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Chapter 1 : Education and the Significance of Life - J. Krishnamurti Online

*Education and the Significance of Life [Krishnamurti] on calendrierdelascience.com *FREE* shipping on qualifying offers. The teacher probes the Western problems of conformity and loss of personal values while offering a fresh approach to self-understanding and the meaning of personal freedom and mature love.*

If we are constantly judging the child according to our personal likes and dislikes, we are bound to create barriers and hindrances in our relationship with him and in his relationships with the world. Unfortunately, most of us desire to shape the child in a way that is gratifying to our own vanities and idiosyncrasies; we find varying degrees of comfort and satisfaction in exclusive ownership and domination. Surely, this process is not relationship, but mere imposition, and it is therefore essential to understand the difficult and complex desire to dominate. It takes many subtle forms; and in its self-righteous aspect, it is very obstinate. The desire to "serve" with the unconscious longing to dominate is difficult to understand. Can there be love where there is possessiveness? Can we be in communion with those whom we seek to control? To dominate is to use another for self-gratification, and where there is the use of another there is no love. When there is love there is consideration, not only for the children but for every human being. Unless we are deeply touched by the problem, we will never find the right way of education. Mere technical training inevitably makes for ruthlessness, and to educate our children we must be sensitive to the whole movement of life. What we think, what we do, what we say matters infinitely, because it creates the environment, and the environment either helps or hinders the child. Obviously, then, those of us who are deeply interested in this problem will have to begin to understand ourselves and thereby help to transform society; we will make it our direct responsibility to bring about a new approach to education. If we love our children, will we not find a way of putting an end to war? But if we are merely using the word "love" without substance, then the whole complex problem of human misery will remain. The way out of this problem lies through ourselves. We must begin to understand our relationship with our fellow men, with nature, with ideas and with things, for without that understanding there is no hope, there is no way out of conflict and suffering. The bringing up of a child requires intelligent observation and care. So few of us are concerned with love, but we are vastly taken up with the appearance of love. The present educational and social structure does not help the individual towards freedom and integration; and if the parents are at all in earnest and desire that the child shall grow to his fullest integral capacity, they must begin to alter the influence of the home and set about creating schools with the right kind of educators. The influence of the home and that of the school must not be in any way contradictory, so both parents and teachers must re-educate themselves. The contradiction which so often exists between the private life of the individual and his life as a member of the group creates an endless battle within himself and in his relationships. This conflict is encouraged and sustained through the wrong kind of education, and both governments and organized religions add to the confusion by their contradictory doctrines. The child is divided within himself from the very start, which results in personal and social disasters.

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Education and the Significance of Life Quotes (showing of 12) "Governments want efficient technicians, not human beings, because human beings become dangerous to governments - and to organized religions as well.

