REVIEW OF RELATED LITERATURE

Review of related literature is done along three lines:

1. The review of the research studies done in India and abroad on Krishnamurti's teachings.

2. The review of books written on J. Krishnamurti both by the Indian and foreign authors; and

3. The impressions and appreciations of the renowned people of the world from all disciplines on J. Krishnamurti.

Review of Research studies

In a systematic study of philosophy of Krishnamurti, Shringy (1976) aimed at bringing forth the concept of individual being, his liberation and self-discipline. He appraised critically Krishnamurti's philosophy for which he followed about 25 books, his published talks and periodicals consisting of Krishnamurti's dialogues and discussions.

Shringy found that Krishnamurti was a challenge to all thinking people, to all those who were seeking truth, happiness, God or reality and yet he was a light unto those who responded without any prejudice and preoccupation with unhindered attention, love, and confidence. Krishnamurti was found to have responded to the unprecedented challenge of our times in a unique way, combining ancient wisdom and his intuitive discernment. He brought forth the psychological causes behind the present crisis to free the human being from the incurable conflict of opposites and the resulting strife and struggle.

Shringy felt that a situation had arisen which was breeding selfishness, narrow outlook and self-destructive action on every side of human relationship. The unenlightened multitude of humanity had self-interest as the only guide to their action and sensuality as the only motivating force of the movement. Shringy proposed that
Krishnamurti's voice could be listened to without distrust and misgivings generated by the organised religions, free from dogmatism, superstition, and any such limitation of caste, bigotry and race. His was the voice of truth and was capable of appealing to the heart directly.

Lakshminarayana (1976) investigated the concept of man in J. Krishnamurti and Jean Paul Satre as they concerned with the problem of freedom a great deal more than the other problems that plague man even today. Lakshminarayana conducted this study to find how these two thinkers, Jean Paul Satre and Krishnamurti dealt with the essential problems of mankind, mainly focussing on the concept of man in their view. He also aimed to draw the similarities and differences in the respective approaches of these stalwarts on going through their literature. Keeping apart Jean Paul Satre's thoughts, Krishnamurti's thoughts were taken from a sample of seventeen books. He analysed and discussed under the following lines.

(1) The place of man and society, the meaninglessness of social revolution without its corresponding impact on human psyche and to show how society was a projection of the inner-life of the individuals.

(2) Man and Education included the necessity for self-knowledge, fearlessness, sensitiveness and awareness of a total human being and also how real education was the emptying process of mind.

(3) 'Man and Freedom' focussed on how freedom is harmony, unity, growth, and perfection.

(4) Concept of man according to Krishnamurti, as found by Lakshminarayana was humanistic, deterministic and voluntaristic than mechanistic in all its detail. Krishnamurti stressed on the free flow of life of man whose values were born of the divided mind of man and the values were relative. Therefore, he proposed the unconditioned man to realise in himself the totality through the psychic integrity. Lakshminarayana compared Krishnamurti, as he evolved a consistent
theory towards the concept of man in contemporary period, with Rabindranath Tagore and William James.

The study of Vedaparayana (1984) aimed at understanding the nature of consciousness in all its detail shown by Krishnamurti, how transformation is in freedom and the nature of freedom both as a beginning and ending especially to compare Krishnamurti's freedom with Jean Paul Satre's. For this study a sample of twenty five books of J. Krishnamurti were surveyed.

Vedaparayana found that Krishnamurti discovered "Truth" or "Happiness" or Freedom by himself and dedicated his whole life to convey it to mankind. He said that psychological freedom was the total and real freedom unlike any external freedom, political, social etc. Such freedom was found possible through man's realisation of his true nature devoid of division and conflict, through perception with total absence of reflection and in timelessness, through learning without coming to conclusion, through direct experiencing, through cessation of division between the conscious and the unconscious and so on.

Vedaparayana found Krishnamurti's choiceless awareness as unique as he showed a way out of man's primordial problem of sorrow and illumined the hidden phase of human existence. Vedaparayana contended this extraordinary man as a great humanist in his own way and his humanism was wider in perspective, and as destined to find out the truth of human existence and impart it to the suffering humanity.

