

A Study of Jiddu Krishnamurti's Educational Philosophy

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Guide:

Dr. Bharti Rathore

Researcher:

Pritesh K. Bharthari

**Waymade College of Education,
Sardar Patel University,
Vallabh Vidyanagar**

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CERTIFICATE

Certified that the work incorporated in the dissertation bearing the title **A Study of Jiddu Krishnamurti's Educational Philosophy** submitted by Pritesh K. Bharthari comprises result of independent and original investigation carried out by him. The material obtained (and used) from the other sources have been duly acknowledged in the dissertation.

VallabhVidyanagar

Signature of the Researcher

April, 2015

Certified that work mentioned above is carried out under my guidance.

VallabhVidyanagar

Signature of research guide

CERTIFICATE OF APPROVAL

This dissertation directed and supervised by the candidate's guide has been accepted by Waymade College of Education, Sardar Patel University, VallbhVidyanagar in partial fulfillment of the requirement of the degree of

MASTER OF EDUCATION

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Researcher: Mr. Pritesh K. Bharthari

Guide: Dr. Bharti Rathore

Date:

**Professor and Head
Waymade College of Education**

Acknowledgement

You have right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

Bhagavad-Gita Chapter-2, Verse- 47

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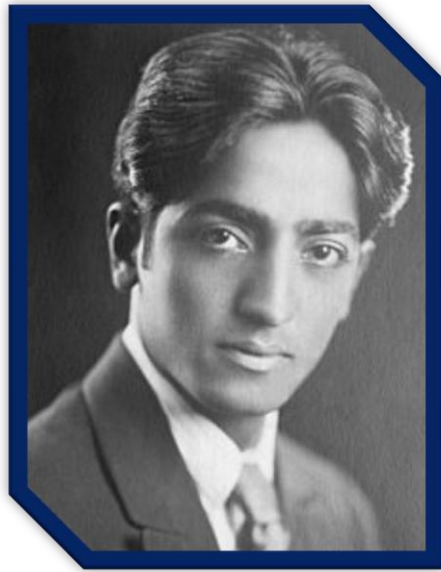
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“To have compassion means to have passion for all things, not just between two people, but for all human beings for all things of the earth, the animals, the trees, everything the earth contains.

When we have such compassion we will not despoil the earth as we are doing now, and we will have no wars.”

- Jiddu Krishnamurti

Chapter-1

Conceptual framework

1.1. Introduction

Etymological meaning of education: Etymologically the word education has been derived from different Latin words.

- a) 'endure' which means 'to bring out' or 'to nurish'.
- b) 'Educere' which means 'to lead out' to draw out'.
- c) 'educatum' which means 'act of teaching or 'training'

The Greek word 'pedagogy' is sometimes used for education.

Similarly the word 'Vidya' is derived from Sanskrit verbal root 'Vid' which means 'to know'. Vidhya is thus the subject matter of knowledge. This shows that discipline the mind and imparting knowledge where the foremost consideration in India.

Since time immemorial, education is estimated as the right road to progress and prosperity. Different educationist thoughts from both eastern and western side have explained the term 'education' according to the need of hour. Some important definitions are:

Mahatma Gandhi – “By education I mean an all-around drawing out the best in man-body, mind and spirit.”

Rabindranath Tagore – Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.”

According to Swami Vivekanandaji – “Education is the manifestation of divine perfection already existing in man “in the words of Aristotle – “Education is the creation of sound mind in sound body.” In the same way Russian philosopher Rousseau– “Education is the child’s development from within.” J. Krishnamurti- “Education would not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which came with unbiased investigation and self-awareness”. Krishnamurty has said if they of

life and the oneness of its purpose could be clearly taught to the young in schools, how much brighter would be our hopes for the future! “

1.2 Four prominent Philosophers of India and their contribution in education:

M. K. Gandhi's Educational Philosophy

When we talk about Gandhiji, automatically certain ideals come to our mind i.e. truth, nonviolence, simplicity, love for all, leadership, dignity of labour and implementation or practising ideas rather than just propagating them. These ideals or qualities are reflected to educational philosophy of Gandhiji.

Gandhiji's Views about Education:

“By education I mean all-around development, drawing out of the best in the child-man body, mind and spirit.”

Literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education.” Gandhiji gave the concept of 3 r's and 3 HE's, Hand-psychomotor domain/skills, Heart-spiritual domain/skills, Head-Cognitive domain/skills. Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. It is education through which we can find out the potential of the students and teach them certain ideals which will help them to be a good citizen and through practical activities students will be in a position to think practically and they will be attentive and active, this will help them to mould their character. Thus Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children. Thus Gandhiji's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a “new man.”

Aims of Education:

1. Bread and Butter aim: Bread and Butter aim refers to utilitarian aim which is an immediate requirement. Gandhiji focused on education that provides learning while learning. This has to be a tool with each and every learner. S/he can remove unemployment keeping in mind the poverty and unemployment of India. Gandhiji focused and suggested industrial training and development of manual skills and handicraft as subject of education which will give satisfaction to the educand of his earning and self-reliance but also it will be proved as a support to his/her family and nation at large.

2. Cultural Aim: According to Gandhiji cultural aspect of education is more important than the literacy. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how to sit, how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the country-India, its incredible arts, religions and so on. Education is the device which makes them familiar with our great culture and it is to be taught that how do they adopt and what is the importance of value of our culture. Thus Gandhiji laid much emphasis on cultural aim of education and recommended that Geeta and Ramayana to be taught as a means of introducing students to their rich cultural and spiritual heritage.

3. Harmonious development: Education should develop all the three levels i. e. 3RS- read, write and arithmetic. The education should help in feeling what is taught and what happens to him and to express, what he feels and also what he wants to do. So all the faculties of person should be developed. Writing and reading will make him literate and arithmetic will help in calculating day-to-day expenses and more importantly it will help in logical thinking and analysing things.

4. Moral Aim: Education should make person aware of what is right & wrong. It inculcates in us values and manners and moulds our character. Gandhiji focused more on character building than on literacy. According to him development of personality was more significant than accumulation of intellectual tools and academic knowledge. And we also believed that an educand should be taught non-violence, truth, and importance of thoughts, word and deed.

5. Social and individual Aim: The aim of education of Gandhiji is both social and individual. He wanted individual perfection and a new social order based on "Truth"

& “Non-violence”. Education trains an individual and makes him an ideal citizen who will help his nation. An individual learns so many things from surrounding, culture, society and so on and he progresses simultaneously society progresses because the individuals’ growth is nothing but the growth of the society and nation.

6. Ultimate Aim: Self-realization is the ultimate aim of life as well as of education. Through education everyone understands about themselves and get answer of the universal question who am I? It is the education which helps them to understand their existence and its purpose. It is the spiritual education which provides knowledge of God and self-realization. The individuals recognize their potentials or abilities and prove them as ideal citizens of their nation via education. It is the education which makes them familiar with spirituality and different religious and finally every individual realize what they are? This is the self-realization- the ultimate aim of education. In the words of Gandhiji- “true education should result not in material power but in spiritual force. It must strengthen man’s faith in God and not awaken It.” he further adds “Development of the whole-all were directed towards the realization of the ultimate reality –the merger of the finite being in to infinite.”

1.3 Sri Aurobindo’s life and views about Educational Philosophy:

Sri Aurobindo Ghose, was an Indian nationalist, philosopher, yogi, guru, and poet.^[2] He joined the Indian movement for independence from British rule, for a while became one of its influential leaders Incarnation of renaissance. He contributed his intellect in various fields like philosophy, Indian culture, spirituality and education. He saw education as highly serious matter and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

"The first principle of teaching is that nothing can be taught". This statement of Sri Aurobindo condenses a whole lot of theories of education and a new form of pedagogy closer to integral approach to education. It puts learning above teaching. It makes learning a self-starting, self-propelling process. It redefines the role of the teacher from a mere possessor of information to a facilitator and a guide for the learner. I am not aware of any other profound statement in teaching which has such a permanent validity.

Sri Aurobindo here reflects the wide horizon of his perception on education in its international dimensions on the one hand and that of the eternal human values on the other:

"The world-state will give its inhabitants the great adventures of peace, economical well-being, and general security, the intellectual, cultural, social activity and progress. None of these are in themselves sufficient to create the thing needed. For that certain psychological elements would have to be present in great strength. First as religion of humanity much more powerful, explicit, self-conscious, universal in its approach than the nationalists religion of the country, secondly, the clear recognition by man in all his thought and life of a single soul of humanity of which each man and each people is an incarnation and soul-form, thirdly, an ascension of men beyond the principle of ego and yet without destruction of individuality; fourthly, a principle and arrangement of the common life which would give free play to individual variations by which the soul of man lives and grows great."

Aims of Sri Education: According first aim of education is physical development of a child. Second aim is to rear all the senses of a child. Third aim is to train all mental field or state of a child. Forth aim is the development of moral values. And the most important and prime aim of education is to develop all four level of one's conscience.

Curriculum according to Aurobindo: He puts stress on such curriculum that can flourish the hidden talent of children. He prescribes some subjects on various stages. Mother tongue, English, French, literature, national history, art, painting, general science, social studies and arithmetic should be taught at primary stage. Mother tongue, English, French, literature, arithmetic, art, chemistry, physics, botany, physiology, health education, social studies at secondary stage. Indian and western philosophy, history of civilization, English literature, French, sociology, psychology, history, chemistry, physics, botany at university level. Art, painting, photography, sculptural, drawing, type, cottage-industries, mechanical and electrical engineering, nursing etc. at vocational level.

Role of Teacher: "Nothing can be taught". A teacher should be like torch-light. Teacher is a "guide" not a master. The role of teacher is to suggest, not to impose, A true teacher removes the clouds of ignorance.

1.4 Rabindranath Tagore's views about education (1861-1941):

Asia's first Nobel Laureate, was born into a prominent Calcutta family known for its socio-religious and cultural innovations during the 19th Bengal Renaissance. The profound social and cultural involvement of his family would later play a strong role in the formulation of Rabindranath's educational priorities. His grandfather Dwarkanath was involved in supporting medical facilities, educational institutions and the arts, and he fought for religious and social reform and the establishment of a free press. His father was also a leader in social and religious reform, who encouraged a multi-cultural exchange in the family mansion Jorasanko. Within the joint family, Rabindranath's thirteen brothers and sisters were mathematicians, journalists, novelists, musicians, artists. His cousins, who shared the family mansion, were leaders in theatre, science and a new art movement.

The tremendous excitement and cultural richness of his extended family permitted young Rabindranath to absorb and learn subconsciously at his own pace, giving him a dynamic open model of education, which he later tried to recreate in his school at Santiniketan. Not surprisingly, he found his outside formal schooling to be inferior and boring and, after a brief exposure to several schools, he refused to attend school. The only degrees he ever received were honorary ones bestowed late in life.

