

# Readings on Theosophical Education

Compiled and Edited by  
Vicente Hao Chin, Jr.

1995

Theosophical Society in the Philippines

## Table of Contents

<b>1 ON EDUCATION</b>	<b>H.P. BLAVATSKY</b>	<b>3</b>
<b>2 EDUCATION IN THE LIGHT OF THEOSOPHY</b>	<b>ANNIE BESANT</b>	<b>5</b>
<b>3 THEOSOPHICAL EDUCATION</b>	<b>N. SRI RAM</b>	<b>17</b>
<b>4 EDUCATION AND THE SIGNIFICANT OF LIFE</b>	<b>J. KRISHNAMURTI</b>	<b>27</b>
<b>5 THE SCHOOL</b>	<b>FROM THE PROSPECTUS</b>	<b>38</b>
<b>6 A NEW KIND OF EDUCATION</b>	<b>SUSUNAGA WEERAPERUMA</b>	<b>43</b>
<b>7 THEOSOPHY IN SCHOOL AND COLLEGE</b>	<b>C. JINARAJADASA</b>	<b>50</b>
<b>8 MORAL EDUCATION BY PROF. BUCHANAN</b>	<b>H. P. BLAVATSKY</b>	<b>58</b>

ISSUED BY

THE THEOSOPHICAL SOCIETY IN THE PHILIPPINES  
1 IBA STREET, QUEZON CITY, PHILIPPINES  
TEL. No. (63-2) 741-5740; FAX No. (63-2) 740-3751  
EMAIL: PHILTHEOS@GMAIL.COM; WEBPAGE: WWW.THEOSOPHY.PH

*I***On Education****H.P. Blavatsky**

It is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of *non-sectarian* education.

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbor and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet, these are undeniably the objects of all time education. No one denies it; all your educationalists admit it, and talk very big indeed on the subject. But what is the practical result of their action? Every young man and boy, nay, every one of the younger generation of schoolmasters will answer: "The object of modern education is to pass examinations," a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another and thus train them for a life of ferocious selfishness and struggle for honors and emoluments instead of kindly feeling.

And what are these examinations -- the terror of modern boyhood and youth? They are simply a method of classification by which the results of your school teaching are tabulated other words, they form the practical application of the modern science method to the *genus homo, qua* intellection. Now "science" teaches that intellect is a result of the mechanical interaction of the brain-stuff; therefore it is only logical that modern education should be almost entirely mechanical -- a sort of automatic machine for the fabrication of intellect by the ton. Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as

tested by competitive examinations. Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: “The struggle for existence” and the “survival of the fittest.” All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that “self,” the lower, personal, animal self, is the end- all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

*Key to Theosophy, p. 44, pp. 265-267,270-1*

## 2

**Education in the Light of Theosophy****Annie Besant**

The fundamental teachings of Theosophy so alter our views of the child, that a very revolution is wrought by them in the relations of the child and his elders. Formerly we regarded him either as a soul fresh from the hands of God, clad in a body furnished by his parents; or as an intelligence dependent on the brain and nervous organization built up by the laws of heredity working through countless generations in the past. Some thought that the child's mind was a blank page on which his environment wrote his character, so that everything depended on the influences brought to bear on him from outside; others, that he brought his mental and emotional qualities with him through heredity, and could only be slightly modified from outside, since "nature was stronger than nurture." From every point of view, he was practically a new being, a new consciousness, to be trained, disciplined, guided, ordered, by his elders, a creature without experience, living in a world new to him, which he entered for the first time.

***THE CHILD: AN IMMORTAL SOUL WITH NEW BODIES***

Theosophy has placed before us a conception of the child as an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past, with a receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied, to be understood, before he can be effectively helped. His body, truly, is young, and not yet well under his control, a scarce broken animal; but he himself may be older than his parents and his teachers, may be wiser than his elders.

To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body give a right to order and to dominate, he tries to discover through the young body the features of the indwelling owner, and to understand what Ruler

Immortal is seeking to achieve in his new kingdom of the flesh. He endeavors to aid the indwelling Ruler, not to usurp his throne, to be an adviser, a councilor, not a master. He ever remembers that each Ego has his own path, his own method, and he treats him with a tender reverence -- tender, because of the youth and weakness of the body reverence, because of the sacredness of the Individual, on whose empire none should encroach.

Further, the Theosophist knows that the new bodies which clothe the ancient and eternal Spirit, while representing the results of his embodied past, may be immensely modified by the influences which play upon them in the present. The astral body contains germs of good and evil emotions, the seeds sown by the experiences of previous lives; these are germs, not fully developed qualities, and they may be nourished or atrophied by the influences which play upon them; An Ego who possesses an astral body with germs of violent temper or of deceit, may be helped by the peacefulness and honesty of his teachers, and these germ, played upon by their opposites, may be starved out of existence; One who has an astral body in which are germs of generosity and benevolence, may have these fostered into strength by the play upon them of similar virtues in his elders. So also the mental body possesses the germs of mental faculties, and these may be similarly nurtured or stunted. In the Ego are the qualities or the deficiencies, and in his permanent atoms the material potentialities for the bodies; the building up, the modifying, of the astral and mental bodies during childhood and youth is -- save in most exceptional cases -- largely dependent on the influences which surround him; here comes in the powerful karma of environment generated in his past, and the heavy responsibilities of his elders; his whole future in this birth being largely determined by the influences which play upon him during his early years.

### ***FIRST CONDITIONS***

Knowing all this, the Theosophical parents will welcome the incoming Ego, clothed in his new material garments, as a sacred and responsible charge entrusted to their hands; they will realize that his young and plastic bodies are largely dependent upon them for their future utility; just as they sedulously feed and tend the physical body, and train it with scrupulous care, developing its muscles with thoughtfully adapted and graduated exercises, its senses with encouragement to observe, its nerves with generally healthy conditions and watchful protection against all jar, strain and shock; so will they see to it that only high and pure emotions, only noble and lofty thoughts, are allowed to play on the germs in the astral and mental bodies, during the formative period of far-reaching importance. They will remember that any undesirable vibration in their own astral and mental bodies will at once be re-produced in that of the child, and hence will realize that it is not enough to guard their words, expressions and gestures;

they must also neither feel nor think unworthily. Further, they must sedulously watch over and protect the child from all coarsening and vulgarizing influences as well as from those which are directly evil, and must keep away from him all undesirable company, both old and young.

These are the obvious first conditions with which the Theosophical parents must surround their child. In a sense they are protective and negative. Let us see next what should be the educative and positive surroundings in the home. There are many things that are not always thought of, but which are very desirable and within the reach of most.

### ***HOME AND BEAUTY***

The home, and especially the room of the child, should be made as beautiful as possible. Beauty is far more a question of refined taste than of wealth, and simplicity and appropriateness play a greater part in it than complexity and monetary value. The living-rooms should have little furniture, but what there is should be useful and good of its kind; walls of a single color, with, if practicable, well-drawn and colored frieze and dado; a single really beautiful object -- whether well-shaped vase, or print of a noble picture -- on which the eye may rest and feel its inspiration; in a cold country, a little well-chosen drapery and some, carpet mats; a few sprays of flowers -- not a closely packed bouquet; the necessary chairs, tables and couches, well-shaped and graceful, enough for use and comfort without crowding the available space; such a room will bring out the sense of beauty in the child, and train and refine its taste. All utensils used in the household should be beautiful and adapted to their end; metal, earthenware, should be chosen for burnish and color, and the vessels should be well-shaped and exquisitely kept. What the Greek and Egyptian peasant did in the past, what the Indian peasant does today, cannot be beyond the power of the western middle and manual labor classes.

It must be realized that Beauty is an essential condition of a human life, and that what Nature does for the animal and the savage, civilized man must do for himself. And let parents remember that the best they have should be given to the child, for his surroundings are shaping the instruments he must use through his whole connected with it. If there is a nursery, it must not be hung with cheap and gaudy daubs, the refuse of the family art-possessions, "good enough for the children;" a few good prints or well-colored pictures, portraits or statuettes of the truly great, whose stories may be told in the gloaming to the little ones; pictures of noble deeds, to be also glowingly depicted in inspiring words; these will imprint on the young brain memories that will never pass away, will vivify the germs of noble emotions, of high thoughts and aspirations.

### ***LOVE AND TENDERNESS***

It ought to be, but unhappily is not, needless to say that the whole atmosphere surrounding the child should be full of warm love and tenderness. All good things grow, all evil things wither, in an atmosphere of love. If the babe is born into love, is cradled in love, if the child is nurtured in love, the youth will be gentle, obedient, trustful. If punishment were unknown in the home, it would never be “needed” in the school. Sharp words, rebukes, hasty blame -- these errors are parents evoke and evolve faults to the child. Win a child's trust and love -- and these the parents will have by nature if they have done nothing to repel them -- and you can do anything with him. Only love is fit to educate, fit to be trusted with the frail bodies in which the Ego is to spend this life. How yearningly the Ego seeks the help of the elders for these bodies of his, that help which they so sorely require, and which he can, in the early years, do so little to supply. How bitter his disappointment when they are injured and stunted, physically, emotionally and mentally.

Love only will give the comprehension which is as the bread of life for the child. His dawning fancies, his gropings out into the new world, his confusion between physical and astral impressions, his puzzles over the reports of his untrained senses, his sense of the pressure of a huge unknown on his frail and little body, the incomprehensible comings and goings of the apparently irresponsible giants around him -- all these life-enigmas environ him, a stranger in a strange land. Surely these little ones have a right to the tenderest compassion, while they feel their way through the first stages of the new earth-life, and try to shape themselves to expression in their new surroundings.

### ***STUDY THE CHILD: GIVE HIM FREEDOM***

The child should be studied: his elders should seek to know his strong points and his weaknesses, to find out the aim and purpose of the Ego in this new stage of his pilgrimage. He therefore should not be coerced, save where restraint is necessary to prevent him from ignorantly injuring his bodies, but should be encouraged to express himself freely in order that he may be studied and understood. A child who is constantly repressed ever wears a mask, and hides himself away from his elders, who are left to blunder on, unconscious of his real nature. Half the remarks addressed to many children by well-meaning parents form a string of “Don'ts,” unreasoning and unnecessary. Obedience is enforced to the will of the parents, instead of to principles vital for the child's well-being, of which the parent is the temporary mouth-piece; the duty and necessity of obedience to law, speaking through the

person entrusted with its enunciation, this is of immeasurable importance; it lays the foundation of religious, moral and civic righteousness. But arbitrary authority enforced by superior size and strength, subjection to the irresponsible whims and fancies of the parent, with no reason vouchsafed but "Because I tell you so" -- these destroy in the young mind the invaluable respect for lawful authority, which is nurtured and strengthened by the former method.

The study of the child should help the parents to a general ideal of his future vocation and therefore of the education which should prepare him for it. They should study his faculties, his tastes, his temperaments, with painstaking assiduity. They should utilize the knowledge which can be placed at their disposal by a well-equipped astrologer, who can indicate for them the broad outlines of character and the general trend of the life. This study should enable them to reach a decision, on which the child himself can be consulted ere specialization be carried far.

