
THE REAL EDUCATION - JIDDU KRISHNAMURTI

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Abstract: Jiddu Krishnamurti is regarded as one of the greatest philosophers and religious teachers of all times. His teachings are based on truth, and his teachings aim at awakening a sense of realization in the minds of individuals. Men may capture society, guide it, shape it, tyrannize over it, depending upon their psychological states; but society is not the master of man. It may influence him, but he will break it down. Indeed, there is conflict between man and society because man is in conflict within himself. The intelligent man will bring about a good society, but a good citizen will not give birth to a society in which man can be of the highest intelligence.

Introduction: Jiddu Krishnamurti says, ‘What is the significance of life?, what are we living and struggling for? If we are being educated merely to achieve distinction, to get a better job, to be more efficient, to have a wider domination over others, then our lives will be shallow and empty. If we are being educated only to be scientists, to be scholars wedded to books, or specialists addicted to knowledge, then we shall be contributing to the destruction and misery of the world’. In our present civilization we have divided life into so many departments that education has very little meaning, except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process. To attempt to solve the many problems, it is very essential to bring about right education. Education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole. We may take degrees and be mechanically efficient without being intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-defensive responses and aggressive assertions. One who has not studied may be more intelligent than learned. We have made examinations and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues. Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and others, is education. Education should help us to discover lasting values so that we do not merely cling to formulas or repeat slogans; it should help us to break down our national and social barriers. Man, the human being, has done everything to bring about a radical change; and yet, fundamentally, man has not changed at all. J. Krishnamurti says, “We are what we have been for two million years! The animal is strong in us. The animal with all its greed, envy, ambition, anger, ruthlessness still exists deep down in our hearts and minds. And we have, through religion, through culture, through civilization, polished the outer; we have better manners-perhaps few of us have better

manners. We know a little more. Technologically we have gone very far. We can discuss Western and Eastern philosophy and literature, we can travel all over the world. But inwardly, deep down the roots are very firmly embedded”.

Human problems are not simple, they are very complex. To understand them requires patience and insight. To understand ourselves, we must be aware of our relationship, not only with people, but also with property, with ideas and with nature. If we are to bring about a true revolution in human relationship, which is the basis of all society, there must be a fundamental change in our own values and outlook; but we avoid the necessary and fundamental transformation of ourselves, and try to bring about political revolutions in the world, which always leads to bloodshed and disaster. To transform the world, there must be generation within ourselves. Nothing can be avoided by violence, by the easy liquidation of one another. We may find a temporary release by joining groups, by studying methods of social and economic reform, by enacting legislation, or by praying; but do what we will, without self-knowledge and the love that is inherent in it, our problems will expand and multiply. Whereas, if we apply our minds and hearts to the task of knowledge ourselves, we shall undoubtedly solve our many conflicts and sorrows. In the words of **J. Krishnamurti**, the true teacher is not he who has built up an impressive educational organization, nor he who is an instrument of the politicians, nor he who is bound to an ideal, a belief or a country. The true teacher is inwardly rich and therefore he asks nothing for himself; he is not ambitious and seeks nothing except attaining his goal in shaping the personality of the students in particular and learners in general. If the teacher is of the right kind, he will not depend on a method, but will study each individual pupil. In our relationship with children and young people, we are not dealing with mechanical devices that can be quickly repaired, but with living beings who are impressionable, volatile, sensitive, afraid, affectionate; and to deal with them, we have to have great understanding, the strength of patience and love. When we lack these; we look to quick and easy

remedies and hope for marvelous and automatic results. If we are unaware, mechanical in our attitudes and actions, we fight shy any of demand upon us that is disturbing and that can not be met by an automatic response, and this is one of our major difficulties in education.

The right kind of educator, seeing the inward nature of freedom, helps each individual student to observe and understand his own self-projected values and impositions; he helps him to become aware of the conditioning influences about him, and of his own desires, both of which limit his mind and breed fear; he helps him, as he grows to manhood, to observe and understand himself in relation to all things, for it is the craving for self-fulfillment that brings endless conflict and sorrow. The purpose of education is to cultivate right relationship, not only between individuals, but also between the individual and society; and that is why it is essential that education should, above all, help the individual to understand his own psychological process. It is necessary to know that to understand the significance of life with its conflicts and pain, we must think independently of any authority, including the authority of organized religion; but if in our desire to help the child we set before him authoritative examples, we shall only be encouraging fear, imitation and various forms of superstition. According to **J. Krishnamurti**, true religion is not a set of beliefs and rituals, hopes and fears; and if we can allow the child to grow up without these hindering influences, then perhaps, as he matures, he will begin to inquire into the nature of reality, of God. That is why in educating a child, deep insight and understanding are necessary. Most people who are religiously inclined, who talk about God and immortality, do not fundamentally believe in individual freedom. Partial freedom for the individual is no freedom at all. Conditioning of any kind, whether political or religious, is not freedom and it will never bring peace. Religion is not a form of conditioning. It is a state of tranquility, in which there is reality, God; but that creative state can come into being only when there is self-knowledge and freedom. Freedom brings virtue, and without virtue there can be no tranquility. The still mind is not a conditioned mind, it is not disciplined or trained to be still. Stillness comes only when the mind

understands its own ways, which are the ways of self. Indeed, there is no essential difference between the old and the young, for both slaves to their own desires and gratifications. Maturity is not a matter of age, it comes with understanding. Life is a well of deep waters. One can come to it with small buckets and draw only a little water, or one can come with large vessels, drawing plentiful waters that will nourish and sustain. While one is young is the time to investigate, to experiment with everything. The school should help its young people to discover their vocations and responsibilities, and not merely cram their minds with facts and technical knowledge; it should be the soil in which they can grow without fear, happily and integrally. While offering information and technical training, education should above all encourage an integrated outlook on life; it should help the student to recognize and breakdown in himself all social distinctions and prejudices and discourage the acuties pursuit of power and domination. It should encourage the right kind of self-observation and the experiencing of life as a whole, which is not to give significance to the part, to the 'me' and 'mine', but to help the mind to go above and beyond itself to discover the real.

Conclusion: Thus, I would like to conclude my research paper through memorizing the teachings of Jiddu Krishnamurti that teaching should not become a specialist's profession. When it does, as is so often the case, love fades away; and love is essential to the process of integration. To be integrated there must be freedom from fear. Fearlessness brings independence without ruthlessness, without contempt for another, and this is the most essential factor life. Without love we can not work out our many conflicting problems; without love the acquisition of knowledge only increases confusion and leads to self-destruction. In this way the meaning of education is a transformation of ourselves. Hence, we must re-educate ourselves not to kill one another for any cause, however righteous, for any ideology, however promising it may appear to be for the future happiness of the world. We must learn to be compassionate, to be content with little, and to seek the supreme, for only then can there be true salvation of mankind.

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