His experiences at Jorasanko provided him with a lifelong conviction concerning the importance of freedom in education. He also realized in a profound manner the importance of the arts for developing empathy and sensitivity, and the necessity for an intimate relationship with one's cultural and natural environment. In participating in the cosmopolitan activities of the family, he came to reject narrowness in general, and in particular, any form of narrowness that separated human being from human being. He saw education as a vehicle for appreciating the richest aspects of other cultures, while maintaining one's own cultural specificity. As he wrote:

I was brought up in an atmosphere of aspiration, aspiration for the expansion of the human spirit. We in our home sought freedom of power in our language, freedom of imagination in our literature, freedom of soul in our religious creeds and that of mind in our social environment. Such an opportunity has given me confidence in the power of education which is one with life and only which can give us real freedom, the highest that is claimed for man, his freedom of moral communion in the human world.... I try to assert in my words and works that education has its only meaning

and object in freedom—freedom from ignorance about the laws of the universe, and freedom from passion and prejudice in our communication with the human world. In my institution I have attempted to create an atmosphere of naturalness in our relationship with strangers, and the spirit of hospitality which is the first virtue in men that made civilization possible.

According to Tagore, “I invited thinkers and scholars from foreign lands to let our boys know how easy it is to realize our common fellowship, when we deal with those who are great, and that it is the puny that with their petty vanities set up barriers between man and man”

Growing up in a household that was the meeting place for leading artists and intellectuals from India and the West, Rabindranath had a further experience which was unusual for someone of his upbringing. In the 1890s, he was put in charge of the family’s rural properties in East Bengal. His first experiments in adult education were carried out there as he gradually became aware of the acute material and cultural poverty that permeated the villages, as well as the great divide between the uneducated rural areas and the city elites. His experiences made him determined to do something about rural uplift, and later at Santiniketan, students and teachers were involved with literacy training and social work and the promotion of cooperative schemes. As an alternative to the existing forms of education, he started a small school at Santiniketan in 1901 that developed into a university and rural reconstruction centre, where he tried to develop an alternative model of education that stemmed from his own learning experiences.

Rabindranath composed his first poem at age eight, and by the end of his life, had written over twenty-five volumes of poetry, fifteen plays, ninety short stories, eleven novels, thirteen volumes of essays, initiated and edited various journals, prepared Bengali textbooks, kept up a correspondence involving thousands of letters, composed over two thousand songs; and – after the age of seventy – created more than two thousand pictures and sketches. He dedicated forty years of his life to his educational institution at Santiniketan, West Bengal. Rabindranath’s school contained a children’s school as well as a university known as Visva-Bharati and a rural education Centre known as Sriniketan.

1.5 Swami Vivekanandaji's Educational Philosophy:

Introduction:

Swami Vivekanandaji (1863 – 1902), a great thinker and reformer of India, embraces education, which for him signifies 'man-making', as the very mission of his life. In this paper, which purports to expound and analyze Swami Vivekanandaji's views on education, an endeavor has been made to focus on the basic theme of his philosophy, viz. the spiritual unity of the universe. Whether it concerns the goal or aim of education, or its method of approach or its component parts, all his thoughts, we shall observe, stem from this dormant theme of his philosophy which has its moorings in Vedanta. Swami Vivekanandaji realizes that mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. Conflicts of ideals, manners and habits are pervading the atmosphere. Disregard for everything old is the fashion of the day. Swami Vivekanandaji seeks the solutions of all these social and global evils through education. With this end in view, he feels the dire need of awakening man to his spiritual self-wherein, he thinks, lies the very purpose of education.

Goals of the education:

Swami Vivekanandaji points out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But a teacher, he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. In true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (satchidananda). After understanding the essential nature of this perfection, we should

identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self-elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss.

At this stage, man becomes aware of his self as identical with all other selves of the universe, i.e. different selves as manifestations of the same self. Hence education, in Swami Vivekanandaji's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realized through education. Accordingly, man making for Swamiji stands for rousing mans to the awareness of his true self. However, education thus signified does not point towards the development of the soul in isolation from body and mind. We have to remember that basis of Swamiji's philosophy is Advaita which preaches unity in diversity. Therefore, man making for him means a harmonious development of the body, mind and soul.

In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishadic dictum 'nayamatma balahinena labhyah'; i.e. **the self cannot be realized by the physically weak**. However, along with physical culture, he harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the elements to be analyzed-and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' **Education for him means that process by which**

character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.

Methods and the procedure of education:

Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. Here again, we note the Vedantic foundation of Swamiji's theory. According to him, knowledge is inherent in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers' by taking the cover off his own soul. Consequently, he draws our attention to the fact that the task of the teacher is only to help the child to manifest its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher.' To drive his point home, he refers to the growth of a plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Swami Vivekanandaji's method of education resembles the heuristic method of the modern educationists. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher.

Swamiji lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of Gurukula (living with the preceptor) and similar systems for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow.

Although Swamiji is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will march forward unhampered.

1. 6 Jiddu Krishnamurti's view about education:

Jiddu Krishnamurti:

Jiddu Krishnamurti's life what he said and wrote sparked both interest and controversy. His observations on religion, nationalism, tradition, organizations, and relationships often ran counter to the convention of the day. If they are less startling today, it is either due to

His ideas about education:

1) The effect his insights have had on common consciousness or an indication of the extent to which he was ahead of his time. (2) Krishnamurti did not explicitly define positions; instead, his understanding is interwoven throughout his work. This is further complicated by the evolution in his manner of expression that occurred over his lifetime, so that two comments taken out of context and separated by decades seem to contradict each other (though, taken in context, they are not contradictory); and he did not present his insights in traditional intellectual forms, which would have made summarization easier. Consequently, we are left with a kind of translation - translating Krishnamurti's work, which is partly apophatic, into an expository presentation. And, as with all processes of translation, something is lost, and those who know the original see the loss, and rightly complain. (3) Modern education is so obviously failing to solve the world's problems, is so rightly criticized for not meeting societies' aspirations, and is so clearly unable to prepare people for the fundamental challenges of living. To solve these problems, we seem to need educational insights that marry the most profound learning possible with the everyday; the subtle with the mundane; or to put it another way, the sacred with the secular. Jiddu Krishnamurti's interest in education was long standing and always passionate. In what is perhaps his first book, "Education As Service" (1912), we see his concern for education and the introduction of a few themes that remain in his work. We hear the voice of the seventeen year old Krishnamurti writing from his heartfelt experiences when he says in the foreword, Many of the suggestions made in this little book come from my own memories of early school life; (4) "I have myself experienced both the right way of teaching and the wrong way, and therefore I want to help others towards the right way." (Krishnamurti 1912) And for the rest of his life he did try to help others towards a better form of education.

His views about religion:

It would be far easier to say what, for Jiddu Krishnamurti, the religious or religiousness or religiosity isn't than to say what it is. One very specific thing that isn't is any part of any religion. Jiddu Krishnamurti felt that what is sacred or truly religious could not be conditional, culture-bound or time-bound. Consequently, he felt that what is religious could not be contained by or subject to any dogma, belief, or authority.

If that which is sacred cannot be related to dogma, ritual, buildings, authorities, or symbols, then what does man have that can make contact with the sacred? Jiddu Krishnamurti felt that the bridge from the secular to the sacred is a particular consciousness. It is a consciousness that sees things as they are; one that is free of the distortions of conditioning and free of the limitations of thought (while still employing thought). It is a consciousness that has transcended the imperatives of the self or ego and so knows compassion or selfless love. It is a consciousness that knows silence and sees beauty and lives joy.

As the integrated whole (or that which is religious or sacred) is always involved, it makes no sense to think of sequentially developing particulars first and the whole later (i.e. intellectual development first and a sense of the sacred later, etc.). The particulars are constituents of the whole and they must be dealt with together.

Jiddu Krishnamurti's approach to the nature of human beings

Jiddu Krishnamurti's work on the nature of human beings is vast since he arguably spent more than seventy years writing and speaking about the human condition. Jiddu Krishnamurti saw human beings as having different facets (like intellects, emotions, appetites, bodies, etc.) but the whole of which the facets are aspects is more important. Humans have minds as well as brains (more will be said on this later), and it is the consciousness that minds are capable of that can perceive what is religious - the integrated whole (though this should not be confused with some notion of omniscience or seeing everything), and it is to the full flowering of the mind that Jiddu Krishnamurti felt education should direct itself

Jiddu Krishnamurti's approach to the nature of education

As much will be said throughout this paper on Krishnamurti's perspective on education, Jiddu Krishnamurti can confine his summary comments here to saying simply that education was seen as towards the fullest development of the full human being. From the full body of his work, we can conclude that, for Jiddu Krishnamurti, education is

- 1.) Educating the whole person (all parts of the person),**
- 2.) Educating the person as a whole (not as an assemblage of parts), and**
- 3.) Educating the person within a whole (as part of society, humanity, nature, etc.)**

From which it is not meaningful to extract that person. From the above it probably goes without saying, though it cannot be said often enough, education is not about preparation for only a part of life (like work) but is about preparation for the whole of life and the deepest aspects of living.

Now that some attempt has been made at summarizing Jiddu Krishnamurti's approach to the nature of religiousness/religiosity, the nature of human beings, and the nature of education,

- 1.) The intentions of education,**
- 2.) The physical nature of the places in which education occurs, and**
- 3.) The participants in education - the students and staff.**

1. The intentions of education

Krishnamurti repeatedly stated the intentions of the education centers he founded in very unequivocal terms, and in very religious ones.... Children... must be educated rightly... educated so that they become religious human beings. (Krishnamurti 1979) Surely they must be centres of learning a way of life which is not based on pleasure, on self-centered activities, but on the understanding of correct action, the depth and beauty of relationship, and the sacredness of a religious life. (Krishnamurti 1981b) (Letter dated 15th October 1980) These places exist for the enlightenment of man (Krishnamurti 1981b) (letter of 15th October 1979) Part of

what is religious (as stated previously) is having a consciousness that sees reality, that sees 'what is'. The difference between understanding what one is and striving to become something that one isn't is mirrored in the difference between wanting to discover 'what is' and striving to change 'what is'. Jiddu Krishnamurti didn't deny growth or change, in fact he applauded it. But meaningful growth and real material change without the all too frequent unfortunate side effects cannot be produced by just ensuring young people acquire knowledge and skills, and teaching them to conform to the strictures and demands of society in order to get on in life.

He has said," ...acquire a job or use that knowledge for self-satisfaction, for self-aggrandisement, to get on in the world. "

Merely to cultivate technical capacity without understanding what is true freedom leads to destruction, to greater wars; and that is actually what is happening in the world. (Krishnamurti 1953a)

Again he marked out,"Merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of education." (Krishnamurti 1948)

Jiddu Krishnamurti often stated that the purpose of education is to bring about freedom, love, "the flowering of goodness" and the complete transformation of society. He specifically contrasts this to what he feels are the intentions of most schools which emphasize preparing young people to succeed materially in the society that exists (or a slightly altered one).

As previously mentioned, a constant theme in Jiddu Krishnamurti's declarations of the intentions of education is freedom, but freedom for Jiddu Krishnamurti is more inner in character than political. Of course, there is a connection between psychological freedom and outward compulsion - it is difficult to help a student find the former in a climate dominated by the latter - but it is not political freedom that interests Jiddu Krishnamurti. Rather he is interested in the deeper freedom of the psyche and the spirit, the inner liberation that he felt was both the means and the ends of education.