Family background and childhood[edit] Young Jiddu in , from page 12 of "At the feet of the master" The date of birth of Jiddu Krishnamurti is a matter of dispute. Mary Lutyens determines it to be 12 May [2] but Christine Williams notes the unreliability of birth registrations in that period and that statements claiming dates ranging from 4 May to 25 May exist. She uses calculations based on a published horoscope to derive a date of 11 May but "retains a measure of scepticism" about it. He was born in a Telugu -speaking family. His father, Jiddu Narayaniah, was employed as an official of the British colonial administration. Krishnamurti was fond of his mother Sanjeevamma, who died when he was ten. He would suffer recurrent bouts of the disease over many years. Being of limited means he sought employment at the headquarters of the Theosophical Society at Adyar. In addition to being a Brahmin, Narayaniah had been a Theosophist since He was eventually hired by the Society as a clerk, moving there with his family in January There was an element of subservience, obedience. He was like a vessel with a large hole in it, whatever was put in, went through, nothing remained. Leadbeater and a small number of trusted associates undertook the task of educating, protecting, and generally preparing Krishnamurti as the "vehicle" of the expected World Teacher. Krishnamurti often later called Krishnaji [15] and his younger brother Nityananda Nitya were privately tutored at the Theosophical compound in Madras, and later exposed to a comparatively opulent life among a segment of European high society as they continued their education abroad. Despite his history of problems with schoolwork and concerns about his capacities and physical condition, the year-old Krishnamurti was able to speak and write competently in English within six months. In he sued Besant to annul the guardianship agreement. After a protracted legal battle Besant took custody of Krishnamurti and Nitya. Krishnamurti was named as its head, with senior Theosophists assigned various other positions. Membership was open to anybody who accepted the doctrine of the Coming of the World Teacher. Controversy soon erupted, both within the Theosophical Society and outside it, in Hindu circles and the Indian press. He eventually gave up university education after several attempts at admission. He did take to foreign languages, in time speaking several with some fluency. He was described, initially, as a halting, hesitant, and repetitive speaker, but his delivery and confidence improved, and he gradually took command of the meetings. The experience was tempered by the realisation that his work and expected life-mission precluded what would otherwise be considered normal relationships and by the mids the two of them had drifted apart. In California they stayed at a cottage in the Ojai Valley. Eventually a trust , formed by supporters, bought a cottage and surrounding property there for them. The initial events happened in two distinct phases: This condition recurred, at frequent intervals and with varying intensity, until his death. Over the next two days the symptoms worsened, with increasing pain and sensitivity, loss of appetite, and occasional delirious ramblings. He seemed to lapse into unconsciousness, but later recounted that he was very much aware of his surroundings, and that while in that state he had an experience of "mystical union". The following day the symptoms and the experience intensified, climaxing with a sense of "immense peace". Later the process resumed intermittently, with varying degrees of pain, physical discomfort and sensitivity, occasionally a lapse into a childlike state, and sometimes an apparent fading out of consciousness, explained as either his body giving in to pain or his mind "going off". Sensitivity, not only to beauty but also to all other things. The blade of grass was astonishingly green; that one blade of grass contained the whole spectrum of colour; it was intense, dazzling and such a small thing, so easy to destroy It is strange how during one or two interviews that strength, that power filled the room. There is no possibility of getting used to it for it has never been nor will it ever be The process at Ojai, whatever its cause or validity, was a cataclysmic milestone for Krishna. A burden was lifted from his conscience and he took his first step towards becoming an individual. In terms of his future role as a teacher, the process was his bedrock.

It had come to him alone and had not been planted in him by his mentors. There were expectations of significant happenings. In related developments, prominent Theosophists and their factions within the Society were trying to position themselves favourably relative to the Coming, which was widely rumoured to be approaching. On 13 November, at age 27, he died in Ojai from complications of influenza and tuberculosis. The only person to whom he could talk openly, his best friend and companion. New concepts appeared in his talks, discussions, and correspondence, together with an evolving vocabulary that was progressively free of Theosophical terminology. I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path. This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Following the dissolution, prominent Theosophists turned against Krishnamurti, including Leadbeater who is said to have stated, "the Coming had gone wrong. The business and organizational aspects of the SPT were administered chiefly by D. Rajagopal, as Krishnamurti devoted his time to speaking and meditation. According to Radha Rajagopal Sloss, the long affair between Krishnamurti and Rosalind began in and it endured for about twenty-five years. In , he met Aldous Huxley. They held common concerns about the imminent conflict in Europe which they viewed as the outcome of the pernicious influence of nationalism. During this time he lived and worked at Arya Vihara, which during the war operated as a largely self-sustaining farm, with its surplus goods donated for relief efforts in Europe. I think it was a kind of everything held in; and when I left Ojai it all burst. The sisters also attended to Krishnamurti throughout a recurrence of the "process" in Ootacamund. In his meetings with Nehru, Krishnamurti elaborated at length on the teachings, saying in one instance, "Understanding of the self only arises in relationship, in watching yourself in relationship to people, ideas, and things; to trees, the earth, and the world around you and within you. Relationship is the mirror in which the self is revealed. Without self-knowledge there is no basis for right thought and action. Read every word, every phrase, every paragraph of the mind, as it operates through thought. The two men soon became close friends and started a common inquiry, in the form of personal dialogues" and occasionally in group discussions with other participants that continued, periodically, over nearly two decades. Nevertheless, Krishnamurti met and held discussions with physicists Fritjof Capra and E. George Sudarshan, biologist Rupert Sheldrake, psychiatrist David Shainberg, as well as psychotherapists representing various theoretical orientations. Jayakar considers his message in meetings with Indira Gandhi as a possible influence in the lifting of certain emergency measures Gandhi had imposed during periods of political turmoil. Much property and materials were returned to Krishnamurti during his lifetime; the parties to this case finally settled all other matters in , shortly after his death. These last talks included the fundamental questions he had been asking through the years, as well as newer concerns about advances in science and technology, and their effect on humankind. Krishnamurti had commented to friends that he did not wish to invite death, but was not sure how long his body would last he had already lost considerable weight, and once he could no longer talk, he would have "no further purpose". In his final talk, on 4 January, in Madras, he again invited the audience to examine with him the nature of inquiry, the effect of technology, the nature of life and meditation, and the nature of creation. He did not want anybody to pose as an interpreter of the teaching. He added that the "supreme intelligence" operating in his body would be gone with his death, again implying the impossibility of successors. However, he stated that people could perhaps get into touch with that somewhat "if they live the teachings". His remains were cremated. The announcement of KFT Krishnamurti Foundation Trust refers to the course of his health condition till the moment of death. The first signs came almost nine months before his death, when he felt