### ***BASIC TRUTHS AND HABITS***

The education given in the home should include the basic truths of religion in their simplest form; the One Life, Reincarnation, Karma, the Three Worlds and their Inhabitants; on these, moral lessons should be based, and given in the form of stories of great men and women, of those who showed the virtues that the child should emulate, with short pithy sentences from the World-Scriptures, thus storing the memory with valuable material. These basic truths should be taken for granted, implied constantly rather than taught didactically.

Good manners should be carefully taught -- politeness to inferiors and equals, respect and deference to superiors; the lesson should be enforced by good manners in the elders, for a child treated with politeness will himself instinctively become polite. Good physical habits of extreme cleanliness and order should be impressed on the child, and proper breathing should be taught; sanitary duties should be attended to on rising, and after the morning bath a few minutes should be given to breathing practice. Then should come the daily worship, including a versicle on the One Life, thanks to ancestors, to the workers who supply daily needs, to the animals who serve us, with the repetition of such a promise as that of "The Golden Chain." Then some simple physical exercises, without apparatus preferably, for the strengthening of the muscles. The morning meal of milk, bread and fruit should follow, though a delicate child might have a cup of milk after the bath and breathing exercises.

### ***THE FIRST SEVEN YEARS***

The home education for the first seven years of life should, after the day begun as above described, put no strain on the child's intelligence; he should be as much as possible in the open air, should learn to observe the habits of plants, insects, birds and beasts, should be encouraged to garden, to play with animals, his lessons should be very short and conversational, mostly on objects and pictures, and should include learning by heart terse sentences and brief poems. Carefully graduated physical exercises and games to strengthen and supple the body, and to render it graceful, should alternate with easy-going lessons. These years are those in which must be laid the foundation of strong, beautiful and healthy maturity. The food should be simple and nourishing -- milk, cereals, fruits, sweets, all that builds up and does not stimulate; no meat, onions, or other coarse foodstuffs, should be allowed to come near the child.

This period of the child's life is one in which fancy and imagination are in full play, and should be encouraged, not checked. The "making-believe" of the child is fruitful for himself and instructive for his elders who are seeking to understand him. As Dr. Steiner wisely remarked, the mechanical and perfected toys of the present day are not as educative for the child as the rougher toy which is a mere symbol, which he clothes with his imagination. The toy helps him to "make-believe," and that is its real value; he day-dreams it into life and reality. Fairy-tales should be told to him, till he can read them for himself; all things should live to him -- as indeed they do, if his elders will leave him alone and not batter his airy castles into rubbish; the light of the other worlds is not yet darkened to him; leave him to joy in them while he can.

### ***FROM SEVEN TO FOURTEEN***

From the seventh anniversary of birth, more serious study should begin, but, if rightly arranged and given, it will be a joy, not a burden, to the child. Even if he is later to go to school, it would be well to keep him, if possible, for at least another two or three years in the home; he will have picked up reading during the previous years; writing, after learning the form of the letters, is best practiced by copying slowly and neatly passages chosen for beauty and simplicity, learning together in this way writing, spelling and style. As writing becomes more easy to him, he can write without the book on one day as much as he can remember of what he copied the day before. This may alternate with letters, written by himself, in which he should describe a walk, with all he saw in it, a game, a household event, anything which has aroused his interest. History, taught in stories; geography, taught in travels and puzzle-maps; arithmetic, taught in everyday household affairs; these will all be a delight, if rightly taught.

### ***TEACHER AND PUPIL***

But the teacher must love the pupil, must be patient, tender, mindful of childish ways, never harsh, never provoked into hasty words, ruling by love and gentle persuasion, never by force. It is a poor, mean and unchivalrous thing for a large and strong body to take advantage of its physical superiority to terrorize over and inflict suffering on the small weak body of a child. Moreover, for one human being to inflict pain on another, with the object of causing pain, is criminal; it is wrong in principle, as being a breach of the law of harmlessness (ahimsa); and good people, who do this are hypnotized by long and evil custom into moral blindness in this respect.

The child who is punished by violence is morally injured, as well as physically hurt and frightened. He is taught that the infliction of pain on another is the proper way of showing displeasure with one weaker than himself, and he becomes bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing, and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth, in a child, grows out of lack of understanding or out of fear, and punishment bewilders in the first place, and increases fear in the second.

A child's faults for the most part can be cured by the opposite virtues in his elders, and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestioningly, should treat him honorably, and as being himself an honorable person. If he does wrong, the wrong should be explained to him carefully the first time without blaming him: "I am sure you will not do it again, now you understand," If it be repeated; it should be met with an expression of surprise, of sorrow, of renewed hope. A child's self-respect must never be outraged; even if he lies, he must be trusted over and over again till he becomes truthful: "You must be making a mistake; you would not tell me a lie when you know I take your word."

### ***PRACTICAL WORK***

Cooking and household and garden work should form part of the education of the child from seven to fourteen; he should learn household carpentry, to drive in a nail without spoiling the wall), to tie various knots, to make neat and well-secured parcels, to use his fingers deftly and skillfully. He should learn to help, to serve, to find joy in helping-- as a child naturally does.

If his parents can afford to have him taught at home, or if a group of families could combine for home lessons, up to the age of fourteen, it would be better than sending the child away to school. Boys and girls could all learn and play together in such a circle of homes, it would be all the better for the home-influences constantly round them.

During these seven years the child should learn to swim, to row, to cycle, to ride, to run, to leap, to play cricket, hockey, tennis. To his reading, writing, arithmetic, history, geography -- taught as above said -- he may, from about eleven onwards, add some simple scientific study, in a practical form, in which he can perform some simple experiments, learning from these, as he can learn from nothing else, the inviolability of natural law. During the later part of this second period of seven years, the future vocation of the child should be definitely settled, due weight being given to his own ideas, which he should be encouraged to express freely, so that from fourteen onwards he may specialize along definite lines and prepare himself for his work in the world.

### ***SPECIALIZATION***

Thus the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a foundation for subsequent study. After fourteen, the youth should specialize, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. *As* the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parent's advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialized to prepare for it, and the weary waste of time and temper prevented which arises from the lack of a recognized aim to which the education should be directed.

Few parents, comparatively, can afford to give specialized instruction at home, and at this stage it will generally be necessary for the student to go to a boarding or day school. Those who propose to go on into one of the older Universities, choosing "the humanities" as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who had passed the first fourteen years of his life un *or* the influences and training already described should be able to pass unscathed through the worse side of the Public school life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists, along any line, pure or applied merchants, organizers of industry -- these should enter schools with departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University -- Birmingham, Manchester, etc. -- for the completion of their education.

### ***UNIVERSITIES REAL AND IDEAL***

Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure beautiful surroundings. Yet is this change imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build, man, and endow a model School and University, adapted for the training of students preparing for the walks in life above named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful and securing in perpetuity some hundreds of acres of park and farmland to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country.

Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which today surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

### ***THE GIRLS AFTER FOURTEEN***

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not alone be given; household economy -- including cookery both for the healthy and the sick -- the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty -- these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on the University, whether she is adopting teaching, lecturing, literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three years' course, she might go on to the study of medicine or nursing, of science or commerce, if she selects either of these as a profession, or art -- painting, music, sculpture, drama -- if she has real talent in anyone of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

### ***COUNTRY SURROUNDINGS***

To be away from towns and amid country surroundings, this is the need for the young life. Only thus can it grow up healthy, strong and pure. Moreover, the country offers opportunities for cultivating the love of Nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work -- amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skillful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible today for Theosophists to avoid utilizing such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt

may presently be made to found such a model School and University as is above suggested for those who do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spend, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdyism of cities, and dominate completely the atmosphere of their several localities.

### ***SUGGESTIONS FOR A SCHOOL***

If it is necessary or otherwise desirable -- as it sometimes is -- to send a child away to a boarding school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country, where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home should be exercised in the choosing of pictures, so that may arouse everyone, leading to inspiring stories. Pictures of the Founders of great religions should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the young, the principles previously laid down for the training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialized courses already described, and thus prepare for their work in the outer world.

***THE END***

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, characters balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens, of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

*From The Theosophist, May, 1941.*

## 3

**Theosophical Education****N. Sri Ram**

What we call Theosophical Education must be education in a real sense, not the inculcation of a few ideas which we may label as Theosophy. First of all, it has to be realized that education is primarily education of the individual, not instruction in any subject or the teaching of any technique, although these may be very necessary, and should come in incidentally. It is not imparting anything from without so much as the drawing out of what is within, the capacities that are already in the Ego or soul, fostering the process of its natural growth and development in its fresh manifestation at a period when such help is greatly needed.

Education has to become part of the process of life's expansion, which is always from within. Because the child is not set but malleable and has not attained to any degree of self-awareness, it becomes extremely important that any teaching, instruction or training should be given in a manner that is agreeable and does not violence to his natural growth. Always life seeks to expand, to deploy its innate capacities, as well as extend its contacts with the external world, learning to overcome the difficulties that are presented in its encounter with the facts of the world. This effort begins from one's nativity, if not even earlier. And we must bear in mind the fact that the phenomenon of expansion begins with a nature that is unconditioned, therefore extremely plastic, not self-aware, therefore easily warped, affected not only by tangible actions designedly brought to bear upon it, but also by every subtle influence, the appeal of everything within the range of its consciousness, the ripple of every incident that takes place in its environs. Impressions rain in all the time upon the growing entity and are recorded in its conscious as well as sub-conscious mind, which is more sensitive than we imagine and therefore affected by the thought and feeling of those with whom it comes into contact. While this is wholly the case with the child, it is so also, though less and less, with the adolescent boy and girl who is a child in a diminishing degree.

It seems to me that, although the environment is of very great importance, even more important to the child is the person closest to him, who looks after him, first the mother, then the father, and the teacher; because the person on whom the child depends can help him not only to make the best of whatever environment he is in, but even to alter its significance in a measure. It may be an environment in which there is much suffering, but if the influence brought to bear upon the child is of the right type, and sufficiently determinative, even that suffering can become the means of evoking from the child a feeling of compassion and sympathy. If, on the other hand, everything around the child is happy, beautiful and nice, then those conditions have to be used not to make the child self-indulgent and egotistic, but to foster certain other developments possible in that environment. Almost anything can be turned to good account from the standpoint of one's development if a person knows how to do so. The very realization that certain things are not nice, that they should be different or should not exist, produces a change in one's consciousness and brings out the will and the capacity to change them. Therefore, the teacher must be a person who has an all-round understanding and whose nature, including his thoughts, emotions and feelings, fits him to be helpful to the child at every turn. Such a man or woman is not easy to find. We may search the whole realm from end to end; it would be more difficult to find such a teacher than to find a precious gem on the ground we normally tread. Therefore, we can only do our best in the existing circumstances. We can at least try to understand what a teacher should be, and look for persons who approximate to that type.

The teacher must not be a person who sits in a big chair and wields a ferrule or even a sharp tongue, but he must be a companion in a real sense and guide the child in that capacity. He must inwardly grow with the child, beginning with the child's understanding, entering into his problems and looking at the world through his eyes. He must have the capacity to devote himself to the child. Unless the teacher or the parent enters into such an intimate relationship with the child, any mechanical care or tuition can only superficially bridge the gulf between them, either leaving the child to his own problems and devices in vital matters, or if fear and authority take the place of loving guidance, producing complexes that make his whole life more difficult than it need be.