Freedom is at the beginning, it is not something to be gained at the end. (Krishnamurti 1953c). There is no freedom at the end of compulsion; the outcome of compulsion is compulsion. (Krishnamurti 1953b)

2. The physical nature of the places of education

Krishnamurti felt that the physical nature of educational centers was very important. He maintained that we are affected or informed by and therefore educated by far more than we suspect, and this is especially true of young impressionable minds. He focused on three prime matters: 1) The aesthetics, which includes order, 2.) Special areas that Jiddu Krishnamurti felt should exist in the centers he founded, and by extension we can assume he would feel should exist in all schools, and 3.) The atmosphere he felt should prevail and which he usually spoke of as part of the physical nature of the centers, though one can argue that they are material only in a very special sense. Again, Jiddu Krishnamurti spoke about these three elements:

A) Aesthetics. The schools Jiddu Krishnamurti founded are very beautiful places, and this is not by accident. Beauty is important, not just because it is pleasing, but because sensitivity to beauty is related to being religious and indispensable to the healthy growth of a child. To be religious is to be sensitive to reality. Your total being - body, mind, and heart - is sensitive to beauty and ugliness, to the donkey tied to a post, to the poverty and filth in this town, to laughter and tears, to everything about you. From this sensitivity for the whole of existence springs goodness, love; ... He himself was extremely attentive to details and critical of things that were badly done. He very understood if things could not be better because of real constraints, and he never pushed the administrators of his schools to produce anything that was beyond their means. However, if things were not good through slipshod handling, neglect or lack of sensitivity, then he felt it ran counter to an essential element in education as it ran counter to the religious life that the staff is meant to be living. To expect sensitivity to develop in a child when the staff is insensitive is to teach a very strong lesson in hypocrisy. Like several holistic educators before him (i.e. Rousseau, Pestalozzi, and Fröbel) Jiddu Krishnamurti felt that some very important things could not be taught by proscription, these things need to be lived in the presence of the learner for them to be learned. And, like Keats, whose poetry he greatly admired, Jiddu Krishnamurti felt that beauty was related to truth.

This is not sentiment or romantic imagination but a reality of a relationship with everything that lives and moves on the earth. If you establish a relationship with it [natures] then you have relationship with mankind... But if you have no relationship with the living things on this earth you may lose whatever relationship you have with humanity, with human beings.

B) Special areas that should exist in educational centers: Another physical aspect of the educational centers Jiddu Krishnamurti created, and another indication of the religiousness of education, was his insistence that the schools have special places for silence. He often spoke to the students of the importance of a quiet mind or silence so that they could observe their thoughts. You see meditation means to have a very quiet, still mind, not a chattering mind; to have a really quiet body, quiet mind so that your mind becomes religious. The mind of a religious man is very quiet, sane, rational, and logical - and one needs such a mind... Jiddu Krishnamurti usually asked that these special places not be on the periphery of the schools, but in the center of them. Like a sanctum sanctorum, they were to be the heart, the space that generated the rest of the school. Contrary to most conceptions of schools, Jiddu Krishnamurti felt that action was to be on the periphery and the insight born of silence was to be at the center.

c) Atmospheres. While atmospheres are generated by aesthetics, the setting, and the effect of special areas in educational centers, there are also atmospheres that are generated by the participants. At least part of the atmospheres generated by people can be deliberately generated. This atmosphere is another link in understanding the religiousness of education. At Back wood (the school that Krishnamurti founded in England) Jiddu Krishnamurti frequently talked about the importance of generating an atmosphere that would itself have an effect on students the moment they arrived. Long discussions were held with the staff at Brockwood about the nature of such an atmosphere and how it might come about. Jiddu Krishnamurti had no doubt that it was possible and necessary. It had more the ring of something religious than anything commonly associated with a school. It was something sacred that worked its own magic on people in a profound and transforming way. Without that real religious atmosphere, he felt that a school was empty, or worse, it was a parody of itself, a kind of Disneyesque impression of something real but with no real substance. Such an atmosphere, though distinct from the people in the schools, could

not be separated from the people. A place may carry an atmosphere, but it is the people who create it or destroy it. To illustrate this he would cite places that at one time were known to have had very special and powerful atmospheres but which were destroyed through neglect, incompetence or corrupt behavior. There was a very memorable discussion with Jiddu Krishnamurti at the end of his life when several representatives of different schools he founded in India, America, and England went for a walk with him. He asked us all what would be left in his schools to indicate that they were Krishnamurti schools if the name Krishnamurti was removed and if all his books, audio tapes and video tapes were gone; and if something was still there, what would sustain it. It was a question about the all the important ineffable qualities, the atmospheres of the educational centres, and it was a question about what we were generating; and it was a question answered by a very uncomfortable and telling silence.

3. The Participants in Education

There are, generally speaking, two kinds of participants in educational centers: staff and students. Jiddu Krishnamurti felt that any adult that was regularly in one of the centers was a staff member (regardless of function) and because of their regular contact with at least the educational environment if not the students, then they were in the position of educators. Everyone, staff and students, had something religious about their natures just by virtue of being human, but they had something more than that by virtue of their being in education. Krishnamurti didn't speak of them as religious figures (such as priests or accolades) but one thing that distinguishes participants in education from participants in some other social organizations (i.e. police officers, nurses, bankers, etc.) is that people in education must have religiousness central to their overall intention and central to the nature of the life they lived on a daily basis. As this is equally necessary to both staff and students, there can be no real hierarchy between them. There are, of course, differences between staff and students in their responsibilities and experience; but in all that is most important in education the staff and students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal,

and this is untouched by functional authority. Jiddu Krishnamurti felt that the overriding quality of an educator should be religiosity. Because he is devoted solely to the freedom and integration of the individual, the right kind of educator is deeply and truly religious. He does not belong to any sect, to any organized religion; is free of beliefs and rituals... Because the educator is religious; he is concerned first with 'being', and then right 'doing' will follow from it. Jiddu Krishnamurti describes this relationship between 'being' and 'doing' frequently, but perhaps nowhere more succinctly than in one of his talks in Bombay,

... it is not 'doing is being' but 'being is doing' (Krishnamurti 1956).

For Jiddu Krishnamurti, 'doing' derived from 'being' rather than 'being' deriving from 'doing' - the reverse of convention. Note the modern convention of a question like, "Who are you?" (a question about being) which is answered by, "I'm a lawyer, engineer, etc." (a statement about doing). Suffice it to say that this reversal or confusion usually leads to a highly developed 'doing' (which is easier to accomplish) with impoverished 'being,' and Krishnamurti felt that dysfunction was the usual consequence of such imbalance.

When discussing the selection process for students and staff at his English educational center, Krishnamurti always stressed the importance of the candidate's 'being' - their deepest sensitivities, their goodness and intelligence (in his definitions of those words which had nothing to do with conventional morality or IQ), the depth of their questions about themselves and the world. Although he wanted both staff and students to be intellectually sound, he never stressed academic prowess, cultural abilities, or capacities as being more important than the willingness and ability to lead what he called a religious life'. In one memorable discussion, Jiddu Krishnamurti questioned the staff about all the qualities they looked for in prospective students (as it was all the staff together who chose new students and staff members). Jiddu Krishnamurti then described himself as a boy. He said he had been vague, shy, dreamy and bad at all academics, but sensitive, full of wonder, trusting, and affectionate; and Jiddu Krishnamurti asked if, according to the criteria the staff had just enunciated, they would have accepted him as a child. Again, a painful silence. Our description of the students staff were seeking for a Jiddu Krishnamurti school seemed not to include the young Jiddu Krishnamurti. How was

this possible? It was because staff members were thinking too conventionally and traditionally, They were more interested in 'doing' than 'Being', more interested in the measurable than the immeasurable; we were choosing what most like them.

The consequences of Jiddu Krishnamurti's view of humanity for education

Jiddu Krishnamurti's view that a human has both a brain and a mind puts him at odds with most modern perspectives and most learning theory. We can simplify the difference as follows: the brain is the material centre of the nervous system and the organ of cognition. It is therefore responsible for co-ordination of the senses, memory, rationality, intellectual knowledge, etc. The mind, which is not material, is related to insight (non-visual perception), compassion, and the profound intelligence that Jiddu Krishnamurti held as the real goal of life and therefore of education. Obviously one needs a brain that functions well (like one needs a heart or a liver that functions well) but the real source of acting rightly, of goodness, and of a religious life is the mind. In this unequal relationship between the two, a good brain cannot ameliorate a mind, but a good mind does ameliorate the brain. The brain has an important role to play with the mind, and that role is freeing itself from its conditioning and from activities that inhibit the mind's healthy functioning (i.e. hate, fear, pride, etc.); and helping the brain do this is one of the main functions of education (not accumulating knowledge). Mind is infinite, is the nature of the universe which has its own order, has its own immense energy. It is everlastingly free. The brain, as it is now, is the slave of knowledge and so is limited, finite, and fragmentary. When the brain frees itself from its conditioning, then the brain is infinite, then only there is no division between the mind and the brain. Education then is freedom from conditioning, from its vast accumulated knowledge as tradition. This does not deny the academic disciplines which have their own proper place in life. (Krishnamurti 1985)

Contrary to the perspective that has shaped much in conventional education, Jiddu Krishnamurti felt that each person needs to explore themselves and reveal themselves to themselves rather than be shaped into something by others. This is not a new perspective, and again has links to the educational theories of Rousseau, Pestalozzi, Fröbel, and Montessori.

The function of education, then, is to help you from childhood not to imitate anybody, but to be yourself all the time. So freedom lies...in understanding what you are from moment to moment. You see, you are not [normally] educated for this; your education encourages you to become something or other... (Krishnamurti 1964)

To understand life is to understand ourselves, and that is both the beginning and the end of education. Modern education is making us into thoughtless entities; it does very little towards helping us to find our individual vocation. To find out what you really love to do is one of the most difficult things. That is part of education. Right education is to help you to find out for yourself what you really, with all your heart,

love to do. It does not matter what it is, whether it is to cook, or to be a gardener, but is something in which you have put your mind, your heart. (Krishnamurti 1974)

1.7 Statement of the Problem: A Study of Jiddu Krishnamurthy's Educational Philosophy

1.8 Rationale of the study:

The researcher is extremely voracious reader of philosophical books and keen by interested in knowing different philosophies. He prefers to address abstract ideas like knowledge, beauty, and spirituality. He has traced out that the philosophy of J. Krishnamurthy in the terms of the intellectual, philosophical and spiritual development of the students. He learnt that the educational implication of J. Krishnamurthy very comprehensive and covered every aspect of life. His philosophy plays instrumental role in the development of an individual as pure spirit that resides in every one. His philosophy can help an individual in the quest of 'self' and offer the platform for the realization about human's life values. Jiddu Krishnamurti not only remains as the eminent figure for the researcher who left his thoughtful influence in the psyche but continue spreading the light. The researcher feels light that Jiddu Krishnamurti's philosophy contains panacea for many evils in education that is why he has selected this topic.

