

Real Education : 'OSHO's Perspective'

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Abstract

Osho was being wonderful personality. There were many persons who were admired by him. According to all book seller of Osho's book said that there was one book has been sold by people all over the world and of any religion buy that the books of Osho. Osho's books have been published in 50 different languages in all over the word that shows that Osho had powerful philosophy about anything. Therefore, in this article I find out the way of Osho in education in every stage of human life. According to Osho there were different strategies to develop attitude of education. The Hindu father wants to make his son a Hindu, and a Mohammedan father wants to make his son a Mohammedan before he dies. The Hindu father also wants to bequeath to his children the dispute with the Mohammedans. Who will do this? The teacher will do it. The old generation wants to impose its blind beliefs on the new generation. Its scriptures, its priests and everything else is to be imposed. It gets this work done through the teacher, but what is the result? The result is that material wealth is increasing in the world, but mental faculties do not develop. As long as there is that great burden of old thoughts on the minds of the children, their mental faculties cannot develop. In a small child there is the burden of a culture five thousand years old. The very life of that child is crushed under that burden. Because of this, the flame of consciousness cannot be lit and the individuality of the child cannot develop.

Reference to this paper
should be made as
follows:

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*RJPSS 2018, Vol. 43,
No. 2, pp. 29-33
Article No. 5*

Online available at:
[http://anubooks.com/
?page_id=442](http://anubooks.com/?page_id=442)

Osho told many things for the development of human life spirit. Yog, Arts, Science, Psychology, Education, Society, environment are the field of interest of Osho. He gave revolutionary contribution in a flow of above subjects. Osho told that if the person is wrong than we have to believe forcefully that the culture which maintaining a person must be wrong or his/her teacher must not good in giving knowledge. This revolutionary sentence shows finger on person's act. Education gives huge benefits in foundation of a person. By Osho a new education was "meditation". By Osho Education meaning is not learning and counting the things better and also it is not becoming specialist in something but the meaning of education is very deep and hard to understand it.

As Osho said "I would like to share with you a few things I see about teachers and the society. Perhaps what I will say may not be in accordance with how you think. Perhaps, what I will say may views may be against the views held traditionally regarding what education is all about. I am neither an educationist nor a sociologist. Hence, I consider myself fortunate talking about some of the fundamental aspects of education and society."

The possibility of any truth about education dawning on educationists should be taken as almost nil. They have been thinking for the last five thousand years, but the present condition of education, its structure, and the type of man that is produced, is so totally wrong that it is natural that only unhealthy and confused leaders are born out of it all. The thinking that is done by the sociologists is also sick and unhealthy; otherwise human beings, their life and their thinking, would have been quite different. Since I am neither an educationist nor a sociologist, it is possible that I can tell you things which can be seen only by looking at the problems directly. For those to whom the scriptures are important, the solutions become more important than the problems. Since I do not know the theory of education I can talk directly about the problems. No one knows what your potential is, what you are supposed by nature to be. And the question — the secret of education — cannot be decided without knowing what your potential is.

Are you going to become a musician? a poet? an engineer? a doctor? Without knowing anything about your possibilities, almost groping in the dark, we go on deciding people's destiny for strange reasons.

The very word education, in its roots, means to draw out. It has the very secret in its root-meaning. Whatever is within you as a seed has to be drawn out, given full opportunity, so that it can blossom. But no one knows what is hidden within

you, what kind of soil you need and what kind of gardener, what is the right climate and the right season and the right time for you to be sown.

Parents decide about their children according to their own ambitions. Somebody wanted to be very rich and could not be: he is hoping through his children that his ambitions should be fulfilled. Although he could not manage it, he will manage through his children. Naturally he would not like his in directions where possibilities of becoming rich are scarce. As a musician you cannot children to move earn much; as a flute-player you cannot compete with engineers, with doctors, with politicians, with industrialists.

Naturally the parents who have been interested in money would like to send their children into a certain pattern of education which brings them the right qualification to be rich. The decision is arbitrary. The person about whom it is being decided, his potential has not even been taken into consideration. He may have the potential of becoming a great dancer, or a great painter, he may not have any greed for money, but you are forcing him into a direction where greed for money is an essential to be successful.

