating generations of human beings. Teaching is not a technique but a way of life.


. . . . . learning can exist only in that state of communion between the teacher and the student . . . . 'communion' means: to communicate, to be in touch, to transmit a certain feeling, to share it, not only at the verbal level but also at an intellectual level and also to feel much more deeply, subtly. P74

Understanding and communication between the teacher and the student are possible in freedom and in deep affection to each other but not in dependence, attachment, suppression and imitation. Learning is facilitated in an atmosphere of happy affection and thoughtful care. There learning is love of understanding and action.

He proposes a unique approach to teachers while dealing with students to preserve their originality without killing their sensitivity. He advises teachers not to convince or influence the student, not to talk to him in terms of condemnation, agreement and persuasion but to show him the fact. Students also learn to deal with the facts of both the inner and outer life without romantic, sentimental and emotional indulgences, so that they flower to the highest extent.

Artificial trials of the educators to gain child's confidence can't keep children at ease. Affectionate bullying of parents and teachers make children book-centred. If the parents and the teachers attend to what the child's interests and questions are, the child behaves without inhibitions and reservations. The child develops eagerness and deep interest in knowing about a variety of subjects and choose his own subjects according to changing interests in the growing stages of life.
'What' and 'how' to learn:

Krishnamurti says (1974):

Right education is to help you to find out for yourself what you really, with all your heart, love to do. P44

Children express many choices according to their passing moods. It is one of the most difficult things to find out what the child wants to do while he is young. The adults mostly influence the children in terms of earning a livelihood without knowing whether it can give full expression to his capacities. If children really love games or mathematics or history or painting or singing then they are intellectually alert, vital and very good at their pursuits.

If the child is helped to discover and cultivate his inner capacities then he will naturally choose, not the easiest subjects but those through which he can express his capacities to the fullest extent. The total development of each child creates a society of equals. If the teachers make children think within departmental divisions it is preventing them from having intelligent thinking to meet life as a whole. By learning inward and outward things the students can have right approach both in scientific and personal matters.

Krishnamurti points out the barriers in learning. 'Comparison prevents learning and breeds fear'. It also breeds jealousy, anxiety, rivalry, conflict, aggression, guilt and such negative feelings. Comparison may exist for utilitarian purposes but it is not for the educator to compare the capacities of his students and give greater or lesser evaluation in the name of motivation which is seen having ill effects. In the absence of comparison children are open, sensitive and flower to their fullest capacities, provided both the teachers and students have a desire to teach and learn.
Conditioning:

Behaviourists explain that the animal behaviour is conditioned. Watson, the founder of this school believes that the behaviour of any organism from an amoeba to a human being is to be described and explained in terms of conditioning. The human beings learn normal and abnormal fears and react with love, hatred and other emotions to places, people and things.

According to radical behaviourists all human knowledge and all patterns of thought and action characteristics of man are explained as 'habits' built up in the process of learning. Habit family hierarchies of 'Hull' explain a set of behaviour claims, all associated with a common starting point and ending in the same goal situation. The more automatic responses like penmanship, spellings, numerical tables, habitual routine activities to lead the daily life are nothing but the conditioned responses on the physical plane.

There are two types of experiences in man's life. Some are pleasure giving like eating tasty food, getting rewards, appreciation and recognition for the work. He wishes to repeat them naturally as they have produced pleasure the previous day. He tries to procure them more and more. Some experiences are pain producing which he wishes to avoid.

J. Krishnamurti's observation of the vastness of conditioning, how deep it is in man's life and how it is happening in many ways and its domination in human life is a valuable contribution both to the fields of psychology and education. He accepts the inevitability of conditioned learning in doing the mechanical jobs, in language learning and so on. He also finds the human devaluation to the mechanical level as the human beings are having only conditioned living without questioning its place and worth.
Krishnamurti (1985) says,

... education must not only be efficient in academic disciplines but must also explore the conditioning of human conduct. This conduct is the result of many, many centuries of fear, anxiety, conflict and the search for security both inwardly and outwardly, both biologically and psychologically. P24.

Education is acquiring the knowledge of various systems, theories, conclusions which may be technical, philosophical, religious, ethical and scientific. Krishnamurti finds that the human beings not only learn all these but also believe one or several of these theories as it is convenient to settle down in life with the support of a belief in something. One believes that there is a God or several Gods or no God at all. One believes that mind is the product of matter and another believes that matter is the product of the mind. One believes something is moral and some other thing as immoral. Some believe a theory that the whole life is based on 'libido' and some deny it. Thus the human beings who can think are all believers in one or the other including a man who believes that he does not believe. As every one has a question, whether he is aware or not aware, without an answer he struggles. So it is convenient for the people to believe one or a few or several answers given by the ancestors who lived and questioned and suffered like them before. In simple, people don't have a fresh, and original understanding.

One can understand how the long accumulated tradition has conditioned the brain, has made the actions mechanical and repetitive, how he depends on many outside agencies, where all the institutions either religious, educational or political contribute towards this conditioning making man stale and stagnant. All through the life one is conditioned to listen to something, to believe, to learn something, to teach something, to become something, everything is set in a fixed way never allowing fresh and original learning of the things outside and inside the man. There is a little chance for an open mind to understand anything even 'what one is' as the elders and the traditions control and shape human life and give some hope for the future. The
present man is just a continuation of his ancestors. If any one examines this with an open mind he can understand how stupid, dull and mechanical he is, just living out of the past, in the memory of what others have said.

In a nut-shell a human being is just nothing but his dead past i.e., he is dead. Either he is living the life of his ancestors or the life of his previous day. There is nothing 'present' for him because every fresh present moment is based on the past, either one day or one million years. The known, the experience, the past is all the time a frame of reference for him against which he fashions his life. This associated memory of the past is pulling the man to conform to that groove by promising him security. That is why man is unable to be dynamic to perceive the new and fresh moments of the present.

The present man is making use of what has been learnt all through the past. Krishnamurti makes one examine deeply what man has learnt by trial and error all through the past which is useful today as only technical. The usefulness of a thing at this present moment, that has been contributed by the past, is only technical and nothing else.

Krishnamurti makes the parents and the teachers, alert by emphasising how the psychological conditioning is killing the original nature of man and how it is mechanising his relationship. Krishnamurti’s advice is to break up the frame of reference to the past which can be the only solution to go along with the present momentum of life.

He also shows how comparison breeds social and cultural conditioning, and develops competition, anxiety, conflict, jealousy, anger, cruelty or inferiority for which the child is conditioned depending on intensity and frequency of the comparison. Man can't exercise his capacities fully well if he is occupied with those feelings and is ready to react to the comparison knowingly or unknowingly.
Krishnamurti stands to say 'not to compare' and 'competition is no good' to make one 'see the fact as fact' in its totality which ends conditioning.

Conditioning theory, however successful in explaining the behavioural patterns of animal and human behaviour, is totally incapable of explaining creativity. Teachers believe that each child is creative. A teacher aims to help the child in creativity. If he insists on the mastery of knowledge only, if he emphasizes technique, and if he is too much interfering with the child in the name of guidance then the child is conditioned to all these. Here, there is no freedom for the child except to see the things through the eyes of teacher. Its sensitivity is lost as it is not watered to grow. Mere acceptance of what the teacher says destroys child's natural curiosity and zeal to perceive what is what.

Thus one can find a gulf between what one expects and what one practises. Instead of aiming high and increasing the conflict if one can perceive the role of conditioning and value of psychological freedom one can allow the child to grow in freedom. One can at least form the ground to express one's own capacities.

Attention:

According to Woodworth and Marquis (1948).

Attention is a preparatory, the getting ready to observe. Perception is the final step, the actual observing of some fact. P401

Psychologists determined that attention is affected by intensity and size of the stimulus, repetition, change, difference in the situation attended and one's own habits of attention.

