

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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If we had such teachers...

Excerpts from Krishnamurti's books on education

IN the midst of all this chaos, misery, confusion, and strife, surely the responsibility of the teacher, whether he is a government employee, whether he is a religious teacher or a teacher of mere information, is extraordinarily great; and those who merely fatten on education as a means of livelihood seem to me to have no place in the modern structure of society if a new order is to be created. So our problem is not so much the child, the boy or the girl, but the teacher, the educator, who needs educating much more than the pupil. And to educate the educator is far more difficult than to educate the child, because the educator is already set, fixed. He merely functions in a routine, because he is really not concerned with the thought process, with the cultivation of intelligence. He is merely imparting information; and a man who merely imparts information when the whole world is crashing about his ears, is surely not an educator. And do you mean to say that education is a means of livelihood? To regard it as a means of livelihood, to exploit the children for one's own good, seems to me so contrary to the real purpose of education.

QUESTION: Whom would you call a perfect teacher?

KRISHNAMURTI: Obviously, not the teacher who has an ideal,

nor he who is making a profit out of teaching, nor he who has built up an organization, nor he who is the instrument of the politician, nor he who is bound to a belief or to a country; but the perfect teacher, surely, is one who does not ask anything for himself, who is not caught up in politics, in power, in position. He does not ask anything for himself, because inwardly he is rich. His wisdom does not lie in books; his wisdom lies in experiencing, and experiencing is not possible if he is seeking an end. Experiencing is not possible to him for whom the result is far more important than the means; to him who wants to show that he has turned out so many pupils who have brilliantly passed exams, who have come out as first class M.A.s, B.A.s, or whatever it is. Obviously, as most of us want a result, we give scant thought to the means employed, and therefore we can never be perfect teachers.

Surely, sir, a teacher who is perfect must be beyond and above the control of society. He must teach and not be told what to teach, which means, he must have no position in society. He must have no authority in society, because the moment he has authority, he is part of society; and since society is always disintegrating, a teacher who is part of society can never be the

perfect teacher. He must be out of it, which means, he cannot ask anything for himself; therefore, society must be so enlightened that it will supply his needs. But we don't want such an enlightened society, nor such teachers. If we had such teachers, then the present society would be in danger. Religion is not organized belief. Religion is the search for truth, which is of no country, which is of no organized belief, which does not lie in any temple, church, or mosque. Without the search for truth, no society can long exist; and while it exists, it is bound to bring about disaster. Surely, the teacher is not merely the giver of information, the teacher is one who points the way to wisdom; and he who points to wisdom is not the guru.

Truth is far more important than the teacher. Therefore you, who are the seeker of truth, have to be both the pupil and the teacher. In other words, you have to be the perfect teacher to create a new society; and to bring the perfect teacher into being, you have to understand yourself. Wisdom begins with self-knowledge; and without self-knowledge, mere information leads to destruction. Without self-knowledge, the airplane becomes the most destructive instrument in life; but with self-knowledge, it is a means of human help. So



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a teacher must obviously be one who is not within the clutches of society, who does not play power politics or seek position or authority. In himself he has discovered that which is eternal, and therefore he is capable of imparting that knowledge which will help another to discover his own means to enlightenment.

IT is you grown-up people who are responsible for the future, but you are not interested in the future. God knows what you are interested in, or why you have so many children because you do not know how to bring them up. If you really loved them instead of merely wanting them to carry on your property and your name, then obviously you would tackle this problem anew. You might have to start new schools; it might mean that you yourself would have to become the teacher. But unfortunately you are not very earnest about anything in life except making money, having food and sex. In those things you are fairly integrated, but you do not want to face or approach the rest of the complexities and difficulties of life; and therefore, when you produce children, and they grow up, they are as immature, unintegrated, unintelligent as yourself, in constant battle with themselves and with the world.

Educating the Educator

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.

Reward and punishment in any form only make the mind subservient and dull; and if this is what we desire, then education through compulsion is an excellent way to proceed. But such education cannot help us to understand the child, nor can it build a right social environment in which separatism and hatred will cease to exist. In the love of the child, right education is implied. But most of us do not love our children; we are ambitious for them—which means that we are ambitious for ourselves. Unfortunately, we are so busy with the occupations of the mind that we have little time for the promptings of the heart.

