You know we were discussing yesterday, if you remember, the question of fear. Most of us are afraid of something or other, and if we can eliminate fear, get rid of it, perhaps we can create a different world altogether. It seems to me to be very important to understand this, especially while we are young. The older we grow, the more difficult it is to withstand the impacts of fear because circumstances are much too strong for most of us. I really want to communicate, to tell you something of this; I feel it is very important because fear corrupts our minds, and when we are afraid, there is no love.

In this world there is no love. We talk about love, we talk about brotherhood, we talk about kindliness, about life being one, but those are just words; they have no meaning, they are a lot of words bamboozling, deceiving people. In fact, love does not exist. How can there be love when you see the appalling poverty, the miseries, the very, very powerful people and the poor people?

I think one of the causes of there being no love is fear. If you are afraid of your teacher, of your parents, of what people say, and so on, how can you love? Yet without love, life has no meaning, it becomes very dry, dull, weary; without love you do not really see the flowers, the trees, the birds, and the sunlight on the water, you do not really live, you do not enjoy life. By ‘enjoyment’ I do not mean going to cinemas or having a good job or having a car—those are external things. The real inward joy of living, the feeling of internal richness, whether you are materially poor or
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rich, that feeling of the earth being ours to be made more beautiful, that longing to bring about a different status in our relationships with each other—these are the important things. But if there is fear, you cannot have these. They come only when there is love in our being. Love is not a thing that you cultivate, it is not a thing you practice. Day after day you may say, ‘I must love, I must be kind, I must be gentle.’ Love does not come out of that; it comes like the sunlight in the morning, without your actually knowing it; it comes only when there is no fear. Please listen to this carefully because when we are young, if we can understand this and have the feeling of it, then nothing can destroy us. You may be poor, you may have no capacity, you may not look well or beautiful, but the thing that makes life rich, really rich, is this quality of love, stripped of all fear.

So, in an educational place like this, surely the first concern, not only of the teachers, but of you and all the members of the Foundation, is to eliminate the real causes of fear. While you are here, it is necessary to explain to each one of you the causes of fear, just as mathematics, geography, or history is explained to you. The teachers may still be afraid, the Foundation members may still be afraid, but for you; it is important that all these things are explained because then you will create a new world, a new education.

I think one of the causes of fear is comparison. You know what ‘comparison’ is? To compare you with somebody else, to compare you with a clever boy, or to compare you with a dull boy, to compare you with Gandhiji or Buddha or Christ—if you are Communist, it won’t be Buddha or

भावना, भौतिक धरातल पर आप चाहे निर्देश हो या संपन्न हो, इस भावना का हदय में होना कि यह बात खासी आपनी है, इसे हम और भी दुर्गर बनाते, आपसी संबंधों की भीत आयाम तक ले जाने की नीति अभिलाषा का होना—यह सत्ता महत्वपूर्ण है। परंतु यदि आपमें भय है तो आपमे ये सारी बातें नहीं हो सकती। यह तब ही हो सकता है जब आपके हदय में प्रेम हो। प्रेम ऐसा कुछ नहीं है जिसे आप ध्यान से संरचित कर सकें, आप इसका अभ्यास नहीं कर सकते। भले ही आप कहते रहे ‘मुझे प्रेम करना चाहिए, मुझे दयालु होना चाहिए, मुझे नम्र होना चाहिए।’ यह सब करने से प्रेम उत्पन्न नहीं होता है, यह तो तब आता है जब भय नहीं रहता। कृपया इसे बहुत सावधानी से, ध्यानपूर्वक सुनें; क्योंकि छोटी सी उम्र में ही यदि हम इसे समझ सकें और इसकी अर्थमूलत पा सकें तो हमें कोई भी शौच कभी नष्ट नहीं कर सकते। ही सकता है कि आप निर्भय हों, आपमें सामर्थ्य न हो, आप अच्छे अवधि सुंदर न दिखाई देंते हैं, पर जो बात जीवन की वैभवशाली बनाती है, सच में समृद्ध बनती है यह है प्रेम की यह गुणवत्ता जिसमें भय का लेश भी नहीं है।
Christ, it will be Stalin or Lenin—to compare you with somebody else is the beginning of fear. I will show you why; we will go into it, and you will see the importance of not fearing. Our whole society is based on comparison, is it not? We think comparison is necessary for growth. I compare myself with another politician and say, ‘Well, I must beat him, I must be better than him.’ When a teacher compares you with another boy who is perhaps a little cleverer, what is happening to you? Have you noticed what happens to you when you are compared with someone else? The teacher says to you; ‘Be as clever as that other boy.’ To make you as clever, as strenuous, as studious as the other boy or girl, he gives you grades, he gives you marks and so you keep on struggling, competing; you are envious of the other boy. So, comparison breeds envy, jealousy; and jealousy is the beginning of fear. When you are compared with another boy, you; as an individual boy or girl, are not important, but the other is important. When you compare yourself with somebody else, the somebody else is more important than you. Is it not so? You as an individual with your capacities, with your tendencies, with your difficulties, with your problems, with your being, are not important, but somebody else is important, and so you; as a being, are pushed aside and you are left struggling to become like somebody else. In that struggle is born envy, fear. Watch yourself in class when the teacher compares you with another, gives you different marks, different grades; you are destroyed, your own capacities, your own innate being, get suppressed. You hear about ‘soul’ and ‘freedom’ and all the rest of it, but those are just words because when you are compared with somebody else, you are being destroyed. You may be dull
or stupid, but you are as important as that other boy or girl whom the teacher or the parent considers intelligent.

