Issues of personal self-realization in the concept of education by J. Krishnamurti

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Abstract. The article discusses the problems of individual development and self-development, put forward in the teachings of the Indian thinker J. Krishnamurti, explores the specifics of the humanistic approach in the modern cultural educational space. The author analyzes the content of the cultural-like and cultural-creation paradigm of J. Krishnamurti's education and upbringing, reveals its main ideas and provisions, traces the ways of forming psychological and mental attitudes that have internal constant value. The article gives an analysis of the projective pedagogical and educational decisions of J. Krishnamurti, allowing you to change the idea of education as an information-cognitive process and remove the narrowly focused scientific and utilitarian principles of its construction.

1 Introduction

The issues of personal self-realization are the subject of analysis of philosophical, cultural, historical, psychological and pedagogical research. In this context, the approaches to the education of man that have developed in the teachings of Jeddah Krishnamurti, an Indian thinker of the twentieth century who have mastered Western culture and tried to identify a new ideological “field” of education in which a person can realize his own development path, deserve attention.

In his conversations and on the pages of books, Krishnamurti acts as an Indian thinker, but the problems raised by him cannot be understood, completely remaining on the soil of India. Many of them became in all their severity only in the highly developed countries of the West: “Krishnamurti's creativity is Indian only in its origin; in content it belongs to modernity as a whole. This is a kind of reflection of the general contradictions of civilization of the twentieth century” [1].

2 Results and discussion

A prerequisite for the anthropological ideas of Krishnamurti is his doctrine of consciousness. Consciousness is not connected with the material existence of a person, it is itself a self-contained reality, although it is always associated with a sense of “I”, with “Ego”. The ego does have consciousness, but it is not always intelligent, Krishnamurti observes. Reason grasps the world holistically when a person is connected with the whole, with reality located on the other side of particulars. Only in this case a person comprehends

the truth. Krishnamurti understands truth as not only the unity of the "I" with the observed, but also an understanding of reality. This reality is not being in the usual sense of the word, it cannot be called, it can be said about it: there is only that. It is a pure present, not conditioned by anything.

The contemplation of the whole, without which there is no unity with everything that exists, engenders love. Krishnamurti understands love as a universal quality of the world order. Krishnamurti notes that the concept of love is multifaceted: they often distinguish between holy and worldly love, human and divine. Love for him is not a product of thought; if so, then there is comparison, responsibility, duty, desire, pleasure; it is not an idea, not a projection of our own imagination, which has taken certain forms of respectability in accordance with what we consider sacred. To understand what love is, a person must discard all ideas about it, formed by society, culture and ideology. He should focus on the very feeling of love. Only in this case love will become an action, an active present, a state of compassion, independent of time [2]. Only a pure mind can know her.

Krishnamurti's love is a condition of creativity and freedom. Krishnamurti rejects the reductionist understanding of creativity, in which it comes down to adaptation to external circumstances and the material environment. The task of man is to see not only external things, but also internal life. A person can wake up certain abilities to achieve a goal, but this has nothing to do with creativity, Krishnamurti believes. The mechanical activity of the mind cannot also be considered creativity. The mind accumulates knowledge, which is then mechanically applied in any situations. Krishnamurti does not deny the importance of such knowledge of the world, it is necessary for a person in practical life: "We cannot forget our language, our way home, our professional knowledge, and the achievements of science" [3]. But in order to reveal a truly creative element in himself, a person must transform his consciousness in such a way as to make it possible to achieve a holistic vision of the world. A feature of holistic knowledge is a state in which the boundaries of the mind are broken, in which there is no "I", no center, and, therefore, no periphery. Creativity, as Krishnamurti understands it, implies a denial, and a denial of the kind that is not the opposite of the positive. Genuine denial is a state of complete emptiness, it can be realized by a person who has freed himself from everything, from all habits, from all contradictions. Only then the mind becomes completely silent. This state is the state of creative maturity, when the mind realizes itself as an infinitely open potentiality, which allows it to be anyone, not coinciding with any embodied form: "When the mind is empty and silent, when the mind is in a state of complete negation, which it is not the absence of all activity, it is not the opposite of the positive, but a completely special state associated with the cessation of all thinking - only then that which has no name comes" [3].

Krishnamurti's solution to creativity is inextricably linked to his understanding of freedom. Freedom for him is a man's search for his identity and individuality. Opening individual freedom, says Krishnamurti, is not easy. Man is a product of culture, society, customs, traditions. And only when a person realizes how narrow his zone of freedom is, he will want to find true freedom. Freedom, like all other problems of human existence, can be solved only with the ability to realize the true state of mind - integrity. Freedom is born from the knowledge that it is absolutely necessary to find it. When a person realizes this, there is a rebellion of the mind, which Krishnamurti characterizes as a rebellion against an ugly world, against traditions, religious influence and the influence of authorities. True freedom is possible only when the mind is completely still, when it is cleansed of other people's thoughts and ideas. Thus, freedom, as Krishnamurti understands it, is a state of inner nothingness that allows one to perceive and experience a diverse reality.

