

LIFE EDUCATION

L- Learning

I- Investigating

F- Finding

E- Eliminating

Life Education is a natural process of Body, Mind and Nature harmony in the present moment. It is a way of living meditative and peaceful life through the understanding of Body, Mind and Nature relationship in movement.

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Introduction

Jiddu Krishnamurti-

Jiddu Krishnamurti (1895-1986) was an influential philosopher, spiritual teacher, and speaker who challenged traditional beliefs and institutions. He is best known for his radical approach to self-inquiry, meditation, and the exploration of human consciousness. Krishnamurti's teachings aimed to awaken individuals to their own freedom, transformation, and the possibility of a profound shift in human consciousness. Krishnamurti was born in Madanapalle, a small town in South India. At a young age, he was discovered by the Theosophical Society, a spiritual organization that proclaimed him as the potential vehicle for the coming World Teacher or Maitreya. However, as Krishnamurti matured, he rejected the role assigned to him and dissolved the Order of the Star, an organization that had formed around him, in 1929. He renounced all forms of authority, including religious and spiritual organizations, and urged individuals to discover truth for themselves. Throughout his life, Krishnamurti traveled extensively and delivered countless public talks and dialogues, engaging in discussions with intellectuals, religious leaders, and seekers of truth. His style was characterized by a unique blend of intellectual rigor, clarity, and directness. He encouraged his audience to question their own beliefs, conditioning, and the limitations of thought in order to access a deeper level of awareness and insight. Krishnamurti's teachings focused on the importance of self-awareness, radical self-inquiry, and the dissolution of psychological conditioning. He emphasized the need to observe the mind without judgment or identification, enabling a direct perception of truth beyond the influence of personal bias and social conditioning. Krishnamurti challenged his listeners to look deeply into their own consciousness, explore the nature of thought, fear, desire, and the ego, and awaken to a state of profound transformation and inner freedom. Krishnamurti's teachings spanned a wide range of topics, including the nature of truth, the pursuit of knowledge, the exploration of the self, meditation, education, and the relationship between individuals and society. He emphasized the importance of psychological and spiritual revolution as the basis for creating a harmonious and compassionate world. Krishnamurti authored numerous books that captured the essence of his teachings, including "Freedom from the Known," "The First and Last Freedom," and "The Awakening of Intelligence." These writings continue to inspire individuals from diverse backgrounds and have had a profound impact on the fields of philosophy, psychology, and spirituality. Jiddu Krishnamurti's legacy

lies in his radical invitation for individuals to embark on a journey of self-discovery, free from the constraints of authority and dogma. His teachings encourage a direct exploration of the mind, a deep questioning of one's beliefs and assumptions, and the possibility of a profound transformation in human consciousness. Krishnamurti's message resonates with those seeking a path of genuine self-discovery, freedom, and the awakening of intelligence beyond the limitations of thought.

Ramana Maharshi-

Ramana Maharshi (1879-1950) was a renowned spiritual teacher and one of the most revered sages of modern India. He is known for his profound teachings on self-inquiry and his silent transmission of spiritual awakening. Maharshi's teachings have inspired millions of people worldwide and continue to have a profound impact on seekers of truth. 6 Born as Venkataraman Iyer in Tiruchuli, a small village in South India, Ramana Maharshi had a transformative spiritual experience at the age of 16. In 1896, he spontaneously entered into a state of self-realization and had a deep realization of his true nature. This experience led him to leave his family home and embark on a spiritual quest. Maharshi traveled to the sacred mountain of Arunachala and settled in the town of Tiruvannamalai, where he spent the majority of his life in deep contemplation and meditation. He lived in relative seclusion in the sacred caves and later in the ashram called Ramanashram, which grew around him. His teachings and presence attracted devotees from various backgrounds and walks of life. Ramana Maharshi's central teaching revolved around the practice of self-inquiry or "Who am I?" In his teachings, he emphasized the importance of directing one's attention inward, questioning the nature of the self and seeking the source of the "I" thought. Through selfinquiry, Maharshi pointed to the realization of one's true nature as pure consciousness or the Self, which transcends the limitations of the body, mind, and ego. Despite his silence, Ramana Maharshi's presence and teachings had a transformative impact on those who sought his guidance. Many experienced spiritual awakening or a shift in consciousness in his presence. Maharshi's teachings continue to inspire spiritual seekers and his ashram, Sri Ramana Ashram, remains a place of pilgrimage and study. Ramana Maharshi left behind a significant body of teachings, including his seminal work "Upadesa Saram" (The Essence of Instruction) and "Talks with Sri Ramana Maharshi," which are collections of his conversations with devotees. His teachings emphasize the direct path to self-realization, the power of self-inquiry, and the transcendence of the ego to discover one's true nature. 7 Maharshi's teachings continue to resonate with those on a spiritual quest, inviting individuals to discover the eternal truth within themselves.

