

LIFE AND EDUCATION - AN ECOLOGOMIC APPROACH

Popescu Constantin

Academy of Economic Studies of Bucharest

Taşnadi Alexandru

Academy of Economic Studies of Bucharest

Zgubea Filip Mihai

Academy of Economic Studies of Bucharest

Abstract: From the point of view of Hwa Yen philosophy, known as the „integrated angels” vision, live at the level of the Earth’s microcosms seems to be a system of reciprocally interdependent process penetrated by becoming and not becoming which can be expressed using the formula: „ONE IN ALL; ALL IN ONE; ONE IN ONE; ALL IN ALL”.¹

Based on this old and new vision that is beginning to shape as a result of research in fields like quantum physics, systemic biology, holist medicine, transpersonal psychology and other sciences, as a beginning of knowledge paradigm through wisdom², life is in a continuous „alive cosmic living” with a centre anywhere and the circular line nowhere, in a „created environment”, as an ability-answer to the interaction between peoples’ expectations and nature’s „graspingness” in a „consciousness environment” where, in fact, we meet our real “inner world” of common coexistence and succession.

Key words: education, global economic crisis, harmony, ecologic and social deficiencies, ecolonomics.

JEL clasification: I20, I29.

In this complexity of „whole integrated beings” life, says Leonard Shlain, there have been invented sex and death. „Without sex, there could not be diversity and without death, there could not be individuality”³.

Taking into consideration the fact that the human society is part of this complex “whole integrated beings”, man’s intervention as a social being was needed. It was patented as education, as the art of learning how to effectively govern our own life in harmony with who we are, with the whole living we are organic part of (Fig.1)

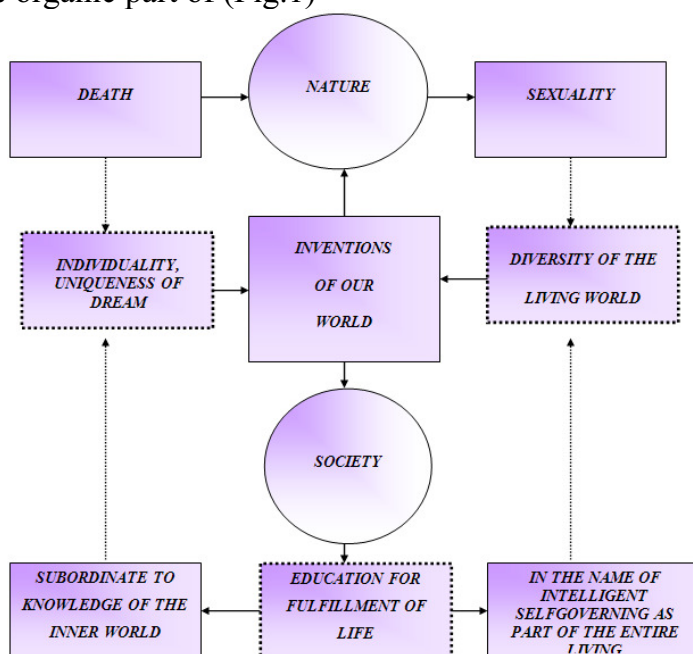


Fig. 1 Inventions of our microcosm

A true education is the **ability-answer** to the wisdom of life as a whole, in order to create a unitary social human being capable of integrating itself in what is in itself **self awakening, wisdom and love**.

While through **knowledge** the human being becomes able to master the intellectual abilities necessary for the relationship between man and nature, through **wisdom** it becomes able of understanding, through awakening, the essence of life as love in harmony and humanness.

The invention we name education is called, says Krishnamurti, to help the human individual to “freely grow up, develop through love and humanness”⁴ in order to be able to understand itself, to better himself and grow beyond itself, to live in harmony with its peers and the whole common living.

Education in love, as the art of learning and living the value of life, is the expression of wisdom according to which “without love, no human problem can be solved ... only love can help understanding the other. Where there is love, there is instant communication with the other at the same level and time”⁵.

I. EDUCATION FOR SELF TRANSFORMATION

The present global crisis, characterized by the representatives of the new science approach⁶ as a crisis of values, an intellectual, cultural and moral crisis that negatively affects the human economy and society, the living standard and quality for most of the citizens, the interactions between the human-created environment and the natural environment highlight the existence of the **worst ecologic and social deficiencies** of the known history in our evolution.

This state of things that characterizes our inner and outer world is not hazardous, it is not the result of God’s will or the evil and hard nature’s will⁷, but an expression of the most profound behavior, human and institution deficiency that we call **love deficiency**⁸. This people’s behavior the choices they make between the two unique moments of life and death are the result of an education built on the principle “win-loss” that we call **incoming lane education**⁹.