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very tired. In October he went from England Brockwood Park School to India and since then he was feeling exhausted, losing weight and having fever. Krishnamurti decided to go back to Ojai 10 January after his last talks in Madras, which made it necessary to have a hour flight. Once he arrived at Ojai he underwent medical tests that revealed he was suffering from pancreatic cancer. Krishnamurti was nursed by friends and professionals. His mind was clear till the very last moments. Krishnamurti died on 17 February , ten minutes past midnight California time. Schools[edit] Krishnamurti founded several schools around the world, including Brockwood Park School , an international educational center. When asked, he enumerated the following as his educational aims: A vision of the whole as distinct from the part; there should never be a sectarian outlook, but always a holistic outlook free from all prejudice. Concern for man and the environment: Humanity is part of nature, and if nature is not cared for, it will boomerang on man. Only the right education, and deep affection between people everywhere, will resolve many problems including the environmental challenges. Religious spirit, which includes the scientific temper: The religious mind is alone, not lonely. It is in communion with people and nature. She also said that he was at such an "elevated" level that he was incapable of forming "normal personal relationships". He engaged in discussions with several well known Hindu and Buddhist scholars and leaders, including the Dalai Lama. Interest in Krishnamurti and his work has persisted in the years since his death.

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Chapter 3 : calendrierdelascience.com | Jiddu Krishnamurti and his insights into education

Krishnamurti had a life-long interest in education, and this book is the earliest and most expository of his books on the subject. Focusing on the central vision that life 'has a wider and deeper significance' and that it is the concern of education to come upon it, he explores various other connected themes - authority versus freedom, discipline, intelligence, and the role of religion in education.