1.9 Operationalization of the terms:

Philosophy: the dictionary meaning of the term 'Philosophy' is the rational investigation of questions about existence, knowledge and ethics.

In the present research this term is used the implication of Jiddu Krishnamurti's Philosophy for the education.

Educational: relating to the process of education. In this research educational implies how much Jiddu Krishnamurti. In the present research the term 'Educational' means related to the philosophy of Jiddu Krishnamurti.

1.10 Objectives of the research: Objectives are the aims on gist of the study.

The researcher has following objectives for this study.

- To study Jiddu Krishnamurti's views about education
- To study Jiddu Krishnamurti's views about classroom climate
- To study Jiddu Krishnamurti's views about teachers

- To study Jiddu Krishnamurti's views about students
- To study Jiddu Krishnamurti's views about aims of education

1.11 Research Questions:

There are the research questions which the researcher wants to answer.

- What are the views of Jiddu Krishnamurti about education?
- What are the views of Jiddu Krishnamurti about classroom climate?
- What are the views of Jiddu Krishnamurti about teacher?
- What are the views of Jiddu Krishnamurti about students?
- What are the views of Jiddu Krishnamurti about aims of education?

1.12 Delimitation of the study

The present study is based on educational philosophy of Jiddu Krishnamurthi. This research study is delimited to certain books of Jiddu Krishnamurti from the vast literature written by him. There books are as followed

1.13 Scheme of Chapterization

The planning of any work is in the representation of the future work. It is very necessary to plan out any work before put into practice. The planning of the chapters are as follow:

Chapter 1: Conceptual Framework

The first chapter deals with the Conceptual Framework is In this chapter the researcher described the life of Jiddu Krishnamurthi and the brief summary of the three books of the Jiddu Krishnamurthi which were selected by the researcher for study. This chapter also talks about the objectives of the study, research questions and the rationale of the present study.

Chapter 2: Review of the related literature

This chapter deals with the review of the related literature. The research includes the review of the classic books, reviews of Indian scriptures, and reviews of Indian thinkers.

Chapter 3: Research Methodology

This chapter presents Research Methodology. It describes the research method used by the researcher in detail.

Chapter 4: Content Analysis

This chapter consists of content Analysis of the selected books authored by Jiddu Krishnamurthy.

Chapter 5: Summary, Findings and Conclusion

In this chapter the researcher has presented education implication of the selected book authored by Jiddu Krishnamurthi on the basis of her content.

1.14 Conclusion: In this chapter the researcher has included Jiddu Krishnamurti's views about education, his life in brief. Further, the problem has been stated, delimitations of the study, research objectives and questions have been noted.

The next chapter is about review of related literature.

Chapter-2

Review of related literature

2.1 INTRODUCTION

“The review of relevant literature is nearly always a standard chapter of a thesis or dissertation. The review form an important chapter in a thesis where its purpose is to provide the background to and justification for the research undertaken”.-Bruce (1994)

A literature review is a description of the literature relevant to particular field or topic. It gives an overview of what has been said, who the key writers are, what are the prevailing theories are and hypotheses, what questions are being asked, and what methods and methodologies are appropriate and useful. As such, it is not in itself primary research, but rather it reports on other findings.

According to one expert:

“...a literature review uses as its database reports of primary or original scholarship, and does not report new primary scholarship itself. The primary reports used in the literature may be verbal, but in the vast majority of cases reports are written documents. The types of scholarship may be empirical, theoretical, critical/ analytic, or methodological in nature. Second a literature reviews seeks to describe, summarize, evaluate, clarify and / or integrate the content of primary reports.

For review of related literature provides the highlights of related references. A for researcher should know more about the selected topic and how past researches has been done, what are their objectives, which are other related dissertation, thesis at M.Ed. and Ph.D. level and so on therefore the researcher refers past researchers and related literature like research, journals, handbook etc. when researcher refers related literature researcher guideline for the study and thus can check the work done by researcher can proceed ahead in research work.

2.2 Reviews by the researcher

For philosophical research the review of related literature can be categorized or discriminated as from which type of dissertation it has been taken. It various types such as philosophical views of different educationists, as it may be belonging to east Philosophy or west Philosophy, literary books, political leader's views, the most philosophical and profound hymns sung by eminent Saints are St. Kabir, St. Meera, St. Tukaram, etc. religious books like the Quran, the Bible, and Shreemad Bhagvad Gita. The researcher has categorized reviews done by him in three categories.

Following is categorization of the reviews of literature:

Education Philosophy of great Spirits	Educational Philosophy of different Scriptures	Educational ideas of modern Educationists
<i>“Educational Philosophy of Ram Tirth”.</i>	<i>“Educational Philosophy in Upanishad”</i>	<i>The Education Thoughts of Jawaharlal Nehru,</i>
<i>Tagore’s philosophy: A Study from Selected Sources,</i>	<i>“A study of education implication of Quran”.</i>	<i>“A study of the Education Philosophy of Vinoba Bhave”</i>
<i>The implication of the Educational philosophy of Swami Vivekanand for the Realization of Universal Religion.</i>	<i>“A Poetic Philosophy of Ramcharitmanas”</i>	<i>Contributions of Radha-Krishna and to compare Radhakrishna’s views on Education</i>
<i>“Education Thinking of GijubhaiBadheka and Its Relevance in the Modern Context”</i>	<i>“A study of The Bhagvad Gita and Its Implication to Teacher”</i>	<i>“Educational ideas of Dr. Rajendra Prasad and Their Relevance to modern India”.</i>
<i>“Educational philosophy of Sri Aurobindo and its experiment in Orissa”</i>	<i>“System of education during Jataks period”.</i>	<i>“The Educational ideas depicted in the Literature of Father Wallace”</i>
<i>“Educational implication of Swami Vivekanand’s philosophy”</i>		<i>“A Study of Naturalism in Education with Special Reference to Modern Indian Education.</i>
<i>Educational Insight Derived from the Sri Ravisankara Art of Living”</i>		<i>“A critical evaluation of J. Krishnamuturthy’s thought on education”.</i>

2.3 The reviews of related literature based on Education Philosophy of great spirits:

Argaval, K. 1992). Conducted a study *On Educational Philosophy of Ram Tirth*. Her objectives of the study were to select, classify and discuss the philosophical and educational thought of Ram Tirth, and to give practical suggestion of Indian is nation of education and educational philosophy vis-à-vis the educational thoughts of Ram Tirth.

The major findings were Education should be based on the ideals of life and should aim at bringing out the inner capacities and developing the personalities of the child in order to develop the society ultimately, Indian ideals should be included in the curricula at different stages of education, and practical knowledge of the Vedanta should be given to the students. , There should be a balance of the material, spiritual, individual and social aspects in the educational process. Particular emphasis needs to be laid to the knowledge aspect. Love for the national should be of the main aim of the education, the curriculum should include philosophical as well as scientific subjects, the teaching learning process should give due place to interest, motivation, traits, self- experience, exercises, and proceeding from the known to unknown, and the use of teaching aids.

Banerji, A. (2012), did her study on *Tagore's philosophy. A Study from Selected Sources*. The objectives of her study were to study Tagore's philosophy, to study the components of Tagore's philosophy at reflected in the Gitanjali, to draw out the implication from Tagore's philosophy to study the relevance of Tagore's philosophy in modern age. The findings of her studied were the scholastic study of Tagore's the Gitanjali is reflection of the idealistic and naturalistic of the poetic sense on aesthetic platform. Rabindranath

Tagore has expressed that mind, body, spirit and the ideas the reality. He has said that the main aim of the life is exaltation of life and realization of life. The major contribution of the Tagore is the field of education with his idealistic approach of life through his poem. His poem has universal expression. Politeness, modesty, honesty, liberty, justice, truth and integrity are some of the values he feels are important for any individual.

Bara, D. (2001), carried an exploration into *The implication of the Educational Philosophy of Swami Vivekandand for the Realization of Universal Religion*. The Objectives were, to collate the education philosophy of Swami Vivekanand, to study the implications of Swami Swami Vivekanandaji's education philosophy and tenets for the realization of the universal religion. He found salient feature of such an understanding of the Universal Religion. It is infinite having location neither in place nor in time. It has neither past nor future. It simply is. It necessarily monopoly over it. It is for all. It has infinite scope for development. It has no place for persecution and Intolerance. It accepts and respects diversity. Its sole aim is to enable man realize his true nature that is divine.

Cameotra, A. (1977), studied *A Study of Naturalism in Education with Special Reference to Modern Indian Education*. The major objective was to study naturalism in education with special reference to modern Indian education. This has drawn the following conclusions. Naturalism has very strongly influenced education teaching to be used at different stages, curriculum and the order of subjects, school administration and its principles, physical facilities that are needed and their improvisation. It has been successful in touching and affecting the educational progress at all stages, more effectively at the elementary and secondary school level. All the recent advancement in educational method and the ideal of sound method based on the facts of child nature has come from naturalism. In today's education giving emphasis on individual differences co-educational system, emotional development of the child, diversification of curriculum introduction of curricular activities, development of the personality of child building up good home school relationship freedom of the child, and different new methods of teaching, viz direct play way, project, Dalton, problematic and heuristic methods is a direct outcome of naturalism in education.

Dash, G. (1990), conducted a study on *Education philosophy of Sri Aurobindo and its experiment in Orissa*. The objectives of the study were to highlight the main features of the integral education advocated by Sri Aurobindo and expounded by the Mother, to mention specially the ideas of Sri Aurobindo and the mother concern the school plant, school pattern, curriculum, methods of teaching, the teacher, environment, to ascertain the sources of finance for the integral education centers in Orissa and to analyzed the practices and peculiarities of these for ascertaining the strengths and the weakness of the experiment, to ascertain the sources of finance for the integral education centers.

The major findings were: Sri Aurobindo's philosophy of education, termed as 'integral Education' involves the psychology of the whole man and the philosophy of life. Integral education is true education which leads to self-integration, i.e. integration of all aspects of human personalities, Yoga and education are identical in Sri Aurobindo's Philosophy of education, Integral Education has five principles aspects: physical education, vital education, mental education, psychic education and spiritual education, The three principles of integral education are: (a) nothing can be taught, (b) the mind has to be consulted on its own growth, and (c) from the near to the far, from that which is to that which shall be. Instruction, example and influence are three instruments of teaching, the technology of integral education includes the society, the teachers, parents, administrators, learners and all the activities of the school.

Makwana, R. (2014), did his study on the subject *Education implication of Swami Vivekanand's philosophy*.

The objectives of his study were to study Swami Vivekanand's philosophy of education, to study the method of the teaching advocated by Swami Vivekanandaji, to study the views of Swami Vivekanandaji on the role of the teacher, to study the views of Swami Vivekanandaji on cultivating discipline in students, to study the educational aims as advocated by the Swami Vivekanandaji, to study the advice of Swami Vivekanandaji to the students, to arrive at the implication of Swami Vivekanandaji philosophy about education. The findings of his study were Swami Vivekanandaji was believed in hard work and enrichment of one's soul, he was a profound thinker as well he believed in physical fitness, he was highly religious and intellectual his views about the education were over all development of the personality, he firmly believed in the awakening of the soul.