Savithri Vyas (1985) in the study of Krishnamurti's educational thought aimed to project him as a man of thought and secondly as a man of action as he was responsible for the establishment of schools at different places of the world. So his philosophy taken from about twenty books was presented and then his thoughts on different aspects of education, quoting the different reputed people's ideas which are either in relation to them or in contrast to them but showing his firm stand.
In this study the following were discussed:

1. The aims of education for the development of the whole human being - a synthesis of individual aim and social aim.

2. His views on the various aspects of education, curriculum, learning, religious education, moral education, freedom and discipline, method of education, the environment in which the child learns, evaluation, leisure, how he related education with society and state as a medium of social transformation and internationalism.


Holden Lawrens Kirk's (1972) study intended to determine the essential structural pattern operating between phenomena that Krishnamurti described in his speeches, writings (twenty books) and seven Bulletins and discussions as these phenomena influence and determine the nature of man's relationship to his perceptual world. L.Kirk accomplished it by analysing the content of Krishnamurti's observations on the lines aiming at the perception of "what is". Kirk being a member of humanistic psychology association expected that Krishnamurti's observations help humanistic psychology to develop into a true integrated discipline as he feels that humanistic psychologists were groping in darkness. He discussed the implications for humanistic psychology, for its depth and content especially by differentiating between search and research, emptiness and identity, reality and illusion, the known and the unknown, understanding and self-expression, relationship and isolationship, being and becoming and choice and choicelessness especially to create the whole human being at the given moment of his relationship to people, to nature, to things and to his own unexplored personal cosmos.
Dhopeswarkar (1956) while writing about Krishnamurti and the silent mind found that the most outstanding feature of Krishnamurti's teaching was that he gave us a psychological explanation of the world's problems. The more important contribution was in his assertion that we could remove the psychological hindrances by giving a personal insight into them but in no other way. The diagnosis of our troubles, the preventive and the curative treatment were to be psychological.

Dhopeswarkar in his book, The Yoga of J. Krishnamurti (1976), wrote that Krishnamurti's teaching, both as a method and aim, was a challenge to the scientific method which has discovered and put to use the scientific facts of nature but has lost hold of our firm grip of its totality and relationship. It is a challenge to the Baconian revolution that brought reason to the forefront and to the industrial revolution that brought individual to the forefront.

He observed that Krishnamurti did not go into the origin of our picture of the world but he took it as it came to man. He contended that only man made a mess of its real picture. Krishnamurti did not torture man as a psychologist did while curing, but merely made man aware of the enormity of the mistaken view and left awareness to do the rest. Krishnamurti opened a new window for looking at life, by declaring that mind is energy. Awareness which works scrupulously in the present, and scrupulously avoids the use of past records is the evidence of our use of the pure mind - 'energy'. A constant watchfulness to and whole-hearted mutual participation in the vast life stream flowing around is the essence of meditation through awareness.

Susunaga Weeraperuma (1978) in living and dying from moment to moment said that Krishnamurti was a perfect master and as one of the few genuine social revolutionaries in human history and his findings were valid and meaningful only if one had oneself discovered these matters in course of self-observation, otherwise his utterances
utterances would be dry, empty. Intellectual abstractions full of verbal contradictions. Krishnamurti's masterly descriptions of these workings of the mind might help us to extend the frontiers of self-knowledge. His words had the effect of unlocking the doors of the unconscious so that the hitherto unseen conflicts, fears, hopes, anxieties, ambitions and the like were all laid bare and it was by dying to past from moment to moment that one could discover the only life worth living as the imageless, deathless life of spiritual liberation.

Prasad (1983) evaluated Krishnamurti's teachings and said that they touched many branches of modern knowledge besides ancient religion; his reference to image touched transactional analysis, a branch of management; his probe into inner urges and drives smacks of Freud though he refuted the artificial division between the conscious and unconscious; his impatience with ideological and other chains reminded one of Rousseau; his approval of science and technology gladdened the heart of any technocrat; his immaculate descriptions of nature could be the envy of any artist or poet; his enunciation of love and compassion were in the Christian tradition; his counsel to look at people without images and conclusions reminded one of "thou shalt not judge"; and his stress on austerity and effacement of the self were in the true Hindu tradition.

Prasad boldly said that Krishnamurti was an integrationist of the first order who comprehended the artificial distinctions between east and west, science and religion, the ascetic and the aesthetic, the secular and the spiritual.