Even if he succeeds...of which there is not much chance, because unless you have an inner urge, an instinct for money, the chances of your success are rare. You will be a failure, and your life will become a long, drawn-out misery. But if by chance you succeed and you become rich, still your misery will not be dropped, because you never wanted to be rich in the first place. This was not your destiny. You are living somebody else's life — how can you be happy? You are trying to fulfill somebody else's ambition and you are not in a position to fulfill your own nature.

Hence the immense misery in the world: the person who could have been a great musician has become just a pigmy industrialist. A person who could have been a great mystic has been forced to become a mathematician. Almost everybody is in the wrong place. And to be in the wrong place is very painful. You yourself are not aware of why you are suffering, because you yourself are not aware that you have missed your target. You are following somebody else's idea of what you should be.

The very first thing I would like to say is that the present relationship between the teacher and the society has proved dangerous. What is that relationship? The relationship is that the teacher is a slave and the society is the master or the owner. What work does the society ask from the teacher? Society wants the teacher to inculcate the old jealousies, old enmities and old thoughts coming down from the past thousands of years into the minds of young children. Those old people, who are as good as dead or dying, want to bequeath, pass on, such things through the teacher

into the minds of new generations. It is very surprising that the society demands this type of work from the teacher and the teacher continues to do such work.

This is a great disgrace for the teachers. The disgrace is that the diseases from which the past century suffered are passed on to the current century, through the teacher, as needed by the society. This is needed because the old structure, the vested interests connected with that structure, and the blind beliefs established in that structure, do not want to die. They want to continue to live within the society.

Because of the job done by the teacher, he is respected. Without flattering the teacher and without respecting the teacher, it is not possible to ask for this work from him. That is why it is said that the teacher is a guru, respectable, and his advice must be listened to. Why? Because the society wants to bequeath its whole pattern of beliefs to its children through the teacher.

If a president of a country feels that his job is useless and he feels that it is a joy to be a teacher, if he wants to be a teacher and becomes one, we will definitely understand that the teacher is being honoured. But if a teacher becomes a president of a country, the honour goes to the politician, not to the teacher. If a teacher feels honoured when he becomes the president of a country, is there anything wrong in a teacher wanting to be a headmaster or school inspector or an education minister? There is honour where there is position. There is position where there is the state. Our whole structure of thinking is such that the state is above everything; so, the politician is above everything and everything else is below.

The politician, knowingly or unknowingly, makes his thoughts and ideas enter into the minds of children through the teacher. The priest is also doing the same thing. In the name of religious education this is going on, and every religion goes on trying to make their beliefs and tenets, right or wrong, enter into the minds of children. This is being done at such an unripe age, when the children cannot think. There is no greater crime perpetrated on humanity.

What crime can be greater than making the child believe that what is in the Koran is the truth, or what is in the Gita is the truth; or if there is God it is Mahavira, Krishna or Mohammed? To put all such things into the mind of a child who is innocent, ignorant and unacquainted with the world, is a worse crime than anything else.

During the struggle for the independence of India, the politicians said that the teachers and the students both must participate in the independence movement. When these politicians came into power, they said the students and teachers must keep away from politics. The communists and socialists say, "No, it is not necessary

for the students to keep away from politics. Both the teachers and students must participate in politics.” If the communists come into power tomorrow, they will say that now there is no necessity for them to take part in politics. Whatsoever is in the interest of the politicians in power becomes right, and an attempt is made to make the teachers and students believe it to be right. One can become a teacher in the right sense only if he has within him a powerful, burning flame of rebellion.”

Conclusion:

As per Osho’s perspectives, the education, we are prevailing is very insufficient, incomplete, superficial. It only creates people who can earn their livelihood but it does not give any insight into living itself. It is not only incomplete, it is harmful too – because it is based on competition. Any type of competition is violent deep down, and creates people who are unloving. Their whole effort is to be the achievers: of name, of fame, of all kinds of ambitions – obviously, they have to struggle and be in conflict for them. That destroys their joys and that destroys their friendliness. It seems everybody is fighting against the whole world. Education up to now has been goal-oriented: what you are learning is not important; what is important is the examination that will come a year or two years later. It makes the future important – more important than the present. It sacrifices the present for the future. And that becomes your very style of life; you are always sacrificing the moment for something which is not present. It creates a tremendous emptiness in life.

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