In his competition for living, man has transformed himself and has grown based on this principle, proved by the fact that certain countries today are economically developed while others are not, with **inhuman differences** between the rich’s and the poor’s’ financial wealth, the former with no relation to the human biology and decency laws, and the latter being unable to ensure survival on a planetary scale where we have a global production (a global GDP) that has highly risen by comparison to 100 years ago by more than 2/3 of this growth called “economic growth” has been made by highly polluting the environment, not to mention a series of inappropriate economic goods endanger peoples’ health! If to all these forms of the “win-loss” principle we add that part of the global GDP is represented by goods of cosmos technical arming, which endanger life as a “living whole”, we have the picture of the dramatic consequences of applying an educational model that generated human and institutional behaviors beyond the fundamental values of life harmony within the society¹⁰.

The ecologic and social deficiencies that accompany the present evolution on global scale are the result of the love deficiency that the present model of education has promoted by highlighting the formation of experts separated from life’s values of harmony and humankind, solidarity, social communion and compassion. **The man inside today’s expert is almost missing!** In fact, this means that the core is missing from peoples’ education: use science and experience in the name of wise self-governing in harmony with who we are, with the whole common living. This kind of life essence means, as Einstein used to say, living in love, aimed for the life of others. “Man’s life, says the scientist, makes sense only to an extent to which it elevates and beautifies any living being’ life. Life is sacred, in other words, it is a supreme value, to which all the other values subordinate. It is only worth living a life dedicated to others. A life mainly aimed at satisfying the personal needs only always leads, sooner or later, to a bitter disillusion. If you want to live a happy life, relate it to a purpose, not to people or objects”¹¹.

If we had been trained to love the land, we wouldn’t have polluted it! If we had been trained to love children, we wouldn’t have started so many wars where children died together with innocent people, with other living beings! If we had been trained to love life, we wouldn’t spend ten times more for arming instead of man’s formation in freedom, humankind and harmony! Here is what Mihaly Csikszentmihalyi said about what was happening in 1985 in the USA: “It is right that, although the American budget for

education has risen as the military budget for about three times, it is still 17 times lower than the military budget (17.4 billion dollars and 284.7 billion dollars in 1985)”¹².

If we had been educated to love each other as coexisting generations that follow each other, we wouldn't have promoted an economic growth whose resource consumption highly exceeds the planet's incapacity of regeneration!

If we all had believed in the certitude of hope for the better using knowledge and faith, today we wouldn't break these two sides of the human spirit and witness the danger that the gains of our minds and hands turn against our lives. We wouldn't witness “man's fall” from ethic values in using science and technique! In this spirit, Pope John Paul II said that: “Today's man seems to be threatened by what he himself produces, his trends and will... these results turn against man himself; they are aimed or can be aimed against himself....The development of technology and the advance of present civilizations, marked by technology control, require proportional development of moral and ethic lives. Unfortunately, the latter always seem to be left aside”¹³.

An expression of “man's fall” is the loss of hope, especially for the young generation.

In this way, Philip Baker cited an anonymous writer who, through his sayings, illustrated that in the second half of the last century there took place processes of gradual loss of innocence, later loss of authority and in the end, loss of hope!

Here is how wisely the anonymous writer would describe what has been going on until now with the young generation:

“In the 50s, children lost their **innocence**. What helped them tear apart from their parents were the highly paid jobs, the cars and the lyrics of new signs that gave birth to a new term – **generation gap**.

In the 60s, children lost their **authority**. It was a decade of protests –the Church, the state and the parents were contested and it was discovered that they were defective. Their authority was rejected and was not replaced by anything else.

In the 70s, children lost **love**. It was a decade focused on the own being, dominated by the collocation where the word self predominated: self image, self esteem, and self affirmation. Thus the world has become estranged. Children learned everything about sex but forgot everything about love and nobody took the initiative to tell them the difference.

In the 80s, children lost **hope**. Ripped off after losing innocence, authority and love, terrorized by the horror of nuclear threat, more and more members of their generation ceased to believe in the future”¹⁴.

These reverse lines of our common living are debating the basic principles of education and its different subsystems, the fact that there is “a total lack of accord between the human being and the complex contemporary society. The ecologic crisis and the growth of poverty, famine and violence oblige people to urgently face a new reality. For this reason, I propose a totally new approach of the education principles... For Krishnamurti, a new mind is possible only when the religious spirit and scientific attitude are part of that movement of the conscience – a state where the scientific attitude and the religious spirit are not two parallel processes or abilities of the mind”¹⁵.

From this point of view, life as a reality lived by each of us and all of us together seems to need a **transformation of sense**, a respiritualization of its deeds which should lead to the change of the human mind and creation of a new culture, which can allow the human being become aware of its own thinking process, senses and actions, inner maturization in order to build and live within healthy relationships with the peers, nature and everything that man created. The understanding of the transformation processes that must take place in our inner world is organically conditioned by the knowledge of life meaning in its whole. When referring to this wise ideas, Kaiserling said that “anyone who desires to improve previous conditions must start by making man better on the inside.”¹⁶ **To this knowledge through understanding process we can only be led by education in love!** This and only this is the measurement of transformation of the human being which has the ability to understand **what life is**, that is who we are as living beings that live a unique and irreversible spiritual experience during the space in this cosmic world¹⁷.