Nisargadatta Maharaj-

Nisargadatta Maharaj (1897-1981), born as Maruti Shivrampant Kambli, was a revered Indian spiritual teacher and master of Advaita Vedanta, a non-dualistic philosophy emphasizing the unity of all existence. Maharaj's teachings have had a profound impact on seekers of truth worldwide, and his book "I Am That" has become a spiritual classic. Born in a small village in Maharashtra, India, Nisargadatta Maharaj led a humble life as a shopkeeper. In 1951, at the age of 54, he experienced a spontaneous and profound spiritual awakening. Following his awakening, Maharaj renounced his worldly life and dedicated himself to the path of self-realization and guiding others towards spiritual liberation. Maharaj's teaching method was simple and direct. He emphasized self-inquiry as the primary means to realize one's true nature. His core teaching revolved around the inquiry into the sense of "I am," encouraging his followers to investigate the source and nature of their individual identity. Maharaj pointed to the timeless awareness that underlies all experiences and forms, beyond the limitations of body, mind, and ego. Nisargadatta Maharaj's teachings were characterized by their clarity, simplicity, and uncompromising nature. He emphasized the need to transcend concepts and beliefs, inviting his disciples to go beyond words and directly experience the truth of their own being. Maharaj would often challenge his students to question their assumptions, beliefs, and identification with transient phenomena, guiding them towards the recognition of their essential nature as pure consciousness. Though Maharaj did not establish any formal organization or ashram, he welcomed sincere seekers into his tiny apartment in Mumbai, where he offered guidance and support. His teachings attracted people from all walks of life, including spiritual seekers, philosophers, scientists, and ordinary individuals seeking clarity and liberation. The profound impact of Nisargadatta Maharaj's teachings can be felt through the compilation of his dialogues and teachings, primarily documented in the book "I Am That." In this book, Maharaj addresses a wide range of topics, including self-realization, the nature of consciousness, the illusion of individuality, the role of desire and attachment, and the nature of suffering and liberation. Nisargadatta Maharaj's teachings continue to resonate with truthseekers around the world, offering profound insights into the nature of reality and the possibility of transcending the limitations of the personal self. His uncompromising approach, emphasis on direct experience, and invitation to realize the timeless essence within oneself make him a revered figure in the realm of spiritual awakening and self-realization.

Questions to ask oneself -

1. What does it mean to be a "good" student, and how does that definition align with my values and goals?
2. How can I strike a balance between pursuing knowledge for its own sake and focusing on practical applications in my studies?
3. What role does curiosity play in my approach to learning, and how can I cultivate and nurture it?
4. How do my personal beliefs and biases influence the way I absorb and interpret information?
5. Am I open to challenging my existing beliefs and perspectives through education, or do I tend to seek confirmation of what I already know?
6. How can I embrace failure and mistakes as essential parts of the learning process rather than viewing them negatively?
7. Do I consider education as a means to an end (e.g., getting a degree) or as an ongoing journey of self-discovery and growth?
8. How can I make my learning experience more meaningful and relevant to the real-world issues and challenges?
9. What motivates me to learn, and how can I sustain that motivation in the face of challenges and setbacks?
10. How can I develop a deeper appreciation for the subjects I find difficult or less interesting?
11. How can I apply what I learn to make a positive impact on my community and society at large?
12. What kind of learner am I, and how can I tailor my study habits to maximize my understanding and retention?
13. Am I seeking knowledge for personal growth, or am I motivated by external factors such as grades or social recognition?
14. How can I balance the demands of formal education with self-directed learning to expand my horizons beyond the classroom?

15. Do I see my education as an isolated endeavor, or do I recognize its interconnectedness with other aspects of life, such as relationships, well-being, and purpose?
16. What is the true purpose of education in life?
17. How does education shape our understanding of the world and our place in it?
18. What role does personal experience play in the process of learning and self-discovery?
19. Is knowledge an end in itself, or is it a means to achieve something greater?
20. How does education influence our values, beliefs, and ethical choices?
21. Can education alone lead to a meaningful and fulfilling life, or are there other factors at play?
22. How do different cultures and societies approach education, and what can we learn from their perspectives?
23. What is the balance between formal education and self-directed learning in one's personal growth?
24. How does education contribute to personal identity and a sense of purpose?
25. Can education truly liberate the mind, or does it sometimes lead to conformity and limitations?

