SUMMARY

Since its beginnings the human race, in the process of establishing its existence and continuity, has produced a vast physical and psychological fields. There is no clear cut boundary between the two but different aspects of the two fields flow together and form the stream of life, making the human being an unique form of existence. In this process of his evolution are seen various institutions, governments, wars, achievements, failures, art, literature, technical excellence and in simple every form and phase of his life itself.

Ironically his psychological movement is not at par with his technical achievement. The results of his long evolution threaten to wipe out his very presence. It appears his psyche is failing his physique.

He lives in a family, a part of the society with its religious, philosophical, moral and civic guidelines and responsibilities and is caught in them. The division of land into continents, countries, states and streets seem to be physical necessity but has become an instigation to wars.

In his movement, he went on dividing himself into various races, colours, languages, philosophies and beliefs and fights for them. The search for his security was futile and he remained alone and poor, surrounded by his chains of excellence and fulfilment.

Man has understood his failure and has tried to correct himself. History is full of reformers, prophets, philosophers, educationists, psychologists and the resultant organisations. The organisations have in turn have failed him.

He has understood that he is failing but not aware of its origin. He has been analysing and naming the failure but can't change the course of events. The violence in the present day world in the name of fundamentalism is enough to prove his failure. It is such a failure
that he can forget about his achievements. Can he look at the whole situation without romanticism and idealism or sentiments for such emotions also have failed us?

It is true that many have observed these facts but have failed to communicate the intensity of that to others. One is not in communication with the other. The technical achievements have made the physical distances small but the psychological distances have grown too far for any communication to be possible. This isolation, one must know, is not only at the level of nations and philosophies but also between members of a family or between two friends.

What is wrong with man and where has he gone wrong? Somebody, at sometime, appears to point out this and his trial and struggle with its partial success again have been soon forgotten.

From Aristotle of 3rd century B.C. to James Mill of 18th century A.D. man was studied under a branch of philosophy called mental philosophy. Afterwards psychology became an independent discipline withdrawing itself from religion and philosophy. Then came structuralists, functionalists, behaviourists, hormic psychologists, Gestaltists. Each has his own basis to argue. Somebody, meanwhile, reminded us that too much objectivity and experimentation have masked the necessary introspection.

Had man been given more time and chance he would have made more theories, tore the psychological structure apart into more pieces and observed. But definitely he would have contributed anything towards more of therapeutic value than adjustment. Of course, there are grand monumental theories making the books more voluminous but they haven't changed man. He may be tempted to criticise a politician or religion or a nation and throw the blame on them and be contented with his theories. This he can comfortably do unable to recognise similar seeds of behaviour in him.
Psychology in its turn reflected on education. Teaching and learning shifted attention from teacher oriented to learner oriented. There are even proposals of informal education to wean from the monopoly of schools.

In spite of things said and done, the purpose of present day education, to an honest observer, appears to produce a sample of human beings either for organisation and administration or for the purpose of technical productivity. It is not simply imagining a world where man lives with much more creativity, bliss and peace. When we reflect on education based on the quality of its produce, we have to keep in view the totality of life and its result. Life can't be separated into psychology, metaphysics, history etc. It is not out of place to explain the accepted values of society, religion or any philosophy. May be education and psychology are the most suited fields where he can discuss the whole of life. Man from his childhood learns not only at school but at home and outside, in the society.

It is evident that, in spite of various efforts, the man's welfare is in constant risk as he can't avoid conflicts leading to war both within and without. To-day's man is enjoying the benefits of technical advancement but he is psychologically afraid of the fact that the whole human race can be destroyed by a nuclear weapon created by man himself. He fights with a gun, he has invented, to kill his own fellow human beings.

It is the 'thought' that has invented an automobile or wireless and made the distances between man and man nearer. But it is again the same thought, in the form of jealousy, anger, and violence that has played a highly harmful role in human life and has created vast distances between man and man. It can be said that the capacities of man to think i.e., thought is beneficial to a great extent and at the same time highly harmful for man's very existence.

Philosophers, psychologists and educationists put forth great efforts to set right the thought structure and the human problem
caused by thought. In spite of various trials, the modern man is still in crisis, full of conflict, worry, and insecurity with which he feels life empty, dry and insignificant. All the institutions found by man suggest either to suppress or modify or reform thought. Their trial at psychological level is seen as a failure. By that the man is same today psychologically as he was or even in more crisis.

