CHAPTER VI
CONCLUSION

After having seen the works of J. Krishnamurti we can conclude that the pressing need for world peace in modern times can be addressed by reflecting on his writings.

In this chapter we intend to highlight the findings of our research on J. Krishnamurti’s philosophy of education and world peace.

6.1 Education for transformation of the human mind and the development of a new culture of world peace

The purpose of education according to Krishnamurti is not to produce mere scholars, technicians, and job hunters, but integrated men and women who are free of fear: For only between such human beings can there be enduring peace.

What is striking about Krishnamurti’s approach, however, is that even while addressing the social, political, and economic issues of the time, his answers are rooted in a timeless vision of life and truth. He shows how behind any problem lies the creator of the problem and how the source of conflict and violence lies within the mind of man. He offers no readymade solutions to contemporary issues, for he sees clearly that they are but symptoms of a deeper malaise that lies embedded in the mind and the heart of each human being.
J. Krishnamurti was convinced of the fact that the transformation of the world is brought about by the transformation of oneself, because the self is the product and a part of the total process of human existence. Thus Krishnamurti underlines the importance of 'Self-knowledge' as the most important aim of education.

Values based education is an essential ingredient to keep pace with the cyber age. To make education an experience in our daily life the global village needs a total awakening of the human mind to face the psychological, social, material and intellectual advancement. The educator is duty bound to look beyond mere academics and prepare the students to become capable of facing the micro and macro issues of life. Therefore there is a need to think about the relevance of teachers, parents and society and their role as educators in the community.

Thus Krishnamurti categorically holds that the radical transformation of the individual is inevitable for the total change in the society. The individual and the society are not different. The individual is the centre of the society. The society is the psychological extension of the individual. Social structure is basically psychological in character. That is, thought at the psychological level is at the root of all social problems. The crisis in the world is due to the crisis in consciousness. "You are the world. Realization of the truth by the individual alone transforms the world truly. All other kinds of outward changes-political, economic, etc., are superficial. Change according to a pattern or an ideology is partial and peripheral which perpetuates the predicament. Change from 'within', or the explosion from the centre, the inward being of the individual alone can bring about a real and lasting social changes.
6.2 Strengthening and Deepening of Relationship

J. Krishnamurti's has laid great emphasis on the question of relationship. For him life is relationship and relationship is action. So long as we remain in isolation there is no unity possible. According to Krishnamurti to be is to be related; to be related is existence. You exist only in relationship; otherwise you do not exist, existence has no meaning. It is not because you think you are that you come into existence. You exist because you are related; and it is the lack of understanding of relationship that causes conflict. In his philosophy of education the learner must be educated to establish a right relationship with things, persons and ideas, because thus alone can one be happy.

6.3 Holistic Education and Peace

All divisions, whether outwardly or inwardly, necessarily breeds antagonism; but Krishnamurti talks of totality. For him there is no duality even between the observer and the observed. The observer is the observed, the thinker is the thought—"the world is you and you and you are the world." If there is no duality there is no conflict.

The child becoming an integral whole, developing in a holistic way, would be accompanied by becoming whole and by a healing process that cannot be accomplished by outer acts. According to Krishnamurti, a change of society can only evolve from the inner to the outer and for him education was the key to this change.
6.4 Meditation and Peace

Meditation is 'a state of total awareness. It is not something static but
most dynamic. It does not take place at a particular hour; rather it can take
place when we are sitting in a bus or walking on a road or listening to the
chirping of birds. Meditation is not an escape from the world but the
wandering away from the world. It is not an isolated self-enclosed activity;
rather it is the comprehension of the world as a whole. The one who
meditates is involved in activities without identification as in the case of
jivanmukta. and this involvement without identification is "the hallmark of
the man of meditation."

6.5 Love and Peace

Krishnamurti rejected all ideologies and 'isms.' For him real change
could only be carried out from the inside, but political changes only
remained on the surface. Thus he wanted a 'revolution of love.' "it is only
love that brings about this total action and that can possibly bring about this
complete sense of unity. This love Krishnamurti talked about was the "truth
that sets you free." It was a transcendental love that came from an inner
touch by an absolute reality. To love is the greatest thing of all, for in it there
has to be the complete abandonment of oneself.

Love is the only panacea for the humanity and the world in crisis is
due to thought at the psychological level, which is the source of all human
problems – division, conflict, poverty, pollution, violence, war etc. the crisis
is resolved only when the individual realizes the truth which embodies love.
It can be said that the touchstone of Krishnamurti's many-dimensional teachings was concern for Nature and compassion for fellow beings combined with a global outlook. In today's ecological age Krishnamurti can be considered as a prophet of ecology or ecological consciousness. Thus he is committed to the cause of peace with whole creation.

6.6 Truth and Peace

Truth according to Krishnamurti is a pathless land. That truth doesn't lie in any temple, in any mosque, in any church. And it has no path to it except through one's own understanding of oneself, inquiring, studying, learning. He invites us for a psychological change. Truth, may be ancient; but the path he adopts to lead us to it, suits most to the modern minds. For the perception of truth there is no need of any preparation, as preparation is already in time, and Krishnamurti advises us to get rid of this time factor. Truth is now or never. It is not far from us, it is very near to us; we may call it by whichever name we like — perfection, liberation, reality — all these expressions have the same connotation. Truth for him is a precept and not concept.

6.7 Final Concluding Remarks

Although he is recognized both in the East and the West as one of the greatest religious teachers of all times, Krishnamurti himself belonged to no religion, sect, or country. Nor did he subscribe to any school of political or ideological thought. On the contrary, he maintained that these are the very factors that divide man from man and bring about conflict and war. He emphasized time and again that we are first and foremost human beings, that
each one of us is like the rest of humanity and not different. He pointed to
the importance of bringing to our daily life a deeply meditative and religious
quality. Only such a radical change, he said, can bring about a new mind, a
new civilization. Thus his teachings transcend all man-made boundaries of
religious beliefs, nationalistic sentiment, and sectarian outlook. At the same
time, they give a new meaning, orientation and direction to modern man’s
quest for meaning, for Truth. His teachings, besides being relevant to the
modern age, are timeless and universal. His thoughts and insights are very
much relevant to the postmodern mind.

Human person is in search of peace in reaction against the existing
order; what Krishnamurti suggests is the only the silence of thought can
generate understanding leading to liberation. Claude Bragdan puts the whole
philosophy of Krishnamurti in two words, “Trust Life”. If you will trust life
it will not betray you; only then you can enjoy its beauty.