Learning

What is learning?

Learning is the process of acquiring knowledge, skills, or understanding through study, experience, or being exposed to new information. It involves the ability to absorb, retain, and apply what has been learned, leading to personal growth and development.

Ramana Maharshi –

Devotee: “Does not education make a sage more useful to the world than illiteracy?”

Ramana Maharshi: “Even a learned man must bow before the illiterate sage. Illiteracy is ignorance; education is learned ignorance. Both of them are ignorant of their true aim; whereas a sage is not ignorant because there is no aim for him.”

Nisargadatta Maharaj –

Learn to live without self-concern. For this you must know your own true being as indomitable, fearless, ever victorious. Once you know with absolute certainty that nothing can trouble you, you come to disregard your desires and fears, concepts and ideas and live by truth alone.

J krishnmurti –

Collected Works, Vol. 5, pp. 19-20.

" What we mean by life? Has life a purpose? Or is it because we do not understand the ways of life, the everyday pain, anxiety, fear, ambition, greed, because we do not understand the daily activities of existence, that we want a

purpose, remote or near, far away or close. We want a purpose so that we can guide our everyday life towards an end. That is obviously what we mean by purpose. But if I understand how to live, then the very living is in itself sufficient, is it not? After all, it is according to my prejudice, to my want, to my desire, to my predilection, that I decide what the purpose of life is to be. So, my desire creates the purpose. Surely, that is not the purpose of life. Which is more important - to find out the purpose of life, or to free the mind itself from its own conditioning and then inquire? And perhaps when the mind is free from its own conditioning, that very freedom itself is the purpose. Because, after all, it is only in freedom that one can discover any truth. So, the first requisite is freedom, and not seeking the purpose of life."

From Public Talk 5, Paris, 14 September 1961

What is learning? Are you learning from the speaker? Surely, learning implies not knowing. Learning is not additive – you cannot gather learning. The moment you have gathered, accumulated, you are merely adding knowledge. In the process of accumulating knowledge, you are never learning. You can add, gather a lot of information, which becomes knowledge, but in that process you are not learning at all, merely gathering, adding to what you have already known. Learning is not an additive process at all; learning is never accumulating. Therefore learning is constantly changing, moving, living.

Public Talk 2 in New Delhi, 1 November 1981

The art of learning is to instantly perceive what is said, whether it is true or false and to see in the false the truth. This means to have a very quick mind and a sensitive brain. If it is loaded with information of what other people - philosophers, teachers, sacred books and your gurus - have said, then that brain is clogged.

From Public Talk 1, Saanen, 12 July 1964

A mind that is really learning has no authority and does not seek authority. It doesn't belong to any group, to any society, to any race, to any culture, because it is in a state of constant learning – not only of outward things but inwardly. And if you are learning, how can there be any kind of authority, any kind of teacher? How can you follow anybody?

From Public Talk 2, Saanen, 14 July 1964

I am not telling you what to do about your problems. I am pointing out how to learn and what learning is so that as you learn about your problem, the problem comes to an end. If somebody tells you what to do about a problem, you then become a child who is being directed. Then you will have more problems. This is so clear and simple. So please, once and for all, get this idea very clearly in your heart and mind, which is that we are here to learn, not to be instructed and thereby commit what is heard into memory. Commitment to memory, and the repetition of that memory, is not the resolution of problems. There is maturity only in learning. There is immaturity when you use knowledge as a means of resolving problems, which only creates further patterns and problems.

Public Talk 8, Paris, 21 September 1961

I want to learn about myself, actually what I am. Not condemn or approve what I am, but to see what I am from moment to moment. What I am is changing all the time; it is never static. Knowledge is static; learning about the movement of ambition is never static; it is living. Learning and acquiring knowledge are two different things. Learning is a movement in freedom; knowledge has a centre that is accumulating, from which it moves, and therefore it cannot move far. Learning is infinite when there is no accumulation from that learning.

Students Discussion 2 in Amsterdam, 8 May 1969

Krishnamurti: I want to find the truth, whether I am a fool or a marvellous person. Therefore I listen without any reaction. The moment I have a reaction, I have stopped listening and I shan't find out whether I am a fool or a marvellous bird.

Q: Is that important?

K: It is important to find out. You may be telling the truth when you said I am a fool. So, I am listening and therefore learning. If I don't listen, I am not learning. But if I listen when you say I am a fool or a marvellous person, I am learning to find out the truth of it. But if I react, I've stopped learning. So am I listening?