Eysanck (1972) states that attention determines perceptual organization and the selection of a response given to a particular sensory input.
If the attention is affected by the stimulus variables and organismic variables it can't allow, naturally, perception of 'what is'. Thereby, the response may not be relevant to the present situation.

Psychologists observed to some degree or other, one or all these factors operating in attention. Words like open mindedness, unprejudiced, unbiased have been constantly used since a long time to make the quality of one's attention finer and perfect. When one looks with Krishnamurti the quality of attention with which one usually operates is not at all enough for total perception. It looks as though internal factors in a person and the external factors outside his environment seem to be inevitable to the psychologists. They suggest some form of adjustment in a situation where one cannot attend to. Based on this principle a teacher can ask the student for 'more attention' or 'proper attention' wherein, educators propose to increase the quantity of attention. So, naturally, the word 'concentration' creeps in asking the student to attend to a particular aspect or point.

Krishnamurti makes one understand the qualitative difference between concentration and attention.

In concentration a lot of energy is wasted in the controlling process. There is resistance to the unwanted things coming out of one's past or from exterior to give place for the wanted and necessary things. In attention the whole energy of the body, mind and heart are utilized, not dissipated, to perceive the whole situation.

The educationists and psychologists are worried about the wastage of about ninety per cent of the human potential. Concentration may be one of the struggles, wasting energies, leaving behind tension out of fear of inattention. There is conflict between 'what is' and 'what has to be', where the energy is divided. In total attention, there is no such conflict within the person between body, mind, and heart. There is total energy to be used in the present moments of life.
Krishnamurti introduces, a different quality of attention free of past and future and is in present moments which is total. The interference of the past and thought, either in the form of stimulus variables or organismic variables, is not seen in such total attention. The interference of thought is possible only in partial attention, when the self is ready to be the centre of the attention and tries to record in the brain anticipating something out of this experience. He asks to observe the obstacles of right attention. When the brain is silent in its function there is this total attention to look or listen in non-dual state. In total attention there is perception of 'what is'.

In partial attention there is recording and verification which create psychological time. In the flame of total attention and timelessness, there is perception of the actuality and negation of any act of recording.

William James, a functionalist too emphasizes the importance of attention in the relationship between an organism and its environment. He argues that attention is a necessary condition for conscious clarity but he specifically denies that it is sufficient. To him "Attention is not an end in itself. It is for something else".

Krishnamurti's understanding of the nature of attention goes against the conception of attention by Ross. According to Ross (1972), attention is "a process of getting an object of thought clearly before mind". To Krishnamurti attention is different from concentration and it is only in the absence of thought. Educationists are demanding the highest capacity from the human being which is possible only in total attention. Krishnamurti (1974) talks about the possibility of attention in classrooms as follows.

There is attention when the teacher and the taught, both have a drive to learn and to teach. You have to create a feeling, an atmosphere, in the room . . . . And I feel that atmosphere, that attention, is the essential quality of teaching and learning. P86
Teachers, usually, try to build up the ability to concentrate as they are mostly concerned with stuffing the brain with knowledge of various subjects neglecting child's total development, life, and relationship. That is how students build up the resistance when they have to concentrate. This resistance limits the functioning of brain. Teachers have to provide for the many sided interests of students where they can express themselves in total attention. In total attention students flower in intelligence and goodness. 'With the flowering career and profession will take their right place.'

Krishnamurti also observes that 'attention to inattention ends inattention'. Natural ending of inattention is a hygienic way to promote attention. Teachers with their concern and gentleness can put the students in the position of attending to their inattention rather than forcing them to concentrate. Besides, the classroom atmosphere has to be created in such a way to meet the instinctive curiosity of students and to enrich their attention, an essential quality of teaching and learning.

Perception:

'All our knowledge has its origins in our perceptions'. Says Leonardo.

Stagner and Solly (1970) explain

The study of perception is the study of how man makes 'concept' with his environment, of his capacities to detect and to interpret. p221

According to Barty (1980) perception is 'sensation plus meaning'.

Eysenck (1972) states that perception is a psychological function which enables the organism to recieve and process information on the state of and alterations in the environment.

From these definitions it is understood that perception is the result of interaction between sensory and central nervous system and
the impression made by an object through this process of interaction. Perception can be considered as the first hand acquisition of information from the environment. This perceiving is acquiring information via sensory system about the objects, places and events of the world. Perception also involves an interpretation given to these impressions by the individual which in turn is determined by the health of the sense organs, function of the brain etc.

Research in perception emphasises stimulus conditions or 'factors'. The new look research programmes have introduced 'O' factor, organismic condition between S-R bond in recent decades emphasising the role of motivation, emotion, and personality factors as determinants of perception i.e., perception of anything is done out of physiological, psychological and emotional states of human beings.

Helmholtz (1821-1894) mentions 'unconscious inference', another level of the mind of the organism as an inferred quality of the present experience from the past experience.

Wundt (1832-1920) traces the distinction between a passive 'pure perception' without logical meaning and the more active 'apperception'.

Jung (1976) explains

Apperception is a psychic process by which a new content is articulated with similar, already existing contents in such a way that it becomes understood, apprehended, or clear. . . . . Active apperception is impossible without an attitude. An attitude always has a point of reference; this can be either conscious or unconscious, . . . . pp412-415

Gestalt psychologists found that perception is influenced by figure-ground relationships and past experience of the perceiver. Max Werthimer (1921) says that each perception is a unique configuration or pattern of relationships and a whole can't be explained by a study of its constituent parts.
Social psychologists feel the perceiver is an active participant. The accuracy of perception increases with increasing breadth of personal experience, intelligence, self-insight, social skill, adjustment and cognitive complexity. They also feel that perceiver's very involvement can produce various sorts of error and distortion in social perception.

Kelly (1977) finds,

Virtually all people's social behaviour will be affected by their perception of the social world around them. P125

Psychologists find that the problem creation and problem solving phenomena depend very much on perception in any area. Perception thus is one of the central problems of psychology.

Krishnamurti takes the whole field of human perception into consideration and reveals that usually self-centred activity is called perception. He comes out saying that perception is possible without the influence of past experience. He asks any one to observe and realise how pure perception takes in the 'silence of yesterday' and in the absence of 'tomorrow's hope'. He warns that the perception is disturbed by 'verbalisation' i.e., the knowledge of the past stored in the brain in the form of memory. This naming does not allow freshness in perception. Thought starts interpreting by discontinuing the perception. In this complex process of the mind a lot of energy is wasted.

Stagner and Solley (1970) find the way of perception and its limitation as follows:

Virtually every one who does research in the field of perception today agrees that past experiences influence perception. . . . . In fact, if an individual placidly continued perceiving his environment the same way day after day, he would never be able to adopt his behaviour to new environmental demands. P271
Psycholinguists (1976) understand the inferential element as thought:

Language and vision, moreover, appear to share a key characteristic called 'categorical perception'. As the name implies, categorical perception is the instantaneous classification or putting into a category, of a stimulus as we perceive it. P98

In the physical and technical fields one may need the memory of the objective world to interpret the perceiving objects. Even in this field, if thought and its verbalization do not allow perception to complete, one can't have total and fresh perception. Then its subtle newness can't be touched.

Brand Blaushard (1960) also warns that one must avoid drawing acquired meanings into the experiences.

Krishnamurti shows a way out of such flood of thought in total attention. The sensation should not be followed immediately by thought in various forms to evaluate, classify, condemn, accept or reject. When the mind is silent, the sensation is followed by perception. That total, pure perception can later be followed by the thought to interpret.

His proposition can be supported by Bacon's (Blaushard, 1960) recommendation to the scientist,

to report all the facts regarding his subject, and to interpret them only at the end. P462.

Such total, pure perception is applicable in social perception also to bring in right action and relationship.

Stagner and Solley (1970) have similar proposition.