I do not believe that in order to evoke respect -- the man who deliberately seeks this only succeeds in making himself ridiculous -- it is necessary to keep oneself aloof in a kind of high and mighty state, inaccessible to others. True respect is not only compatible with affection but is a necessary ingredient thereof. Without a measure of understanding, which only a free and natural relation can bring about, there can be no genuine respect. There may be a form of respect, a restrained demeanor, but that is nothing but play-acting, putting on a

mask. The kind of respect which arises from fear breeds dislike, and one always hates the person he fears.

The environment for the child's growth has to be the best possible for its purpose. The object must be to bring out of each child -- and that is the meaning of the word education -- the best qualities as well as capacities present in him, and not to afford encouragement to any weaknesses or vices which he may have in germ. Every one of us has certain latent tendencies which come out, given a little encouragement, and it is remarkable how little is enough to bring them out. Sometimes a child brought up in a very good home and family, under favorable influences, develops in a peculiar way because of certain strong tendencies in him for which there could not have been much encouragement in that environment. Nevertheless, there must have been some provoking cause. If there is not soil for the seed, it just cannot grow.

If all that is good in a child is strengthened as much as possible in his early years, he will be able later when he goes out into the world, where the influence are very mixed, to meet whatever is evil with his already developed strength. This does not mean that the child should be kept completely isolated from the facts of life and brought up in a palace of illusion; it cannot be good for anyone to be so sheltered, and have life made so soft and easy that later he is unable to manage its problems; that would not be any real service to him. But just as the foetus in the womb or a tender sapling requires a measure of protection from adverse influence, so the child in his physical helplessness and ignorance needs to be protected and trained with care.

There seems to be a theory that the child should be left completely free to do what he likes and he will learn by experience. But should not the child be told not to plunge into deep waters without learning to swim, or run after a poisonous snake? The child has to be given the benefit of other people's experience at least to that extent. If in the name of freedom the child should be left to roam about in the streets, and learn for himself, he will not develop even the necessary capacity to protect and maintain that freedom. He will probably succumb ere long to influences from which, even if he is innately virtuous, it will take him to long to recover. While yet the plant is tender, if it be exposed to blasts and changes of weather, which it cannot bear or to which it is unable to adapt itself, surely it cannot grow into a strong and sturdy tree; the battle; if life be a battle, would be lost before it began. There will be plenty of occasions later for the boy or girl to grapple with life's problems, but first the young person has to be prepared to meet them.

It is not educating a boy (or girl) to let him learn everything for himself from scratch, like a modern Robinson Crusoe. Education has to be a process of helping him to cover quickly all the stages that have already been passed in the growth of knowledge, and enabling him to go forward by himself from that point. A measure of tuition and guidance while the brain is growing obviously provides a better start for one's own discoveries.

What should be the principal features of education in the early years, when the soul, the inner man -- the soul of course is neither man nor woman -- is only gradually getting hold of his vehicles and getting acquainted with the world around him? What would help him not merely to get adjusted to the external world, but also to make the best use of the conditions into which he has come? Obviously the influences that surround the new entity, new for all practical purposes, should be vital, stimulating and wholesome. The nursery, class-room or home should be colorful, not anaemic or nondescript. How to surround the child with things which will attract and bring out his intelligence, his warm sympathies and all that is best in his nature, requires to be carefully thought out.

There can be nothing more helpful to any human being than the influences of Nature, the tree, the flowers, running water, and so on, and a child has a natural interest in anything which is alive, in insects, birds and animals. The value of such natural surroundings and contacts cannot be overestimated.

Education as a total process can never be reduced to a system of rules and principles, but has to be just as much an art to be developed from day to day as it is a science. Art does not consist only, or even mainly, in technique; it requires more than a perfect technique to make a real artist, whether he be a creator of music or of any other type of beauty. The human plant with which the horticulturist is concerned. Therefore, the educator has to know such things as the sort of food which is good for the child, the importance of fresh air, sunlight, and so on. But in addition to all that, he has to have an insight into the nature of the child, in order to understand how the child's mind is moving out towards the objects of his environment, and how he is being affected by them.

I do not know if we all realize how inhibiting and even warping is fear of any sort. Even if there be something undesirable in the child or the boy which I as to be eliminated, the best method is to explain and convince the child that it is undesirable. The process of growth is one of bringing out what is within, not self-expression in the ordinary sense, because that has usually an ingredient of vanity or conceit, but the expression of whatever is within the individual awaiting expression, his innate qualities, genius and talent, which is possible only in a free atmosphere.

The teacher should adapt himself to the growth of the child, meeting the processes of that growth just at those points where help, instruction or guidance is needed. He has to watch, observe and wait for the psychological moment when the needed help can be given. Of course this is more easily said than done, and requires patience and love of the child without which it is difficult to achieve any success in the task.

The child has, of course, a threefold nature, that of body, emotions and mind, and he is related to everything round him at these three levels. Each of these aspects has to be helped to grow and expand in a natural way without any distortion. To take the child and mould him to one's own heart's desire is to turn him into an unnatural image, not corresponding to what he himself is inwardly as a unique Ego or soul.

In the early years, perhaps it is the growth and control of the body which requires most attention. Anyhow that is the principal thing which happens, although the mind and the emotions also begin to develop. It goes without saying that the child should be well and properly nourished, that the body must not be neglected. The physical nature of man is the basis for experience and action in this world and is as much a vesture of the soul as other aspects of his being. The mastery of the physical body, its perfect fitness and the use of it in ways which are graceful and naturally expressive will make it a proper instrument for the inner spiritual Ego to use. The child must be helped to attain a measure of self-control, learn good manners in the use of his limbs as well as in relation to others, and co-ordinate his movements. He should be taught to manage the horse, which is his body, with grace and ease, and enjoy doing so.

The child has to learn, from his earliest years, to keep himself clean in every way. It is very difficult when a person has grown up to teach him cleanliness. He may have certain habits which are disagreeable, but how is one to speak to him about them? But in the child-stage, the parents and teacher can talk to him about almost anything; therefore, it is in that stage that a person should be taught to be clean in all ways, in every nook and corner of his body.

Then there should be the training of the senses, including the perception of shades of color and sound. We do not think of such training as important except for artists, but every individual has a certain capacity to perceive shades of difference in color, sound, shape, and so on, which unfortunately is not developed at all. When a note is struck, he should be able to recognize its difference from other notes and its place in the scale of notes. One way to come into touch with the life in Nature is to listen to its sounds. If you take one sense after another, particularly the senses of touch, sight and hearing, it will be found that each is

capable of being considerably educated, and when they are educated to notice forms, colors, tones, and textures, and perceive even subtle distinctions, the whole life of the individual is enormously enriched. It is part of education to be taught to pay attention to the things that are around, and also to appreciate harmony in color, sound and forms, see how one sound or color blends with another but not with a third. All this may sound as though it is the education of one who is going to be an artist. But everyone needs to have his whole capacity for attention brought out in his early life, without any compulsion and through the joy of such training. It is common knowledge that a blind person develops an extraordinary sensitiveness of hearing and of touch, which we who are endowed with eyesight do not possess. What is to prevent us from having that same acuteness of hearing and sensitiveness of touch, even when we are blessed with a pair of eyes which are functioning? All of us are born into this world with certain faculties. Should we not train and use them? Everyone should be taught to do his especially when the world is still new and interesting, and the senses ready to be trained. We do not realize how much we miss because of not having had such training.

It has been said that the senses are the windows of the soul. When their range is increased the whole surface of contact with life is increased thereby. This means not only fuller and more complete living on the physical plane, but also a more extended basis for the imagination that begins to develop simultaneously. Our thinking, the image-making that is part of our thinking, is based upon sense impressions. The imagery of our thought, when it is analyzed, will be seen to consist of elements that have come in through the avenues of the senses and modifications thereof. Imagination does not take place in a vacuum; it is stimulated by our reactions to things; and such impressions as we receive from the world around us can be faulty or true, sketchy or full. When the material which the mind receives and classifies in its own way is richer and more varied, the possibilities of imagination are extended accordingly. There is a better, closer understanding of life, when there is a fuller, closer contact with things, persons and event.

The child -- I use the word to mean the subject of education, thus including boy or girl -- needs to be trained in the use of his body by graceful physical movements which do not distort or strain the limbs. The body has to attain quickness in action, co-ordination of movements, precision and balance. An acrobat in a circus and people who are expert in different games show what extraordinary precision in movement involving judgment of a number of factors and co-ordination of eyes, hands and limb can be achieved by training and in how many different ways the body can balance. It is not necessary for all people to be acrobats or perform various kinds of feats, but as everyone has a physical body, he has to

develop its capacities and make it a capable instrument in all ways. He must learn to be alert in ordinary life, walk with grace and avoid ungainly postures. Such control of body will conduce to unison between mind and body and even between body and soul. In the course of various physical activities, such as swimming, running, jumping and so on, one learns to judge many things such as velocity, distance, the time that would be needed to accomplish certain things. Every form of action, depends on a set of physical perceptions which must all be sharp and precise.

Coming to the emotions and feelings, obviously in a normal human life they play a more important and vital part than either the physical body or the intellect. Even health depends to a large extent on one's emotional condition. But our education pays no attention to it and is centered almost exclusively on the cultivation of the mind. If we can help the child to develop and express such emotions as will conduce to a state of inner harmony and create happy relations with others, we will be giving him more valuable help than can be, given in any other way. It is a help to the whole being of man and thus more valuable than the giving of temporary pleasure. If we can bring out of a person his capacity for affection and sympathy towards others, we are giving an impetus to his whole evolution through the series of lives that are to come. If we can help a boy to grow up into a kind, unselfish person more intent upon helping others than on getting things for himself, that is a lasting service to his character by which his whole evolution in the human stage is made easier; very much karma that he might otherwise generate might be avoided. When unspoiled, children like to be helpful and nice to animals and birds; they enjoy playing with the little creatures of the field. It is a perversity to want to inflict pain on another sentient being. To be kind and compassionate is a natural instinct. But there are no hard and fast methods to draw out this instinct. The teacher must first have it himself. That does not mean he should be a sentimental person but acting naturally himself, he should help the child to manifest his innate goodness, not making the child dependent upon himself.

Appreciation of the arts and the practice of any specific art for which the child has an aptitude should be a part of the program, as that is surely one way of refining and educating the emotions. I do not say that everyone, whether he likes it or not, should be made to paint or draw or sing. But everyone has in him some capacity to appreciate and create the beautiful, and he should be taught to like what is good in Nature as well as in art.

A child must be taught from his early years orderly way, good manners, and consideration for others in every context in life. Education should prepare one to go on learning all one's life. Such learning is as much through observation and listening as from

books. Every child should be taught therefore to observe and to listen as well as to talk, sensibly and well. So few of us really care to listen to another. Even when the other person is speaking, we interrupt his speech, we want to come out with some clever remark. From early childhood it should be taught as part of good manners that one must listen with respect and more than one speaks. The child or the young person should learn to have patience, to wait when necessary, to give precedence to others and to take pleasure generally in giving more than in receiving. All this will become natural and enjoyable after a time, just part of a gracious way of living. A person should be helped to learn as much from life itself as from books. All these things education should accomplish, because education is really for life, the livelihood being only an incidental. It does not really matter whether a person has much money or comparatively little, for one's happiness does not really depend on one's possessions.

