

Chapter 6

EDUCATION & WORLD PEACE

The purpose of education is not to produce mere scholars, technicians and job-hunters, but integrated men and women who are free of fear ; for only between such human beings can there be enduring peace.79

- J.Krishnamurti

Mind that approaches Peace :

Man talks about peace whenever he is in turmoil. So peace is a reaction, an intellectually made idea opposite to turmoil. It is not a fact; when the fact is violence. We are violent deep down - inwardly as well as outwardly. When violence disturbs our living, we seek order through an idea of peace and by following it. The concept of world-peace is a mere extension of this individual process for there is somekind of identity between the world and the individual. "The world is you", says Krishnamurti.

So the mind is seeking peace as an idea, which it cannot. Krishnamurti questions this very approach of Peace :

"Can peace be brought about - by the mind ?
 If we have peace through the mind, does not
 that also lead to corruption, deterioration ?
the mind cannot find peace, because it
 can think only in terms of time, in terms of
 the past, the present and the future : what
 it has been, what it is, and what it will be.
 It is constantly condemning, judging, ~~weighing~~
 weighing, comparing, pursuing its own varities,
 its own habits, beliefs ; and such a mind
 can never be peaceful. It can delude itself
 into a state which it calls peace; but that
 is not peace. The mind can mesmerize itself
 by the repetition of words and phrases, by
 following somebody, or by accumulating knowl-
 edge; but it is not peaceful, because such a
 mind is itself the centre of disturbance, it
 is by its very nature the essence of time.
 So the mind with which we think, with which
 we calculate, with which we contrive and
 compare, is incapable of finding peace." 80

Commonly, peace is a state of ~~we~~ mixed violence,
 and not the absolute negation of violence. Generally
 there cannot be any absolute peace, it is always
 relative. Relative in regard to violence. However, violen-
 ce in any form, is the negation of peace and most
 of us negating peace at every moment by contradictory
 moves. Contradiction in our effort to end external-

violence of murder, mayhem and so on by different measures and at the same time encouraging hunger for power, position, property within ourselves.

War, the greatest violence 'is a symptom, however brutal and diseased', observes Krishnamurti, 'and to deal with the outer manifestation without regard to the deeper causes of it, is futile and purposeless'⁸¹. Mostly human beings deal with the symptom through various ways. Police, military etc. help to keep peace and to bring violence to an end. Sometimes some international bodies like United-Nations Organization(UNO) came to deliver humanity from the malaise of aggression and bitter confrontation. This is a way to bring peace through negotiation, suppression or by dealing violence externally. But "Organization have not solved this problem(of violence). You can reorganize but war still goes on. So organizations, whether it is a world organization or a particular kind of organization to bring about peace, will never succeed, because human beings, individually, collectively, nationally, are in conflict."⁸²

Individually as well as collectively our peace is a peace of compromise, adjustment, balancing of powers etc. The idea of absolute peace is a ~~myth~~ myth in the political circles. Although all the measures of peace through negotiations etc, are actually violence-generative (they do not eliminate violence but help to suppress them). As organization demands re-organization, so also adjustment (for peace) seeks re-adjustment and this process continues.

Though peace (order) is an eternal human cry but different countries have different standards for it because peace, to all, is an idea, a system. And system varies according to the interests, and ultimately brings division and destruction. The communist way of peace and the capitalist way differs greatly. (The idea of peace cannot be detached from the way to it). Among various other limitations, a system (a theory of peace) cannot be all comprehensive, whatever be its claim; It cannot take into account all space and all time - past, present and future. And it remains always vulnerable to a more perfect system. A system again is a process of ceaseless conflicts, between the actuality and the possibility

(goal), between the situation and purity. The political psychology of bringing adjustment (compromise) between, - GLASNOST (openness) and PERESTROIKA (restructuring of the economy) on one hand, and the communist ideals on the other, once generated enormous tension and frustration in the erstwhile Soviet Union.