With respect to person perception, where we note that the prejudiced individual can be remarkably selective in accepting some evidence and rejecting other items, so that he maintains undisturbed his hostile image of a disliked group. P279
Krishnamurti proposes total perception where all energy is focussed to watch the movement of 'what is'. In those moments one is sensitive to comprehend the fact without superimposing on it, the moral or ethical principles. There is no perceiver-perceived duality but only perception of pure quality and totality. Thus the intrinsic significance of things and events is comprehended.

The energy of perception in its purity and entirity would flow althrough and awakens supreme form of intelligence. Right perception of 'what is' brings in right understanding, right action and right relationship. 'Perception itself is action'. In the very moment of perception action in relationship comes into being. In right perception the fact is attended and also ended. It is not accumulated as knowledge in the brain to condition the next moments.

Right perception althrough and right relationship thereby are the most valuable to krishnamurti. If one discovers values in the very process of living rather than one's living in terms of coded values there is no gulf between values and one's daily life. Krishnamurti does not tell what are right values and what are wrong values for they can't be codified and transmitted to the other whose life is intensely dynamic.

Krishnamurti proposes that important 'function of education is to discover lasting values'. Perception of 'what is' is thus highly valuable both for the teachers and students who deal with the facts. While self-knowing also either the teacher or the student must perceive himself free of images.

Art of observation and art of listening:

A systematic activity of looking at things is called observation. Rayhyman finds that (1970)

Naturalistic observation is an attempt to look at behaviour of organisms in their natural state. P43
Psychology had its beginning in such observation of human nature. Psychologists observe what the human organisms do. In psychology, observation is done in three ways: observing oneself (introspection) observing others (observation) and observation in controlled conditions (experimentation). Whatever be the kind of observation, what the observer follows or finds is prone to errors like 'halo effect' (past impressions influencing the observation of the present), 'generosity error' and 'stingency error', which obstruct to look at the actual state and the error of 'central tendency' where there is less active observation. Introspection produces a wealth of information about psychological processes. Many a psychologist use introspective reports about private conscious experience as a starting point.

William James (Chauhan, 1988) emphasises the importance of introspection as follows:

Introspective observation is what we have to rely on first and foremost and always. The word introspection needs hardly to be defined - it means, of course, looking into our minds and reporting what we, there, discover. Every one agrees that we, there, discover states of consciousness. p17

Though introspection was a method to understand the human nature, psychology had much difficulty with introspection as the objectivity of the introspective results was much doubted and criticized for its subjective errors. Some completely ignored this method for a long period of time especially while behaviourism was dominating the field of psychology. Again, now, the humanistic psychologists care for this method of psychological study and consider the self-reports.

The necessity has arisen to carry on self-observation which would help in the observation of others to develop the right relation but with a different quality of approach now as Krishnamurti's observations seem to be the rich source in this respect. He finds a great beauty in observation - in seeing things as they are. It does not
mean that one accepts things as they are. It does not also mean that one rejects or wants to do something about 'what is'.

The self observation, as proposed by Krishnamurti, has to be done without interpretation - comparing, identifying, evaluating and judging if it has to be objective. 'When a fact is interpreted it ceases to be a fact'. Self-observation is the whole movement of seeing what one is, not what one thinks of oneself or others think of him. It is seeing the whole content of consciousness but not a particular fragment which is easy to see. It resembles introspection but without any motive as it creates self, centre, me.

Krishnamurti shows that state of non-dual observation where there is neither the observer nor the observed. In such undivided state there is total energy to see every moment afresh. Such observation is more easy with the non-personal things or situations than in the situations of personal involvement, as the self always tries to establish itself out of fear of its discontinuity.

Ray Hyman (1970) says,

... even at the level of direct observation of 'facts', each 'fact' depends markedly on our past experience and expectations". P35

While most of the psychologists found observation free of past impossible Krishnamurti's proposition of in the non-dual state made it possible. The quality of his observations done unconditionally reveal the psychological facts as objectively as any pure science can do. His observations done so wholly and vividly expose a lot of psychological fact of the human life and relationship. These facts are evidently superior to the data any psychologist has brought out of his observations, or out of the collection of the responses in laboratory settings of the organised studies. His observatory results have the characteristics of exploratory and formative researches.
Mclanathan (Fencher, 1976) supports such observation by saying through accurate observation man could understand the principles of everything in nature. P156

Moreover a motiveless observation which is not subjective in non-dual states is an art introduced by Krishnamurti.

Another art made as a scientific tool by Krishnamurti is the art of listening. It is useful for any social scientist and educator who deal with the nature of relationship and communication between the people.

Krishnamurti says if anybody wants to listen, his mind is naturally quiet without yielding to distractions from within the self and from the surroundings.

While listening if there is neither the listener nor the listened it is pure and total. The mind is completely silent, free of the whole past-images of the listener and the listened. Then he understands the essential and communicates it easily. That clarity and quality of understanding in communion transforms the listener from his conditioned, dual state of listening and observing to a non-dual state.

Krishnamurti's art of observation is not simply a method of self-learning, it is a state of psychological freedom to attend to the present. One's unconditioned observation of oneself and others inevitably helps in having right relationship and right action which are scarce today.

If the teachers are aware of the value of such observation on their self-observations, i.e., if they live upto it, the students can also be placed in a position to observe so, not as a compulsory activity but as a part of curricular activity while observing the things around or observing nature. Nature observation, without interpretation in non-dual state has the nature of diluting the 'ego' involvement and 'ego' development. So that it spontaneously helps in understanding the
momentum of life which touches the tender feelings of love and care for every one and everything around. This, actually, is the religious spirit which includes the scientific approach. Such observations and listening definitely reflect on their daily activity as it transforms one inwardly and outwardly in relationship with every other. It is not against daily life or technical development.

Krishnamurti (1974) expects education to develop such observation and listening.

> Education is not only learning from books, memorising some facts, but also learning how to look, how to listen to what the books are saying, . . . . something true or false. P11

Education through out the world is merely the acquisition of knowledge and getting through the examinations. Therefore, the mind is becoming dull and ceases to learn much beyond these academic subjects. Education has to help in listening and observing and, thereby, learning not only the academic subjects but also observing the things, people, nature around and listening to what others say.

According to Krishnamurti (1981) such observation and listening can be developed only when the students have leisure without always being occupied, or indulged in some entertainment or the other.

> Leisure means a mind that is not constantly occupied with something, . . . a mind that has infinite time to observe: . . . . what is happening around one and what is happening within oneself; to have leisure to listen, to see clearly. P12

In leisure one has time to observe oneself and surroundings. The more one looks at things, the more sensitive one becomes. The student must be free, otherwise he cannot be sensitive. In examining, working, and in learning one understands that the highest form of sensitivity is intelligence. That sensitivity and intelligence can come about only in freedom but to convey that to a child requires a great deal of intelligence on the part of an educator.
Krishnamurti (1973) makes the students alert to understand their role to be the good students.

.... a real student is one who observes everything in life, outwardly and inwardly, without comparing, approving or condemning. He is not only capable of research into scientific matters, but is also able to observe the workings of his own mind, his own feelings - which is much more difficult than observing a scientific fact. p168

Children learn a great deal by observing the things around, birds, trees, hills, people, their gestures, language, dress etc. The student has to observe his own behaviour, how he thinks, how he conducts himself in daily life, why people get annoyed and why his parents want him to do this or that. If he observes without resisting, comparing and concluding he can learn a lot. If he extends his observation to nature and to the whole universe he can develop continuously without depending on anybody. Out of self-learning he is both the teacher and the taught as he is gaining wealth of information through his observations.

This wholistic pure observation qualifies one to have clear mind to work well in the technical field. It can take one a long way in one's career with right relationships. If teachers listen sensitively to the enthusiastic and innocently interested students they can understand them.