With regard to the mind, it has to be carefully trained to develop its capacities and not overloaded with things which it is unnecessary to remember. The important thing is to develop a mind or spirit that is not merely imitative, that is able to act upon its own and tries to learn and discover things for itself, while making use of the knowledge of others. It should be a mind that, like a sensitive radio receiver, is able to pick up things sharply and keep them unconfused, perceive implications and go beyond irrelevancies to the truth of the matter.

A really complete education would mean acquainting the boy or the girl with the fundamentals of almost every important branch of knowledge, but this must be done without overloading the mind with details. The training should be such as will draw out the different faculties, artistic, scientific, and so on, even though the individual may have to specialize later along some line, in some technique or vocation in order to earn a living. We stuff the brain with many unnecessary things. Suppose we eliminate all that, and find out what it is that would be of use to the individual, what is essential for him to know, what are the things which will give him a good knowledge of the world he is in, and give all this to the child; it would be education of real value to him.

To all this I would add the teaching of certain fundamental truths, such as the one Life; that man is not only the body but something which is the most beautiful aspect of himself that uses the body; that he creates his own destiny; and even reincarnation and karma. All this should be taught not as a dogma, as something to be believed, but as a view of life, and presented in a way that is plausible and reasonable to accept. It should be possible to perceive the truth in any view, when it is properly presented, by looking at it

directly rather than by going round it in arguments. We can tell the child what we think with regard to such matters, without forcing our ideas upon him.

One thing on which stress should be laid from the very beginning is the doing of every piece of work, however small it may be, as well and beautifully as possible. The child should learn not only to do useful things, as a Boy Scout does, but also to take a delight in doing things nicely. The importance of a piece of work or of a thing does not depend upon its magnitude, but upon its place, the way it is done, its function in a particular scheme.

Many children have in them great possibilities, but these do not usually come to pass; they have concealed talents for which there is no scope in their lives. That of course is due to karma, but if it is possible for us to help the child under our care to develop those faculties which he has brought over from the past, it should be possible for society later on to make use of them. Our studies in Theosophy should make us realize how supremely significant is each individual, how much potentiality is in him, and how much can be done for each one, at his particular stage, by such means as we can intelligently employ to facilitate the realization of those possibilities.

When a person is given the job of teaching a child, he should not think it an insignificant job, that it would be better to play a bigger part in life than being a poor humble teacher. Such a view is completely wrong, because if we help the child who is in our care to develop in the best way possible, then he will grow up and do many things in life. Often by helping another we may be helping the world as a whole, much more than we understand. It is not necessary that all the great things should be done by oneself.

As I said in the beginning, education should be not so much in the subjects of a curriculum, however well designed, but the education of the whole man; therefore it cannot be a matter of mass-production. We cannot produce really educated men and women as we produce goods in factories. The individual child is not mere clay to be molded; there are factors of his own psychic and spiritual heredity over-shadowing him, even when they have not actually come into play. We may not be able to treat each individual child as a unique subject, but we can recognize at least the broad differences between one child and another in temperament, capacity and aptitude, and provide for these differences.

Of course every child should have as much education as he or she can receive, and should not have to pay any fees for it. The child ought to receive from society the very best care and training that society can afford. Nothing less than the best will do when taste is still unformed but beginning to form itself delicately in a hundred and one different ways.

There is truth in those words of Ruskin: “Tell me what you like, and I will tell you what you are.”

Therefore, only the best men and women should be chosen as teachers; not necessarily the best from the point of view of academic degrees, because often those who win degrees do so though over-concentration on one particular subject, which in many cases produces a narrow and some-what unbalanced outlook. It is not always the very learned who are the best to accomplish particular tasks or to understand persons.

Education should be free from any kind of State or party control because neither party nor State understands what education is, and in their hands it will become the means to ends, which are not the ends of life itself, but their own ends. It may even become the means for death, for stereotyping the mind, establishing a particular ideology, fixing things in a particular manner without any possibility of change or progress.

What is the end of life? The end of life is perhaps more life, the increasing realization of its potentialities and its power to create so that it flows ever more freely and creates what it will. A person should be helped to attain the highest degree of intelligence possible for him and to be free in the use of that intelligence, and then in his freedom he will do what he wants to do, and what he then does will be part of the process of the advancement of life. Education should mean the opening of avenues in the brains and hearts of the young, avenues that will widen and lead endlessly onwards through a process of never-ceasing learning, through a constructive chain reaction from environment to soul and soul to environment.

Life! More Life! was the title of one of Brother Jinarajadasa's books. The words ring very true, because life ever gives rise to more life, not more in the sense of quantity or magnitude, though it does even that at a certain level, out life more intense, of a superior grade with a superior power. The truth about man has been expressed in these words: “The soul of man is immortal and its future is the future of a thing to whose growth and splendor there is no limit.” When this is realized, education in the real sense must be the education of body, mind and emotions ill such a way that together they may form an instrument for the expression of the harmonies that are in the soul and the carrying out of its purpose.

*From The Theosophist, April and May, 1960*

## 4

**Education and the Significant of Life****J. Krishnamurti**

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 Australia. This is especially true in colleges and universities. We are turning out, as if through a mould, a type of human being whose chief interest is to find security, to become somebody important, or to have a good time with as little thought as possible.

Conventional education makes independent thinking extremely difficult. Conformity leads to mediocrity. To be different from the group or to resist environment is not easy and is often risky as long as we worship success. The urge to be successful, which is the pursuit of reward whether in the material or in the so-called spiritual sphere, the search for inward or outward security, the desire for comfort this whole process smothers discontent, puts an end to spontaneity and breeds fear; and fear blocks the intelligent understanding of life. With increasing age, dullness of mind and heart sets in.

In seeking comfort, we generally find a quiet corner in life where there is a minimum of conflict, and then we are afraid to step out of that seclusion. This fear of life, this fear of struggle and of new experience, kills in us the spirit of adventure; our whole upbringing and education have made us afraid to be different from our neighbor, afraid to think contrary to the established pattern of society, falsely respectful of authority and tradition.

Fortunately, there are a few who are in earnest, who are willing to examine our human problems without the prejudice of the right or of the left; but in the vast majority of us, there is no real spirit of discontent, of revolt. When we yield uncomprehendingly to environment, any spirit of revolt that we may have had dies down, and our responsibilities soon put an end to it.

Revolt is of two kinds: there is violent revolt, which is mere reaction, without understanding, against the existing order; and there is the deep psychological revolt of intelligence. There are many who revolt against the established orthodoxies only to fall into new orthodoxies, further illusions and concealed self-indulgences. What generally happens is that we break away from one group or set of ideals and join another group, take up other ideals, thus creating a new pattern of thought against which we will again have to revolt. Reaction only breeds opposition, and reform needs further reform.

But there is an intelligent revolt which is not reaction, and which comes with self-knowledge through the awareness of one's own thought and feeling. It is only when we face experience as it comes and do not avoid disturbance that we keep intelligence highly awakened; and intelligence highly awakened is intuition, which is the only true guide in life.

Now, what is the significance of life? What are we living and struggling for? If we are being educated merely to achieve distinction, to get a better job, to be more efficient, to have wider domination over others, then our lives will be shallow and empty. If we are being educated only to be scientists, to be scholars wedded to books, or specialists addicted to knowledge, then we shall be contributing to the destruction and misery of the world.

Though there is a higher and wider significance to life, of what value is our education if we never discover it? We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance.

In our present civilization we have divided life into so many departments that education has very little meaning, except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process. To attempt to solve the many problems of existence at their respective levels, separated as they are into various categories, indicates an utter lack of comprehension.

The individual is made up of different entities, but to emphasize the differences and to encourage the development of a definite type leads to many complexities and contradictions. Education should bring about the integration of these separate entities for without integration, life becomes a series of conflicts and sorrows. Of what value is it to be trained as lawyers if we perpetuate litigation? Of what value is knowledge if we continue in our confusion? What significance has technical and industrial capacity if we use it to destroy

one another? What is the point of our existence if it leads to violence and utter misery? Though we may have money or are capable of earning it, though we have our pleasure and our organized religions, we are in endless conflict.

We must distinguish between the personal and the individual. The personal is the accidental; and by the accidental I mean the circumstances of birth, the environment in which we happen to have been brought up, with its nationalism, superstitions, class distinctions and prejudices. The personal or accidental is but momentary, though that moment may last a lifetime; and as the present system of education is based on the personal, the accidental, the momentary, it leads to perversion of thought and the inculcation of self-defensive fears.

All of us have been trained by education and environment to seek personal gain and security, and to fight for ourselves. Though we cover it over with pleasant phrases, we have been educated for various professions within a system which is based on exploitation and acquisitive fear. Such a training must inevitably bring confusion and misery to ourselves and to the world, for it creates in each individual those psychological barriers which separate and hold him apart from others.

Education is not merely a matter of training the mind. Training makes for efficiency, but it does not bring about completeness. A mind that has merely been trained is the continuation of the past, and such a mind can never discover the new. That is why, to find out what is right education, we will have to inquire into the whole significance of living.

To most of us, the meaning of life as a whole is not of primary importance, and our education emphasizes secondary values, merely making us proficient in some branch of knowledge. Though knowledge and efficiency are necessary, to lay chief emphasis on them only leads to conflict and confusion.

There is an efficiency inspired by love which goes far beyond and is much greater than the efficiency of ambition; and without love, which brings an integrated understanding of life, efficiency breeds ruthlessness. Is this not what is actually taking place all over the world? Our present education is geared to industrialization and war, its principal aim being to develop efficiency; and we are caught in this machine of ruthless competition and mutual destruction. If education leads to war, if it teaches us to destroy or be destroyed, has it not utterly failed?

To bring about right education, we must obviously understand the meaning of life as a whole, and for that we have to be able to think, not consistently, but directly and truly. A consistent thinker is a thoughtless person, because he conforms to a pattern; he repeats phrases and thinks in a groove. We cannot understand existence abstractly or theoretically. To understand life is to understand ourselves, and that is both the beginning and the end of education.

Education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole. But the whole cannot be approached through the part which is what governments, organized religions and authoritarian parties are attempting to do.

The function of education is to create human beings who are integrated and therefore intelligent. We may take degrees and be mechanically efficient without being intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-defensive responses and aggressive assertions. One who has not studied may be more intelligent than the learned. We have made examinations and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues. Intelligence is the capacity to perceive the essential, the *what* is; and to awaken this capacity, in oneself and in others, is education.

Education should help us to discover lasting values so that we do not merely cling to formulas or repeat slogans; it should help us to break down our national and social barriers, instead of emphasizing them, for they breed antagonism between man and man. Unfortunately, the present system of education is making us subservient, mechanical and deeply thoughtless; though it awakens us intellectually, inwardly it leaves us incomplete, stultified and uncreative.

Without an integrated understanding of life, our individual and collective problems will only deepen and extend. 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.

It is in the understanding of ourselves that fear comes to an end. If the individual is to grapple with life from moment to moment, if he is to face its intricacies, its miseries and sudden demands, he must be infinitely pliable and therefore free of theories and particular patterns of thought.

Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness. When there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should awaken the capacity to be self-aware and not merely indulge in gratifying self-expression.

What is the good of learning if in the process of living we are destroying ourselves? As we are having a series of devastating wars, one right after another, there is obviously something radically wrong with the way we bring up our children. I think most of us are aware of this, but we do not know how to deal with it.

Systems, whether educational or political, are not changed mysteriously; they are transformed when there is a fundamental change in ourselves. The individual is of first importance, not the system; and as long as the individual does not understand the total process of himself, no system, whether of the left or of the right, can bring order and peace to the world.

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: technique can never bring about creative understanding.

Present-day education is a complete failure because it has over-emphasized technique. In over-emphasizing 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 right kind of education, while encouraging the learning of a technique, should accomplish something which is of far greater importance: it should help man to experience the integrated process of life. 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.

The right kind of education is not concerned with any ideology, however much it may promise a future Utopia: it is not based on any system, however carefully thought out; nor is it a means of conditioning the individual in some special manner. 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 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 frame ark, 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 division , 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 light 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.

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. Ideals are an actual hindrance to our understanding of the child and to the child's understanding of himself.

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. It is only when one feels no love for the child that one imposes upon him an ideal, for then one's ambitions are trying to fulfill themselves in him, wanting him to become this or that. If one loves, not the ideal but the child, then there is a possibility of helping him to understand himself as he is.

If a child tells lies, for example, of what value is it to put before him the ideal of truth? One has to find out why he is telling lies. To help the child, one has to take time to study and observe him, which demands patience, love and care; but when one has no love, no understanding, then one forces the child into a pattern of action which we call an ideal.

If the teacher is of the right kind, he will not depend on a method, but will study each individual pupil. In our relationship with children and young people, we are not dealing with mechanical devices that can be quickly repaired, but with living beings who are impressionable, volatile, sensitive, afraid, affectionate; and to deal with them, we have to have great understanding, the strength of patience and love. When we lack these, we look to quick

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

The right kind of educator, seeing the inward nature of freedom, helps each individual student to observe and understand his own self-projected values and impositions; he helps him to become aware of the conditioning influences about him, and of his own desires, both of which limit his mind and breed fear; he helps him, as he grows to manhood, to observe and understand himself in relation to all things, for it is the craving for self-fulfillment that brings endless conflict and sorrow.

Discipline is an easy way to control a child, but it does not help him to understand the problems involved in living. Some form of compulsion, the discipline of punishment and reward, may be necessary to maintain order and seeming quietness among a large number of students herded together in a classroom; but with the right kind of educator and a small number of students, would any repression, politely called discipline, be required? If the classes are small and the teacher can give his full attention to each child, observing and helping him, then compulsion or domination in any form is obviously unnecessary. If, in such a group, a student persists in disorderliness or is unreasonably mischievous, the educator must inquire into the cause of his misbehavior, which may be wrong diet, lack of rest, family wrangles, or some hidden fear.

Implicit in right education is the cultivation of freedom and intelligence, which is not possible if there is any form of compulsion, with its fears. After all, the concern of the educator is to help the student to understand the complexities of his whole being. To require him to suppress one part of his nature for the benefit of some other part is to create him an endless conflict which results in social antagonisms. It is intelligence that brings order, not discipline.

Conformity and obedience have no place in the right kind of education. Co-operation between teacher and student is impossible if there is no mutual affection, mutual respect. When the showing of respect to elders is required of children, it generally becomes a habit, a mere outward performance, and fear assumes the form of veneration. Without respect and consideration, no vital relationship is possible, especially when the teacher is merely an instrument of his knowledge.

The purpose of education is to cultivate right relationship, not only between individuals, but also between the individual and society; and that is why it is essential that education should, above all, help the individual to understand his own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself; but there cannot be intelligence as long as there is fear. Fear perverts intelligence and is one of the causes of self centered action. Discipline may suppress fear but does not eradicate it, and the superficial knowledge which we receive in modern education only further conceals it.

The right kind of education must take into consideration this question of fear, because fear warps our whole outlook on life. To be without fear is the beginning of wisdom, and only the right kind of education can bring about the freedom from fear in which alone there is deep and creative intelligence.

Reward or punishment for any action merely strengthens self-centeredness. Action for the sake of another, in the name of the country or of God, leads to fear, and fear cannot be the basis for right action. If we would help a child to be considerate of others, we should not use love as a bribe, but take the time and have the patience to explain the ways of consideration.

There is no respect for another when there is a reward for it, for the bribe or the punishment becomes far more significant than the feeling of respect. If we have no respect for the child but merely offer him a reward or threaten him with punishment, we are encouraging acquisitiveness and fear. Because we ourselves have been brought up to act for the sake of a result, we do not see that there can be action free of the desire to gain.

The right kind of education will encourage thoughtfulness and consideration for others without enticements or threats of any kind. If we no longer seek immediate results, we shall begin to see how important it is that both the educator and the child should be free from the fear of punishment and the hope of reward, and from every other form of compulsion; but compulsion will continue as long as authority is part of relationship.

The real problem in education is the educator. 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 is for him a self-expansive fulfillment. But mere intellectual or verbal agreement concerning the crippling effects of authority is stupid and vain.

There must be deep insight into the hidden motivations of authority and domination. If we see that intelligence can never be awakened through compulsion, the very awareness

of that fact will burn away our fears, and then we shall begin to cultivate a new environment which will be contrary to and far transcend the present social order.

To understand the significance of life with its conflicts and pain, we must think independently of any authority, including the authority of organized religion; but if in our desire to help the child we set before him authoritative examples, we shall only be encouraging fear, imitation and various forms of superstition.

Dogmas, mysteries and rituals are not conducive to a spiritual life. Religious education in the true sense is to encourage the child to understand his own relationship to people, to things and to nature. There is no existence without relationship; and without self-knowledge, all relationship, with the one and with the many, brings conflict and sorrow. Of course, to explain this fully to a child is impossible; but if the educator and the parents deeply grasp the full significance of relationship, then by their attitude, conduct and speech they will surely be able to convey to the child, without too many words and explanations, the meaning of a spiritual life.

True religious education is to help the child to be intelligently aware, to discern for himself the temporary and the real, and to have a disinterested approach to life; and would it not have more meaning to begin each day at home or at school with a serious thought, or with a reading that has depth and significance, rather than mumble some oft-repeated words or phrases?

To educate a child is to help him to understand freedom and integration. To have freedom there must be order, which virtue alone can give; and integration can take place only when there is great simplicity. From innumerable complexities we must grow to simplicity; we must become simple in our inward life and in our outward needs.

While offering information and technical training, education should above all encourage an integrated outlook on life; it should help the student to recognize and break down in himself all social distinctions and prejudices, and discourage the acquisitive pursuit of power and domination. It should encourage the right kind of self-observation and the experiencing of life as a whole, which is not to give significance to the part, to the "me" and the "mine," but to help the mind to go above and beyond itself to discover the real. Right education comes with the transformation of ourselves. We must re-educate ourselves not to kill one another for any cause, however righteous, for any ideology, however promising it may appear to be for the future happiness of the world. We must learn to be

compassionate, to be content with little, and to seek the Supreme, for only then can there be the true salvation of mankind.

*From Education and the Significance of Life, excerpted from Chapters 1 and 2.*

## 5

**The School****From the Prospectus of The School  
Krishnamurti Foundation**

A school which is successful in the worldly sense more often than not a failure as an educational center. A large and flourishing institution in which hundreds of children are educated together, with all its accompanying show and success, can turn out bank clerks and super-salesmen, industrialists or commissars, superficial people who are technically efficient; but there is hope only in the integrated individual, which only small schools can help to bring about. That is why it is far more important to have schools with a limited number of boys and girls and the right kind of educators, than to practice the latest and best methods in large institutions.

Unfortunately, one of our confusing difficulties is that we think we must operate on a huge scale. Most of us want large schools with imposing buildings, even though they are obviously not the right kind of educational centers, because we want to transform or affect what we call the masses.

Nothing of fundamental value can be accomplished through mass instruction, but only through the careful study and understanding of the difficulties, tendencies and capacities of each child; and those who are aware of this, and who earnestly desire to understand themselves and help the young, should come together and start a school that will have vital significance in the child's life by helping him to be integrated and intelligent. To start such a school, they need not wait until they have the necessary means. One can be a true teacher at home, and opportunities will come to the earnest.

Those who love their own children and the children about them, and who are therefore in earnest, will see to it that a right school is started somewhere around the corner, or in their own home. Then the money will come -- it is the least important consideration. To maintain a small school of the right kind is of course financially difficult; it can flourish only on self-sacrifice, not on a fat bank account. Money invariably corrupts unless there is love and understanding. But if it

is really a worth-while school, the necessary help will be found. When there is love of the child, all things are possible.

As long as the institution is the most important consideration, the child is not. The right kind of educator is concerned with the individual, and not with the number of pupils he has; and such an educator will discover that he can have a vital and significant school which some parents will support. But the teacher must have the flame of interest; if he is lukewarm, he will have an institution like any other.

If the nucleus of the staff in a school of the right kind is dedicated and vital, it will gather to itself others of the same purpose, and those who are not interested will soon find themselves out of place. If the center is purpose and alert, the indifferent periphery will wither and drop away; but if the center is indifferent, then the whole group will be uncertain and weak.

There must be unstinted co-operation among all the teachers in a school of the right kind. The whole staff should meet often, to talk over the various problems of the school; and when they have agreed upon a certain course of action, there should obviously be no difficulty in carrying out what has been decided. If some decision taken by the majority does not meet with the approval of a particular teacher, it can be discussed again at the next meeting of the faculty.

No teacher should be afraid of the head-master, nor should the head-master feel intimidated by the older teachers. Happy agreement is possible only when there is a feeling of absolute equality among all. It is essential that this feeling of equality prevail in the right kind of school, for there can be real co-operation only when the sense of superiority and its opposite are non-existent. If there is mutual trust, any difficulty or misunderstanding will not just be brushed aside, but will be faced, and confidence restored.

If the educator is to have a certain amount of time to himself, he must be responsible only for the number of students that he can easily cope with. A direct and vital relationship between teacher and student is almost impossible when the teacher is weighed down by large and unmanageable numbers.

This is still another reason why schools should be kept small. It is obviously important to have a very limited number of students in a class, so that the educator can give his full attention to each one. When the group is too large he cannot do this, and then punishment and reward become a convenient way of enforcing discipline.

The right kind of education is not possible en masse. To study each child requires patience, alertness and intelligence.

An educator is not merely a giver of information; he is one who points the way to wisdom, to truth. Truth is far more important than the teacher. The search for truth is religion, and truth is of no country, of no creed, it is not to be found in any temple, church or mosque. Without the search for truth, society soon decays. To create a new society, each one of us has to be a true teacher, which means that we have to be both the pupil and the master; we have to educate ourselves.

If a new social order is to be established, those who teach merely to earn a salary can obviously have no place as teachers. To regard education as a means of livelihood is to exploit the children for one's own advantage. In an enlightened society, teachers will have no concern for their own welfare, and the community will provide for their needs.