So, should not a school, an educational centre of this kind, eliminate comparison altogether because you are important and not somebody else? Then your teacher has to be much more watchful of each individual, has he not? The difficulty is that the parents are not interested in all this; they want you to pass an examination, to get a job, and that is all they are interested in. So, what do they do? At home, they compare you with your elder brother or nephew or niece and say, ‘Be as clever as that.’ That is not love. When there is comparison, there is no love. You know when there are many children, the mother, if she really loves her children, does not compare. Each one is as important as the other. Is it not so? Unless the mother is stupid, callous, unintelligent, she does not pick out one boy of the family and say, ‘He is my favourite and you must all be like him.’

The real mother, with love in her being, does not compare. The cripple, the stupid, is as important as the clever. In the same way, here we must not have an ideal and say we are going to work towards it; we must eliminate all this competitive comparison.

The teacher has to study each boy and find out his capacities, in what way he is making progress, in what way he is studying. Perhaps you should not use that word progress at all. The difficulty is how to help each boy or girl to be studious, to learn. We learn now through comparison, through competition, through grades; we are forced, are we not? If you are lazy in the class, what happens? You are
pointed out as being lazy and the other boy as active. The teacher says, ‘Why don’t you be like him?’ and you are given lower marks than the other boy or girl, so you struggle and struggle and struggle to learn mathematics, and what happens? Your brain, your being, is all the time being twisted because you are not interested in mathematics. But you may be interested in something else through which you can learn mathematics.

So, to eliminate fear is extremely difficult; it must be done radically, right from the beginning, from childhood, from the kindergarten, from the smallest age, until you leave this place. It is our job, it is not an ‘ideal.’ It must be done every day, and we must work it out as we are doing now because, you see, in this so-called civilized world, competition leads to ruthlessness. Do you understand what that word means? It means brutality, disregard of another, not thinking of another. Because you are ambitious, competitive, you are aggressive, you want to get more and more, but like you; everybody else also thinks he has a right to get more, and so he struggles. Our society is built on this—on envy, on jealousy, on ambition—in the name of the country, in the name of the people, and all the rest of it—but you are the centre.

This competition leads ultimately to war, to the destruction of people, to greater misery. Seeing all this throughout the world, is it not right that a few of us who are really interested in this kind of education should sit down and work out a way of teaching, of living, of educating, in
which there is no comparison, in which there is no sense of somebody being more important than you? You are as important as anyone else, but the teacher has not found out how to awaken your interest. If the teacher can find a way to arouse your interest, then you will be as good as the others.

So, I think it is very important, while we are young, to understand this business of comparison. We think we learn by comparison, but really we do not. The real inventor, the really creative person is not comparing, he is just acting, living; he does not say ‘I must be as good as Edison or Rama’; he works, he lives.

When you write a poem, if you compare your work with somebody else’s, what happens to your poem? If you compare yourself with Keats, with Shelley, or any other great poet, then you cease to write at all. You should write because you have something to say. You may put it badly, what you write may not have the right rhythm, your words may not be rich, easy, flowing, but you have something to say. What you say—no matter how stupid it is—is as important for you as what has been said by Keats or Shelley or Shakespeare. But if you compare, you cannot write.