Bernard (1970) advises teachers to be spending more time listening to the pupils and less time talking as listening will provide clues to what individual interests are. p63

Naturally, children also care to listen to what the teacher says, such development of listening capacity in them wide opens the channels of learning. For the enquiring minds these two arts of observing and listening assist a great deal to develop the art of learning endlessly.
Krishnamurti's non-dual observation makes anyone see clearly feelings like violence, anger, jealousy etc., are not separate from oneself. Psychologically he is nothing except that feeling. Such observation of non-duality is exactly in the peak of the fully bloomed emotions. The dilution and disappearance of such emotions is not possible by suppression but only with the non-dual observation i.e., by allowing the feeling to flower. This makes a revolutionary impact on day-to-day life.

Insight:

Gestalt school introduced insight first to the field of psychology, amidst the monopolised understanding of the behaviourist's theory of conditioning. They tried to explain insightful learning as the natural form of human learning whereas the mechanical, associationistic conditioning is the animal way of learning. They contend that insight refers to the moment of sudden solution to the problem. It means grasping the totality of the situation to orient to the totality of relationship and the ability to act accordingly. The most dramatic feature of problem solving is considered insight or intuition. According to Gestaltists sudden perception is the key to understanding and creative thinking.

Helson and Baven (1969) find that insight is highly dependent on previous experience, but definitely involves something more that is crucially important. That "something more" is in the nature of the formation of products of information of the kind recognised ...." P455.

Krishnamurti says that insight is not a derivation from the past experiences i.e., not the product of thought. The conclusion of insight is thought but insight itself is not thought. Insight is instantaneous perception without the perceiver. As there is freedom from the past the crucial things are perceived suddenly in new relation. Insight brings the feel of the thing and grasps as the situation is seen through. Thus insight is not a continuous movement
but a very short intense phenomenon of the mind. Krishnamurti finds that insight is a supreme form of intelligence with its beauty and love. Intelligence uses thought for stretching the implications of insight in various ways. It means that the whole situation is clearly learnt in flashes of insight.

The social scientists are struggling in many ways to solve the social problems keeping in view the limited information which muddles the issues more than it clarifies. Inquiry into the cause alone cannot solve the problem. Tackling the problem fragmentarily does not solve the issue of conflict. Even in classrooms as in society there are conflicts due to competition and comparison. They appear to increase the vigour of struggle in students resulting in worry, anxiety, and jealousy. Such violent feelings consume a lot of energy. The students again struggle to hide these feelings and to be acceptable. Unless they understand the true nature of conflict within them they can't understand the real nature of the conflicts outside them. Krishnamurti says that insight into the working of self is greater than academic learning.

This insight into the working of the mind can make the educator see the value of student's freedom from the authority of the teacher, from fear of perfection and domination of other's ideas. He can encourage sensitive enquiry and attention to things which could contribute for insightful learning. Then, students do not take pride in previous knowledge and their rich memories as they find enthusiasm in their original approach and insightful learning.

Krishnamurti proposes the remedial value of insight in self-knowing. Insight into the wounds and hurts that one has received from childhood dissolves them. He advises to see the futility of self interest. The people suffering from guilt and self - pity ruin themselves. If they find the fact of image formation, hurting of their images, and understand what they are actually then they may be able to face the situation in a more realistic and positive way than before.
Krishnamurti advises the educators to arrange the classroom situations free of fear and conditioning, to allow for complete freedom of expression of the children and to provide for insightful learning. So that students find what is really valuable in course of their learning and development.

Intelligence

Krishnamurti’s exploration into the human potentiality and capability is of immense significance to psychology. This potentiality, in short, is termed as intelligence by the psychologists which was defined, classified and measured and was almost always linked with productive capacity in physical, technical and artistic excellences. Such mechanical evaluation of the human being based on productivity or the necessity of evaluating human qualities have forced even the modern scientific psychologist to differentiate the human capabilities into intellect and intelligence.

In spite of the contribution of humanistic psychology, human intelligence and capabilities failed to go beyond the actualization of the self. To Krishnamurti it is very easy to go into new and deeper dimension of human intelligence because of his awareness of the conditioning of the human mind and the psychological structure that is woven by thought which is the cause of conditioning and by constantly negating what is not and dying to every past moment.

The tasks which really belong to psychology i.e., to liberate man of his conflict and allow his potentialities to fully grow have not been performed because the psychologist has always been afraid that he may touch an abstract and metaphysical field. To Krishnamurti such problem does not arise because there is no division between the inner and outer, physical and metaphysical. For him a fact remains a fact without classification and nomenclature. As there is no subject which is observing the object, only the fact remains in the light of observation and in the absence of duality.
According to Cattell (1940) intelligence is purely a potential. He classified intelligence as fluid intelligence, a capacity to perceive and integrate relationships independent of senses and crystalised intelligence which must be invested in culture before its pragmatic value could be assessed. Donald Hebb (1949) differentiated between intelligence and innate potential or neural metabolism and showed intelligence as functioning and ongoing development of the brain.

Cyril Burt and Philip Vernon (1949) elaborated intelligence as a general ability to carry on (i) verbal, educational, (ii) spatial, mechanical, practical and (iii) psychomotor and physical activities. David W. Pyle (1981) felt intelligence as a situation specific word that takes on various meanings. Piaget related both heredity and environmental factors to the development of intelligence.

Intelligence is variedly defined by psychologists. It is understood as the capacity to adjust to new situations, ability to learn, ability to carry on abstract thinking, ability to perceive complex relationship to solve problems, and ability to develop concepts.

Alfred Binet (1905) developed the first intelligence tests to quantify intelligence and to identify the differences in human capacity in anticipating practical importance to the individual, school and to the whole society. From then on testing programmes were developed by many. The tasks of these tests required cognition, memory and convergent thinking suggesting their link to linguistic skill, ability to handle symbols, ideas, relationships, and also to success in school. These tests mostly ignore inventiveness, originality and creativity where man has to diverge in thinking to meet the challenges of life.

Hunt (Fincher, 1976) criticised:

Intelligence tests are not based on any sound scientific principles, and there is not a great deal of agreement among experts regarding the nature of intelligence. On the other hand intelligence tests right
from the beginning have been outstandingly successful in their practical application. p207.

All these, according to Krishnamurti, are in the sphere of intellect. He attacks the false value given to intellect as intellect is the central factor of the degeneration of man throughout the world. Intellect is only a part of the human condition and capacity. When that part is extolled, praised, and given honours, when it assumes all importance, then one's life which is interaction, action, and conduct, becomes contradictory and hypocritical.

Intellect is useful in technical and non-psychological fields as it is thought functioning to reason, to imagine clearly and objectively, to compare and evaluate. Psychologically, with this quality of intellect one is becoming competitive, jealous, anxious with increased stress, conflict, and rivalry. In the trials to overcome them one is becoming terribly insecure, feeling inferior, causing violence and degeneration of humanity. Though more and more theories and facts are being poured through the cultivation of intellect it is merely developing cleverness and deceitfulness.

Giving the giant share to intellect in academic training educators are developing children partially and helping them only in acquiring knowledge and academic degrees. The students are turning out as incapable people in their life and relationship. To Krishnamurti intelligence is totally different and vastly significant.

Krishnamurti invites us to enter a new dimension which he calls intelligence not touched by thought and not a state to be reached through intellect which is based on psychological structure woven by thought. This intelligence, according to Krishnamurti awakens when the self and its activity cease to exist in the intensity of awareness of the psychological structure, conditioning and its negation. As this whole transformation is factual but never conceptual the resulting intelligence is also factual. Intelligence operates in every field of activity, in all kinds of relationship as it is free from mere self
interest. For an outsider who forms concept of such negation, intelligence through logical reasoning of what Krishnamurti teaches may appear abstract and metaphysical.

Cultivation of such intelligence in children is to remove the factors which condition their minds. It can't be cultivated like a skill as there is no role of self, thought, time, effort, and choice in awakening such an intelligence. If there are no such psychological barriers 'the mind, heart, and body are really harmonious'. The inner harmony naturally flows into one's relationship with every other. In these sensitive moments of intelligence there is the birth of insight and creation.