Education and the Significance of Life

IN all our schools the educator and those responsible for the students, whether in the classroom, on the playing field or in their rooms, have the responsibility to see that fear in any form does not arise. The educator must not arouse fear in the student. This is not conceptual, because the educator himself understands, not only verbally, that fear in any form cripples the mind, destroys sensitivity, shrinks the senses. Fear is the heavy burden which man has always carried. From this fear arise various forms of superstition—religious, scientific and imaginary. One lives in a

make-believe world, and the essence of the conceptual world is born of fear. We said previously that man cannot live without relationship, and this relationship is not only his own private life but, if he is an educator, he has a direct relationship with the student. If there is any kind of fear in this, then the teacher cannot possibly help the student to be free of it. The student comes from a background of fear, of authority, of all kinds of fanciful and actual impressions and pressures. The educator too has his own pressures, fears. He will not be able to bring about understanding of the nature of fear if he has not uncovered the root of his own fears. It is not that he must first be free of his own fears in order to help the student to be free, but rather that in their daily relationship, in conversation, in class, the teacher will point out that he himself is afraid, as the student is too, and so together they can explore the whole nature and structure of fear.

WHAT we are concerned with in education is to free the mind of the 'me'. As we have said on several occasions in these letters, it is our function to bring about a new generation free of this limited energy which is called the 'me'. It must be repeated again that these schools exist to bring this about.

CAN the educator help the student never to be psychologically wounded, not only while he is part of the school but throughout his life? If the educator sees the great damage that comes from this wounding, then how will he educate the student? What will



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he actually do to see that the student is never hurt throughout his life? The student comes to the school already having been hurt. Probably he is unaware of this hurt. The teacher, by observing the student's reactions, his fears and aggressiveness, will discover the damage that has been done. So he has two problems: to free the student from past damage and prevent future wounds. Is this your concern?

IN teaching subjects, one has to find new ways of transmitting information without the information making the mind mechanical. Can you teach history, which is the story of mankind, not as Indian, English, American history, but as the story of mankind, which is global? Then the educator's mind is always fresh, eager, discovering a whole different approach to teaching. In this the educator is intensely alive, and with this aliveness goes passion. Can this be done in all our schools? For we are concerned with bringing about a different society, with the flowering of goodness, with a non-mechanical mind. True education is this. Will you, the educators, undertake this responsibility? In this responsibility lies the flowering of goodness in you and in the student. We are responsible for the whole of mankind, which is you and the student. You have to start there and cover the whole earth.

RELATIONSHIP is to all things—to nature, the birds, the rocks, to everything around us and above us, to the clouds, the stars and to the blue sky. All existence is relationship. Without it you cannot live. Because we have

corrupted relationship, we live in a society that is degenerating. The art of living can come into being only when thought does not contaminate love. In these schools can the teacher be wholly committed to this art?

THIS constant measurement of power, position, wealth begins almost at birth and continues throughout life. This is encouraged in schools, colleges and universities. Their whole system of gradation is this giving comparative value to knowledge. When A is compared to B who is clever, bright, assertive, that very comparison destroys A. This destruction takes the form of competition, of imitation of and conformity to the patterns set by B. This breeds, consciously or unconsciously, antagonism, jealousy, anxiety and even fear; and this becomes the condition in which A lives for the rest of his life, always measuring, always comparing psychologically and physically. This comparison is one of the many aspects of violence. The word *more* is always comparative, as is the word *better*. The question is: can the educator put aside all comparison, all measurement, in his teaching?

OUR education now is based on the cultivation of the intellect, of thought and knowledge, which are necessary in the field of our daily action; but they have no place in our psychological relationship with each other; for the very nature of thought is divisive and destructive. When thought dominates all our activities and all our relationships, it brings about a world of violence, terror, conflict and misery. In these schools the dominance of thought must be a

concern of all of us, the young and the old.

CAN the teacher eliminate in himself the pain of comparison? Our whole civilization is based on hierarchical comparison both outwardly and inwardly which denies the sense of deep affection. Can we eliminate from our minds the better, the more, the stupid, the clever, this whole comparative thinking? If the teacher has understood the pain of comparison, what is his responsibility in his teaching and in his action? A person who has really grasped the significance of the pain of comparison is acting from intelligence.

THE ancient tradition of mankind has been learning, not only from books, but about the nature and structure of the psychology of a human being. As we have neglected this, there is disorder in the world, terror, violence and all the cruel things that are taking place. We have put the world's affairs first and not the inner. The inner, if it is not understood, educated and transformed, will always overcome the outer, however well organized the outer may be politically, economically and socially. This is a truth which many seem to forget.

A TEACHER might say all this is impossible when school authorities demand that there be fifty students in a class and every kind of idiocy. Then what is a teacher to do? Obviously, in that situation he cannot do anything, but we are talking about schools where this does not take place,



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where the teacher can establish this relationship. And there he is deeply involved with the flowering of human beings.

LET us say I am a teacher of mathematics. Mathematics is order, infinite order. Order is the universe, is intelligence. Order is not static, it is a living movement. Our life is movement, but we have brought about disorder in our life. So I am going to talk to the students not just about mathematics, but about order in our life. Negation of disorder is order. A human being, being confused, disorderly, uncertain, in trying to establish order creates only more disorder. I see this very, very clearly, so I am going to help the students, and in helping them I am helping myself. That

order cannot be pursued, as you can pursue mathematics, step by step. So, the first thing to realize is that thought, do what it will, can never bring about order through legislation, administration or compulsion. Order is independent of thought.