Rohit Mehta, a scholar in psychology, philosophy and religion while writing about Krishnamurti and nameless experience approached Krishnamurti's teaching in an explanatory way. He discussed the functions of the brain and mind, how the recognition could be done by brain in terms of words; how the naming could be done by the mind without allowing the completion of perception which would disturb the awareness of 'what is', how awareness and attention were the joint phenomena i.e., when the awareness could come with the cessation of
naming, how the understanding of the present could be the ground for the birth of intelligence, how verbalized memory was thought, how the mind could plan to strengthen the past and so on.

He analysed from what Krishnamurti said, the journey of thought starting with association-focalization-comparision or polarization - imagination - evaluation - selection and identification.

He restated the necessity of choiceless awareness and effortless attention. He recognised the interval between recognition and identification as the interval of mind's silence which was intensely dynamic. He explained what the 'Creative Void' was, an interval between sensing, seeing, and naming which was not allowed by the thinker as he would not want anything to remain unfamiliar. He differentiated the perceptual image based on fact and conceptual or psychological image projected by the mind and how possessing a strong image of oneself is to possess a strong personality. He found that repetition or practice had no place in J. Krishnamurti's approach. He showed the creative void, intelligence and creative joy in Krishnamurti's nameless experiences.

Andrie Neil (1957) in his book stated that Krishnamurti showed us, objectively and rationally, the causes of man's failure. The failure, so far, was found due to lack of right revolt. Krishnamurti's revolt was not merely physical, political, economic, social, it was also metaphysical, a revolt against our limitations and our fear of the unknown. So, he considered the fundamental revolution of Krishnamurti a permanent revolution, in the sense it could ever extend and grow, ever could go beyond its own achievements. Being a primary revolution in the inner world of thoughts and feelings, it would radically affect man's subjective, psychological relations with the world, between one and the other, between life and death, between the limited becoming and the unlimited being. The author questioned the scientific man whether he could be objective in understanding man. He wished Krishnamurti's discovery of new state of mind to become the common experience of mankind.
The following quotations from different articles reveal the impressions of writers on Krishnamurti.

Henry Miller (1977) wrote:

Krishnamurti has renounced more than any man I can think of except Christ. Fundamentally, he is so simple to understand that it is easy to comprehend the confusion which his clear, direct words and deeds have entailed. He initiated no new faith or dogma, questioned everything, cultivated doubt . . . . . He went to the very source of life for sustenance and inspiration. He liberated his soul, so to say, from the underworld and the over world.

Luis S.R.Vas (1971) commented that,

the quest for self-discovery is forever new . . . . In our time this quest is divided between philosophy, Psychology and the social sciences, and many thinkers have stretched their thought to cover all the three, while others have departed completely from the beaten track to search in regions yet unexplored. To the latter category belongs J. Krishnamurti. P1.

Radha Burnier (Geetha, 1986) found

What Krishnaji tried to do was to shake people out of a sense of complacency - the satisfaction or psychological comfort that might be derived from clinging on to the idea of a God, or security or a certain fixed habits of thought that might better a person. He was such a force, he made you question everything. Question what you say. Question what you hear. Even his own words. P3

Rohit Mehta (Geetha, 1986) found

What Krishnaji is trying to bring about is a shift in consciousness. In the normal course of our life we are stuck at a particular point of consciousness. He wants to bring about a psychological mutation P3.

Krishnamurti was considered a religious genius by some. Krishnamoorty (1986) described J. Krishnamurti.

The personal charm of the man, the silence of presence and the clarity and cadence of his utterances cast a spell on his listeners; but the challenges he throws are hard-hitting and are addressed to every
field of human activity . . . . . he told a gathering at the United Nations Organisation that nations can never be united and that organisations can never ensure peace. He asks scientists what will happen to the human brain when the computer and the entertainment industry take over . . . To a young woman who has lost her husband, he suggests gently that she is crying not out of her love for her husband but out of self-pity. He tells intellectuals that knowledge is the enemy of love. p9

Girling (1978) found that Krishnamurti had been advocating an unsectarian spirituality which rejected religious institutions.