Krishnamurti says without this intelligence there can be no compassion. Compassion is not the doing of charitable acts, or social reforms. It is free from sentiment, romanticism and emotional enthusiasm. 'Compassion is as strong as death'. It is like a great rock, immovable in the midst of confusion, misery, and anxiety. Without this compassion no new centre or society can come into being. Compassion and intelligence walk together i.e., compassion acts through intelligence. It can never act through intellect. Krishnamurti asserts that 'intelligence is not the child of reason. The totality of this intelligence is compassion'.

Brand Blaushard (1964) comments on the studies done by psychologists on intelligence. 'What has been much less adequately done was a study of the interactions between intelligence and other forms of human nature'.

Krishnamurti (1973) gives intelligence a key role in the field of education.

.... our major problem is the cultivation of that intelligence which brings integration. Undue emphasis on any part of our total make up gives a partial and therefore distorted view of life, and it is this distortion which is causing most of our difficulties. Any partial
development of our whole temperament is bound to be disastrous both for ourselves and for society. . . . P67.

If children are allowed to look, listen and enquire intelligence develops in them. The educators and parents have to realise the importance of right education to cultivate the whole beings with depth of mind and heart to learn from all kinds of human experiencing. The real issue of education is development of intelligence in the place of intellect. Krishnamurti says that 'Intelligence is much greater than intellect for it is integration of reason and love'. Such intelligence can encourage thoughtfulness to face any problem without escaping. Education has to encourage right kind of self-observation as intelligence lies in self - awareness and going above and beyond oneself.

Creativity:

According to Mackinnon (1962) true creativeness involves a response or an idea that is novel or at the very least statistically infrequent. But novelty or originality of thought or action, though a necessary aspect of creativity, is not sufficient. Creativeness must serve to solve a problem with original insight.

Freud maintains (Coleman, 1971) that creativity originates from a conflict within the unconscious mind. The resolution of conflict reinforces activity intended by the ego and released as creative behaviour. P392

To Krishnamurti creativity is not merely thinking in various ways to produce new ideas as thought belongs to the past experience or the result of conflict. If anything depends on past it can't be new. In conflict when there is destruction of energy there can't be creation. The destructive energy (thought, me, the centre which create conflict) has to cease for the creative thing to come in. If one is occupied with the past thoughts then that inattention to the present
wastes a lot of energy where creativity can't exist. Thinking can't form the basis for creativity.

The total psychological freedom and emptiness can be the ground for creativity according to Krishnamurti. Total emptiness is death to the whole past experience and to future hope i.e., complete ending of thought in total attention. Then, one is completely open, and highly sensitive to perceive totality. Only when there is ending of something there is something new to be born. Maslow (1962) has seen creativity as spontaneous effortless, innocent, easy and a kind of freedom from stereotypes and cliches.

Gulford (1969) says that creativity is the term

 applied very broadly to a whole field of information, a subject pertaining to inventive people, inventive acts and novel products.

To Krishnamurti 'invention is totally different from creation' because 'invention is based on knowledge but creation is not'. He says that creativeness has its roots in the initiative which comes into being only when there is deep discontent not complainingly but with love.

When one questions, investigates, penetrates, there is an insight out of which comes creative joy. Total perception of things in total attention brings in the clarity of things. This clarity can move anybody to question without conforming to what others say. In this enquiry he finds new relationships between these facts. These new perceptions bring in joy of creation. This insight is very much akin to Gestaltists perception of the sudden appearance of the solution to the problem. They too have endeavoured to show that perception is itself a creative act.

It is also found that the researches examining creative people have marvelled at their pristine innocence of perception. Krishnamurti talks of such innocent perception as possible when
there is total psychological freedom or death to the past. Torrance (1969) studied many social conditions inhibiting full creative development whereas Krishnamurti shows how fear and one's own conditioning in various ways make him conform, imitate, and submit to domination and prevent creative living.

It is found that the creator externalises, in artistic creativity, something of himself in the public life. In scientific creativity the creative product is unrelated to the creator as a person but only a mediator adding little to himself.

Krishnamurti says, we must be lost before we can discover anything. When there is no centre, me, at the end of it, there is real creation.

Some psychologists divided thinking into divergent and convergent thinking and studied the relationships and found that divergent thinking forms the basis for creativity and convergent thinking is in intelligence. Their studies which are based on test results show that there is no relationship between intelligence and creativity. A different group of psychologists find that most I.Q. tests deal exclusively in static questions which yield to one right answer arrived through convergent thinking. In practical life much of man's thinking is in response to the challenges of life which demand 'divergent thinking', which is a matter of generating variety of answers. All of which may be right, yet one has to pick up what appears to be the best in his life situations.

According to Krishnamurti there is no place for thought in creativity. When intelligence and love form the strength and spirit there is the sudden perception of something new, fresh and innocent. That creative moment is extended by thought as to make it useful in life. Either intelligence or creativity is not what the tests measure alone. One can't narrow them down. Intelligence is not akin to thought or memory. They are actually the parts of intelligence. 'The part can't replace the whole'.
Mackinnon, Maslow and many others deal with the properties of the individual creative personality. Maslow finds that the concept of creativeness and the concept of healthy, self-actualising and fully human person seem to be coming closer and closer together and may perhaps turn out to be the same thing.

Krishnamurti (1974) talks about the creative mind which is not different from scientific and religious mind.

A religious mind is a creative mind,... You cannot have a religious mind without knowing yourself,... you must approach it with a scientific mind which is precise, clear, unprejudiced, which does not condemn, which observes,... when you have such a mind you are .... a human being who knows compassion. P19.

Consciousness and unconsciousness:

Sigmund Freud, observer of human behaviour finds the depths of consciousness. Later his disciple, C.G.Jung further observes and analyses the unconscious. Both these observers wonder at the depths of human nature which has unimaginable complexity and diversity.

Freud justifies the existence of unconscious processes solely from his psychoanalytical studies of the experiences of psychopathological patients and their treatment procedures. Jung tries to find the evidences of the racial unconscious in the mythology. Both of them propose the profound influence of unconscious mind on the human activity. William James expresses that the stream of consciousness flows inexorably onward leaving behind it a permanent record that seems to be complete for the waking moments of man's life, a record that runs, no doubt, like a thread along a pathway of ganglionic and synoptic facilitations in the brain.

Another observer of the human mind J. Krishnamurti, in his path of exploration finds that one's experiences of the past and the expectations of the future form the contents of consciousness. If the past experiences are not experienced by him completely, if he
indulges in them, if he resists or tries to express them, these unfinished experiences crave for their completion leaving behind the residues. The residue occupies the different levels of mind which psychologists call conscious, subconscious and unconscious.

Freud brings forth the unconscious to the conscious level through psychoanalysis for which he uses the techniques like free association, dream analysis, interpretation of daily psychopathology, hypnosis etc., to make the mental patients speak out their problems and to reveal their causative experiences, which are further analysed to find out the hidden, deep rooted causes for their mental disturbances. The relearning of those situations from a different angle is a kind of a remedy. While Freud makes analysis a technique to remedy the problems, Krishnamurti shows the limitations of analysis. He says there is every possibility of going wrong in analysis of another person’s mental processes especially the deep or hidden unconscious mind. If analysis goes wrong at the beginning the whole process that follows goes wrong.

Freud uses dream analysis as an instrument to understand the mind’s pathology. Krishnamurti questions the place of dream.

He finds when the surface mind is very occupied the deeper layers of the conscious, have no relationship with it. During sleep the superficial mind, which has been so occupied during the day, is somewhat quiet, not entirely quiet. Then the deeper layers intimate their own demands, their own conflicts, and their own agonies. And these become certain forms of dreams with hints and intimations. All that process is a waste of energy. If one is really awake during the day watching every thought, every feeling, and every movement of the mind, there is no dreaming at all. Then the mind becomes an extraordinary instrument which is always renewing itself, because there is no conflict at all, it is always fresh, really tranquil, quiet, and silent that can see the beauty of life, something which is beyond life.
According to Krishnamurti the line between conscious and unconscious can be wiped out and it need not be drawn if there is constant observation of one's own self choicelessly. In a way, Krishnamurti proposes that one should carry on self-observation by probing into the different layers of one's mind without getting it analysed by the other and without resistance or indulgence to understand the working of the mind. Krishnamurti says that self analysis and evaluation can be done to some extent, but they are not ends in themselves. In one's pure and constant observation from moment to moment these stand behind, get faded and finally vanish as there is perception of the actual, the present life movement.