The true teacher is not he who has built up an impressive educational organization, nor he who is an instrument of the politicians, nor he who is bound to an ideal, a belief or a country. The true teacher is inwardly and therefore asks nothing for himself; he is not ambitious and seeks no power in any form; he does not use teaching as a means of acquiring position or authority, and therefore he is free from the compulsion of society and the control of governments. Such teachers have the primary place in an enlightened civilization, for true culture is founded, not on the engineers and technicians, but on the educators.

## **THE INTENTION**

The challenge of education in a Krishnamurti school is seen not merely as achieving academic excellence or social viability but as something much more. The deeper core of the student is sought to be evoked from where a wholesome and living response to the challenges of life can emerge. 'This requires that both educators and students be engaged in the task of understanding the world around and within themselves. This is not an easy task. It calls for enormous vitality and seriousness of purpose on the part of all involved in the education of the child. As such a Krishnamurti school is a constantly questioning, evolving, institution. Born of this constant enquiry, innovations in approach and methodology go on. The creation and sustenance of the psychological environment conducive to this objective is the school's endeavor. It is imperative, therefore, that parents too understand and appreciate the intention of the school and actively participate in translating this into practice in the upbringing of their children.

The hope with which the school works is that a pupil who approaches the final years in school would have found certain qualities:

- a sense of integrity' dignity and confidence to face life's challenges;
- a sensitivity to relate rightly to the earth and to all life;
- an ability to learn on one's own and take responsibility for learning;
- the capacity to make choices of future activities in consonance with one's deepest predilections;
- the intelligence to remain a sensitive and open-hearted human being.

### **THE ENVIRONMENT**

The school is located in a spacious campus in Adyar made available by the Theosophical Society. This privileged location permits rare opportunities to be among the beauties of nature, which in themselves shape and color the minds of the young. There are ancient trees and vast spaces communicating a sense of silence.

Class rooms, play areas and laboratories are designed very carefully and create an atmosphere conducive to a sense of freedom. The working of the school is directed toward uncoercive learning. The school has an excellent library with reference facilities.

This is a day-boarding school. Boys and girls learn to grow together in a natural way. Apart from studying together in class, teachers and students have lunch at school and engage in a variety of activities that are carefully selected. Participation in games is a part of everyday experiences. Students are encouraged to excel in whatever they are interested in without the corroding spirit of competition. As part of the curriculum the senior students are given an opportunity to experience and understand the actual world of work in farms hospitals factories etc.

Students learn to chant and sing in the morning assembly, which is an important activity of the day aimed at creating an atmosphere of togetherness and a gathering of energy.

Teachers and students hold serious discussions on themes relating to life from the early age of ten when they go into questions of fear' pleasure, hurt, ambition, co-operation' responsibility and so on' at various levels of understanding. Varied opportunities to learn together are thus possible.

**ACADEMICS:**

The school ensures a high standard of academics. Personal attention to the student's own pace of learning is possible as classes are kept small. The emphasis is not on memory and rote-learning but on questioning, enquiry and investigation. The curriculum of The School is kept flexible enough to meet the needs of the child. The development of a scientific temper, capacity for independent study and exploration are encouraged. Learning is made joyful from the early years as the stress is on discovery and sharing. The approach throughout provides ample space and time for integrated learning. At the same time students are helped to acquire the necessary skills and knowledge to make the transition to college smooth. English is the medium of instruction. Tamil, Hindi and Sanskrit are also taught. The School is affiliated to the Indian Council of Secondary Education and students take the public examination at the 10th and 12th levels in their stride. Student's progress is assessed systematically and continuously and formal examinations are introduced from standard eight. The performance of students as also their general growth is discussed with parents periodically.

The school curriculum includes participation in several other areas of experience. These are music and dance, (both classical and folk) dramatics, literary activities, projects, pottery, weaving, art and craft. All major games cricket, football volley ball, basket ball and tennis are offered. Students also learn yoga. Field trips and excursions are part of the school calendar.

*From the Prospectus of The School, Krishnamurti Foundation of India, Madras, India.*

## 6

**A New Kind of Education****Susunaga Weeraperuma**

Why does our sense of wonder diminish, if not altogether wither away, as we grow older? Few faculties in man are more precious than his sense of wonder.

When the mind is committed to a religious or political dogma it soon begins to show a certain reluctance to explore with impartiality its various intellectual positions. Soon one's ideas and beliefs become cherished possessions in which one acquires a vested interest. In the defense of these possessions one is prepared to argue, convert others and even fight: that is the origin of fanaticism. Now the sense of wonder diminishes to the extent that one is committed to beliefs, dogmas and ideas. The lesser the mind's psychological burdens the greater is the intensity of its sense of wonder. Prejudices of any kind distort perception. The investigations of a prejudiced mind are inevitably circumscribed by its prejudices. It is the uninhibited and unencumbered mind that manifests an interest in questioning long accepted assumptions and is therefore capable of breaking new ground. The time and energy that teachers devote to kindling in their students this sense of wonder is far more valuable than their traditional role of imparting knowledge. Teachers who try to stifle this sense of wonder by conditioning the minds of their students through propaganda of one kind or another are surely unworthy of their profession.

Paradoxical though it may seem, learning is really a process of unlearning. As a result of awareness one begins to gather various insights about oneself. These insights constitute self-knowledge. These insights usually appear in the form of sudden flashes that uncover facts that had hitherto remained unrecognized. Each insight reveals an aspect of the psyche.

**Self-knowledge.** Now self-knowledge, which is probably the most precious kind of knowledge, is different from all other knowledge in one very important respect. Technological knowledge keeps on increasing quantitatively whereas self-knowledge, in

contrast, does not grow and expand: it is not, in other words, the result of a cumulative process. Unless one discards each insight about oneself the moment it is experienced the mind is no longer free to find further insights. Since the psyche is a fluid, dynamic and ever-changing flux with characteristics that are never constant and static one cannot possibly perceive its nature unless it is approached a fresh every time. A mind that is influenced by previous insights is by that very influence incapable of distortionless perception.

It is by discarding self-knowledge that one acquires it. It is by constantly unlearning that one constantly learns.

Since the psyche is changeable and unpredictable it has to be approached each time as though one were observing it for the first time. For if the psyche were approached with conclusions that were gathered from previous observations then one would fail to observe any changes in it that may have taken place in the intervening period between one observation and another.

**Discipline.** The imposition of discipline on disorderly students, through a system of rewards and punishments, seems undignified and is in any case of no lasting value. There is always an unmistakable element of artificiality and lack of depth in an “orderliness” that is foisted upon oneself by another. By the threat of punishment are we not instilling in tender minds various fears that might well become the basis for future neuroses? These traditional methods of ensuring “good” behavior have only resulted in creating an external facade of order and discipline without fundamentally transforming the psyche. Good behavior is without ulterior motive in the sense that one is good for the sake of being good. On realizing the importance of right conduct one starts behaving properly. Students may be totally oblivious of the fact that they are disturbing others and making a nuisance of themselves. A teacher who is faced with a problem of this kind can try to awaken in such student a certain mindfulness and consideration for others so that they will become inspired by a new sense of responsibility. Thereupon these students will of their own accord cease to behave thoughtlessly.

The problems of indiscipline and violence among students in schools and elsewhere should not be considered in isolation as though these were unrelated to other social problems. Students attitudes and conduct are basically a faithful reflection of those of the adult world. How can students behave otherwise when the adult world of their elders is characterized by competition, ambition, aggression and ruthlessness? The young, unless they are very alert, cannot help being conditioned by the old. Therefore it becomes

absolutely imperative for teachers to kindle in young minds a longing for freedom from all the corrupting influences of society. When the young start tearing asunder the walls of adult conditioning they may find various aspects of our society so repulsive that they want to be dissociated from it altogether. The sanyasis of India and the “drop-outs” of the Western world have not, necessarily succeeded in breaking the bonds of social conditioning; it often happens that their “revolt” is nothing more than the substitution of one form of conditioning for another.

The accumulation of knowledge is not unimportant, but if that were made the main purpose of education then we would, in effect, be reducing the mind to a vast data bank.

The primary function of a teacher is neither the imparting of information nor the teaching of various skills, important though these functions are, but rather the awakening of that curiosity for self-knowledge in their students. Once students acquire the key to the whole world of knowledge by mastering the art of reading, then teachers become largely superfluous. Nowadays, besides, there are so many non-bibliographical sources of knowledge such as cassettes, films and TV, where the assistance required of teachers in the teaching process becomes minimal.

**A Good Teacher.** A good teacher does not necessarily have to be a person of great scholarship although without some knowledge of his subject he would not be qualified to teach at all. Who then is a good teacher? A good teacher will take great pains to stimulate in his students an enthusiasm for the things that really matter in life such as clarity of perception, beauty, tenderness and love. He will constantly emphasize the importance of being intensely aware of both the outer world as well as the more complex inner world of the psyche.

In the course of imparting knowledge a teacher can, if he is inwardly watchful, see his own prejudices in operation. While teaching a subject like history, for instance, a teacher can observe how his nationalistic sentiments are distorting his objectivity through the temptation to gloss over the mistakes of his own country. He alone is a genuine teacher who never identifies himself with any particular country, nation, race, religion, color, caste or social class. While alerting students to their particular conditioning, the teacher can allow his own mind to uncover its hitherto unrecognized prejudices, likes, dislikes, fears, anxieties and so forth. A teacher who piously discusses meditation and the spiritual life with his students is being hypocritical, unless he is himself undertaking such an inward journey of exploration. Once it is mutually understood that both the students and the teacher are engaged in this common endeavor, an understanding, which must result in the

teacher's rejection of his mantle of authority, if he had one, then a new relationship between them, based on equality and brotherhood, comes into being.

A teacher should be more knowledgeable than his pupils in his subject, but no sensible teacher can possibly claim to be omniscient. A good teacher is no more than a guide who, together with his pupils, explores a few of the many areas of knowledge in a spirit of comradeship. When teachers realize how little they really know in the face of the immeasurable vastness of knowledge they become truly humble.

In a very special sense there is no basic difference between a teacher and a pupil for both are the victims of psychological conditioning. What matters is not how one is conditioned, but whether one is free of all conditioning and hence a free and creative individual.

**Religious Education.** What is the right approach to religious education? If religion is taught at all then it is only fair that the syllabus should include all the various major religions of the ancient and modern world.

Courses in religious education would be incomplete if these were confined to the uncritical study of the lofty idealism and penetrating insights of the founders of religion. These courses should never be designed so as to gloss over the seamy side of religious history, such as the bloody wars over doctrinal issues, the heartless persecution of those who chose to dissent as well as the inevitability of priestcraft as a direct consequence of religious organization passing into the hands of vested interests.

When boys and girls are educated together in co-educational schools they are given the opportunity at an early age of learning to establish the right relationships with members of the opposite sex -- through close association at work and play they will grow to understand and respect each other. The segregation of children according to sex is unnatural and unnecessary. In the adult world, in which children will eventually have to live, it is a fact that men and women mix freely. Are schools that practice such segregation preparing children to meet the challenges of adult social life, or actually hindering them from doing so?

**Competition.** Nearly all countries in the modern world, both capitalist as well as socialist, are besmirched by the ugly spirit of competition.

The forces of competition and aggression frequently operate together. The truly civilized man, in contrast, does not compete with his fellow men; he co-operates.