From Public Discussion 1, Sydney, 17 November 1970

There are no problems at all if the mind is in the act of learning. If I am learning about violence, it is not a problem. But if I come to it with a decision that there must be no violence, or violence is justified, that brings a problem. Human minds are violent; human beings are violent in every way, so I want to learn. So I don't make a problem of it. What is a problem? The thing that you cannot solve and carry over to the next day. You carry this burden with you. What is involved in learning? Learning means to observe. Observation is not possible when there is any form of distortion, and distortion exists when there is a division between the observer and the observed. So I must understand why this division arises. This division arises because I have ideals, principles and conclusions – this should be, this should not be. And so the mind that began in confusion now becomes clear because it is learning. It is not following anybody; it is learning through observation

Small Group Discussion 2 in Saanen, 31 July 1963

Most of us are imitators, which is tradition being carried out, knowledge and idea being put into action, and therefore we are entities conforming, adjusting to a pattern. The speaker says something entirely different: we know that system, and the real skill is not putting knowledge into action but learning, and that very learning creates its own action

Public Discussion 5, Saanen, 8 August 1964

There is no book; there is no teacher; you have to find it out. To find out, you have to learn – learn all about your usual habits of comparison. If you can learn in a minute, the thing is there. Learning is in a second, not twenty-four hours.

From an Interview by Renee Weber, Ojai, 3 March 1983

Suppose I am an educator, full of arrogance, vanity, ambition and all the rest of the usual nonsense that goes on with human beings. In talking with the student, I am learning. I am learning that I am arrogant, and the student is also arrogant in their own way. So we begin to talk about it, and the discussion, if one is honest and really self-critical, self-aware, has tremendous possibilities.

From Public Discussion 7, Saanen, 9 August 1966

We always want to climb, go higher and higher. Vanity. But the first rung, the first step is the last step because there is nowhere to climb, nothing to achieve. The ladder, with so many rungs, doesn't lead anywhere. There is only one step, the first step. If I know how to meet that first step, know all about it, then the whole circus is over. Then there is humility, real humility, because I am no longer climbing. Where there is humility, there is learning.

Public Talk 5, Saanen, 19 July 1966

Thought must be used – we all agree to that. Thought has its value, its importance, its place. Can a human being live in a state of mind which is so tremendously active that it is empty? A highly tuned drum is empty inside. When you strike it, it gives the right note. It is always empty, otherwise it will not give you the right note. So is it possible for the mind to be so totally empty? It is only out of emptiness that you can see the beauty of life, the beauty of a tree. You cannot see if you are not empty. This means no commitment, always learning, not accumulating; it means observing, being awake, being aware without any choice, and therefore giving tremendous attention

Investigating

an Interview by Arun Shourie, New Delhi, 30 October 1981

You cannot investigate if you are referring to a book or another person.

Group Discussion 2 in Gstaad, 16 August 1964

When one is ambitious, that is the tradition in which you have been brought up. The cells of your brain have been conditioned and have accepted this. That conditioning projects when you are trying to investigate something very deep and alters the shape of your investigation.

Talk 4 in Bombay (Mumbai), 27 January 1974

It is only a mind that is incapable of inquiring and investigating that asks 'how'. A mind that is looking, observing never asks 'how' because 'the how' implies a mechanical process.

Dialogue 18 with Allan W. Anderson in San Diego, 28 February 1974

Silence isn't the space between two noises. Silence isn't the cessation of noise. Silence isn't something thought has created. It comes naturally, inevitably, as you open, as you observe, as you examine, as you investigate

Talk 4 in Colombo, 16 November 1980

Putting the house in order is the first responsibility of one who is serious and committed to the investigation of meditation. Which means one must have a healthy body because the organism affects the mind. If you have got a coarse, heavy, untrained body, your mind becomes sloppy.

Talk 3 in New York, 27 April 1974

How is the unconscious to be exposed without effort, without analysis, without the conscious mind examining? You have your unconscious, deep down, with its secret motives and pursuits. The racial, family and collective demands are

stored up and how is all that to come out? Is it important for it to come out? We think it is terribly important - at least that is what you have been told by the analysts and psychologists. Now I ask myself, must it be explored? I know what it is. It is the racial conditioning, the conditioning born in a certain group or family, with its traditions, fears and superstitions. Is it necessary for it to be exposed? When the mind is aware, attentive, the interference of the unconscious is immediately seen and put aside. In that, there is no wastage of energy or time in investigating. When the mind is conscious, aware, any movement from the deep layers of consciousness shows its head, and you can deal with it instantly if you don't choose. Why do you choose? Please find out where choice is necessary and where choice doesn't exist at all. Choice only exists when there is confusion. When there is clarity, there is no choice. In choiceless awareness, in total attention, whatever hints and intimations the unconscious projects can be dealt with instantly and ended so that the content of the unconscious is wiped away.