Have you ever painted? Do you ever paint? When you paint a tree, the tree tells you something. The tree gives you its significance. The beauty of it, the quietness, the movement, the shades, the depth, the shape, the flutter of a leaf all tell you something—and you paint; you do not merely copy a leaf, but you express the feeling of the tree. But in expressing it, if your mind compares your work with one of the great painters, then you cease to paint.

क्या आपने कभी चित्रकारी की है? क्या आप कभी चित्र बनाते हैं? जब आप किसी कुंज का चित्र बनाते हैं तो बुध आपसे कुछ कह रहा होता है। कुंज आपके अर्थ आपके सामने प्रकट करता है। इत्यादि, युग्म जो बहुत ही महत्वपूर्ण जान पड़ता है क्योंकि अभी जब आप छोटे ही हैं, तुलना की इस गलतविश्वास की फली-फूली समझ है। हम समझते हैं कि तुलना होने पर हम सीखते हैं, पर वास्तव में तुलना होने पर हम कतई नहीं सीख सकते। सच्चाई शोध, एक वास्तविक सुजनणी मनुष्य तुलना नहीं करता, वह बस क्रियाशील होता है, जीता है, वह ऐसा नहीं कहता कि मुझे एडिसन या राम जैसा श्रेष्ठ होना है; वह कार्य करता है और जीता है।
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don’t you? I see you have not done any of these things. It is too bad! What you miss in life! Probably you are very good at mathematics or science—which are also necessary, but if you miss all the rest, mathematics and passing a few examinations have no meaning at all. You become such dull human beings.

What is important is to understand what fear is and to eliminate fear. One of the causes of fear is envy, and envy is comparison. A society based on comparison, envy, is bound to create misery for itself and for others. You know, a contented person is not one who has achieved a result but one who understands things as they are and goes beyond them. But to understand things as they are, it is no good if your mind is always comparing, judging, weighing. Such a mind can never understand things. To put it very simply, if you are compared with somebody else, you are not important, are you? In that comparison, there is no love, is there? Our society, our schools, our education, our big people—they have no love. So, all our society, all our culture is going to pieces; everything is deteriorating. That is why it is very important that at this place, here at Rajghat, that the teacher, the Foundation members, and the students create this new feeling.

लोग, तो आपका चित्र बनाना सुक जाता है कि चलता रहता है? मुझे लगता है कि आपने यह सब नहीं किया है। यह तो बड़े अफसोस की बात है! आपका जीवन क़ैसे इस सब से बंचत है! आप गणित या विज्ञान विषय में आप बहुत अच्छे हों—हालांकि बीच आपका आवश्यक है, परंतु यदि आप बाकी सब से बंचत रह जाते हैं तो गणित आदि और कुछ परिस्थितियों के उत्तरार्थ कर लेना कोई मायने नहीं रखता। इस तरह तो आप मंद, सुरक्षा बन जाएँगे।

महत्त्व की बात यह समझना है कि भय क्या है और मन की मिट्टा कैसे जाए। भय के कारणों में से एक है ईर्ष्या, और ईर्ष्या है तुलना। तुलना की, ईर्ष्या की बुनियाद पर बना समाज अपने लिए और दूसरों के लिए भी कोशिश ही पैदा करेगा। आपको पता है, एक संघटन व्यक्ति वह नहीं है जिसने अपनी चाही हुई चीज़ को पा लिया है विलक संघटन वह है जो सभी चीज़ों को यथायोग्य देख-समझ लेता है और उससे पर निकल जाता है। पर वस्तुओं को वे जैसी हैं उसी स्तर में समझने के लिए यह ज़रूरी है कि आपका मन निरंतर तुलना में, आंकने में, माप-तोल में न उलझा रहे। ऐसा मन चीज़ों को कभी नहीं समझ सकता। इसे सरल ढंग से ऐसी कह सकते हैं कि यदि आपकी तुलना किसी अन्य से की जाती है तो आपका कोई महत्व नहीं रहता, या रहता है? उस तुलना में प्रेम नहीं है--कि है? हमारा समाज, हमारे विद्यालय, हमारी शिक्षा, हमारे बड़े-बड़े लोग--उनमें प्रेम नहीं है। इसलिए, हमारा सारा समाज, हमारी सारी संस्कृति टट कर खिंचवती जा रही है, सब कुछ पतन की ओर जा रहा है। इसलिए यह अलग महत्वपूर्ण है कि इस जगह पर, यहां राजनीति में शिक्षा, फाउंडेशन के सदस्यता और विद्यार्थी इस यथिय भावना का सृजन करें।