RamaKrishnan (1986) found Krishnamurti
Utterly unconventional, he defied all classification or typing. A seer extraordinary, he was . . . Like Buddha, Krishnamurti, too, exhorted his followers to go beyond all books. p10.

Asit Chandmal (1985) portrayed Krishnamurti in the following lines.
His daily life and conversations were simple. He was an ordinary human being in private life, and yet the other Krishnamurti, the teacher, was clearly of extraordinary energy, intelligence, and insight. The man on the public platform and the man away from it were different, but there was no contradiction between what he said and what he did. p7

Robert Powell (Vas. ed, 1971) described Krishnamurti's voice as the voice of life itself, undivided within itself, following eternally and further says,

Krishnaji's "ideas" . . . are psychological facts presented to us in a way which is most likely to awaken us to their truth. p30.

For Tripathi (1986)
J. Krishnamurti was a radical thinker. He denounced authority of all kinds, whether of a person, book or tradition. p11.
According to Rajan (Khare, 1988)

J. Krishnamurti’s dialogue is an invitation to overcome one’s identity which exists as a mere thought in one’s mind. P. VIII.

Observations:

Shringy’s systematic study of philosophy of Krishnamurti, Lakshminarayana’s concept of freedom of Krishnamuthy covered the major content of Krishnamurti. Savithri Vyas brought forth the various dimensions or educational thought of Krishnamurti. Holden Lawrence Kirk found the structural patterns operating between the phenomena described by Krishnamurti on analysing the content and brought forth the implications for humanistic psychology.

In addition, the books written on Krishnamurti by the eminent people of various walks of life who understood Krishnamurti and what he said were reviewed.

'Experience of The Silent Mind' and 'Yoga of J. Krishnamurti' by Dhopeswarkar; 'Living and Dying from Moment to Moment' by Susunaga Weeraperuma; 'The nameless experiences' by Rohit Mehta; 'Krishnamurti- The Man in Revolt' by Andrie Neil and 'J. Krishnamurti' by Prasad included the elaborate descriptions of the quality of experiences of Krishnamurti.

Finally, appreciations, criticisms, opinions of people of various countries from their speeches or articles published in a variety of magazines were quoted to bring forth Krishnamurti’s stand on the world screen.

The method and the tool of the investigation for the previous researches and the present research was the same. But the objectives would be different from the previous studies. Rayhyman (1970) views: Emphasis on novelty and rejection of the accepted view points distorts one of the major functions of scientific enquiry. For the value of a scientific investigation does not lie in its novelty. Rather
It lies in its additions to our understanding and mastery of the domain under scrutiny. 

It is not mere ideas that we need, rather it is more patient and thorough exploitation and clarification of the ones that we have. On realising the necessity for such a clarification of various psychological issues in the light of Krishnamurti's observations. The present study attempts to analyse and organise the human nature in terms of psychological structure and function by raising a few relevant questions. As the study intends to link Krishnamurti's observations with psychology and education the aspects for discussion may vary from what others have picked up from his teachings.

Objectives of the present study:

The main objectives of the present study are:

1. To analyse the content in order to find out what J. Krishnamurti has said on
   a) What a human being is,
   b) how he functions,
   c) what are the consequences of such functioning
   d) how to be free of such problematic functioning, and
   e) What are the outcomes of freedom from such functioning as explored by Krishnamurti.

2. To find out the place of these explorations both in technical and psychological fields.

3. To find out the authenticity and validity of these observations in relation to other psychologists' observations or experimental evidences, and

4. To discuss the place of Krishnamuthy's contributions, their value and relevance to the present times in the field of education.
Limitations of the study:

The teachings of Krishnamurti can't be systematically arranged, in the sense, that they can't be understood and retaught as concepts and theories. As he says, the word is not the thing, all the words have to be left behind after coming near to the real meaning and essence of the word. Thus Krishnamurti's way of exploration of life can only be done with a totally free, unconditioned, and fearless mind where the explorer, along with Krishnamurti, psychologically dies every moment to be fresh with total attention, with full intensity in every present moment. Such practice of learning and exploring is exactly opposite to our routine, conditioned, and dull mind, whereby his very way may appear as a hindrance and limitation. But once, after discovering the actual with a real meaning and seeing where 'one' stands after negating the falsehood, limitations dissolve spontaneously.