Prasada, V. (2003-04), conducted a study on "Implementations of Swami Vivekanand's education of Swamiji's educational philosophy in Ramakrishna Mission School". The objective of the study were to study the educational philosophy of Swami Vivekanandaji, to study implication of Swamiji's educational philosophy in R.K.M. School in terms of school activities. The major findings of the study were Teachers said that mere book learning is not education. They want that education by which character is formed, the school gives that education by which character formed strength of mind is increased, intellectual expanded and by which one can stand on one's feet, Religious education is vital part of school curriculum. The institute is very much successful to imparting religious education, One of the aims of the school is to bring up children in the tradition ideas of Hindu life and conducted and to give them training in self-help.

Tailor P, (2012), did her study on *The Subject Educational Insight Derived from the Sri Ravi Sankara Art of Living*.

The objectives of her study were to study the two sources cited above for practicing the Art of Living, to study the critical comment on Sri SriRavisankar's philosophy of Art Of Living, to arrive at educational insight from Sri SriRavisankar's philosophy of Art Of Living, to suggest educational implicational of Ravisankar's philosophy of Art Of Living, to imply the life's skills in education under the light of the Ravisankar's philosophy of Art Of Living. The findings of her studied were Sri SriRavisankar's philosophy of Art Of Living deals with the very essential value of human life, it teaches us the important of the virtue like joy, love, meditation, beauty, sense of appreciation, singing, dancing proper breathing, his emphasis on teaching of how to remain silence as a part of meditation, the researcher learnt that the strong link between the spiritual awaking and real education, the book Art of Living has its own impact on the development of soul, mind and the body.

2.4 The reviews of related literature based philosophy of different scriptures:

Dubey, M. (1980), conducted a study on *Educational Philosophy in Upanishad*. The objectives of the study were: To study the educational philosophy of the Upanishad. To review the changes in educational philosophy since the upnishdik age, to search for the solution of the education problem in the light of the educational philosophy of the Upanishad age.

The study revealed that the Upanishad philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life but all for attaining salvation. For this purpose, it also aimed at developing character, truthfulness and proficiency in several worldly subjects for livelihood. Education was open for all castes, creeds and women irrespective of their socio-economic status, and the entire education system was residential. The students had to reside with the teacher in Gurukula as members of his family.

Garasiya, K. (1988), has studied *The Education Ideas as depicted in the Upanishada*. The main objectives of the study were: to study the education ideas and to give education implications: and to interpret some educational situations. The sample of the study was 11 Upanishadas out of 108 Upanishadas. The researcher concluded that the goal of human life and education is self-realization so human beings should abandon the likeable things and accept the goal to reach the divine. Every human being should aim to be free from the turns of life and death. The Upanishads emphasized mainly on self-realization and self-knowledge which are the very essence of human life.

Gurupal, S. (1999), conducted a study on *Education Philosophy of Guru Arjun Devji and Its contribution to modern Indian Education*. The objectives of the study were to study the educational philosophy of Guru Devji to study the contribution to modern Indian Education. The major findings of the study were Guru Arjun Devji gave more importance to the development of spirit than intellect the emphasized vocational efficiency, economic development, social development, intellectual development and character building along with the other aim of education to promote value system, Guru Arjun Dev has given primary place to subjects like philosophy, history, ethics, moral and language. But science comes next to the subjects of humanities, the moral and language. But science comes next to the subjects of humanities, the pedagogy which is used by Guru Arjun Dev was suitable

to the situation and person whom he convey his messages. He used varieties of methods, media, techniques, devices, and approaches to communicate messages. His katha and kirtan were very educative, His educational thought are deeply rooted in Indian tradition to acquire self-realization and self-manifestation. Truth love beauty and bliss are the fourth doors of building of spiritual education.

Kureshi, Y. (2011), studied *A Study of Education implication of Quran*. Objectives of the study were

To study education as proposed in the Quran with respect to curriculum methods of teaching and role of the teacher, to study the educational implications of the Quran for the contemporary education system, to study values cited in the Quran

Major findings were in Islam, the duty of seeking knowledge and learning is obligatory for every Muslim. In addition to the emphasis on knowledge for all in the Quran, women's education is emphasized in many of the Hadiths of the prophet. Islam has not only allowed the study of sciences useful for civics and social purposes, but at times it has actually made it obligatory and has never inner-directed their study on religious grounds. According to imam Ghazlali religious science, means these teacher was not merely responsible for the educational activities of the students, but also for the elevation of their moral character and for bringing them into contact with the eternal varieties of life. The teacher of a learned man should always fear of God. The teacher should always be dignified and his demeanour should be grave. Muslim education was launched by Prophet of a new community, He became an effective teacher a enthusiastic promoter of learning value education technological, proficiency, observation. The religious Islam invites us to worship, Allah the ultimate in truth, virtue and beauty, the creator of all things.

Padhiyar, T. (2012), did her study on *Education implications based on selected Chapters of Ramcharitmans* The objectives of her study were Education implications based on selected chapters of Ramcharitmans to know about the values presented in Ramacharitmanas, to know about the value of Human relations to know about the life skills presented in Ramcharitmanas to know about the importance of Nature for human beings. The findings of her study were Ramcharitmanas has not restricted itself just as an work of arts dealing in words but universal value chapter having moral values, The book plays very important role in order to build up a moral character, Due to its richness in content in ancient time who soever recites the

chaupai of Ramcharitmanas was considered as learned one. The Ramcharitmanas has been written for common man with uncommon intention which is very sacred.

Panda, H. (2004), Studied “The Educational Philosophy of Epic Poem the Mahabharat”. The context of the study has been well introduced through an emerging need of revival of Gurukul system , realizing meaning of education, meaning of the philosophy, Mahabharata as a social and political philosophy dealing with dharma, arth ,Kama , and Moksha, transcendental knowledge of wisdom , rising to the reality, victory off good over evil, humanism, illusive material existence, uniqueness of knowledge on earth, self-realization, quest of salvation, relevance of Dharma and God gift profess. The investigation has adopted philosophical cum historical method for the study. The various learning resources utilized for the study are quite relevant and appealing. The investigator has very well studied Mahashi Vyash meaning and importance of the Mahabharata, comprehensive scenario of the Mahabharata aims of education in the context of Mahabharata real reality of the cosmos, the curriculum, pedagogy education as knowledge, self-realization by meditation and teacher. The savior finding: for a self-realized soul, the entire cosmos is a manifestation of God; there is nothing more purifying on this earth than knowledge, mundane man should go through Bhagvat Gita to liberate the set of Maya and one should adopt the path of Dharma.

Pankaj, A. (2010), has presented a paper on *The Poetic philosophy of Ramcharitmanas* The paper focused on the tree of the universe is endowed with the un-ending and manifold miseries of birth, old age, death and grief, it changes its nature every moment like magic, a mirage, or a castle in the air the universe is perceived, only to vanish ultimately, and it is non eternal like tree. The ultimate root of the universe is the supreme Brahman ascertained by Vedanta, its seed is ignorance desire, action and the manifestation. Basically creation and the mankind service to man is service to God. Basically creation and the creator are one.

Patel, P (2004), studied *Education Implications as reflected in the works of Saint Kabir* The objectives were to study the educational implications of Saint Kabir in relation to Nature of the self, theory of action and art of living, goal in human life, value education, importance of Guru and Sadhans. Her findings were the world is transitory, painful and full of sorrow. The way to have happiness is to surrender oneself at the mercy of God, One must control one’s mind and ten senses of

knowledge and action and follow the middle path, there is only one principle which is Real, Absolutely and Permanent. It is called as Brahman, Rama, Krishma, Rahim, Allah, Khudaa etc. by one name. It is formless and name-less. It pervades everything and is omnipresent. It is witness of all actions that we do and as per our actions, it bestows fruits to us in a most neutral and impartial manner, all human beings and other living creatures are the expression of that supreme reality. Thus, we must be able to see the basic unity in diversity among all men creatures and religions too. This is the secret of communal harmony and secularism, there is no need to believe in casteism, sex differences, as all these are man-made one must see the potential divinity in all, the purpose of human life is serve the mankind, because service to man is service to God.

Rathod H, S (2001-02) studied *A study of The Bhagvad Gita and its Implications to Teacher*. The objectives of the study were: to identify the school in The Bhagvad Gita related to teacher, to study the implication to identified slokas in present days. The researcher followed the method of content analysis. The major findings of the study were: Adveshta is an important quality for a teacher. The teacher should not have hatred towards students. A teacher should be friendly towards his disciplines. Teacher should be a friend to everybody in the classroom irrespective of the differences among students. A teacher should be merciful also. He should not be rigid and understand the individual's difference among students. A teacher should be aware about the fact that sorrow and happiness are the part of life. He should be away from the blows of sorrow and pleasure. A teacher should have forgiveness towards the students. A teacher should be satisfied himself. Satisfaction is an important quality of a teacher. A teacher should have a firm conviction. His conviction should be firm in terms of his way of living, way of working and way of thinking in his life. Charity is a quality of a teacher, which implies withdrawal of mind and sense organs from which they should have the quality of fearlessness. Truthfulness is an important quality of a teacher. Humiliation is an important quality of a teacher. It connotes fear in doing things against the moral code of conducts or against spiritual injunction.

Shukla, M. (1982) conducted a study on *System of education during Jataka period*. The study aimed at investigating the education system of ancient India with a special reference to the Jatak stories. The study adopted the historical method of research.

The findings of the study were; In the Jatak age; the education system was very much influenced by the vedic system of education, education in Jatak period for the masses. It aim at proficiency in material proficiency as well as spiritual salvation, in the Jatak period it was believed that actual education could be effective only when the educators were men of character and adorned with the system, the main method and technique were lecture, question-answer, debate, revision, discussion and logical technique.

2.5 The reviews of related literature based Educational ideas of modern educationists:

Bhatt, J. M. (1973), did A Study of the Education Philosophy of Vinoba Bhave. Objectives of the study were to analyze Vinoba Bhave's educational philosophy in the light of other schools of philosophy and to find out how far Vinoba Bhave's educational thought could fit in with the existing situation in India. Finding of the study were according to Vinoba Bhave's philosophy education for life was not merely process but a process with a goal, self-realization was the chief aim of education, curriculum was to teaching should lay great stress on the spiritual leadership of the teacher. Vinoba Bhave's, as a Savodayist, aspired to develop the social living in the individual. Keeping individual as the basis of development of the society he tried to correlate the individual and group development. Vinoba Bhave's Philodophy wants to inculcate in students the values of fearlessness, nonviolence, democracy and peace, comparing Vinoba Bhave's philosophy with that of Gandhiji it was found that they were similar so far as the ultimate goal of life was concerned, but Gandhiji's work was linked with political goal of freedom for India whereas Vinobaji was concerned with the social reconstruction.