Krishnamurti, is probably the most influential and important book on the philosophy of education. Krishnamurti was born on 11 May in a small town in South India. He is considered as one of the greatest thinkers and teachers of all time because of his idea about the need for a radical change in human consciousness. As the title itself suggests, Education and the Significance of Life discusses and challenges various aspects of the contemporary education system that we follow. However, this review focuses on three main arguments made by Krishnamurti in the book and compares them with the Nepalese context. First, the worldly complexities such as power, prestige, property, relationships, comfort, and security among others impose patterns of conduct and modes of thought to an individual. Second, most of us follow the system without actually questioning why and how we follow it. Finally, the education system, therefore, should help human beings to liberate themselves from these complexities of life. Krishnamurti makes an argument that in our lives we unknowingly develop a habit that without ever questioning we live our lives and follow the course of a society which exists a priori. Durkheim viewed society that has a life of its own, therefore it has its own needs and the elements of the society always function to fulfill its needs so as to give it its course Edles and Appelrouth, An individual, being the basic unit of a society, is therefore compelled to function to fulfill its needs. This argument that Krishnamurti forwarded in the book, can also be compared with what Bourdieu envisaged as the state of doxa. Doxa is a state when people follow the socio- cultural system so blatantly that we do not have the ability to question the system. It is because we unknowingly internalize the everyday practices where we live. We live in a society and therefore develop various institutions where we live in. These constructed institutions continuously produce and reproduce culture. We not only construct the culture, but are largely influenced by it and eventually internalize it in our lives as societal needs. Thus, by internalizing the culture, we develop a Bourdieuan concept called habitus. Habitus is simply the habit of people which is different according to place and time. Krishnamurti claims that people having a certain habitus are without a doubt biased and prejudiced by the material and non- material externalities such as power, property, and prestige which are always at play. Therefore, people are not truly self-aware and free; rather we are mechanically driven by the worldly complexities and the cultural pressures which we have ourselves constructed and internalized in due course of life. Krishnamurti, in the book, claimed that education is one such cultural institution which we have created and internalized in our lives. Having said this, Krishnamurti asked a very important question. How can a chained and prejudiced education system truly liberate us? It is through the right kind of education, asserts Krishnamurti that, human beings can truly understand themselves and acquire true freedom. In the book, Krishnamurti basically presents the idea that we should acquire the right kind of education, thus, rejecting the contemporary education system. The question then is what is the right kind of education? His argument about this is simple. That education, which helps the individual to discover the true values which comes with unbiased investigation and self- knowledge, is the right kind of education Krishnamurti, He argued all his life that the present education system makes us subservient and uncreative. It makes us intellectually solid at the same time making us hollow from the inside. In other words, the present education system teaches us to think outside the box while confining us inside the box itself. The ideas presented in the book, Education and the significance of life, are quite radical in the socio-cultural sense. During his time, India as well as the whole world per se was very orthodox on this issue. Even today, in most of the countries of the world, including Nepal, people hesitate to talk about sex education. Our society does not consider sexual freedom as a need; instead it accepts it as a taboo. I remember when I was in grade eight

we had to study reproductive health. At that time, the teacher as well as us students were very much uncomfortable. Some students were absent during the time of this chapter and some would laugh sitting at the back of the class. Female friends would become so shy that they could not even look at anyone during the class. And here Krishnamurti, in the early twentieth century when almost the whole world was orthodox in this issue, advocated freedom of sexual life. Without a doubt his ideas were radical, but his objective was to liberate human beings from the quicksand of the education that does not help individuals to truly understand the self. Krishnamurti believed that the problem is not with the students who are learning; rather it lies in the educators. Krishnamurti, in the book, highly emphasized the role of teachers to deliver the right kind of education. Therefore one of his central arguments is to educate the educator. And by educator he not only indicates teachers but parents as well, considering that the parents are the first teachers of a child. The argument posited by Krishnamurti in the book is agreeable that, in Nepal, most of the institutions and teachers are not well trained. Moreover corruption in the education sector is another major source of degradation in the quality of education. In such a situation one can imagine the quality of education produced by such institutions and the educators. In Nepal, education, especially at the primary level, is the prime focus of the government as well as non-governmental organizations working in this sector. Article 17 of The Interim Constitution of Nepal provides primary education as the fundamental right which is why many organizations, both national and international, as well as the state have focused on the primary level public education. However, it was from that the quantity of education providers increased in a geometric scale because of the establishment of the Ministry of Education in Nepal. Moreover, the increased bureaucracy in the education sector has spanned the nation both in a structural and functional level. This development of the education sector was taken as a positive sign because of the increase in opportunities and quality in education. Moreover, the habitus of favoritism, nepotism, and corruption created a doxic education system in Nepal. Can such education help us understand our true nature? And, does such an education system show us the right direction in our lives? If not, Krishnamurti asserted, one should reject such an education system because it is not the right kind of education. On the whole, the book by J. Krishnamurti, *Education and the Significance of Life*, presents a radical idea to become deviant from the false and doxic education system that we follow in our lives. The crux of his idea is that, education should help us understand our true self and liberate us from the worldly complexities. However, rejecting the contemporary system may work for Krishnamurti but how much we can, as a part of this system, do it is a matter of scrutiny. Nevertheless, the book helps us to rethink the present education system that we are following by providing the philosophy of education as a whole. *Problems, Reforms and Social Change* Kathmandu: Original Work Published in Texts and Readings Pine Forge.