Furthermore, a government or an authority committed to a system, it is found, negates individual uniqueness and importance. A system, because it is based on known ideas and concepts, is always the past; So it cannot represent the present (ever-newness of life). Thus a system is the denial of basic principle of life, which is dynamism. But in the effort of representing the present it occasionally stands against the basic morality of the society and encourages all sorts of pretension and hypocrisy. Men pretend to be more pure when they are criminal at heart (e.g. Nicolae-Ceausescu). Eventually, observes Krishnamurti, "Word 'Peace' (as a concept) becomes like a narrow window through which we look at the world and try to understand it. Through a narrow window we can see only part of the sky, and not the whole vastness, the magnificence of it" 83.

Krishnamurti's teachings on Peace :

"Peace is a state of being', understands Krishnamurti, 'in which all conflicts and all problems have ceased ; it is not a theory, not an idea to be achieved after ten incarnations, ten years or ten days. As long as the mind has not understood its own activity, it will create more misery; and the understanding of the mind is the beginning of peace."⁸⁴ Or in other words, "Peace is not the opposite of conflict nor the synthesis of opposites".⁸⁵ It is a state of mind. Krishnamurti is more interested in understanding the facts of life. The fact is conflict, which is the basis of our daily living. Our commitment towards 'sensory-values' (rather than eternal); our love towards nationalism, patriotism, aggression, ambition, greed are the contents of our consciousness. They essentially generate violence and division ("You are the cause of conflict and war", - Krishnamurti). Thus problems of the world (e.g. war or oppression etc.), as Krishnamurti observes, are our own problems 'merely magnified and multiplied'.

To meet the challenge of peace 'may be an altogether different approach is necessary'. That

approach means 'neither conformity, nor obedience, nor imitation, nor an identification with a principle or image, or formula, but a totally different way'.⁸⁶ This approach refers to understanding the fact of conflict in our individual life; Every kind of conflict - gross or subtle, and the misery it has brought to human beings. The absence of conflict altogether is the presence of Peace. "The way of peace", as Krishnamurti observes, 'is to understand the fallacy of the idea that peace is the result of strife, the outcome of a physical or mental conflict between military or ideological antagonists. Peace is not the result of a struggle; Peace is that which remains when all conflict is dissolved in the flame of understanding'⁸⁷; However the Understanding of the fallacy is not a result of the gathering of informations, rather it is an insight. An insight into, among other things, the enormous stupidity in the existing social morality, that it is moral "To go to war, to kill, to be aggressive, to seek power, to give hate its place"⁸⁸. ~~Thoughtless~~ Though the way to this insight (there can't be any particular way to it) lies in choiceless-awareness or in sensitivity. Peace only comes to that individual (person)

when he is 'constantly watching (choicelessly-aware), when he is 'sensitive to both the ugly and the beautiful, to the good and the bad, to all the fluctuations of life' 89.

Krishnamurti has no ultimate faith on political and organizational moves to bring peace on earth. He thinks, "Only goodwill and compassion can bring order and peace to the world and not political blueprints and conferences" 90. His peace is radically different from the politicians' peace. When the latter's peace is characterised by selfinterest: interest of the person or party, or of the country etc., or interest of the political, cultural or financial kind. Krishnamurti is confirmed, "There is not going to be any peace in the world if the politicians have anything to do with it". 91 Peace that Krishnamurti talks of 'is enormously great, infinitely extensive, and it can be understood only when the heart is full' 92. There can be peace only in the understanding of love, beauty and truth. Political and financial benefits cannot give lasting (enduring) peace to humanity. This peace which also refers to the radical change of human consciousness (mutation), depends on self-understanding. It is more individualistic

and a vertical process(deeper into the self) than collective and horizontal.The latter(collective & Horizontal process) is the traditional way where only superficial values and interests are concerned.When the individualistic & vertical process encourages to go deeper into ourselves individually,rather than finding fault with the world.So long we are not peaceful individually,we will surely create chaos whatever we touch in the process.So to become peaceful(individually) is our starting point.