Deshpande, R (1994) in his study entitled, *Contributions of Radha Krishna and to compare Radhakrishna's views.* On Education with that of other selected prominent western thinkers include Plato, John Dewey, Jean Paul Satre and Indian educational thinkers like including Tagore, Gandhiji and J. Krishnamurthy Philosophical historical and comparative and methods were adopted for the study. Documentary survey of primary and secondary sources enabled the researcher to make content analysis and arrive at conclusion his major findings were he found that Radhakrishna built up a philosophy of monistic variety and believed that the universe was an aspect of ultimate reality. As an idealist, he believed the existence

of god as the ultimate cause to explain the cosmic phenomena. According to him, education aim at including moral values, developing character and Comprehensive humanism including domestic values, fostering patriotism. Emphasis was given on all round development of man covering physical, intellectual, emotional, spiritual and social aspects. Education for women should suit that temper and role. The curriculum should be need based and life-oriented. He encouraged the use of Sanskrit and recommended seminar discussion, debates and seminar activities for the development of individual personality.

Malankar, G. (1986) studied *The Educational ideas depicted in the Literature of Father Wallace*. The objectives of his studies were to study the concept of education according to father Wallace, to study his ideas about the role and duty of a teacher and about education System. The researcher concluded that education should be life-oriented and the knowledge should be used in new situation. His ideas emphasize on teaching by mother tongue, reading, curriculum in easy language, self-discipline, self- experience and all round development. His Philosophy involves all the aspects of life such as educational, social, and religious. The whole provides directions to the teachers, students and youth.

Nand, V. (1992) conducted a study on *Educational ideas of Dr. Rajendra Prasad and Their Relevance to modern India*. His objectives were to select, classify and draw conclusion from the educational ideas of Dr. Rajendra Prasad and to determine the relevance of the educational idea of Dr. Rajendra Prasad in modern India. The major findings were Dr.Rajendra Prasad pleaded for the healthy nationalism and preparation of youth to serve and work for the freedom of the country with the ultimate aim to dedicate themselves to the cause of the country, Dr.Rajendra Prasad's ideas reflected a deep desire to improve the education system in general and education standards in particular.

Padhiyar, K. (2011) conducted a study of the *Education Thinking of Gijubhai Badheka and Its Relevance in the Modern Context*. The findings were Gijubhai Badheka was of the view that the students should be self-disciplined. Controlling the students by applying external pressure and fear does not help to attain good result. Emphasis on discipline by Gijubhai Badheka is very well relevant in modern contest as discipline is the fruit, the valuable by product of cooperative work. This discipline cannot however be developed in a vacuum. Effort has to be put in by schools and

teachers. The school must aim at strengthening the desire for cooperation and afford student opportunities to translate it into practice. No amount of improvement and reconstruction in the education will bear much fruit if the school themselves are undermined by indiscipline.

Sharma, I. (1992), conducted a study on *A critical evaluation of J. Krishnamuturthy's thought on education*. The objectives of the study were to analyze J. Krishnamuturthy thought on education, to trace the uniqueness in the education thought of J. Krishnamuturthy. The findings of the study were; J. Krishnamuturthy had denied the existence of permanent soul and hold the view that the ultimate reality is homeless immensity, a kin to discover by science. His views about religion and God are secular. The school should be home for the students where he can flower in the environment of fear, competition, comparison, ambition and reward. It should not create jealousy, envy, hatred and war in long run.

Manay, S. (1991) studied the study examine critically the merits and demerits of home science from the stand point of Aurbindo's Philosophy and views on value. This study's objectives are, to examine critically the merits and demerits of home science education and, to find out whether or not home science is value oriented.

Major findings: (1) Home science education is not value oriented, the program of value education is to life consciousness at the vital psychic level to higher knowledge by becoming conscience of truth.

Jani, K. (1985) studied *The Educational Values in Panchtantra*. The objectives of her research were: To study the concept and types of values, to analyze the values narrated in Panchatantra. The research followed the historical and descriptive method. As the sample, he used one standardized copy of Panchatantra. The researcher concluded that the educational values are primary values whereas the social values are secondary. The economic, religion and political values are less emphasized. The educational values explain the human of that society and approaches of his existence.

2.6 Conclusion:

This chapter contains of the various reviews related based on the different research study that were conducted prior. These reviews help to strengthen the research and

help the researcher to make it more verified and valid for the further study. This research work is content analysis which would help further research of this type based on philosophical implications

Chapter-3

Research Methodology

3.1 Introduction

After reviewing the available literature the next step was the present investigation. The present chapter gives a detail of plan and procedure followed during the study. Successful completion of any inquiry or investigation can result with proper usage of appropriate methodology. So research methodology plays a supportive role to enrich the study. Education research is an advanced frontier of knowledge. It may also be described as an intellectual activity adding in orderly way to the existing store of knowledge. It is the study of scientific method. Here present study is philosophical type of research. The researcher has selected philosophical research as his genre of Jiddu Krishnamurti's Educational Philosophy.

In the present study the researcher tried to analyze contents of the Jiddu Krishnamurti's philosophical views and drives out philosophical implications.

3.2 Statement of the problem: A Study of Jiddu Krishnamurti's Educational Philosophy

3.3 Research type: This is a Philosophical research in which the philosophy of Jiddu Krishnamurti is studied. There have been various philosophical research studies on famous philosophers and classical books. Researchers have even tried to analyses the different schools of philosophy and their views on teachers, students and curriculum.

Many studies have been conducted in which opinions of great saints and philosophers like, saint kabir, Guru Nanak, Reaussions, RadhaKrishnanan, Jawaharlal Nehru, Swami Vivekanandaji, Shri Arbindo, Socrates, Plato, Aristotle are studied.

3.4 Technique: The researcher used content analysis technique for his research as he analyzed the content critically for his research. Here in the content analysis the researcher had undergone through Jiddu Krishnamurti's books, conversation, his terminology related to education and tried to analyze that

3.5 Procedure for Content Analysis

1. For this research, the researcher read the books of Jiddu Krishnamurti extensively.
2. The researcher underlined the main philosophical ideas of Jiddu Krishnamurti.
3. The researcher categorized the ideas of Jiddu Krishnamurti.
4. The researcher divided the content according to those points.

The researcher tried to arrive at certain conclusion.

3.6 Delimitation: Jiddu Krishnamurti has produced vast literature on education issues but the present study of the researcher is delimited to the some selected books of Jiddu Krishnamurti.

- 1) Krishnamurti J, (1992) On Education and significance of the life
- 2) Krishnamurti J, (1994) Comment on living: second edition

3.7 Conclusion:

Thus this chapter presents the research methodology followed by the researcher. This chapter contains statement of the problems, research type, technique, delimitation of the research. This chapter is followed by the next chapter which is content analysis.

Chapter-4

Content analysis

4.1 Introduction:

In this chapter the researcher has tried to analyse the content presented in Jiddu Krishnamurti's book. He read and re-read the books authored by Jiddu Krishnamurti to find out his view about students, teachers, schools, and curriculum. Intensively reading and speculation on the educational philosophy of Jiddu Krishnamurti enabled the research to arrive the following conclusion.

4.2 Jiddu Krishnamurti's views about education:

Jiddu Krishnamurti has radical views about education, according to him There is a questioning today of the basic postulates of the educational structure and its various systems in India and in the rest of the world. At all levels there is a growing realization that the existing models have failed and that there is a total lack of relevance between the human being and the complex, contemporary society. The ecological crisis and increasing poverty, hunger and violence, are forcing man inevitably to face the realities of the human situation. At a time like this, a completely new approach to the postulates of education is necessary. Jiddu Krishnamurti questions the roots of our culture. His challenge is addressed not only to the structure of education but to the nature and quality of man's mind and life. Unlike all other attempts to salvage or suggest alternatives to the educational system, Jiddu Krishnamurti's approach breaks through frontiers of particular cultures and establishes an entirely new set of values, which in turn can create a new civilization and a new society. To Jiddu Krishnamurti a new mind is only possible when the religious spirit and the scientific attitude form part of the same movement of consciousness - a state where the scientific attitude and the religious spirit are not two parallel processes or capacities of the mind. They do not exist in watertight compartments as two separate movements that have to be fused but are a new movement inherent in intelligence and in the creative mind. Jiddu Krishnamurti talks of two instruments available to the human being - the instrument of knowledge which enables him to gain mastery over technical skills, and intelligence which is born of observation and self-knowing. Jiddu Krishnamurti gives emphasis to the cultivation of the intellect, the necessity to have a sharp, clear, analytical and precise mind, he lays far greater stress on a heightened critical awareness of the inner and

outer world, a refusal to accept authority at any level and a harmonious balance of intellect and sensitivity. To discover the areas where knowledge and technical skills are necessary and where they are irrelevant and even harmful, is to Jiddu Krishnamurti one of the fundamental tasks of education, because it is only when the mind learns the significance of the existence of areas where knowledge is irrelevant that a totally new dimension is realized, new energies generated and the unused potentialities of the human mind activated. One of the unsolved problems and challenges to educationists all over the world is the problem of freedom and order. How is a child, a student, to grow in freedom and at the same time develop a deep sense of inner order? Order is the very root of freedom. Freedom, to Jiddu Krishnamurti, has no terminal point but is renewed from moment to moment in the very act of living. In these pages, one can get a glimpse, a feel, of this quality of freedom of which order is an inherent part. The years which a student spends in a school must leave behind in him a fragrance and delight. This can only happen when there is no competition, no authority, when teaching and learning is a simultaneous process in the present, where the educator and the educated are both participating in the act of learning.

Unlike the communication of the religious spirit by various sects and religious groups, Jiddu Krishnamurti's approach is in a sense truly secular and yet has a deeply religious dimension. There is a departure in Jiddu Krishnamurti's teachings from the traditional approach of the relationship between the teacher and the taught, the guru and the shishya. The traditional approach is basically hierarchical; there is the teacher who knows and the student who does not know and has to be taught. To Krishnamurti, the teacher and the student function at the same level - communicating through questioning and counter-questioning till the depths of the problem are exposed and understanding is revealed, illuminating the mind of both. You know, you live in one of the most beautiful valleys I have seen. It has a special atmosphere. Have you noticed, especially in the evenings and early mornings, a quality of silence which permeates, which penetrates the valley? There are around here, I believe, the most ancient hills in the world and man has not spoilt them yet; and wherever you go, in cities or in other places, man is destroying nature, cutting down trees to build more houses, polluting the air with cars and industry. Man is destroying animals; there are very few tigers left. Man is destroying everything because more and more people are born and they must have more space. Gradually, man is spreading destruction all over the world. And when one comes to a valley like this - where there are very few people, where nature is still not spoilt, where there is still silence, quietness, beauty - one is really astonished. Every time one

comes here one feels the strangeness of this land, but probably you have become used to it. You do not look at the hills anymore; you do not listen to the birds anymore and to the wind among the leaves. So you have gradually become indifferent.