NOW I come back as an educator and a parent to my stumbling question. My students and my children have to face the world, which is everything other than intelligence and love. This is not a cynical statement; it is palpable and evident. They have to face corruption, brutality and utter callousness. They are frightened. Being responsible—I am using that word very carefully, and with deep intention—how are we to help them to face all this?

I am not asking the question of anyone else, I am putting it to myself so that in questioning I become clear. I am greatly troubled by this, and I certainly do not want a comforting answer. In questioning myself, sensitivity and clarity are showing their beginnings. I feel very strongly about the future of these students and children, and by helping them to use words, intelligence and love, I am gathering strength. To help one boy or one girl to be like this is sufficient for me, for the river begins in the high mountains as a very small stream, lonely and far away. But it gathers momentum into a huge river. So one must begin with the very few.

The Whole Movement of Life is Learning.



Following are some DVDs on Krishnamurti education

With Rishi Valley Students

1978 Series: *Thinking about the future is the beginning of fear*

1. Not available
2. Do you see the importance of not being frightened?; 67 min (5 Dec)
3. Can you observe your thinking?; 60 min (7 Dec)
4. To behave rightly is to have consideration and respect. 62 min (12 Dec)
5. Look at the human being, not the word. 87 min (14 Dec)

1979 Series: *Begin to learn how to learn*

1. To be sensitive is to be aware of what you are doing. 58 min (17 Nov)
2. Not available
3. Can you be free of the image?; 74 min (21 Nov)
4. Do you have confidence or trust in anybody?; 70 min (27 Nov)

Educational DVDs

1980 Series: *Never stop learning*

1. What happens when you are concerned only with yourself?; 76 min (11 Dec)
2. Are you aware of what is happening in the technological world?; 75 min (13 Dec)
3. Thinking about the future causes fear; 63 min (15 Dec)
4. Freedom, responsibility, and discipline; 75 min. (17 Dec)

1981 Series: *Is there a learning that is not restricted to a particular point of view?*

1. Have you ever asked yourself what knowledge is?; 65 min (10 Dec)
2. Will you responsible not to be corrupt?; 70 min (15 Dec)

1983 Series: *A good human being is one who is not fragmented.*

1. What is your future?; 76 min (12 Dec)
2. The function of an educator... 69 min (14 Dec)

3. Where do I look to see what I am?; 63 min (16 Dec)

1984 Series: *Each time you watch, you are learning*

1. Not available
2. The brain is always recording; 78 min. (18 Dec)
3. What is the cause of corruption?; 83 min (20 Dec)

1985 Series: *In attention there is no effort*

1. What is the taste of fear?; 66 min (5 Dec)
2. Thinking about myself all day long; 60 min. (11 Dec)

1979: With 5 Teachers, Brockwood (B & W)

1. We have divided life as the outer and the inner; 53 min. (17 June)
2. The relationship between teacher and student; 56 min. (20 June)
3. The art of listening; 55 min. (23 June)

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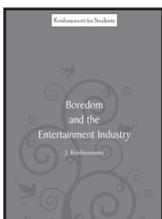
Books & DVDs

Economy Editions: The following Economy Editions have now been redesigned and are being offered at Rs 50 each: *The*



First and Last Freedom; You are the World; Education and the Significance of Life, and Freedom from the Known.

To place orders, e-mail: publications@kfionline.org or write to Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai – 600 028.



Boredom and the Entertainment Industry: Booklet in the 'Krishnamurti for Students' series. This 14-page booklet brings together excerpts from

Krishnamurti's talks, writings, and dialogues, on a problem that is of serious concern to many people today—the problem posed of modern gadgets providing instant entertainment and thus trapping the youth in the vicious circle of stimulation and boredom. Price Rs 10. Other booklets in the series: *Discover Your Hidden Talent; Does School Prepare You for Life?; Have Strong Feelings; When You Get Hurt Through Comparison...*

Hindi translations: *Satye aur Yadarth:* Translation of *Truth and Actuality*, which contains, apart from public talks, some of Krishnamurti's dialogues with Dr David Bohm. Published by Rajpal & Sons and priced at Rs.195.

Sikhne ki kala: Translation of *On Learning*, the Introduction to

Life Ahead by Krishnamurti. A bilingual edition (with English text on one side and the Hindi text on the other), it is priced at Rs 45.

Buniyadi Badalav: Ek chunavti: This Hindi dubbing of the English documentary film



Krishnamurti: The Challenge of Change, has been done by the Rajghat Centre.

This 80-minute DVD is priced at Rs 200.