Carl. G. Jung (1975) explains the relation of the unconscious processes to consciousness as compensatory. He distinguishes unconscious into personal unconscious comprising of all the acquisitions of personal life, things forgotten, repressed, sublimely perceived, thought and felt and the collective or racial unconscious which is the inherited structure of the brain.

Jung (1976) explains how the images termed 'archetypes' which are the representations of the things inherited from one generation to the other through the brain and manifest through the individual mind. Krishnamurti too traces the formation of individual human mind in the process of brains conditioning, how the images are formed, and how the built-in modes of responses to typical objects and occasions such as death, danger, woods, water and so on are formed due to millions of years of conditioning.

Jung (1975) stresses the importance of image forming as follows:

'It's' (human psyche) non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the living organism . . . . and these images are not pale shadows, but tremendously, powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. pp223-224
While Jung glorifies the formation and place of racial unconscious Krishnamurti proposes ending of image forming mechanism itself. Krishnamurti sees the extent of conditioning not in one's life time but attributes it to the conditioned brain's development from the very origin of the species. He further says that one can be free of the unconscious burden in one's life. He also makes sincere attempts to help the humanity to uncondition itself by self-knowing choicelessly. Besides he wants man to be free of the fear of hidden part of the mind because the hidden, unconscious mind overshadows the conscious mind. The inward understanding makes man clear of the conscious and if he goes step by step with the unconscious promptings of the mind he can trace back to the unconscious and peel it off. If the understanding is not of these two levels he can't develop into a total human being. There is possibility for conflict between superficial mind and the hidden mind if they are not understood. These conflicts, personally acquired contents form the personal unconscious which would become the part of the racial unconscious for the next generation of people with all its images and modes of thought. From this man has to understand how responsible he is not only to live his life but also to the lives of the future generations of people.

From the stand point of Krishnamurti one has to take a genuine step to uncondition oneself through the observation of conscious and unconscious in one's path of self-knowing to eliminate the line between the conscious and unconscious and to have a unified mind. The unified mind is total and not different from the mind, common to all, pure, innocent and is able to act without the centre, me.

Krishnamurti, says if there is total perception, insight, and energetic action of the mind in place of the conditioned perception and other activities, there is every possibility of "mutation" in the brain cells.
Human being in relation to society:

People together form the society. While growing in childhood, obtaining education, preparing for satisfactory life work, building a satisfying marriage, bringing up children, finding a satisfactory philosophy of life and while growing old human beings are influenced by the society which consist of different sets of people, of different age groups and natures. Social environment is influenced by the interactions between the people.

Social nature starts with the most primitive form of animals. Protozoans have collective life for the process of procreation under common environmental conditions. Communication between ants is a sense dominated social act. The social insects have division of labour for nutrition, protection and reproduction. Social behaviour of higher animals is to protect, feed, play and reproduce. In securing these and especially while sharing many things the human beings interact with each other. These influence peoples ways of looking at things and at their own selves. People everywhere speak about good relations and feeling of oneness which have been failing due to superficial concern for them.

In this context, Krishnamurti's (1981) exploration that shows 'I am the world' is considerable as he finds no difference between the 'one' and the 'world' psychologically.

A human being psychologically is the whole of mankind. . . . The whole of human species. He is essentially the whole psyche of mankind. . . . One will find that as one suffers, so all mankind suffers. . . . in various degrees. If you are lonely, the whole human kind knows this loneliness. p20

But such perception of the totality is missing. That is why the human problems in all fields of life have become numerous and require urgent solution as the powerful men are dominating the society for their selfish ends. The society so dominated by a few, is influencing
Social psychologists say that any disorder must be carefully diagnosed and then treated and given preventive medicine in the form of mental hygiene. But while diagnosing one must be unprejudiced from various theoretical backgrounds to see the facts as facts. Many psychologists or social scientists are crippled by one form of prejudice or the other. Man lives in a rapidly changing world in which many old values are giving way to new ones. Conflict between old and new seems to be the order of the day. Hence the diagnosis of the social sickness has to be done by an unconditionally free man.

Krishnamurti finds that mere knowledge of the causes for the conflicts is not enough. The factors dividing and fragmenting oneness of this humanity at the fundamental level must be seen.

Motivation:

Motivation is a very complex phenomenon which is influenced by multiple factors operating within the organism and in the environment. Motives are considered the dynamic force that energizes all behaviour. Motivation refers to processes involved in arousing, directing, and sustaining behaviour.

Behavioural approach describes motivation in terms of behavioural tendencies in given situations. Dynamic approach based on psychoanalysis argue that behaviour is determined by internal, largely unconscious demands of culture and the reality orientation of the ego. Cognitive approach describes motivation as a process of decision making, seeking meaning and control of environment and selecting from among alternative ways of behaving.

Krishnamurti sees the natural presence of psychological motivation and accepts it as a basic need for physical existence. He repeatedly advises that the children must be made to feel secure by
attending and loving them. He only opposes the motivated behaviour that arises from accepted values of the society and authority. In psychological relationship he doesn't accept behaviour that arises as a self-centred activity. He sees natural withering away of the intellect in the intensity of awareness and action that directly springs out of intelligence.

According to Maslow (Chauhan, 1989)

Motivation is constant, never ending, fluctuating and complex and that it is an almost universal characteristic of, particularly, every organismic state of affairs. 

Krishnamurti recognises the operation of motivation in behaviour and also confidently shows the possibility of cessation of motive and direction at one stage of human activity.

Psychologists in general recognise the inevitability of motivation. Krishnamurti sees it as a part of conditioning which can be replaced by spontaneous action without the interference of time and thought. There, one is good not due to intention or motive but because of the flowering of one's nature.

Authority:

The society consists of a variety of organisations where the employees and the employers, parents and children, teachers and students have to live together. The elders or authorities expect sincere, original and creative work good in quality and quantity. Expecting so they control, belittle and bully the subordinates which turns employees aggressive or apathetic and withdrawn.

Krishnamurti suggests an enquiry into authority without merely assuming that there should be no authority. The people who need recognition exercise power, who crave security assert their position and who are inefficient and insecure suffer from fear. All the people expect something from their superiors to assure themselves. They
exhibit obedience, turn dishonest, yield to authority, and respect others only superficially. For exhibiting themselves they are eager to express their little talent and be satisfied with it neglecting the whole complexity of man's trouble. Most people at present, are seen to be lost to all forms of personal dignity and deep integrity. Some people in position assert themselves, assure their position by exercising their power lavishly. Due to such dominance and dependence society is turning brutal, destroying and exploiting the weak and the needy.

Jung (1975) says.

Power corrupts often bringing out the worst in terms of arrogance and snobbery. Those in power look with condescension towards the powerless. P126

The leaders of any organisation are seen not taking care of the members of the group sincerely but playing their roles at safe levels ignoring the well being of all and with out any concern for the future of the humanity. Teachers are no exception in such authority over the student population. Students are loosing respect for the teachers. Teachers are curbing the child's experiences of spontaneous curiosity and fascination to the things around them. Both the teachers and parents are robbing children of their autonomy and capacity to experience amazement by invalidating them.

Such authority is forcing people or students to belong to some, to depend and to accept or reject what the authority says. Actually such identification, according to Krishnamurti, is dividing mankind in most subtle ways.