J. Krishnamurti, born in a traditional South Indian family, was trained to become a great seer to guide the whole humanity by theosophical society.

He latter came out of this organisation declaring that one could find himself the 'Truth' and 'Truth is a pathless hand. He has pointed out that modifying, suppressing and reforming the thought can't solve the problem but the ending of thought wherever not necessary can only resolve the crisis.

According to Krishnamurti, here, Truth is not an abstract ideal or goal outside the person but the awareness of what we are. The solution lies in the breaking down of human conditioning and in the intensity of observation.

Again his teaching can't be considered as an institution as such methods of correction, as we have seen, already have failed us. He says that he is not a 'Guru' but only a pointer with whom each of us can join in the process of exploration into life.

There were vast resources for the study of J. Krishnamurti ranging from books written on Krishnamurti and his speeches to research reports.

The doctoral studies on 'Krishnamurti's philosophy' by R.K.Shringy, 'a comparative study of the concept of man, according to J. Krishnamurti and Jean Paul Satre' by Lakshminarayana, another
'comparative study of the concept of Freedom of J. Krishnamurti and Satre' by Vedaparayana'. The educational thought of J. Krishnamurti by Savitri Vyas, and 'The Structure of Krishnamurti's phenomenological observations and psychological implications' by Holden Lawrence Kirk were reviewed. Besides the books written on J. Krishnamurti, 'The Silent Mind' and 'Yoga of J. Krishnamurti' by Dhopeswarkar, 'Living and Dying from Moment to Moment' by Susunaga Weeraperuma, 'J. Krishnamurti - The Nameless Experience' by Dr. Rohit Mehta, 'The Man in Revolt' by Andrie Neil and 'J. Krishnamurti' by N.V.R. Prasad were also reviewed.

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As this study aims at the psychological and educational implications of Krishnamurti's observations, the psychological content of what Krishnamurti has spoken has to be collected, organised, analysed, described, and new relationships are to be found. Hence descriptive survey method and the tool of content analysis are found suitable for the study.

The Psychological aspects from his teachings were picked up, listed, and the statements made about each of these aspects were noted down. These aspects were classified under different headings in relevance to the specified objectives. Each aspect was then categorised to see what is said and the way it is said by Krishnamurti.

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Analysis starts with the question, 'who am I'? It is followed by how 'the me' is functioning. The consequences of such routine and accepted functioning are analysed. As the results are found not contributing to human happiness the suggestions of Krishnamurti regarding how the psyche has to function are studied. Lastly, the outcome of such a change is also examined.

Krishnamurti starts the exploration from the nearest point i.e., self itself and enquires whether there is oneness behind the
different. He notices that the whole existence is only in relationship and also in the enquirer. In spite of the apparent differences, man, wherever he is, is psychologically same.

Brain is the recording instrument and stores the experience as memory. Thought is the response of this memory and always interferes and manipulates the process and function of brain. Brain is the result of thousands of years of evolution and the whole psychological structure is mind with the interference of thought.

The revolutionary discovery is knowing that 'one' is the consciousness and not one has the consciousness. The consciousness has no existence without its contents. The memory is stored in different layers as unconscious, sub-conscious and superficial within the reach.

The mind has no way except to function in the frame of the known as it has to depend on the past experience. It develops self as the centre which is insecure because it has isolated itself. It seeks its continuity with the fear of its ending and clings to knowledge as it feels security of knowing and acting upon the known. Thought in various forms like authority, comparison, belief, image formation, ideals and values conditions the human mind.

Man is caught in this net work and becomes incapable of realising that the very origin of the problem is the thought. He chooses the thought again to save himself searching for solutions.

Thought in its movement and operation produces time - the psychological time between what one was and what one has to become. So thought is time.

Thought, memory, and time have their relevance and utility at physical levels but not in the psychological realm.
At any moment, one, psychologically, is either the result of the past or in the process of projecting into the future. He is devoid of the essence of the present moment. If one stops at that moment and dies to his past, then one can observe that time really doesn’t exist in the present.