Education as non-materialistic: According to Jiddu Krishnamurti Education is not only learning from books, memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. All that is part of education. Education is not just to pass examinations, take a degree and a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them, to be really, directly in touch with them. He opines, “As you grow older, that sense of listening, seeing, unfortunately disappears because you have worries; you want more money, a better car, more children or fewer children. You become jealous, ambitious, greedy, and envious; so you lose the sense of the beauty of the earth. You know what is happening in the world. You must be studying current events. There are wars, revolts, nation divided against nation. In this country too there is division, separation, more and more people being born, poverty, squalor and complete callousness. Man does not care what happens to another so long as he is perfectly safe. And you are being educated to fit into all this. Do you know the world is mad, that all this is madness - this fighting, quarrelling, bullying, and tearing at each other?”

Role of Education to make the mind Free: According to Jiddu Krishnamurti, “Human beings throughout the world - whether in Russia or in China or in America or in Europe or in this country - are being educated to conform, to fit into society and into their culture, to fit into the stream of social and economic activity, to be sucked into that vast stream that has been flowing for thousands of years. Is that education, or is education something entirely different? Can education see to it that the human mind is not drawn into that vast stream and so destroyed; see that the mind is never sucked into that stream; so that, with such a mind, you can be an entirely different human being with a different quality to life? Are you going to be educated that way? Or are you going to allow your parents, society, to dictate to you so that you become part of the stream of society? Real education means that a human mind, your mind, not only is capable of being excellent in mathematics, geography and history, but also can never, under any circumstances, be drawn into the stream of society. Because that stream which we call living, is very corrupt, is immoral, is violent, and is greedy. That stream is our culture. So, the question is how to bring

about the right kind of education so that the mind can withstand all temptations, all influences, the bestiality of this civilization and this culture. We have come to a point in history where we have to create a new culture, a totally different kind of existence, not based on consumerism and industrialization, but a culture based upon a real quality of religion. Now how does one bring about, through education, a mind that is entirely different, a mind that is not greedy, not envious? How does one create a mind that is not ambitious, that is extraordinarily active, efficient; that has a real perception of what is true in daily life which is after all religion.

He opines, that now, let us find out what is the real meaning and intention of education. Can your mind, which has been conditioned by society, the culture in which you have lived, be transformed through education so that you will never under any circumstances enter the stream of society? Is it possible to educate you differently? 'Educate' in the real sense of that word; not to transmit from the teachers to the students some information about mathematics or history or geography, but in the very instruction of these subjects to bring about a change in your mind. This means that you have to be extraordinarily critical. You have to learn never to accept anything which you yourself do not see clearly, never to repeat what another has said.

4.3 Jiddu Krishnamurti's views about school climate:

A school is a place where one learns about the totality, the wholeness of life. Academic excellence is absolutely necessary, but a school includes much more than that. It is a place where both the teacher and the student explore, not only the outer world, the world of knowledge, but also their own thinking, their own behavior.

-J. Krishnamurti

Education was always one of Jiddu Krishnamurti's chief concerns. He felt that if only the young and the old could be awakened to their conditioning of nationality, religion, prejudices, fears, and desires, which inevitably leads to conflict, they might bring to their lives a totally different quality. His concern found expression in the establishment of schools in India and abroad.

When Jiddu Krishnamurti spoke to school children, his language was lucid and simple. He explored with them their relationship to nature and to one another, and to psychological problems like fear, authority, competition, love and freedom. To him

the schools were a milieu in which the larger existential issues could be explored in an atmosphere of freedom and responsibility.

The more apparent features of this spirit are shared by all schools—large campuses of great natural beauty; a friendly, caring relationship between teachers and students; simple, wholesome vegetarian diet; austere but comfortable living quarters; spacious and inviting classrooms; well-equipped libraries and laboratories; and a small teacher-student ratio with highly qualified and motivated teachers.

4.4 Jiddu Krishnamurti's views about teacher:

The right kind of education begins with the educator, who must understand himself and be free from established patterns of thought; for what he is, that he imparts. If he has not been rightly educated, what can he teach except the mechanical knowledge on which he himself has been brought up? The problem, therefore, is not the child, but the parent and the teacher; the problem is to educate the educator.

Jiddu Krishnamurti believes that a teacher should be well educated who understand himself and then child. Teacher should not stuff the child with the information but impart the essential knowledge. He strongly believed that teacher should help the pupil to make his choice. If the teacher is confused and narrow minded how he can make his students broad minded. The first duty is not to make student nationalistic or theory ridden but educate them in such a way that they give tough competition to the problem of life.

To educate the educator that is the main point on which Jiddu Krishnamurti emphasizes that, to have him understand himself – is one of the most difficult undertakings, because most of us are already crystalized within a system of thought or a pattern of action; we have already given ourselves over to some ideology, to a religion, or to a particular standard of conduct. That is why we teach the child what to think and not how to think.

According to him Most of the times parents cannot pay attention to their child which is sufficiently acquired to their children. Parents should love their child so that they cannot much think about nationalistically but universally. Teacher should teach that the world only belongs to the child as he belongs to it. Teacher should be competent enough to make it clear in the mind of child that the perfection already there but what the duty of pupil is to achieve it but the means of excellence.

According to him a teacher he must be constantly alert, intensively aware of his own thoughts and feelings, aware of the ways in which he is conditioned, aware of his activities and his responses ; for out of this watchfulness comes intelligence, and with it a radical transfusion in his relationship to people and to things.

4.5 Jiddu Krishnamurti's views about relation between teacher and students:

There are, generally speaking, two kinds of participants in educational centres: staff and students. Jiddu Krishnamurti felt that any adult that was regularly in one of the centres was a staff member (regardless of function) and because of their regular contact with at least the educational environment if not the students, then they were in the position of educators. Everyone, staff and students, had something religious about their natures just by virtue of being human, but they had something more than that by virtue of their being in education. Jiddu Krishnamurti didn't speak of them as religious figures (such as priests or accolades) but one thing that distinguishes participants in education from participants in some other social organizations (i.e. police officers, nurses, bankers, etc.) is that people in education must have religiousness central to their overall intention and central to the nature of the life they lived on a daily basis. As this is equally necessary to both staff and students, there can be no real hierarchy between them. There are, of course, differences between staff and students in their responsibilities and experience; but in all that is most important in education the staff and students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal, and this is untouched by functional authority. Jiddu Krishnamurti's views about aim of education:

In thus helping the student towards freedom, the educator is changing his own values also; he too is beginning to be rid of the "me" and the "mine", he too is flowering in love and goodness. This process of mutual education creates an altogether different relationship between the teacher and the student. (Krishnamurti 1953c) (Chapter 6)

Jiddu Krishnamurti felt that the over-riding quality of an educator should be religiosity.

Because he is devoted solely to the freedom and integration of the individual, the right kind of educator is deeply and truly religious. He does not belong to any sect, to any organised religion; is free of beliefs and rituals... (Krishnamurti 1953c) (Chapter 6)

Because the educator is religious; he is concerned first with 'being', and then right 'doing' will follow from it. Krishnamurti describes this relationship between 'being'

and ‘doing’ frequently, but perhaps nowhere more succinctly than in one of his talks in Bombay,

... It is not ‘doing is being’ but ‘being is doing’ (Jiddu Krishnamurti 1956).

For Jiddu Krishnamurti, ‘doing’ derived from ‘being’ rather than ‘being’ deriving from ‘doing’ – the reverse of convention. Much more needs to be said that this paper permits about the consequences of reversing the roles of ‘being’ and ‘doing’, or even worse, of confusing them. Note the modern convention of a question like, “Who are you?” (a question about being) which is answered by, “I’m a lawyer, engineer, etc.” (a statement about doing). Suffice it to say that this reversal or confusion usually leads to a highly developed ‘doing’ (which is easier to accomplish) with impoverished ‘being,’ and Jiddu Krishnamurti felt that dysfunction was the usual consequence of such imbalance.

When discussing the selection process for students and staff at his English educational centre, Krishnamurti always stressed the importance of the candidate’s ‘being’ – their deepest sensitivities, their goodness and intelligence (in his definitions of those words which had nothing to do with conventional morality or IQ), the depth of their questions about themselves and the world. Although he wanted both staff and students to be intellectually sound, he never stressed academic prowess, cultural abilities, or capacities as being more important than the willingness and ability to lead what he called a religious life’. In one memorable discussion, Jiddu Krishnamurti questioned the staff about all the qualities they looked for in prospective students (as it was all the staff together who chose new students and staff members). Krishnamurti then described himself as a boy. He said he had been vague, shy, dreamy and bad at all academics, but sensitive, full of wonder, trusting, and affectionate; and Krishnamurti asked if, according to the criteria the staff had just enunciated, they would have accepted him as a child. Again, a painful silence.

4.6 Jiddu Krishnamurti’s views about aims of education:

Jiddu Krishnamurti repeatedly stated the intentions of the education centres he founded in very unequivocal terms, and in very religious ones. Children... must be educated rightly... educated so that they become religious human beings. (Krishnamurti 1979) Surely they must be centres of learning a way of life which is not

based on pleasure, on self-centered activities, but on the understanding of correct action, the depth and beauty of relationship, and the sacredness of a religious life. (Krishnamurti 1981) These places exist for the enlightenment of man (Krishnamurti 1981).

Part of what is religious (as stated previously) is having a consciousness that sees reality, that sees ‘what is’. The difference between understanding what one is and striving to become something that one isn’t is mirrored in the difference between wanting to discover ‘what is’ and striving to change ‘what is’. Jiddu Krishnamurti didn’t deny growth or change, in fact he applauded it. But meaningful growth and real material change without the all too frequent unfortunate side effects cannot be produced by just ensuring young people acquire knowledge and skills, and teaching them to conform to the strictures and demands of society in order to get on in life. In emphasizing the latter, parents may comfort themselves that they are helping their children have material security, and schools may congratulate themselves on their examination results, but in Jiddu Krishnamurti’s view they are only adding to the sorrows and violence of the world. He decries the fact that most education is to...

...acquire a job or use that knowledge for self-satisfaction, for self-aggrandizement, to get on in the world.

But according to him merely to cultivate technical capacity without understanding what is true freedom leads to destruction, to greater wars; and that is actually what is happening in the world. (Krishnamurti 1953) merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of education. (Krishnamurti 1948) Krishnamurti often stated that the purpose of education is to bring about freedom, love, “the flowering of goodness” and the complete transformation of society. He specifically contrasts this to what he feels are the intentions of most schools which emphasise preparing young people to succeed materially in the society that exists (or a slightly altered one). Even though it is fashionable for schools to declare loftier goals, it is instructive to examine how much undivided attention is dedicated during the day to such lofty goals and how much time is given to preparation for earning a living. It is also instructive to examine what are felt to be the imperatives that shape the educational experience – things like the use of space, who and what determines pedagogic activities, the use of time, and what is assessed, by whom and for what.

As previously mentioned, a constant theme in Jiddu Krishnamurti's declarations of the intentions of education is freedom, but freedom for Jiddu Krishnamurti is more inner in character than political. Of course, there is a connection between psychological freedom and outward compulsion – it is difficult to help a student find the former in a climate dominated by the latter – but it is not political freedom that interests Jiddu Krishnamurti. Rather he is interested in the deeper freedom of the psyche and the spirit, the inner liberation that he felt was both the means and the ends of education.