In the technical field the authority of the experts can orient and guide the immature learners. The learners follow and practise the technical knowledge and skills. In the psychological field authority and dependence restrict one's mind from having total perception. The authority, obedience, dependence and attachment narrow down sensitivity level and give way for possession and domination. This
nature extends to professional life hindering right perception and creative action.

Torrance (1962) recognises that

Society progresses not just because of the accumulation of knowledge but also because of the person who takes the intuitive leap and because of the divergent thinker. The stifling of such creativity is not only a step in the impoverishment of culture, it strikes at the very roots of creative life. P^2

Ivan Illich (1971) proposes 'deschooling the society' to abolish the power and to recognise the rights of learners. The power mania is getting strengthened continuously and destroying the society.

Erich Fromm says (1941)

I can escape the feeling of powerlessness in comparison with the world outside of myself by destroying it . . . . the destruction of the world is the last, almost desperate attempt to save myself from being crushed by it. P144

The dependent and fearful people can't change the sick society full of corruption. If the people feel intensely how responsible they are for all this misery they can be free of all these negative trends.

In this context the art of thinking together, a proposition of Krishnamurti seems to be most appropriate. People think together mostly in times of crisis. An ideal of oneness is not oneness nor actual awareness of oneness. Thinking together is possible only when there is freedom from self-interest. If one struggles to find one's place in society one would develop only the unconscious fear of loneliness and fear of future without bothering about the present relationship with others.
Observing the state of affairs and its origins, Krishnamurti (1976) makes the people aware of,

... our education, our culture has laid emphasis on our being separate from the world; that as individuals we have a responsibility to ourselves and not to the rest of the world ... But we are not individuals at all; we are the result of the culture in which we live. An individual means an entity who is not fragmented, who is whole; we are not that. Pp279-280

Through centuries man is educated to feel as an individual. Krishnamurti says that the educators have to develop this spirit of oneness in true terms by setting an example of being free from the barriers like caste, religion, nationality and so on. Children are to be made to perceive the futility of war as it is the organised murder and to feel for global interrelationships without nationalistic orientation.

Krishnamurti (1973) assigns the responsibility of discovering lasting values to education.

Education should help us to discover the lasting values so that we don't merely cling to formulae or repeat slogans. P14

Educators force the children to conform to the existing values and ideals. Conformity conditions the children without awakening their intelligence. 'Ideals have no place in education for they prevent the comprehension of the present.' Right education has to help the student to alter the present values not out of reaction against them but through understanding the total process of life. It has to help the child to be mature, free and to flower in love and goodness. The schools have to retain the sensitivity of children by making them to learn simplicity and complexity of life in realistic terms than from the books alone. To develop such an atmosphere Krishnamurti (1973) proposes how the educators and schools ought to be.

A school which is successful in worldly sense is more often than not a failure as an educational centre. A large and flourishing institution in which hundreds of children are educated together, with all its accompanying show and success, can turn out bank clerks and super-
salesmen, industrialists who are technically efficient but there is hope only in the integrated individual, which only small schools can help to bring about. "

The present trend is building enormous institutions and employing teachers who depend on a system, merely, encouraging the accumulation of facts, development of capacity, mechanical thinking, without caring for the total development of the child. Mass instruction does not give scope for careful study and understanding of the difficulties, tendencies and capacities of each child. 'Right education is not possible enmass'.

Krishnamurti says that small schools with limited number of boys and girls and the right kind of educators can grow students in the soil of freedom, total ease and love to make them completely secure and integrated in their development. They help the students to discover their vocations and also their responsibilities. Krishnamurti observes that a systematic activity and efficient organisation in a school are necessary but they are not ends in themselves.

Krishnamurti (1981) proposes that education has to aim at communication.

Communication is learning from each other, understanding from each other and this comes to an end when you have taken a definite stand about some trivial or not fully thought out act. "

In human relationship there is possibility for misunderstanding about some trivial matter which brings in some communication gaps. The art of looking or listening can bring clarity. Sensitivity, affection, and attention to the present situation facilitate communication and cooperation.

Krishnamurti feels that the parents who are responsible for children in developing social awareness are mainly concerned about their ranks, jobs, and marriage. They don't care and find time to see how their children are turning lazy and cruelly competitive. Parents,
indulged in their own problems or ambitions leave everything for the school and teachers. Understanding such a situation, Krishnamurti proposes that the teachers have to love the children, show concern for their food, books, clothes and their behaviour. Teachers must also encourage them to discuss their problems to be free of fears and hurts instead of wasting their energies in their problems. Krishnamurti proposes a student council in which teachers have representation to thrash out all the problems of discipline, cleanliness, food and so on. If the students do some mischief or lie or distract others the teacher, instead of correcting them simply which is easy, has to study them with a great deal of patience, love and care and help them. If the teachers love not the ideals but children they can find ways of making the students aware of the things which help them to develop totally.

Attitudes:

Attitudes are predispositions to act and feel in a particular manner. They may be positive or negative. Attitudes make people favour some and hate others, believe some and disbelieve others and value certain things low and certain things high without perceiving their actual value. Nationalism is an attitude dealt in social psychology characterised by an extremely positive valuation of one's own nation as against the other nations at times. The dislikes or favour for a person or group is increased if one wishes to assert himself or seek security out of that or when afraid of the other. By feeling lonely and scared of loneliness one seeks security in a person or in an organisation. One identifies oneself with the favoured group and seeks security in belonging to them.

The present day psychologists and educationists advocate the development of attitudes. Humanistic psychologists propose the development of positive attitudes. Krishnamurti proposes man to be free of attitudes totally in the psychological field to develop right relationship i.e., to be impartial in approach. On knowing the harm done by the attitudes which are predispositions, teachers have to make their students see and spend with the fact without wasting energies in
the attitude formation, though positive, which equally blinds the person from having right actual perception.

Comparison and Competition.

Krishnamurti says that, 'Competition exists only when there is Comparison'. Man is so conditioned to evaluate by comparing his past with the present and comparing with others'. Competition is the most prevailing spirit of the day. The studies on motivation and competition as motive reveal its promising contribution to personal development. In the economic field, social field and in the field of education it is seen as an essential element.

Kelly Shaver (1977) shows the consequences of competition.
We foster competition among children by training them to be self-sufficient, we further encourage competition by rewarding good performance in school, and competition is presumed to be an essential element of our economic system . . . We profess to be surprised when our children seem uncaring for the welfare of others, when students cheat in examinations . . . When businesses make illegal payments and campaign contributions. P459

Wiggins (1971) comments,
Competition that destroys the communal aspect of interpersonal interaction destroys the most important of the distinctly human qualities. P507

Johnson and Johnson (1975) conclude their study saying that schools promote irrational competition responsible for frustration in the students who can't stand the cut-throat competition.

Storm (1969) finds the effect of frustration
Repeated frustration in the competitive arena can produce a stressful state that makes large demands on a child's emotional balance and may alter his proper relationships with companions, teachers and parents. P58
Having these evidences from the practical studies the educators also must enquire into the academic situations to have the first hand understanding of the ill-effects of comparison and competition and do away with them. The ultimate results are disintegration in the person, disharmony in social relations and destruction of energy. Competition and comparison do not bring about excellence in long run.

Usually man is attracted to the material achievements as they are tangible. Man ignores the negative feelings and attitudes. Comparison creates greed, hatred, anxiety, fear, jealousy, antagonism, secrecy and conflicts. Competition contributes to the prejudiced planning and negative practices which at times turn dangerous to the very existence of man. The struggle to become better and to get more deteriorate sensitivity, feeling for others, communal concern and cooperation. It keeps one under constant insecurity, self-doubt and personal unhappiness. If the educators feel that academic excellence is everything for which competition appears to be a tool. If the educators wish to develop children totally, the comparison and competition are to be understood as the severe obstacles.

Affective qualities of the human beings:

Emotion is of great significance in man's life. Emotion is seen in the facial expression, or in physiological changes like variation of heart beat, in the biochemical changes and in the glandular secretions. Emotions involve feelings, impulses, verbal expressions which occur almost in unlimited variety of mixtures of behavioural forms to attack, to approach, to retreat and so on. Emotions make the things appealing, inspire the people to act in personal and social life.