an Interview by Mary Zimbalist, Ojai, 29 March 1985

We think after doing political activity or choosing a president or prime minister that it's their job to run the country and be honest. There we stop; we let them do what they want to do. They are like you and me, just human beings, and so are greedy, envious, suspicious, seeking power, personal security, personal enchantment and all the rest of it. It is one of the great calamities of this century, that we have divided ourselves from society and government. Society is put together by human beings; society is not different from you. You are society, you are the government. You are responsible for the violence that is going on in the world because you are violent. Violence isn't merely a physical response; it is much deeper than that. You talk about having peace but you don't live a peaceful life. So it must begin not in Washington, London, Delhi or Moscow, but at home. It must begin where you are. Whatever your position is, however low or high in society you are, it must begin at home. And that we are unwilling to do. We say the war is because of the Russians or because of the Americans, and so on. This has been going on for thousands of years. Human beings do not want peace; they much prefer violence because they think that gives them a certain vitality. We have never gone into the question of peace, which requires a great deal of insight, intelligence, investigation and commitment. We have shoved our responsibility onto their shoulders, and that is why the world is in this terrible state.

Finding

an interview by Robert Davis, Washington DC, 16 April 1985

Can there be scholastic education, but also an understanding of the whole inward nature of man? Both at the same time, together, like two marvellously trained racehorses running together, so that there is no division between the study of various subjects and psychologically moving, unfolding, finding out, inquiring, doubting, questioning.

Public Talk 1, Saanen, 12 July 1964

The extraordinary state that truth reveals, the immensity of reality and so on, nobody can tell you. Nobody – you have to find it out. There is no authority, there is no guide, there is no other. You have to find it out so as to bring some sense to this extraordinary life. You are on a journey by yourself, completely alone, with neither wife nor husband, books nor companions – you have to find it out. How do you set about it? You can only take this journey when you can really see the truth that you have to walk completely alone, not out of bitterness, not out of cynicism, not out of despair, but seeing the fact. It is this fact and learning about the fact that sets one free to walk. So, no book, no saviour, no teacher; they are yourself. You have to investigate yourself, you have to learn about yourself. Learn, not accumulate knowledge about yourself and with that knowledge look at the movement of thought, at the movement of yourself. I have to learn about myself; that is the only thing I can discover. I have to know myself. And to know myself, I must come to myself with freshness and with freedom.

Public Talk 2, Saanen, 20 July 1969

I accept the authority of the past as tradition, because that is a safe guide. That tradition may be old or modern, established by society as moral or established as morality for myself. Any established order of morality is immoral because then I am merely following, accepting, conforming. Morality means living, finding out, to be without fear to inquire. When there is no fear, one is profoundly moral.

Eliminating

Discussion 2 in Ojai, California, 13 April 1976

If you are observing with conclusions, prejudice and reasoned thought, you are still fragmented. Can you look without any condemnatory attitude and just look? Then is there an observer different from the thing looked at? If you eliminate condemnation, prejudice, judgement and rationalisation, which are all past activities, then is there an observation in which the observer is not?

Discussion 1 in Madras (Chennai), 27 December 1977

Contradiction exists when you are not dealing absolutely with what is actually happening. Which means the complete elimination of ideals. This is very difficult because you are conditioned from childhood to have ideals - of non-violence, of nobility, ideals of a sannyasi. Can you see the falseness of ideals, that they are fictitious and have no value? They make life extraordinarily complicated and false. Can you see the truth of this and let it disappear? It is like when you see a cobra, you know it is dangerous, and it is finished; you don't play with it. Ideals have no reality. What has reality, what is actually happening, is the fact.

Discussion 1 in Madras (Chennai), 27 December 1977

Please learn. Learn to observe, not memorise. We have contradiction only when we are not dealing with what is actually going on. Because we don't know how to deal with what is going on, we invent the ideal, which is an escape. If you want to change what is going on, don't have contradiction. Then you have the energy to deal with what is, instead of wasting energy in contradiction, having ideals and all the rest of it. I am violent, and my conditioning has been not to be violent, so I try to be non-violent. Whereas in actual fact, I am violent. So I am wasting my energy in trying to be non-violent. When I remove that, I have the energy to deal with what is - the energy to observe the fact of being angry. I won't use the word 'anger' because the word is not the thing. Therefore there is only that reaction. The moment you name it, it becomes stronger. By associating through that word with the past, you are giving it strength. If you don't name it, it soon dissipates. Eliminate contradictions altogether, and you are dealing only with what is actually going on