Chapter 4 : Krishnamurti Education and the Significance of life

Krishnamurti Education and the Significance of life. Posted on | July 23, | No Comments. J Krishnamurti's 'Education and the Significance of life' was published in From the book: "The freedom to create comes with self-knowledge; but self-knowledge is not a gift. One can be creative without having any particular talent.

Thus education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. What we now call education is a matter of accumulating information and knowledge from books, which anyone can do who can read. Such education offers a subtle form of escape from ourselves and, like all escapes, it inevitably creates increasing misery. Conflict and confusion result from our own wrong relationship with people, things and ideas, and until we understand that relationship and alter it, mere learning, the gathering of facts and the acquiring of various skills, can only lead us to engulfing chaos and destruction. As society is now organized, we send our children to school to learn some technique by which they can eventually earn a livelihood. We want to make the child first and foremost a specialist, hoping thus to give him a secure economic position. But does the cultivation of a technique enable us to understand ourselves? While it is obviously necessary to know how to read and write, and to learn engineering or some other profession, will technique give us the capacity to understand life? Surely, technique is secondary; and if technique is the only thing we are striving for, we are obviously denying what is by far the greater part of life. Life is pain, joy, beauty, ugliness, love, and when we understand it as a whole, at every level, that understanding creates its own technique. But the contrary is not true: Present-day education is a complete failure because it has overemphasized technique. In overemphasizing technique we destroy man. To cultivate capacity and efficiency without understanding life, without having a comprehensive perception of the ways of thought and desire, will only make us increasingly ruthless, which is to engender wars and jeopardize our physical security. The exclusive cultivation of technique has produced scientists, mathematicians, bridge builders, space conquerors; but do they understand the total process of life? Can any specialist experience life as a whole? Only when he ceases to be a specialist. Technological progress does solve certain kinds of problems for some people at one level, but it introduces wider and deeper issues too. To live at one level, disregarding the total process of life, is to invite misery and destruction. The greatest need and most pressing problem for every individual is to have an integrated comprehension of life, which will enable him to meet its ever-increasing complexities. Technical knowledge, however necessary, will in no way resolve our inner, psychological pressures and conflict; and it is because we have acquired technical knowledge without understanding the total process of life that technology has become a means of destroying ourselves. The man who knows how to split the atom but has no love in his heart becomes a monster. We choose a vocation according to our capacities; but will the following of a vocation lead us out of conflict and confusion? Some form of technical training seems necessary; but when we have become engineers, physicians, accountants - then what? Is the practice of a profession the fulfilment of life? Apparently with most of us it is. Our various professions may keep us busy for the greater part of our existence; but the very things that we produce and are so entranced with are causing destruction and misery. Our attitudes and values make of things and occupations the instruments of envy, bitterness and hate. Without understanding ourselves, mere occupation leads to frustration, with its inevitable escapes through all kinds of mischievous activities. Technique without understanding leads to enmity and ruthlessness, which we cover up with pleasant-sounding phrases. Of what value is it to emphasize technique and become efficient entities if the result is mutual destruction? Our technical progress is fantastic, but it has only increased our powers of destroying one another, and there is starvation and misery in every land. We are not peaceful and happy people. When function is all-important, life becomes dull and boring, a mechanical and sterile routine from which we escape into every kind of distraction. The accumulation of facts and the development of capacity, which we call education, has deprived us of the fullness of integrated life and action. It is because we do not understand the total process of life that