Psychologists find different emotions arising at different stages of life as the growing child's instincts come out with relative conative tendencies. They find that the right hemispheric complex of the brain is most closely linked to the emotional response system.
One specific aim of education is to develop affective qualities especially in human relationship. The blooming interest in effective education aims to give emotion its rightful and special place alongside intellect. Humanistic psychologists have taken up the meaningful human themes like love, freedom, spontaneity and so on.

Krishnamurti mainly deals with the nature of emotional development and the quality of emotional expression without control as they seek their expression through different channels if controlled. Whereas many psychologists and educationists advise children to learn to control emotions. They consider the ability to control as one of the characteristics of emotional maturity.

Krishnamurti finds freedom from emotion only in the flowering of emotion. He says that 'emotional openness and sensitivity can be cultivated only when the student feels secure in his relationship with his teachers'. A child primarily needs secure relationship both with parents and teachers which is completely different from dependence. Authoritarian or dynamic assertions on the part of parents and teachers crush sensitivity, develop dependence, breed antagonism and fear to obey, to conform, and to accept either parents or teachers. Sensitivity is retained not by controlling the children but by allowing for complete freedom of expression with love, care, and attention. In such an affectionate atmosphere the children have development of emotions, expressions and ending of emotions to live the moments of life afresh.

Fear:

Psychologists have explained how fear, a negative emotion, is harmful and is also useful to be away from dangers.

Karen Harney (1939) says that fear is the greatest enemy to man's health and happiness. Man avoids fear wanting safety. Psychologists and psychoanalysts consider the harm done by fear especially when it becomes unconscious Watson's experiments show
fear as conditioned response. Krishnamurti finds the roots of fears in need for security and in various forms of superstition—religious, scientific and imaginary. There are immediate fears, fears of many yesterdays and tomorrows. On analysis fear is found to be either before or after the active present. One is not afraid when anything happens but afraid of either before or after the actual happening due to the thought of fear. Fear is not a concept but an actual feeling. The explanation of fear is conceptual which may be imaginary. Fears are responsible for various concepts which may not be based on actual facts.

The thought of fear is creating beliefs, superstitions and encouraging the imagination of overcoming the fear through some rituals and unwholesome practices. If people control or suppress as suggested by Gurus and traditional books it is turning somatic disorder into psychosomatic disorder. Otherwise these repressed fears strengthen in the unconscious though people may run away from them consciously. Some people try to dominate others before others dominate them or seek some position to feel secure. Out of fear some people turn religious and seek the help of some guru to feel secure.

Krishnamurti advices to face the fact of fear, but not the result of fear. His contribution of freedom from fear is, not in a habitual, mechanical way, but in choiceless awareness of fear and its origins. Educational psychologists advise the teachers not to threaten children but assure the children in frightening situations.

Krishnamurti says teachers free of fear only can help the students in this respect. He (1973) says

The right kind of education must take into consideration this question of fear because fear wraps our whole outlook on life. To be without fear is the beginning of wisdom, and only the right kind of education can bring about the freedom from fear in which alone there is deep and creative intelligence.
If either the educator or the student is afraid of anything he can't have good relationship with the other. The educator has to face the fear in whatever form it is and help the student to face the fear or 'together they have to explore the structure and nature of fear, if necessary'. If the teacher acknowledges the child's fear he has to talk openly about it. So that the child learns to open up either to himself or to the teacher. If the teacher has fear consciously or unconsciously the students catch it. Only the strength and certainty of teacher give assurance to the students.

If one observes the occurrence of fear intensely that vitality helps him to be with fear deeply which also flowers and brings clarity to show the roots of fear. Flowering of fear ends fear.

Krishnamurti proposes to carry on non-dual observation to be free of any such emotion like jealousy, anger as they develop cruelty, harsh attitudes, rude gestures and verbal and physical hurts. If the educators let these emotions flower and wither like ripened leaves a new generation of students will surely turn up.

Love:

According to Bernard (1961) every individual needs to love and be loved if he is to develop into a happy and productive person. Love, the rich form of human experience and expression, is one of the most neglected areas by the empirical psychology. Psychoanalysts, Neo-Freudian's and recently the humanistic psychologists give due concern for this feeling.

Krishnamurti says that love is absolute care which brings change in society. People are concerned with only the near and dear ones of the family, friends and belongings. They are greedy, ambitious and self-centred. They are kind only in a limited way to a limited extent and to a limited group of people. People do't feel oneness with the world. If each one feels deeply for each and everything he turns
responsible and expresses affection, warmth, regard, sympathy and helpfulness. That is how love is the most practical thing in the world.

According to Krishnamurti love is not the opposite of jealousy. It is not simply an emotion, a sentiment, attachment, possessiveness, dependence and not greed which are the expressions of a self-centred man. 'Love is when self is not'. Love is born when the body is tremendously active with its natural sensitivity, when the brain is still, when the heart is tender, full of energy to express and when the mind is not contaminated by thought in any form. That love can make for a happy society. That is the great art of living in relationship with fullness of depth, quality and vigour.

In support of this is found the report of Maslow's (1954) subjects.

..... healthy love relationship ..... permits the greatest spontaneity, the greatest naturalness, the greatest dropping of defenses and protection against threat. In such a relationship it is not necessary to be guarded, to conceal, to try to impress, to feel tense, to watch one's words or actions, to suppress or repress. PP239-240

Krishnamurti (1973) emphasises the nourishment of quality of love as the function of right education.

Without love and right thinking oppression and cruelty will ever be on increase. p68

The educator must be considerate to all including the animals and plants and this is reflected in his behaviour and manner of talking and naturally is caught by the students. Patient and alert teacher can observe the child's tendencies, aptitudes, temperament, difficulties, parental influence etc., constantly which require skill, interest and a sense of affection. The love he shows is reciprocated by children towards him and extended to others.

Krishnamurti talks to students on this issue of love. He (1981) says, while addressing students about the nature of love and its expression in many forms.
If you lose this affection while you are young there is hardening of heart and mind. It is a rare thing to keep this affection throughout life without corruption. So this is the first thing you must have. Affection implies care, a diligent care in whatever you are doing; care in your speech, in your dress, in the manner of your eating, how you look after your body, care in your behaviour without the distinctions of superior and inferior; how you consider people... politeness is consideration for others... When you care, violence in every form disappears from you—your anger, your antagonism and your pride... When there is affection your actions will be born out of its purity. All this may sound very hard but it is not. We have neglected all this side of life. We are so concerned with our careers, with our pleasures, with our own importance, that we neglect the great beauty of affection.

Krishnamurti unhesitantly (1973) expresses about parents that.

Contrary to what is generally believed, most parents don't love their children, though they talk of loving them.

Most of the parents are occupied with their own conflicts and sorrows, absorbed in their personal worries and trials and inculcate the same in their children unknowingly. Some parents impose their ideals and ambitions on children which create anxiety. Parents decide for their children, insist to stand the competition and compel them to be efficient for a livelihood and for a successful career. All these destroy the positive emotions. The children grow in suppression and compulsion and develop violent feelings and conflicts which blunt their sensitivity.

Krishnamurti (1973) advises the parents to love one's children is to be in complete communion with them, it is to see that they have the kind of education that will help them to be scientific, intelligent and integrated.

Loving parents understand their children, observe their tendencies, moods, capacities and peculiarities and show vital interest in their total development of their children. They never bully their
children to merely acquire knowledge, grades and success. They show concern for the social and moral deterioration and care to see that their children develop well in these aspects also.

If the educators love children, they can understand how children are nervous, frightened, and defensive, how the children are conditioned by them, their parents and society and how they themselves are imposing their opinions, conclusions and judgements. If the children are so loved both by parents and teachers learning and life are extremely interesting to them.