Free consciousness, according to Krishnamurti, rejects all authorities, including it does not accept religious symbolism. For him, religious people are people who continue to depend on external conditions, on the image, on the ideal created by thinking. A person

who has not found the meaning of life, invents for himself the goal to which he aspires - God. The idea of God, says Krishnamurti, determines for people the order of the world, its organization, the place of man himself in this world. In fact, this is only apparent religiosity, because a person who attends a temple, mosque, church, worships saints, teachers, gurus, is a person who relies on crutches, instead of training his legs. He perceives his own life as a life that runs only in time. He is afraid of death. Fear of death is a fear of the unknown. In reality, life is endless. There is no death in her. Death is an integral part of life. There is nothing permanent except life itself, and a person must learn to die constantly in his life in order to be able to exist new. Then he will not be afraid of death.

The main task of the life of every person, Krishnamurti believes, is the achievement of an internal revolution. The internal revolution does not depend on the structure of society, it represents a psychological transformation of a person, associated with a change in his psyche. The structure of society does not correspond to the true nature of man: it is divided into groups, nations, races. A person, identifying himself with a particular segment, comes into conflict with others: "we have broken the world into fragments and if we ourselves are internally torn, our relations with the world will also be torn" [4]. Such a separation is the mode of existence of conditioned consciousness. Social problems in the unsightly form in which they currently exist are a projection of the internal problems of fragmented consciousness. To resolve the existing crisis, a person must free himself from the "old mind", weighed down by the ideas of distinction, hatred, enmity, violence, to achieve a consciousness that is not created by thought. The achievement of such a state is possible only when a person calmly observes himself and the world without a time interval, and the energy of movement itself finds its own path of action. This is a state of silent consciousness in which a person acts creatively and harmoniously. According to Krishnamurti, only such an internal revolution, when a person meets his own life face to face, can really lead to a change in the world.

The ideas expressed by Krishnamurti about freedom, the internal revolution, his understanding of the "I", reflections on the nature of human consciousness and thinking, the identification of differences between the individual and universal Mind, the understanding of the essence of creativity as a meditative process, deny the reality that has developed in modern society and which A. Gouldner gives the name of a culture of utilitarianism [5].

Overcoming utilitarian-oriented consciousness for Krishnamurti is connected with the realization of the education paradigm that he offers. In his methods of overcoming the crisis, Krishnamurti comes from the daily life of a person: he explains the sources of fear and anxiety, identifies dangers that threaten a person. Krishnamurti is repelled by the tasks of everyday practical activity, outside of which the interpretation of ideas developed by him in his teaching is impossible. Thus, considering the issues of upbringing, Krishnamurti notes that all parents want their children to be good, demand obedience and obedience from them. Adults just say to children "do this," without explaining anything. They want the child to do the right thing in terms of morality and respectability. Children depend on their parents, they are afraid of losing safety, and fear pushes them to obey. In fact, the meaning of education is to free oneself from fear: "And only when there is freedom from fear, can there be that inner state of understanding, that independence of solitude, in which there is no accumulation of knowledge or experience" [6].

From the same positions of the ability to find oneself as a whole and overcome the fear that impedes this, Krishnamurti suggests looking at the problem of attitude towards teachers. He emphasizes that in a person's life, teachers are necessary; they help a person in cognition. The main thing is not to tell yourself that the teacher is something sacred. Krishnamurti is convinced that a teacher is a real teacher only when he teaches, not because he is not able to do anything else, but because he really loves to teach. Only in this case will he help the student to grow up without fear. But for this, the teacher himself must be

properly educated: “If you create the right education, you need teachers who will help create it; so it’s very important that the teachers themselves are well educated ”[6].

Considering the value of knowledge, Krishnamurti proceeds from the need to revise its significance in the form in which it exists for a Western person. Rational knowledge, for Krishnamurti, is not suitable for learning new things, it is always in time, in the past. He does not deny its importance for the formation of man, but believes that it cannot open the door to the Truth. A person should focus on knowing his thoughts. This purposeful devastation of consciousness from everything that prevents a person from concentrating on thought will lead him to emptiness. Consciousness must remain empty, although it must act in the everyday world of thought and action. From this emptiness both thought and action must come. This emptiness is beyond the limits of time and space, beyond the limits of thought and feeling. There is no center in it, no measurement: “this center measures, weighs, calculates” [7]. True knowledge is knowledge that goes beyond comprehending individual things and phenomena, this is knowledge of integrity.

3 Conclusions

Understanding the new layer of culture that Krishnamurti offers is a difficult task. He formulates new approaches in the cultural and educational space. Repulsion from the depths of consciousness of each person, according to Krishnamurti, involves the identification of humanistic values, without which questions about the true goals of human existence disappear.

References

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