we cling to capacity and efficiency, which thus assume overwhelming importance. But the whole cannot be understood through the part; it can be understood only through action and experience. Another factor in the cultivation of technique is that it gives us a sense of security, not only economic, but psychological as well. It is reassuring to know that we are capable and efficient. To know that we can play the piano or build a house gives us a feeling of vitality, of aggressive independence; but to emphasize capacity because of a desire for psychological security is to deny the fullness of life. The whole content of life can never be foreseen, it must be experienced anew from moment to moment; but we are afraid of the unknown, and so we establish for ourselves psychological zones of safety in the form of systems, techniques and beliefs. As long as we are seeking inward security, the total process of life cannot be understood. The right kind of education, while encouraging the learning of a technique, should accomplish something which is of far greater importance: It is this experiencing that will put capacity and technique in their right place. If one really has something to say, the very saying of it creates its own style; but learning a style without inward experiencing can only lead to superficiality. Throughout the world, engineers are frantically designing machines which do not need men to operate them. In a life run almost entirely by machines, what is to become of human beings? We shall have more and more leisure without knowing wisely how to employ it, and we shall seek escape through knowledge, through enfeebling amusements, or through ideals. I believe volumes have been written about educational ideals, yet we are in greater confusion than ever before. There is no method by which to educate a child to be integrated and free. As long as we are concerned with principles, ideals and methods, we are not helping the individual to be free from his own self-centred activity with all its fears and conflicts. Ideals and blueprints for a perfect Utopia will never bring about the radical change of heart which is essential if there is to be an end to war and universal destruction. Ideals cannot change our present values: When we are working together for an ideal, for the future, we shape individuals according to our conception of that future; we are not concerned with human beings at all, but with our idea of what they should be. The what should be becomes far more important to us than what is, namely, the individual with his complexities. If we begin to understand the individual directly instead of looking at him through the screen of what we think he should be, then we are concerned with what is. Then we no longer want to transform the individual into something else; our only concern is to help him to understand himself, and in this there is no personal motive or gain. If we are fully aware of what is, we shall understand it and so be free of it; but to be aware of what we are, we must stop struggling after something which we are not. Ideals have no place in education for they prevent the comprehension of the present. Surely, we can be aware of what is only when we do not escape into the future. To look to the future, to strain after an ideal, indicates sluggishness of mind and a desire to avoid the present. Is not the pursuit of a ready-made Utopia a denial of the freedom and integration of the individual? When one follows an ideal, a pattern, when one has a formula for what should be, does one not live a very superficial, automatic life? We need, not idealists or entities with mechanical minds, but integrated human beings who are intelligent and free. Merely to have a design for a perfect society is to wrangle and shed blood for what should be while ignoring what is. If human beings were mechanical entities, automatic machines, then the future would be predictable and the plans for a perfect Utopia could be drawn up; then we would be able to plan carefully a future society and work towards it. Between now and the future there is an immense gap in which many influences are at work upon each one of us, and in sacrificing the present for the future we are pursuing wrong means to a probable right end. But the means determine the end; and besides, who are we to decide what man should be? By what right do we seek to mould him according to a particular pattern, learnt from some book or determined by our own ambitions, hopes and fears? The right kind of education is not concerned with any ideology, however much it may promise a future Utopia: Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness. That is what we should be interested in, and not in shaping the child according to some idealistic pattern. Any method which classifies children according to temperament and aptitude merely emphasizes their differences; it breeds antagonism, encourages divisions in society and does not help to develop integrated human beings. It is obvious that no method or

