FOREWORD

It was in the year 1984 I went to hear Krishnamurti giving talks at Madras, a part of his yearly schedule in India. I was so stunned at the end of the talk that I had to assemble the broken pieces of myself. It was as though the very foundations of my understanding were shaken. I read his book 'Freedom from the known' before but his extraordinary presence lit a fire-an inner door was open to look at things in a different way to which I was not used to. The firmness of clarity in his presence used to wane away as I came out into accustomed life.

I continued reading his books and heard him for the succeeding two years 1985 and 1986 at Madras. I could never claim the intensity and fearlessness he proposed for true learning but I had a strong feeling to look into the various aspects of psychology and education.

Apart from his training in the techniques of teaching how can a teacher prepare himself psychologically for the participation with the student? What is it that appears to be there more than competition and evaluation? Is there a different angle of understanding intelligence and creativity? I was faced with various such questions.

The decision to work on Krishnamurti's teaching for doctoral degree was difficult to make. At first it appeared as though such attempt would be against his teaching as he had given no value to analysis and comparison. But an inner compulsion to understand him in an orderly way and to see his relevance in the field of psychology and education lead me to the present enquiry.

I met people who read him well. There were warnings that the field of Krishnamurti is totally different and starts from the point where psychology ends. How can a field which analyses the contents of the consciousness be studied together with a suggestion that the contents of consciousness can be ended? But, in contrast, Krishnamurti was talking to students, teachers and the common people. He had been dealing with only day to day life in his talks. He was never in agreement with accepted philosophers.

After his death I attended Krishnamurti gatherings - one at Varanasi (1988) and one at Madras (1989) and had the opportunity of listening to Sri.Achyuth Patwardhan and Smt.Pupul Jayakar who observed him very closely; Prof.Krishna, Dean of the institutions, Krishnamurti Foundation, India, Varanasi; Mrs. Radha Burnier, President of the Theosophical Society, Madras and several others. During these two visits I had the opportunity of meeting the teachers of K.F.I institutions of Madras, Varanasi, Rishi Vally and Bangalore.

I do agree that there had been effort and time for the things which were once abstract to become factual for me. In this regard, I justify this effort, not as an apology, by quoting Krishnamurti 'Patience has no time'.