All these Hindi books are available at Krishnamurti Foundation India, Rajghat Fort, Varanasi—221 001. E-mail: kcentrevns@gmail.com

Educational DVDs

Continued from previous page

1984. I.I.T, BOMBAY, Talk

What place has knowledge in human relationship? 86 min. (7 Feb)

1985 DIALOGUES WITH 4 STUDENTS, BROCKWOOD (Colour)

Each 60 min.

1. What was your background like? (2 June)
2. There is freedom when there is learning (9 June)
3. Isn't comparison a form of violence? (18 June)

1985 DIALOGUES WITH RISHI VALLEY TEACHERS (Colour)

1. Not available
2. Can education bring a holistic way of living?; 75 min (7 Dec)
3. If you stand alone you are related; 70 min (9 Dec)

News & Notes

Study Retreats in Bangalore:

The Study Centre, Bangalore, offers residential retreats every month. The dates and themes are:

December 10-14, 2014:

Retreat for Young (18-35) What are you doing with your life?

January 8-11, 2015:

Exploring Worry, Stress & Conflict

February 12-15, 2015:

Silence, Stillness, & Meditation

March 12-15, 2015:

What does fear do to you?

April 9-12, 2015:

Karnataka JK Shibra: Significance of "Living in the Here and Now"

Visit www.kfistudy.org for further information on the Study Centre. Write to the Study Centre Coordinator, The Valley School Campus, 17th KM Kanakpura Road, Thatguni Post, Bangalore

– 560062. Email: kfistudy@gmail.com Phone: 080-2843-5243 or +91.94826.41389. The registration forms can be downloaded from the website.

At Vasanta Vihar: Monthly week-end residential retreats are a regular feature of Vasanta Vihar, Chennai. These are generally held in the third week of every month, beginning by Friday evening and ending by Sunday evening. All are welcome to these programmes, details of which are published in our website www.kfionline.org.

Indore book fair: KFI is offering a special discount of 50% on select titles, at the book fair to be held at Sri Madhya Bharat Hindi Sahitya Samiti Parishad, Ravindranath Tagore Marg, Indore, from 6 to 14 December.

Obituary: Mary Cadogan

Mary Cadogan, a close Associate of Krishnamurti for several decades, and a noted English author, passed away on 29 September 2014.

Mary first met K in 1955 when she and her husband came to London by motorcycle to attend one of the earliest public meetings there. In 1958, she began to work for Krishnamurti Writings Inc, which published K's earliest books in the USA. She also organized and supervised public meetings and discussions with K in London, which led to ever greater contact as she assisted him with correspondence and made living and travelling arrangements. Early on, during one of her private moments with K, Mary had expressed dismay at all the things there was to do. During the conversation, as Mary has recalled from time to time, he asked her, 'Why do you put a limit on what you can do?' This touched her deeply and, indeed, she never did put a limit on what she undertook during all her years of working for K right up to the time of his death in 1986, and even then continued until the time of her own death in 2014.

In the mid-1960s, K had decided to stop having KWInc controlling his activities. K asked Mary to arrange for a group to be formed in London to further the work. This was the stimulus that led to the formation of two UK-registered charities, Krishnamurti Foundation Trust to handle the publishing and public-speaking work, and Brockwood Park Centre to oversee the activities of the newly-formed school in Hampshire. ■

Vacancy for post of Principal of Vasanta College for Women

This post-graduate college, admitted to the privileges of the Banaras Hindu University, invites applications on prescribed form for appointment to the post of Principal of the College for a period of FIVE years with eligibility for reappointment for one more term. Applicants are required to download the form from our website www.vasantakfi.com and submit it by post / hand along with a crossed Demand Draft of Rs 500 drawn in favour of 'Vasanta College for Women' so as to reach THE MANAGER, VASANTA COLLEGE FOR WOMEN, RAJGHAT FORT, VARANASI 221001 (E-mail: vasantakfi@rediffmail.com) within 60 days of the advertisement. Please enclose self-attested copies of certificates / marksheets along with a statement of your professional interests and objectives in life.

ESSENTIAL

QUALIFICATIONS:

1. A Master's degree with at least 55% marks (or an equivalent

grade in a point scale wherever grading system is followed) by a recognized university.

2. A Ph.D. in concerned / allied / relevant discipline(s) in the Institution concerned, with evidence of published work and research guidance.

3. Associate Professor / Professor with a total experience of fifteen years of teaching / research / administration in Universities / Colleges and other institutions of higher education.

4. Minimum score as stipulated in Academic Performance Indicator (API) based Performance Based Appraisal System (PBAS), as set out in UGC regulations.

DESIRABLE: An understanding of JKrishnamurti's vision of education and a desire to implement it in the college.

PAYSCALE: As per latest UGC norms: Professors grade with Central Government allowances and retirement benefits. Age of retirement is 65 years. ■

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