system can provide the right kind of education, and strict adherence to a particular method indicates sluggishness on the part of the educator. As long as education is based on cut-and-dried principles, it can turn out men and women who are efficient, but it cannot produce creative human beings. Only love can bring about the understanding of another. Where there is love there is instantaneous communion with the other, on the same level and at the same time. It is because we ourselves are so dry, empty and without love that we have allowed governments and systems to take over the education of our children and the direction of our lives; but governments want efficient technicians, not human beings, because human beings become dangerous to governments - and to organized religions as well. That is why governments and religious organizations seek to control education. Life cannot be made to conform to a system, it cannot be forced into a framework, however nobly conceived; and a mind that has merely been trained in factual knowledge is incapable of meeting life with its variety, its subtlety, its depths and great heights. When we train our children according to a system of thought or a particular discipline, when we teach them to think within departmental divisions, we prevent them from growing into integrated men and women, and therefore they are incapable of thinking intelligently, which is to meet life as a whole. The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole. The idealist, like the specialist, is not concerned with the whole, but only with a part. There can be no integration as long as one is pursuing an ideal pattern of action; and most teachers who are idealists have put away love, they have dry minds and hard hearts. To study a child, one has to be alert, watchful, self-aware, and this demands far greater intelligence and affection than to encourage him to follow an ideal. Another function of education is to create new values. Merely to implant existing values in the mind of the child, to make him conform to ideals, is to condition him without awakening his intelligence. Education is intimately related to the present world crisis, and the educator who sees the causes of this universal chaos should ask himself how to awaken intelligence in the student, thus helping the coming generation not to bring about further conflict and disaster. He must give all his thought, all his care and affection to the creation of right environment and to the development of understanding, so that when the child grows into maturity he will be capable of dealing intelligently with the human problems that confront him. But in order to do this, the educator must understand himself instead of relying on ideologies, systems and beliefs. Let us not think in terms of principles and ideals, but be concerned with things as they are; for it is the consideration of what is that awakens intelligence, and the intelligence of the educator is far more important than his knowledge of a new method of education. When one follows a method, even if it has been worked out by a thoughtful and intelligent person, the method becomes very important, and the children are important only as they fit into it. One measures and classifies the child, and then proceeds to educate him according to some chart. This process of education may be convenient for the teacher, but neither the practice of a system nor the tyranny of opinion and learning can bring about an integrated human being. The right kind of education consists in understanding the child as he is without imposing upon him an ideal of what we think he should be. To enclose him in the framework of an ideal is to encourage him to conform, which breeds fear and produces in him a constant conflict between what he is and what he should be; and all inward conflicts have their outward manifestations in society. A parent who really desires to understand his child does not look at him through the screen of an ideal. If he loves the child, he observes him, he studies his tendencies, his moods and peculiarities. If one loves, not the ideal, but the child, then there is a possibility of helping him to understand himself as he is.

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Chapter 5 : Book Review: Education and the Significance of Life by J. Krishnamurti

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May 22, Nicole rated it it was amazing Anyone with even one philosophical "bone" in their body should read this book. He ponders the deepest questions of life-our purpose and future; better still he offers workable solutions. This book guided me on the path to becoming a teacher. Its quite revealing; you have to read it with an open mind. He comes down harshly on the drawbacks of conventional education system which for some reason or the other we find it difficult to do away with. He does suggest some alternative, which too we find it difficult to practice because of our own inertia to break free from t To quote JK Jiddu Krishnamurthi: He does suggest some alternative, which too we find it difficult to practice because of our own inertia to break free from the conventional system of education. His insights are just as relevant today as 60 years ago. What does that say about "progress" in "modern" society? Even a small group of students becomes the instrument of his personal impor This book covers much more than education: Even a small group of students becomes the instrument of his personal importance if he uses authority as a means of his own release, if teaching for him a self-expansive fulfillment. But mere intellectual or verbal agreement concerning the crippling effects of authority is stupid and vain. 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 the self. 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 ti investigate, to experiment with everything. Fear dulls the mind and heart so that we are not alert to the whole significance of life; we become insensitive to our own sorrows, to the movement of the birds, to the smiles and miseries of others. If one is vitally interested, one does not ask for a method that will assure one of the desired result. Discovery is the beginning of creativeness; and without creativeness, do what we may, there can be no peace or happiness for man.

Chapter 6 : Jiddu Krishnamurti - Wikipedia

3 Chapter 1: Education And The Significance Of Life When one travels around the world, one notices to what an extraordinary degree human nature is the same, whether in India or America, in Europe or.