"The ~~wasy~~ way of peace is simple',says Krishnamurti, 'It is the way of truth and love.It starts with the individual himselfTo go far one must begin near and the first actions are within---.To have peace, we must be peaceful."⁹³ Interestingly,the state of mind which characterises peace in Krishnamurti also characterises love and truth.One entails the other automatically.Of course this is not true when the ordinary peace is concerned.

Peace and Education :

Peace need to be everybody's concern and not of politicians alone.Preparation for peace(not as an

ideal) should start at the very beginning of childhood. Education should prepare child for peaceful living; Development through violence, through strict discipline and regulations is a denial (anathema) of that living; A suffered and stunted psychology generally brings more sufferings to the world than pacifies it, because a suffered child has little experience of goodness and beauty in his life. But to find out peace, 'one must understand beauty', thinks Krishnamurti. Further he observes, "Peace is of the heart, not of the mind. To know peace you have to find out what beauty is"⁹⁴. The identification of peace and esthetics (as well as love & truth) is enormously important in Krishnamurti. Unlike our ordinary search for peace which actually means 'self-enclosure' and 'dullness' of mind, his peace entails a state of creation - which is vibrant, living and dynamic. The awareness of beauty essentially demands alert and sensitive mind. Krishnamurti once told his students, "While you are young and sensitive, it is essential that you - as well as those who are responsible for you (educators) should create an atmosphere of beauty. The way you dress, the way you walk, the way you sit,

the way you eat - all these things, and the things about you, are very important"⁹⁵. Through education 'the perception of beauty' is founded and established firmly in each child's heart, so that the current of the daily ugliness of the world cannot sweep away their sense of beauty. Other wise 'the endless struggle to find peace through the mind' will continue. To have peace "Our minds and hearts must be simple, creatively empty, and watchful"⁹⁶. These qualities of the mind e. g. simplicity etc. only become helpful for peace in the children when they are prepared rightly, when their education is based on totality of life (the total existence).
An Integrated and Harmonious man is only a peaceful man. He wants peace for creative living. He can only help to create a peaceful world out of his relationships. Right education has the capacity to make an integrated man out of a variant child.

World peace cannot rightly be pursued in isolation, in political circles alone, then it has no basic-value except as a grandiose idea. Each man has a contribution in it (world-peace). Man has to be prepared for peaceful living. Only peaceful men and women can make a peaceful world.

