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# 唤醒智慧的教育

Education  
and the Significance  
of Life

【印度】克里希那穆提

著

周豪

译

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## 唤醒智慧的教育

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周豪 译


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## 编者的话

吉度·克里希那穆提是印度当代著名哲人，一生致力于启发人们自我觉察和探索，以获得单纯而开放的心灵。自2004年克里希那穆提作品的中文简体版首次在中国大陆出版之后，克氏的几十部作品被数家出版社相继引进。

克里希那穆提的核心思想是“认识自我”：观察自我，了解自我，了解头脑的运作模式，扫除心灵的障碍，进而唤醒个体内在的创造性智慧。

克里希那穆提期望人们不带先入之见地触及生命中的一切，从偏见和成见中走出来，以焕然一新的目光看待世界，更加宽容地看待自己和他人。他强调每个个体的探索精神，主张不通过概念，而是依靠自己的探索——“由你来点亮自己”，“自己做自己的光”——去直接体验和感知生活。

克里希那穆提反对过度注重外在，强调注重人的内在，注重心灵，这种思想在物质时代犹如一丝清凉的微风。尽管克里希那穆提针对的是他所处时代的问题，但他的探索与思考在今天仍然具有一定的借鉴意义和启迪作用，不同身份的读者都从克氏的书中汲取了对自身修为、品行、生活方式、人际关系、婚姻家庭、亲子教育等各方面有价值的精神养料。

对于初次阅读克里希那穆提的作品的读者来说，可能会出现心理上的不适感。这种不适感或源于克氏独特的角度，或因为克氏犀利的语言，或克氏让人无法逃避，不得不直面自我的坚决和严厉的态度——他希望读者能勇敢地面对所有想掩盖、想隐藏、想拖延的问题。需要理解的是，克里希那穆提有着慈悲的胸怀，“爱与和平”是他孜孜教导的终极目的，他故意用“狭隘”、“偏执”、“愚不可及”等尖锐的字词，目的是为了让沉睡在安乐窝中的人们警醒。有时，为了将自己的观点表达得更清楚，他使用了绝对化的叙述。此外，语言文字作为表达工具具有一定的局限性，比如一些词语由英文转成中文之后存在语义缩小的问题，使得克里希那穆提叙述的某些概念和我们惯常所理解的相差较大。

需要提醒读者注意的是，克里希那穆提生于印度，长于欧洲，历经两次可怕的世界大战，常年周游世界，他的观点只是个人之见，“一家之言”，也有着鲜明的时代印记。他对“理想”、“信仰”的批评，对社会环境的摈斥，也有特定的所指，和我们今天所说的“理想”、“信仰”和“社会环境”有较大的不同，读者应保持独立思考，细心甄别。事实上，对于克氏的思想和观点，琢磨，体会，反思，甚至质疑，也与克里希那穆提传递的思想相一致。

此次我们特别将克里希那穆提久负盛名的作品做成中英文双语版，期待将克氏的思想原汁原味地奉献给读者，便于读者体会克氏用语的简洁质朴，体味克氏演讲和谈话时的语气、氛围和用词习惯，感受克氏独有的冷静、清明和深邃，使阅读变得更深刻、准确、生动和丰满。

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当我们本能的生活和我们在画布、大理石或文字上的努力工作之间存在一道鸿沟时，艺术就仅仅成了我们想要逃避自己真实模样的肤浅欲望的表达。



第一章

教育与生活的意义

*CHAPTER I*

*EDUCATION AND THE SIGNIFICANCE OF  
LIFE*

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 neighbour, 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

当一个人周游世界时，他会注意到，不管是在印度还是美国，欧洲还是澳洲，人性是何等的相似。在高等院校中，这一点尤为明显。我们就像是在用模子生产同一种类型的人——这类人主要的兴趣就是找到安全感，成为某号重要人物，或者尽可能不做思考地及时行乐。

传统的教育使独立思考变得极为困难。遵从导致了平庸。而只要我们还在崇拜成功，想要与众不同或反抗环境就不会那么容易，并且常常会伴有风险。想要成功的强烈欲望——也就是追求物质上或所谓精神上的回报，寻找内在或外在的安全感，渴望舒适安逸——这整个过程抑制了我们的不满之情，摧毁了自发性并滋生了恐惧；而恐惧则阻碍了我们去智慧地了解生活。于是，随着年龄的增加，头脑和心灵就开始变得迟钝了。

在寻求舒适安逸的过程中，我们通常都会在生活中找到一处冲突最少的僻静角落，然后我们害怕跨出这个隐蔽之所。这种对生活的恐惧，对困难和新体验的恐惧，扼杀了我们内心的冒险精神；我们所受的一切培养和教育，都让我们害怕自己会变得和邻居不一样，害怕自己的想法会与社会的既定模式背道而驰，它使我们错误地去尊崇权威和传统。

幸运的是，还是有少数认真的人，他们愿意摒弃左派或右派的偏

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

见，去检视我们人类的问题；然而，我们绝大多数人的心中并没有真正的不满之情和反抗精神。当我们在缺乏了解的情况下屈从于环境之后，任何我们也许曾经有过的反抗精神都逐渐平息了下来，过了没多久，我们身上的各种责任便让这种反抗精神消失殆尽了。