One forms an image of oneself and others also. The relationship which is between two images but not between the real selves is the source of conflict between the two.

Man has an image and concept of beauty and wants to see the same thing again. What he never recognizes is that thought has come into play in the form of comparison between yesterday’s image and today’s image. In this process he forgets to see the real beauty in the present moment.

Thus brain always functions and mind chatters. It can be blank or day dreaming but never empty. Being completely full, there is no possibility of any movement. The routine brings boredom and dullness and forces escape mechanisms to operate.

Belief conditions experience and experience, then, strengthens belief. Thus one builds walls around oneself consciously or unconsciously and limits one’s capacities.

Man is conditioned to accept thought as inevitable, Krishnamurti asks one to challenge such acceptance. The whole psychological scene can’t be concluded with analysis as it involves thought and time and makes no opportunity for action to take place in the present.

Thought is the greatest form of energy and is wasted away thus spent. The results of such functioning are fear, violence, sorrow and conflict. Of course all these forms of thought do have great strength as the very thought is energy. What he points out is that these ways dissipate the energy and can’t preserve it.
He suggests to look at oneself in attention. Attention is not concentration and is devoid of centre, motive and time. In intense attention one is aware that he is operating from a centre with the movement of thought in the form of time. There arises a flame which burns away the self (centre). Such awareness is meditation and not a forced activity. There is no effort or choice here as they are dependent on thought and time. Then the arts of observation, listening, learning have totally different quality with choiceless awareness. Analysis is replaced by insight. Therefore, as the quality of illusion of the contents are brought to light, they fade away emptying the consciousness allowing the present moment to show its real nature. This, he calls psychological death or dying to every past moment and living in the present.

The self which is caught in the net work of thought, in such unconditioned perception becomes free, sensitive, intelligent, creative, and integrated coming into real touch with beauty and truth.

The real meaning and essence of the words come to reveal themselves without names. Intelligence is not intellect. Freedom is not doing whatever one likes. Sensitivity is not a romantic ideation. Creativity is not mere productivity. Integration is not a forced order. Truth, beauty and love are not concepts to be practised.

What the psychologists have been finding with regard to different psychological aspects either similar to or different from what Krishnamurti has proposed is discussed in the following part. The relevance of his propositions in the field of education are considered.

Krishnamurti has observed the human conditioning like behaviourists, has emphasised wholistic perception and insight like Gestaltists, has seen the role of unconscious like psychoanalysts, has found the potentialities and good of the human beings like humanists, and surpassed them all by having described the psychological states of
the human beings and by showing the way of observing them as they are and to be free of them to live afresh in each moment.

Perception is one of the central problems of psychology. When one looks along with Krishnamurti the quality of attention with which a person accustomed is not at all enough for total perception. Psychologists have analysed the stimulus variables and organismic variables effecting the attention which, naturally, can't allow the perception of 'what is'. The response too may not be relevant to the present situation. According to Krishnamurti, all this comes under partial attention which creates, psychological time due to the interference of thought in the form of past and future. In total attention, in timelessness the actuality is perceived and any act of recording by the brain is negated.

Krishnamurti differentiates between attention, which has energy and concentration, which wastes energy in resistance. He proposes facilitating atmosphere in the classrooms for total attention and right perception instead of insisting the students, repeatedly, to concentrate. His proposition of fresh and new perception of each moment is on similar lines with the proposition of Max Wertheimer. Such pure perception can be of a great hope for the social psychologists who are worried about the research findings conforming that perception is influenced by the past which never allows to face the new environmental demands rightly. In this total perception there is no interpretation as recommended by Bacon and Brand Blauushard.

Krishnamurti proposes to observe, listen, and perceive without duality of the perceiver-perceived, observer-observed, and listener-listened. In such a state the quality of perception awakens to supreme form of intelligence to attend to the fact. Introspection is followed as a method by functionalists and humanistic psychologists. Krishnamurti proposes self-observation which is like introspection but without motive. The motive free self-observation not only reveals 'what one is' but also frees psychologically to attend to 'what is'. Likewise listening free of images, attitudes, beliefs, and other such forms of conditioning
facilitates communication. He shows how non-dual observation allows any feeling to flower and disappear.