In the realm of education the competitive spirit still prevails. Antagonism between students is created when they are given marks in their various subjects.

This is not to suggest that teachers should not keep confidential records of their students' progress. Such records should, however, never be used to create hostility among students. This usually results when, for instance, they are branded as "clever," "brilliant," "dull" and so forth.

Is it not illogical to expect the emergence of a world that is based on co-operation while the pernicious spirit of competition is fostered in the classroom? A definite step towards the birth of a peaceful and co-operative world would have been taken when schools have abandoned the use of the competitive spirit as an incentive to improved academic performance. Students have to be warned of the existence of this dangerous tradition in our culture. With the freeing of the mind from these primitive tendencies the pursuit of knowledge will no longer be an ordeal but an exciting, joyous adventure. Knowledge will be pursued for its own sake. Then students will be free to harness co-operatively their collective energies for delving deeper and deeper into the great unknown.

**Sports.** The vulgar spirit of competition is rife in the world of sport too. Why permit the entry of antagonistic feelings into activities that are essentially recreational? The games that children play will become more enjoyable whenever their participation is governed solely by the fun of the sport and nothing else.

Organized competitive sports frequently become a means of self-display. The ego tirelessly asserts itself in its struggle for survival. Apart from the actual participants in a game the passive spectators too are equally prone to assert themselves vicariously. The phrase, "friendly rivalry" is a grave misnomer because any form of rivalry cannot but generate feelings of ambition, suspicion and hostility. The warm handshakes and smiles cannot disguise the basic discord that governs their sporting relationship. The world will become a pleasanter place to live in when the dangerous competitive spirit is totally abandoned, not only in the world of sport but in all walks of life, so that there may emerge instead a climate of genuine co-operation and goodwill among men.

**Examinations.** The joy of learning gets vitiated or killed whenever the role of examinations is unduly emphasized. Examinations are not unnecessary for we obviously need some means of gauging the knowledge and skills acquired by learners, but when examination success is given great importance as though that were the goal of all education, are we not introducing an element of misery into the lives of the young? A responsible

teacher would take pains to explain that since education is a life-long process, it cannot end with the mere passing of examinations.

**Military Training.** The teaching of various military skills in schools has long been regarded by certain people as an effective means of impressing on young minds the importance of discipline. Military training usually includes practice in the use of firearms, marching and obeying the orders of superiors without questioning. The so-called discipline that is forced upon oneself by an outside agency may create the semblance of order but it is not genuine for true order is the outcome of self-knowledge: in other words, order is born of the full awareness and understanding of one's conflicts and inner disorder.

A good soldier must always faithfully carry out orders, regardless of whether the cause he is fighting for is morally right or wrong. Now war is necessarily wrong for it involves the slaughter of human beings. How can children ever grow up as gentle, sensitive and loving human beings, who hold all life as something sacred and worthy of preservation, if they become coarsened and toughened through the mastery of military skills and the adoption of values that extol violence? The school is probably the best place to lay the foundations for the creation of a new society that eschews violence in all forms, particularly organized violence that expresses itself in the form of war.

**Companionship.** Schools should be places where students can feel so secure and completely at home that their minds function without a trace of inhibiting fear or anxiety. To generate this feeling there must exist between the teachers and the students a certain bond of companionship. There are a great number of overcrowded schools where the teachers hardly get to know their students, let alone establish anything like a deep degree of communion, understanding, trust and affection. This vital rapport between teacher and student cannot be realized unless classes are manageably small instead of resembling cattle ranches:

The physical environment of the school, if it consists of spacious lawns and attractive gardens with a great variety of trees, will be restful to the eyes and beautiful to behold. From nature many sages have drawn their spiritual sustenance. Nature is an endless source of artistic, philosophical and spiritual inspiration. The scientific study of nature is not enough. The aesthetic charm of nature has to be felt: it cannot be captured through a process of cold intellectual analysis. How many students leave school with a capacity for taking delight in the fascination of nature in all her beauty and glory? How many indeed have so deep and abiding an interest in music and the fine arts that they have thereby become more sensitive? Is it because of our obsession with material progress that

our educational systems inordinately stress vocational training and intellectual growth in preference to non-vocational and non-intellectual pursuits? For the full flowering of all aspects of students' personalities their emotional growth is no less vital than their intellectual growth. Blessed are those in whom there is a harmonious blend of the mind and heart.

*From Living And Dying From Moment To Moment, By Susunaga Weeraperuma  
copyright 1978 by the Author,  
Published, Chetana (p) Ltd., 34 Rampart Row,  
Bombay 400 023 India*

## 7

## Theosophy in School and College

**C. Jinarajadasa**

There are just now in the educational world many attempts at reforms; all who have the practical duty of teaching and helping in the building of the character of children are aware how unsatisfactory are the existing theories and methods. The drift of these various reforms is clearly evident when we approach the problem of education from the standpoint of Theosophy. The existing theories start with the supposition that the child is an intelligence which began at birth, and that, when he comes to school, his mind is a tabula rasa; necessarily, therefore, the aim of education is to give the child a knowledge which he does not possess and to mould a character which is yet unformed. These theories are still accepted as true, in spite of the fact that everyone who has had to teach boys and girls, and every parent who has had to bring them up, knows by practical experience that children have definite characters, as well as definite aptitudes, from their earliest infancy,

From the Theosophical standpoint, the first fact that has always to be kept in mind with regard to a child is that he is an immortal soul, and that his appearance as a boy or girl is in order that the qualities latent in that soul may unfold themselves through experience. The second fact is that the visible world is only one part of a larger world in which the child lives, and that all the time the child is being affected for good or evil not only by what he sees and hears, but also by the invisible atmosphere of the thoughts and feelings of others. As an immortal soul, the child has already had many experiences of life, and his present appearance as a child is only one of many similar appearances in past ages. He has, therefore, known much about life, and has already gained a certain amount of experience of what to do and what not to do. This knowledge, however, is largely dormant, so far as the child's brain is concerned,

The true aim, therefore, of education is twofold: first, to call out this latent knowledge in the child; he must be made quickly to rediscover such principles of conduct as, in his past lives, he has tested and found were valid for him; and that form of education is the best which enables the soul, working through the child's brain, to come swiftest to a remembrance of his past

successes and failures. The second aim in education is to bring the child as quickly as possible to a synthetic view of life; for no man or woman begins to be educated until he or she sees life from some central standpoint. In the general activities of life, we are apt to miss the mark, because we permit division between our mental and emotional and moral worlds; and when we thus exist in compartments, the resultant of our energies is always less forceful than it might be if we lived as a whole. Therefore education must, from the beginning, instill into the child the sense of a whole in life; and since he has already come to some degree of synthesis through his experiences in past lives, the educationist should aim at bringing the recollection of this synthesis swiftly, and at developing it to embrace a yet larger horizon.

This work of enabling a soul, through his child body, to come to his old synthesis, has to be done in three stages, those of the Kindergarten, the School, and the College; we shall now see what Theosophy has to say concerning education in each of these stages.

The child is not merely the little physical body which we see; he is also an astral body of emotions and a mental body of ideas. All the three vehicles, mental, astral and physical, make up the child; and all three are sensitive and require training and co-ordination. Each vehicle has a certain vitality of its own, quite apart from the commanding general vitality of the soul of the child; and each has a rudimentary consciousness with likes and dislikes which are not necessarily those of the soul of the child. These subconscious streams of consciousness are pronounced during child life, and they have to be kept within their proper bounds while the soul uses the vehicles which give rise to them. Sometimes some of these subconscious elements may be quite contrary to the nature of the child; the physical body of the child may be extremely boisterous or lethargic, because of the physical heredity of the parents, but this need not mean, necessarily, that the soul lacks either serenity or strength. Exactly similarly, each child's astral and mind body have energies of their own to start with, quite apart from the energy of the soul of the child who uses the vehicles. Therefore, the principal aim in the Kindergarten stage of education is to enable the child to get control of his vehicles; the brain needs to be developed by muscular movements, the emotional nature by feelings, and the mental thoughts.

The work in the Kindergarten, as we all know, trains the child's body in method and order and rhythm, and trains his brain centers to recognize the concepts of color, shape, weight, temperature, and so on. The deftness of hand taught in Kindergarten work reacts on the emotional and mental nature of the child, and such training is very necessary, so as to enable the soul to come more swiftly to his synthesis. But we have to recognize that the child's character is influenced not only by the objects he handles and by the shapes he sees,

but also by innumerable invisible influences; the lines and angles and curves of the room in which he works, the color of the walls, and the shapes of the physical objects surrounding him in his Kindergarten room, all invisibly help or hinder him; every line in the objects around him, every shade of color, every tone he hears has its influence on his mental and emotional natures; we can help children or hinder them by the objects which surround them in their Kindergarten life. Modern Kindergarten methods have recognized the value of the handling of various objects by the child; but they have yet to recognize that the objects themselves are continually, though invisibly, handling the child, and that they are molding him in the right way or warping him in the wrong.

The influence of the teacher upon the child, when viewed theosophically, is far more than educationists now realize; for the child is influenced not only by the visible teacher but also by that part of the teacher's nature which is invisible. A sharp word or a bright smile from a teacher has, we know, visible effects; exactly similar, but far more powerful, is the effect of the thought of the teacher. The true teacher must be equipped in educational methods not only intellectually but also emotionally; and in the Kindergarten specially is this essential, since the child's delicate astral and mental vehicles are extremely sensitive to the thoughts and feelings of the teacher. Without love for children and a keen interest in their ways no one has a right to be a teacher; and this general principle is most important in the Kindergarten, where children are given over to the teacher almost body and soul.

Many improvements have yet to be made in the Kindergarten, but the general principle underlying them all is that, while the child's three vehicles are plastic, it is the duty of the teacher to bring to bear upon them not only the visible but also the invisible influences, so as to bring down into the child's brain as quickly as possible the fuller nature of the soul.

After the child gains a certain amount of control of his vehicles in the Kindergarten, in the next stage at school he has to gain the sense of law. His emotions are therefore now to be more fully worked upon. Now the child is born with an emotional nature which he has developed through many lives; the teacher has not therefore an altogether plastic or inchoate emotional nature to work upon. He can only modify it, eradicating any twists or warps which exist in it, and strengthening what is beautiful. What has to be given to the child -- or usually, as a matter of fact, reawakened in him -- is a deep capacity for feeling, with, at the same time, a serenity while he feels.

This can largely be achieved by working with the child's physical body. Herein lies the value of gymnastics, especially all gymnastics which have in them some sense of

rhythm. Wherever a rhythm can be developed in physical action, as in the dance or in eurhythmics, there is a clear emotional reaction, and the child's invisible emotional body is steadied and gains a sense of law and order; and this reacts on the mental nature so as to attune it to the thought of law. This effect is specially heightened -- where the rhythmic movements are performed by many children in common; it is as if while they all work together they became units of an invisible rhythmic movement, which imposes upon them a great law of beauty and order in action.