Established in , it is one of the five schools of the Krishnamurti Foundation India Jiddu Krishnamurti and his insights into education. 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 the effect his insights have had on common consciousness or an indication of the extent to which he was ahead of his time. This is probably due largely to the fact that Krishnamurti presents education as a religious activity in an age when most people still see it as preparation for succeeding in a secular world. The traditional western symbol for this is choosing Barabbas; choosing what is familiar or most like us over what is true or sacred. This is as true in educational matters as it is in religious ones. 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. I feel they are radical, that they meet the challenges of living at a profound level, and they do so at a time when such insights are desperately needed. 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; 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 And for the rest of his life he did try to help others towards a better form of education. To address my present theme, which is that for Jiddu Krishnamurti education is a religious activity, I will need to say something about topics I would much prefer avoiding. Partly I would prefer avoiding them because in the space of this lecture I can say only too little to do them justice. I would also prefer avoiding them because any coverage of these topics, no matter what space was available, would probably be contentious because: 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 summarisation easier. And, as with all processes of translation, something is lost, and those who know the original see the loss, and rightly complain. The topics which I feel I can not avoid are: 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? 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. He felt that all things are part of a unity or integrated whole, and that that integrated whole is sacred. The closest material analogy is perhaps a hologram " if a hologram is smashed, each fragment contains the whole hologram. Consequently, there can be no development of a part which does not affect the whole, and there can be benefit to a part this is detrimental to the whole. 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. The particulars are constituents of the whole and they must be dealt with together. I must again contain my comments to just those few which seem necessary for the theme of this paper. Jiddu Krishnamurti saw human beings as having different facets like intellects, emotions, appetites, bodies, etc. 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 Krishnamurti felt education should direct itself. The human brain, for reasons too complex to go into here, normally works by fragmenting the whole, and one very important task that the brain needs to learn is to stop this fragmenting process when it is not necessary. Consequently, as possessors of both brains and minds, humans have the capacity of participating in the universe at many different levels, from the particular to the general. Like a Buddhist, one might consider the most real to be that which is most general or generative. Or, like a hard scientist, one might consider most real that which is most particular. For Krishnamurti, human beings have the capacity to venture to both limits and to unite them. From the full body of his work, we can conclude that, for Krishnamurti, education is 1. From the above it probably goes without saying, though it can not 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. In English, or rather in the English of England, schools are specifically places for younger students. To support my theme I will show how Krishnamurti described the three elements mentioned above the intentions, the places, and the participants in religious terms, which has the added benefit of seeing the relationship they have with one another. The intentions of education Krishnamurti repeatedly stated the intentions of the education centres he founded in very unequivocal terms, and in very religious ones. Krishnamurti 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. 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 decries the fact that most education is to "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 a Merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of education. 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. 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 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 c Chapter 6 There is no freedom at the end of compulsion; the outcome of compulsion is compulsion. Krishnamurti b 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 b 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. The physical nature of the places of education Krishnamurti felt that the physical nature of educational centres 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. I will focus

on what I believe to be the three elements that Krishnamurti spoke of most concerning the physicality of educational centres 1. Again, in keeping with the theme of my paper, I will show that Krishnamurti spoke of these four elements in religious terms. The schools 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 2 body, mind, and heart 3 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; 4 Krishnamurti chapter 23 He himself was extremely attentive to details and critical of things that were badly done. He was very understanding 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 are meant to be living. To expect sensitivity to develop in a child when the staff are insensitive, is to teach a very strong lesson in hypocrisy. Like several holistic educators before him i. And, like Keats, whose poetry he greatly admired, Krishnamurti felt that beauty was related to truth. Perhaps we should include in this discussion on aesthetics what Krishnamurti felt about nature and education. This makes sense in that for Krishnamurti, nature was both beautiful and a demonstration of order. The educational centres Krishnamurti founded are invariably in parks or countryside. This was not just because he felt that nature was pleasing, but because he felt that a relationship with nature had important implications for living sanely and to a relationship with the sacred. That healing [of the mind] gradually takes place if you are with nature, with that orange on the tree, and the blade of grass that pushes through the cement, and the hills covered, hidden, by the clouds. This is not sentiment or romantic imagination but a reality of a relationship with everything that lives and moves on the earth. Krishnamurti entry dated 25th February If you establish a relationship with it [nature] then you have relationship with mankind 5 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. Krishnamurti b Special areas that should exist in educational centres. Another physical aspect of the educational centres 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. Krishnamurti a The mind of a religious man is very quiet, sane, rational, logical 6 and one needs such a mind 7 Krishnamurti Jiddu Krishnamurti usually asked that these special places not be on the periphery of the schools, but in the centre of the 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, Krishnamurti felt that action was to be on the periphery and the insight born of silence was to be at the centre. While atmospheres are generated by aesthetics, the setting, and the effect of special areas in educational centres, 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 Brockwood the school that Krishnamurti founded in England 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.

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