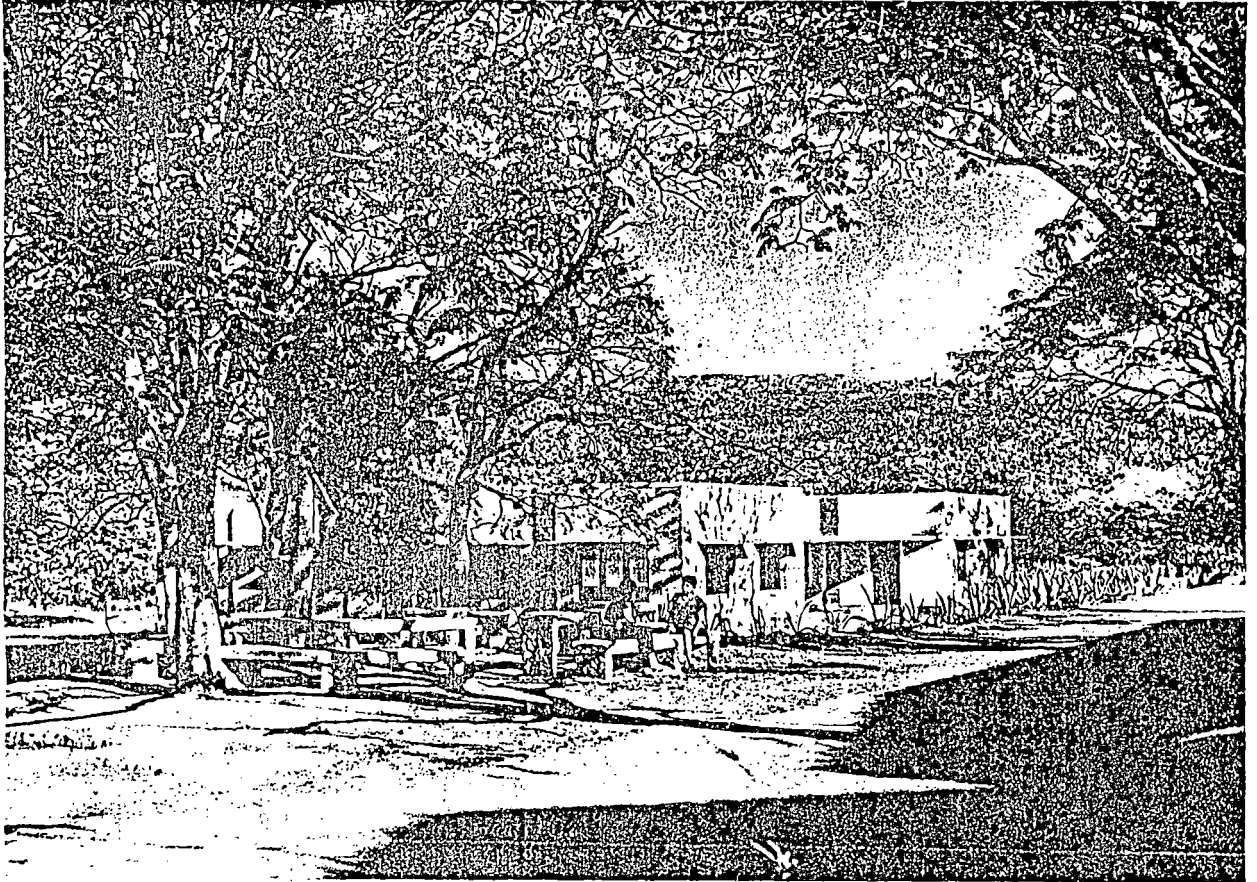
Observation :

There is a clear note of mysticism in Krishnamurti's teachings of peace and its relationship with education. Quite obviously Krishnamurti's teachings refer to a radically different state of mind, which is totally unknown and unexperienced before. To speak on that state of mind would bound to become hypothetical. What is a fact to Krishnamurti is a fiction to us. Again, education cannot aspire or effort for peace, peace is not an idea. Peace and education both are negatively-related. Education helps sensitivity (awareness) to emerge through right information and environment, which may or may not help the presence of peace. So there is no certainty between Krishnamurti's education and peace ; no necessary relationship. Further that the factor of human effort and endeavour is always connected with the grandiosity of an idea say e.g. peace : without the plan being given ahead man cannot devote or dedicate himself entirely to it. Devotion is necessarily connected with the colourful dreams associated with an Idea, without which the passion (energy) to change oneself (may be superficially) does not flow. But, Krishnamurti

detested from giving any ideational character of peace, he never guarantees any necessary upliftment (attainment) from one to the other e.g. from education to peace. This may have a frustrating effect too.

Further, it seems to be clear that Krishnamurti's views on peace may not be rightly understood in the prevailing phrases of politics. Peace through the terms like, - balance of power, peaceful-coexistence, disarmament etc., have no fundamental value. They have only superficial importance. Peace in Krishnamurti has a deep religious sense (holistic sense). So long man is not radically changed (mutated) there cannot be any lasting peace in the world. Man is the source of all disorders, and the world disorders are only the magnified form of individual disorders. A capitalist mind - accumulative and acquisitive by nature which we are most, can never produce a communist-world of justice and equality. Real peace involves freedom, love, beauty and truth. The sense is enormously great and so beyond conceptualization. And this wideness of view in a way may serve both as the plus and the minus points of Krishnamurti's teachings.

However from the traditional (social-political) perspective Krishnamurti's peace may be found to be mythical : it has no practical worth. This is of course obvious because, peace in Krishnamurti is expressed in negative terms (immeasurable emptiness, silence etc.) when politicians are all praise for positive-peace (theoretical, organizational etc.) or peace of the killing-fields.



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