Freedom is at the beginning, it is not something to be gained at the end. (Krishnamurti 1953)

There is no freedom at the end of compulsion; the outcome of compulsion is compulsion. (Krishnamurti 1953)

If you dominate a child, compel him to fit into a pattern, however idealistic, will he be free at the end of it? If we want to bring about a true revolution in education, there must obviously be freedom at the very beginning, which means that both the parent and the teacher must be concerned with freedom and not with how to help the child to become this or that. (Krishnamurti 1953)

For Jiddu Krishnamurti, the intentions of education must be the inner transformation and liberation of the human being and, from that, society would be transformed. Education is intended to assist people to become truly religious. These intentions must not be just pleasant sounding ideals to which one pays lip service, and they are not to be arrived at by their opposites. And the religious intentions are not for some eventual goal, but for life in educational centres from moment to moment.

4.7 Jiddu Krishnamurti's views about learning:

Jiddu Krishnamurti presented his views about learning thus, what do we mean by learning? Is there learning when you are merely accumulating knowledge, gathering information? That is one kind of learning, is it not? As a student of engineering, you study mathematics, and so on; you are learning, informing yourself about the subject. You are accumulating knowledge in order to use that knowledge in practical ways. Your learning is accumulative, additive. Now, when the mind is merely taking

on, adding, acquiring, is it learning? Or is learning something entirely different? I say the additive process which we now call learning is not learning at all. It is merely a cultivation of memory, which becomes mechanical; and a mind which functions mechanically, like a machine, is not capable of learning. A machine is never capable of learning, except in the additive sense. Learning is something quite different, as I shall try to show you. A mind that is learning never says, "I know", because knowledge is always partial, whereas learning is complete all the time. Learning does not mean starting with a certain amount of knowledge, and adding to it further knowledge. That is not learning at all; it is a purely mechanistic process. To me, learning is something entirely different. I am learning about myself from moment to moment is extraordinarily vital; it is living, moving; it has no beginning and no end. When I say, "I know myself", learning has come to an end in accumulated knowledge. Learning is never cumulative; it is a movement of knowing which has no beginning and no end.

4.8 Jiddu Krishnamurti's views about students: Here, the views of Jiddu Krishnamurti about students. Since we are concerned with the total development of the individual, the student may not be allowed in the beginning to choose his own subjects, because his choice is likely to be based on passing moods and prejudices, or on finding the easiest thing to do; or he may choose according to the immediate demands of a particular need. But if he is helped to discover by himself and cultivate his innate capacities, then he will naturally choose, not the easiest subjects, but those through which he can express his capacities to the fullest and highest extent. If the student is helped from the very beginning to look at life as a whole, with all its psychological, intellectual and emotional problems, he will not be frightened by it. Intelligence is the capacity to deal with life as a whole; and giving grades or marks to the student does not assure intelligence. On the contrary it degrades human dignity. This comparative evaluation cripples the mind - which does not mean that the teacher must not observe the progress of every student and keep a record of it. Parents, naturally anxious to know the progress of their children, will want a report; but unfortunately, they do not understand what the educator is trying to do, the report will become an instrument of coercion to produce the results they desire, and so undo the work of the educator.

4.9 Parent's role in educating a child:

Jiddu Krishnamurti emphasized on the parents role in educating a child. Parents should understand the kind of education the school intends to give. Generally they are satisfied to see their children preparing to get a degree of some kind which will assure them of a livelihood. Very few are concerned with more than this. Of course, they wish to see their children happy, but beyond this vague desire very few give any thought to their total development. As most parents desire above all else that their children should have a successful career, they frighten or affectionately bully them into acquiring knowledge, and so the book becomes very important; and with it there is the mere cultivation of memory, the mere repetition without the quality of real thought behind it.

Perhaps the greatest difficulty the educator has to face is the indifference of parent to a wider and deeper education. Most parents are concerned only with the cultivation of some superficial knowledge which will secure their children respectable positions in a corrupt society. So the educator not only has to educate the children in the right way, but also to see to it that the parents do not undo whatever good may have been done at the school. Really the school and the home should be joint centres of right education, and should in no way be opposed to each other, with the parents desiring one thing and the educator doing something entirely different. It is very important that the parents be fully acquainted with what the educator is doing, and be vitally interested in the total development of their children. It is as much the responsibility of the parents to see that this kind of education is carried out, as it is of the teachers, whose burden is already sufficiently heavy. A total development of the child can be brought about only when there is the right relationship between the teacher, the student and the parents. As the educator cannot yield to the passing fancies or obstinate demands of the parents, it is necessary for them to understand the educator and co-operate with him, and not bring about conflict and confusion in their children.

4.10 Jiddu Krishnamurti's views about the development of the child:

These are the Jiddu Krishnamurti's views about the development of the child. The child's natural curiosity, the urge to learn exists from the very beginning, and surely this should be intelligently encouraged continually, so that it remains vital and without distortion, and will gradually lead him to the study of a variety of subjects. If this eagerness to learn is encouraged in the child at all times, then his study of mathematics, geography, history, science, or any other subject, will not be a problem to the child or to the educator. Learning is facilitated when there is an atmosphere of happy affection and thoughtful care.

Emotional openness and sensitivity can be cultivated only when the student feels secure in his relationship with his teachers. The feeling of being secure in relationship is a primary need of children. There is a vast difference between the feeling of being secure and the feeling of dependency. Consciously or unconsciously, most educators cultivate the feeling of dependency, and thereby subtly encourage fear - which the parents also do in their own affectionate or aggressive manner. Dependency in the child is brought about by authoritarian or dogmatic assertions on the part of parents and teachers as to what the child must be and do. With dependency there is always the shadow of fear, and this fear compels the child to obey, to conform, to accept without thought the edicts and sanctions of his elders. In this atmosphere of dependency, sensitivity is crushed; but when the child knows and feels that he is secure, his emotional flowering not thwarted by fear.

This sense of security in the child is not the opposite of insecurity. It is the feeling of being at ease, whether in his own home or at school, the feeling that he can be what he is, without being compelled in any way; that he can climb a tree and not be -- Page 12 -- scolded if he falls. He can have this sense of security only when the parents and the educators are deeply concerned with the total welfare of the child.

It is important in a school that the child should feel at ease, completely secure from the very first day. This first impression is of the highest importance. But if the educator artificially tries by various means to gain the child's confidence and allows him to do what he likes, then the educator is cultivating dependency; he is not giving the child the feeling of being secure, the feeling that he is in a place where there are people who are deeply concerned with his total welfare.

4.11 Conclusion: Thus, this chapter presents Jiddu Krishnamurti's views about education, Jiddu Krishnamurti's views about role of education, Jiddu Krishnamurti's views about school climate, Jiddu Krishnamurti's views about aims of Education, Jiddu Krishnamurti's views about the relation between teacher and the students, Jiddu Krishnamurti's views about the overall development of the child.

Chapter -5

Summary, Findings and Conclusion

5.1 Introduction:

Jiddu Krishnamurti (1895-1986) whole life and teaching spanned the greatest part of the 20th Century, is regarded by many as one who has had the most profound impact on human consciousness in modern times. Sage, philosopher and thinker, he illumined the lives of million the world over- intellectuals and laymen, young and old. Breaking away all organized religions and denying his roles as a Guru, he spelt out his mission to set man absolutely and conditionally free. He talked of the things that concern all of us in our everyday life; the problem of living in modern society. He individual's search for security and the need for human beings to free themselves from their inner burdens of violence, fear and sorrow.

5.2 Statement of the problem: A Study of Jiddu Krishnamurti's Education Philosophy

5.3 Type of the study: Philosophical

5.4 Technique: Content Analysis

5.5 Findings:

Education is the endless process. It frees the students to be natural. Education is not only to pass the exam and loaded oneself with knowledge but overall development of individual to face the challenge of the life. He means to say that education as comes out of life so first priority to the life as life is subject to address for him. He firmly believes that mind should be free and active. He opines that each one should be free from the desire and having sense of dis-attachment. Education should be beyond textual information. Education should bring the parents and the teacher together in order to bring the harmony in the life of the child. Thus, after going through Jiddu Krishnamurti's educational philosophical views and writing the researcher arrives at following findings:

1. Jiddu Krishnamuthi's views about education: Krishnamurti regards education as of prime significance in the communication of that which is central to the

transformation of the human mind and the creation of a new culture. Such a fundamental transformation takes place when the child, while being trained in various skills and disciplines, is also given the capacity to be awake to the possession, discrimination and action, crucial to the maturing within him of a right relationship to man, to nature and to the tools man creates.

2. Jiddu Krishnamurthi's views about school climate: According Jiddu Krishnamurti the years which a student spend in a school must leave behind in him a fragrance and delight. This can only happen when there is no competition, no authority, when teaching and learning is simultaneous process in the present, where the educator and the educated are both participating in the act of learning.

3. Jiddu Krishnamurthi's views about teacher: To be right kind of education, a teacher must constantly be freeing himself from books and laborites; he must ever be watchful. When the teacher desires to fulfill himself in his students, when their success in his, then his teaching is a form of self-continuation, which is determinate to self- knowledge and freedom.

4. Jiddu Krishnamurthi's views about students : To Krishnamurti's a new mind is only possible when the religious spirit and the scientific attitude from part of the same movement of consciousness- a state where the scientific attitude and the religion spirit are not two parallel processes or capacities of the students mind.

5. Jiddu Krishnamurthi's views about values: For Jiddu Krishnamurti value based knowledge was very important as of the others. His emphasis in his lectures that the child's mind should be taught to act morally. It should not be traditionally conditionalised one but well educated with moral ideas that inculcates values in the life of the students. So as a child when he cultivates values his or her life is next to progressive path for themselves and for the others.

According to Jiddu Krishnamurti aims of education:

5.6 Suggestions for further studies:

The researcher studied in this research "A Study of Jiddu Krishnamurti's Education Philosophy but there can be more research studies on the similar topics such as

1. Education Insight's Derived from Sri Ravi Sankar's Art of Living

2. A Study of the Implications of Swami Vivekananda's Educational Philosophy for Teacher education'.
3. Philosophy of Bhagvad- Gita in managing Human Relation in School
4. A Study of Implementation of Swami Swami Vivekanandaji Education Philosophy in Ramakrishna Mission School Organization.
5. Educational implications based on Selected Chapters of Ramcharitamanas.
6. A Study of Educational Thinking of Gijubhai Badheka and its relevance in the modern context.
7. Education Philosophies of Mahatma Gandhi and Jiddu Krishnamurti and their relevance in modern education.
8. A Study of the Educational Philosophy of Vinoba Bhave.
9. Educational Philosophy of Swami Dayanand Saraswati
10. Merits and Demerits of Home Science from the stand point of Sri Arbindo's philosophy.

5.7 CONCLUSION:

This research is an attempt to study the philosophy of Jiddu Krishnamurthi and to find its relevance in the present age. In this age of materialism, competition, and war and intolerance his views about peace and tranquility are very important. According to the researcher study of Jiddu Krishnamurthi philosophy can bring peace and harmony in this divided world.

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Appendix