有两种反抗：一种是暴力的反抗——那只不过是一种被动反应，在毫无了解的情况下，去对抗现有的秩序；还有一种是由智慧而生的、深层的心理反抗。很多人反抗既定的正统观念，却不料自己只是落入了新的正统观念、更深的幻想和巧加隐藏的自我放纵而已。通常的情况就是，我们脱离了某个团体或某套理想，然后又加入了另外的团体，接受了其他的理想，从而又制造出了新的思想模式，然后我们将不得不再次去反抗这套模式。反应只会造成对立，改革以后还会需要进一步的改革。

然而有一种充满智慧的反抗，它不是一种被动反应，而是通过觉察自己的思想和感受，伴随着从中产生的自我了解而出现的。只有在经验来临时，我们去面对它，不回避那些烦扰，我们才能保持智慧的高度觉醒；而高度觉醒的智慧就是直觉，直觉才是生活中唯一真正的向导。

那么，生活的意义是什么？我们活着是为了什么？我们奋斗又是为了什么呢？如果我们接受教育只是为了功成名就，找到一份更好的工作，变得更有效率，能够使唤更多的人，那么我们的生活就会变得肤浅而空洞。如果我们接受教育只是为了成为科学家，成为只会啃书本的学者或者沉溺于知识的专家，那么我们将给世界带来不幸，甚至会将世界推向毁灭。

虽然生活的确有着一种更高、更广阔的意义，可如果我们从未发现这种意义，我们的教育又有什么价值呢？我们也许受过高等教育，但如果我们的思想和情感不能深刻地融为一体，我们的生活就是不完

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 pleasures 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

整的、矛盾的、被无数恐惧所撕裂的；只要教育还没有培养出一种整体性的人生观，它就没有多大意义。

在如今的文明世界里，我们已经把生活分成了如此之多的部分，以至于教育除了能让我们学习一门特定技术或职业技能之外，便没有多大意义了。教育并没有唤醒个体完整的智慧，反而鼓励他去遵从某种模式，由此便妨碍了他把自己作为一个整体性的过程加以了解。试图在每个问题各自的层面、分门别类地去解决生活中的诸多问题——这表明了我们完全缺乏了解。

个体是由不同的存在部分所组成的，然而强调它们的差异，并且鼓励发展某个特定类型的部分，就会导致诸多的复杂与矛盾。教育应该使这些分离的存在部分融为一体，因为如果不融为一体，生活就会变成一连串的冲突和悲伤。如果我们的诉讼永无休止，那么把我们培养成律师又有什么用？如果我们还是继续困惑，那么知识又有什么价值？如果科技和工业的力量只是被我们用来摧毁彼此的话，它们的意义又何在？如果我们的生活带来的是暴力和彻底的不幸，那它又有什么意义？虽然我们也许很有钱或者有能力赚钱，虽然我们有着自己的快乐和组织化的宗教，但我们却依然活在无止境的冲突中。

我们必须分清个人与个体。个人是一种偶然性；我所说的偶然性指的是出生的背景，我们凑巧在其中生活长大的环境，以及那个环境所包含的民族主义、迷信、阶级区分和偏见。个人或偶然性只是短暂的片刻，虽然这个短暂的片刻也许会持续一生的时间；由于如今的教育体系是建立在个人、偶然性和短暂之上的，所以它导致了思想的扭曲反常，并且灌输了自我防卫性的恐惧。

我们所有人一直都被教育、被环境训练着去寻求一己私利和安全感，去为自己奋斗。虽然我们各种动听的言辞来掩盖它，然而我们都

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 parties are attempting to do.



是在这个体系中接受教育——这个体系建立在剥削和因贪婪而生的恐惧之上——然后去从事各种职业的。而这种训练不可避免地会给我们和这个世界带来混乱与不幸，因为它在每个人心中制造了心理上的屏障，这种屏障把他和其他人分离开来，并维持这种分离、孤立的状态。

教育不仅仅是训练头脑。训练提升了效率，却没有造就人的完整。一个仅仅接受训练的头脑只是过去的延续，这样的头脑永远无法发现新事物。所以，要发现什么是正确的教育，我们必须探询生活的全部意义。

对我们大多数人而言，完整生活的意义并不是头等重要的事，我们的教育强调那些次要的价值，只是让我们变得精通知识的某个分支。虽然知识和效率是必需的，但首要强调这些东西却只会带来冲突与混乱。

有一种由爱所激发的效率，它远远超越了野心带来的效率，也更为强大；然而如果没有爱——爱才能带来对于生活的完整了解——效率只会滋生出残忍无情。这难道不是全世界实际正在发生的事吗？我们现在的教育是与工业化和战争相配套的，它以发展效率为首要目标；而我们则陷入了这个残酷竞争和彼此摧毁的机器中。如果教育导致了战争，如果它教导我们去毁灭或被毁灭，它难道不就已经彻底失败了吗？

要带来正确的教育，很显然，我们必须了解生命这个整体的意义所在，为此，我们必须有能力去思考，不是墨守成规的思考，而是直接的、真正的思考。一个墨守成规的思考者是一个没有思想的人，因为他遵循某种模式；他重复那些词句，在窠臼中思考。我们是无法抽象地或者依靠理论去了解生活的。了解生活就是了解我们自己，这既是教育的起点，也是教育的终点。

教育不仅仅是获取知识，收集各种事实数据然后把它们关联起来；