The sense of law and beauty is also, greatly developed by training the child in poetry and music; this training does not mean that the child must be made to write poetry or to compose music-unless indeed he has a special aptitude for either within him - but that he shall be given both music and poetry as his emotional food. Every child from earliest years should know some poetry and some music suited to his capacity; but we must take the greatest care that the word-phrases or musical phrases are really suitable. For just as physical dirt may infect the sensitive body of the child, so too can the emotional and mental natures be infected by harmful poetry and crude music. Nursery rhymes, with their usual jumble of thoughts and images which have little relation to life, are in this respect distinctly harmful; perhaps presently our poets will give us great poems for little children to take the place of the nursery rhymes which are taught them now. If we could, in our modern civilization, abolish the ugly noises of the streets, and the ugly pictures on hoardings, as well as the use of phrases in language distorted from their true meaning, we should not need to complain of untruly children; unruliness is a malady of the emotional nature, but the germs of it are not so much in the children as in the outer world which surrounds them in our modern civilizations.

The mental nature of the child has to be trained by making it strictly true to fact; and this is exceedingly difficult in these days, because so many of the words we use do not signify what they are meant to signify. Words having definite, accepted meanings are often used for purposes of exaggeration or as slang, and these, things confuse the sensitive mental nature of the child. Therefore the greatest care has to be taken that children only hear words which are true, that is, words which have some clear and precise relation to the thing signified. The mental nature of the child is extremely active and difficult to hold along definite lines; therefore clear descriptions of things must be given to him and also expected from him: This mental accuracy in his education will enable his dormant mentality to express itself more fully as the years pass; accuracy of thought and description is necessary for the highest of reasons, which is to bring down to the child's brain his consciousness as a

soul who has already thought accurately about such experiences as have been his in his past lives.

Needless to say the child's mind has to be trained by stories. The mind is one of the finest architectural implements that we have; the mind's nature is to build. We must, therefore, give it suitable material at the varying stages of its growth, and in early years show the mind what makes for beauty in building. Here come in the use of fairy stories, and especially of myths: myths have in them an intrinsic beauty of structure, and the child's mind is trained to high imaginative faculty by teaching him the great romances of the visible and invisible worlds.

A necessary element in education is to give the child, even in his earliest years, some definite synthesis upon which to found his imagination; and for this religion is fundamentally necessary. A religion need not mean definite dogmas of a theological kind; what the child needs to start with is some great universal thought embodying in it a universal feeling. Every religion has many such suitable thoughts, even for a child's mind, and it is perfectly possible to surround children with a beautiful religious atmosphere. Each child should be taught morning and evening to recollect himself as a soul by some simple prayer of dedication; one such, greatly in use among the children of Theosophists, is this simple prayer of the "Golden Chain:"

I am a link in the Golden Chain of Love that stretches around the world, and must keep my link, bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

*May every link in the Golden Chain become bright and strong.*

In this beautiful prayer the child's imagination can easily grasp its symbolism, while the prayer has within it the great thought of a larger unit of life than the child himself. A work yet waiting to be done for education is to write textbooks and story-books for children which present to them the universal life of humanity, while fascinating their imagination at the same time; we could make of children great philosophers, if only we realized that philosophy is not a matter of definite systems or schools, but of thoughts and feelings and aims which the best of humanity have all in common.

One further important element in the child's education should be the teaching given to him through tending plants and animals; these lower orders of creation should be near the child's life constantly, so that he may remember himself as one linked in a great chain of life, and realize that his nobility grows as he serves not only those above him but also those below. And apart from this, each flower or tree or animal radiates its own influence, and we can utilize these in invisible aids to hasten the child's growth in thought and feeling.

When the time comes for a boy or girl to go to College, we may take for granted that the vehicles -- physical, astral and mental -- have been disciplined to some extent and are fairly under control. Therefore now begins a period when the soul can definitely impress on the brain his inner attitude to life, in order to train his vehicles for the work in life which he plans to do. Unfortunately, in present-day Universities, the training given is deficient, because the teaching is so exceedingly academical and has little relation to the practical problems of life as seen by the soul. The most useful part, in many ways, of University life is not the instruction received from the professors, but that received from the students, in games and in social intercourse. The usual result of College Education as it exists now is very well described in these lines:

*A young Apollo, golden-haired,*

*Stands dreaming on the verge of strife,*

*Magnificently unprepared*

*For the long littleness of life.*

When Theosophical ideas prevail in Universities, it will be recognized that the teaching given must definitely aim at making clear to the student his own problems as a soul. He has come to life to do a work, and the preliminary years of child and youth have been spent in building his vehicle; now he is free to survey his past and look into the future, in order to make clear to himself what he is and what is his work. The help to be given to him is by presenting such aspects of culture as awaken within him his ancient synthesis. All through his education in Kindergarten and School this has been one of its aims; but while the synthesis there was mainly felt emotionally, during College it should be recognized intellectually.

The synthesis is to be brought before him by arranging the experiences of the geniuses of the past and of the present in such a manner that their general impression is to strengthen in him his innate enthusiasm for his own special work as a soul. If any man or

woman finishes College without having found within himself or herself a deep enthusiasm for a work, the University has failed in its aim so far as he or she is concerned. It is the function of a University to show us what are the objects worth pursuing in life, not, as now, merely to equip us for a profession. This was indeed the aim of University life in Athens, but in modern days there is so little of clear understanding of what life is, that in the University the professors themselves are confused as to the great problems of existence, and hence their enthusiasms run primarily on intellectual and academic lines. It is well known that Oxford and Cambridge have a strong atmosphere of their own, but that atmosphere is more of a crystallized past than of a living present or an absorbing future.

A true University should so train a man that through all his work in life, after he leaves the University, there shine a serene radiance as of an immortal doing a work in time; and this is the real basis of any culture worth the name. It has been said that the function of a University is to turn out gentleman and scholars; the work of the University, from the Theosophical standpoint, should be to make of men immortals and servers. It is in the University that the highest ideals of life should be reflected with beauty and serenity; and the greatest ideal of life to be taught to men in such a place in modern days should be the joy of fellowship in working together with all men and nations in one definite work for the welfare of humanity. Of the many perfections which a University can give to a man or woman, that which is most needed today is to make him or her a Knight of Service, just as of old with King Arthur's band, one of that

Goodliest fellowship of famous knight

Whereof this world holds record.

Those of us who have gained what modern Universities have to give, know how much we owe to them; but we cannot help confessing that while they equipped us in some fashion mentally, they did not equip us to understand the problem of life which confronted us when we left College. We have had to unlearn, slowly and painfully, many of the lessons of the past, and learn many strange and difficult lessons of whose existence our professors told us nothing. If all this could be radically changed, and the University be made definitely a place where to us, as souls, our soul's work is pointed out, and also how, as we do that work, there is all round us the background of Eternity, what could not University life be as an essential part in the life of every man and woman! As things are now, many a man and woman who has had no College education is a nobler Soul and a greater Server than those who have had their years in a University. All this will surely change when the fundamental principles of Theosophy permeate education, and our professors profess above all things

the great truths which reveal to men their Divine nature, and how that nature is developed through human service.

*From Practical Theosophy. Theosophical Publishing House. p. 14-28.*

## 8

**Moral Education by Prof. Buchanan****H. P. Blavatsky**

It affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work-Professor Buchanan's latest thoughts on a complete scheme of education.

This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his *Soul of Things*. It is Professor Buchanan who is the real founder of the science of Psychometry. The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be Prof. Buchanan has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin. The cultivation of mere intellect, as the means of material advancement, leaving out the higher nature of man to go to seed, utterly untended and uncared for. The whole system of modern education is entirely at fault and the result is the production of ill-shapen monstrosities. Education is the attempt to realize the harmony between nature and man. It is to find out the real aim and object of life and when found to render them an unswerving and life-long devotion. Education is the acquirement of the capacity of enjoying life to the fullest extent, its want is suicide, partial or complete. Professor Buchanan's ideal lies in the same direction as our own.

“A satisfactory knowledge,” says the author, “of the psychic and physiological functions of life and their definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education. . . .”

In this present juncture when a commission is embarked on a perilous voyage for the discovery of a new and sounder basis for education in this country, Prof. Buchanan's work possesses a peculiar value and interest. Before the mould is prepared upon the western model for casting the minds of our future men and women, it is profitable to consider what competent experts declare as to the value of that model. Prof. Buchanan after half a century's experience delivers his opinion thus:-

There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a liberal education, for that which makes the most imposing claims to be recognized as liberal education in the universities appears, when viewed from the standpoint of anthropology, not only lame, feeble, and defective in the most essential elements of a liberal education, but positively illiberal in its contractile influence upon the intellect and soul, as well as its degenerative influence upon the body.

The eminent Italian Professor, Signor Angelo de Gubernatis bears his testimony to the same effect:-

Under the present system the university is too widely estranged from everyday life, and too indifferent to it. Where vital force should be most felt it is wholly lacking. Students enter the universities and issue therefrom in much the same manner as did the prophet Jonah enter and come forth from the gloomy recesses of the whale. They go there to learn the mysteries of science, but of the science of life, by far the most important of all, they come away ignorant. One student studies four years, another five, another six; but they are all equally ignorant of the art of living. The university should properly be the mother of genius and of character; it is instead merely the censor for a certain number of years of a crowd of boys, who are forced to cheat at the examinations in order to rise from grade to grade till the desired doctor's vote is obtained. Then they are all obliged to feed together like sheep in a pasture, the examinations are the same for all; votes are cast with the same judgment, or rather lack of judgment, since the best parrot of the class can pass the most brilliant examination, and consequently gain the vote, while the greatest genius may perhaps lose the contest, disheartened by the trying formalities of the proceedings. It is never taken into account that one student might perhaps merit the title of doctor after only a month of trial, while another might fail to deserve it even at the expiration of twenty years. Should there be a few intellects more active than those around them, this discipline speedily brings them to the common level . . . . At present there is almost no intercourse between the university and the world without, and while from within it appears to be a great institution, outside its walls its influence is unfelt.

It is needless to multiply instances. Every thoughtful observer has found that the present pernicious system of pampering the intellect to the utter starvation of the other faculties can lead to no good result-not even lead the much favored one to the highest pitch of development it is capable of attaining Professor Buchanan, a student of the true science of man, has put forward a system of education which is as scientific as beneficial. Education naturally admits of division into five classes, in accordance with the different classes of faculties to be dealt with. (1) Physiological development, aiming [at] the formation of the manly, healthy constitution capable of lasting a hundred years and competent to enjoy life and make it a source of benefit to humanity. (2) Industrial Education, which alone can lead to the disappearance of those unproductive classes, now preying upon the life-blood of society like vampires. (3) Medical Education, supplying the people with means to stamp out diseases at their first approach and eradicate our splendid heritage of diseases. (4) Moral or Religious Education, whereby the life secured by the other three kinds of education, is made worth living. (5) And lastly comes Intellectual Education which now holds its revels on the ruin and degradation of man. The scheme is complete but it is likely to provoke a sneering smile on the self-satisfied dogmatic lip, as being quite utopian. Life is not long enough, it may be urged, for such elaborate training. But the utter silliness of such objection has been conclusively shown by the learned Professor. The first eighteen years of life after the first dawn of intelligence is quite enough for the whole curriculum being gone through. We heartily commend this able and original work to our readers. Let it not be taken as unforgivable sin that the book has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.

*The Theosophist, Vol. V, No. 3(51), December, 1883, p. 101]*