According to Krishnamurti, learning is not a far away activity from meditation and action. This learning is not conditioned learning of behaviourists but wholistic learning of Gestaltists. This free first-hand learning with the intensity of questioning can bring clarity and can develop right approach both in the scientific and personal matters. These three arts—observation, listening, and learning each and everything from moment to moment develop relationship and right action. Hence he proposes that education has to provide an atmosphere for the students to observe and learn from within and the things around.

Krishnamurti finds that mere negligence of self-learning is responsible for a chaotic state in the world, full of negative feelings and wrong action. Learning about oneself is found to develop sensitivity, gentle spirit, and great inward strength. Like many philosophers he advises self-knowing besides having the physical, scientific, social, and other forms of knowledge. His proposition of self-knowing is unlike the proposition of existentialists to accept the responsibility for one's existence and the humanistic psychologists' motivation to self-actualisation which may be asserting the self of man. Krishnamurti's self-knowing from moment to moment also involves ending it at each moment which liberates from sorrow and misery. Such living and dying in each moment may bring out a new personality which can utilize the full potentiality in all the fields. Hence he advises teachers to know what they are which is as important as the question of what to teach. He finds that children are less conditioned than adults and can carry on well the most difficult task of self-learning, provided they are encouraged to do so. Besides, he encourages students and teachers to question themselves on any simple or complex issue of life to understand the essential and to find the right and lasting values.

While the psychologists are eager to improve memory, Krishnamurti finds that memory is the instrument through which
hurts, avoidance of pain, desires, seeking pleasure are constantly
pursued by the mind. His important discovery is that psychological
memory apart from the memory of the physical and technical aspects,
is making the human relationship dead, creativity dull, and action
routine.

Psychologists classify thoughts, wish to enrich thoughts and use
thought to solve the problem whereas Krishnamurti recognises that
thought itself is the source of the whole human problem. He shows
how thought creates images and establishes relationship between the
images instead of human beings. While some psychologists doubt the
possibility of imageless thought and researches disprove the imageless
thought Krishnamurti shows the possibility of it which starts from
fresh and newly perceived facts in total attention.

Krishnamurti also identifies psychological time as the product of
thought which plays an active role in adding contents to consciousness
resulting from various thought forms. Hence he proposes to use
thought in physical and technical fields of life and to end thought in
psychological life and relationship.

Like Freud and Jung, he has gone into the depths of the mind.
He does not propose suppression which is found inevitable for the
civilized life of the humanity as proposed by Freud. He proposes the
flowering and natural ending of any desire or feeling which empty the
consciousness rather than adding to the content of unconscious. He
advocates that self-learning can make the unconscious content
conscious without the help of an interpreter. Like Jung he talks of the
racial unconscious as the accumulated content since ages. He warns
that the responsibility of the humanity is not to increase the sorrow,
conflict and violence as this conscious content would be transmitted to
the future generations.

To Krishnamurti insight is not the product of thought and not
the derivation from the past experiences unlike Helson and Bevan.
Insight, according to him, is sudden and fresh perception similar to
Gestalists. He advocates to have insight into the working of the mind and be free of images and hurts.

Psychologists have defined, tested, and measured intelligence and mostly linked it with productive capacity. All this, according to Krishnamurti is in the sphere of intellect. Krishnamurti has gone deep into new and deeper dimensions of human intelligence by probing into the psychological structure woven by thought, by negation of what is not and by dying to every past moment. As the whole transformation is factual but never conceptual the resulting intelligence is also factual. Intelligence operates in every field of activity, in all kinds of relationships and sharpens intellect without destroying feeling as it is free of mere self-interest. He proposes to cultivate intelligence in children which means to remove the factors conditioning the minds but not cultivating it like a skill.

In the sensitive states of intelligence there is the birth of insight and creation. According to Krishnamurti, creativity is not merely thinking in various ways to produce new ideas. He finds creation in total emptiness and silence.

He advises teachers to be in communion with students in an atmosphere of happy affection and thoughtful care instead of keeping the students fearful and dependent. When the chattering mind becomes silent the silence becomes the real language of communion. Images have no role. Word is not an obstacle but only an instrument in this silence. How wonderful it would be if that silence can be brought into the classroom!