In accordance with this new vision, where only education in love can wake the potential power to understand who we are in an array of diversity, defined by what it is, we wish to highlight a few **countersense's of the present educational model** which are the origin of deficiencies in human

and institutional behavior which produced the **global economic crisis** of today, where we find the spring of education beyond love crisis (Fig.2):

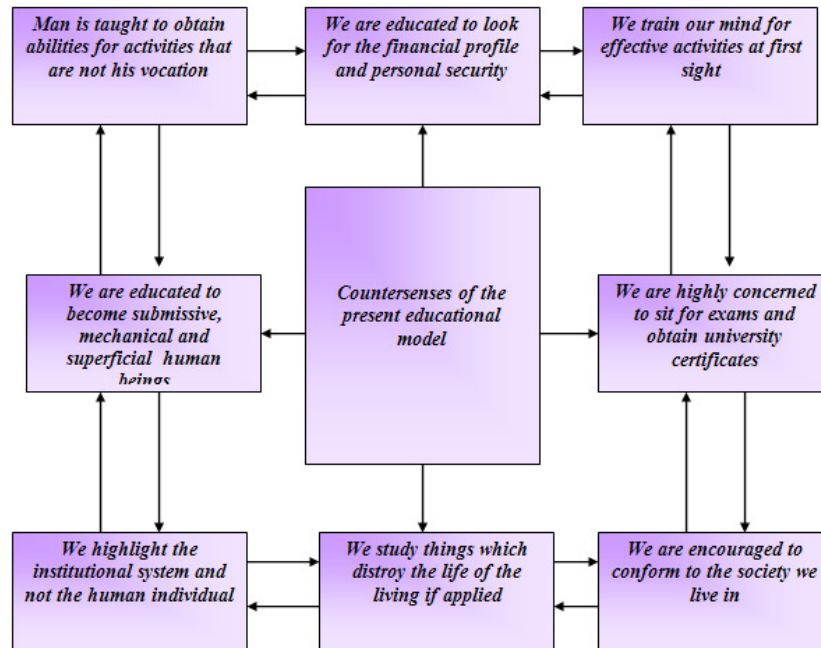


Fig. 2 Countersense of education

Among these oncoming lines of the present educational model, which have already laid the bases of our behaviors defining our “rent mind”¹⁸ with which we look for meaning in all our choices, we can highlight the following:

- We are educated to look for the **pecuniary profit and personal security**, fight for them working in professions that are not proper for us, do not make us happy in an environment based on “win-lose” competition, exploitation and fear of not complying to it, fear to lose the job etc.;
- We train our mind for **first sight efficient activities**, forgetting the **efficiency based on love**. In fact, we replace it with the efficiency of greed and ambition, where tough and destructive competition chooses on top of the competition not the best humane person, but the strongest;
- We follow **to obtain knowledge, abilities and skills** necessary in order to fulfill life through work, but most of the times our activities are not vocational, not to mention the fact that we are becoming more and more dependent on a work do we not like, forgetting to live and love. **Man works to fulfill his life and does not live only to work!**
- We are more and more preoccupied to take exams and obtain certificates and university degrees believing that in this way we become more intelligent and more attractive for the business environment, forgetting our problems and avoiding them, thus breaking off with the essence of our transition in life: live, by self wakening, by entirely understanding life, as a lived life, as work and as love, as an organic part of the entire common living;
- We are educated **to become obedient, mechanic and even superficial human beings** who, in the relation to who we are, we turn into incomplete people, stuck in an intellectual sterile project like **man against man**, without obtaining the wisdom to discover life’s long standing values as thoroughness, and in acts of deed to become people who are honest, fearless, free of any theory or thinking models that cause aggressive and ambitious conflicts, generated by the will of power and dominance¹⁹;
- We are in the model of education that **encourages us to conform to the society we live in, as “a negative face in harmony with the society”**²⁰, instead of developing our real spirit of intelligent discontent that accompanies “the sharp perception of our thoughts and feelings. Only by facing experience as it is, without looking to run away from its stirring nature, we shall

succeed to maintain intelligence as awake as possible. In this very awake intelligence there is intuition, our own real guidance in life”²¹;

– **We are preparing to learn things which applied in life will finally destroy ourselves.** In front of all kinds of wars, even if we are aware of these adversities, the human individual is not capable of opposing this system, either because **he is not educated in the spirit of courage to revolt wisely**, or because he is educated in the spirit of “courage” to be afraid;

– By giving attention to technology, actually means **to accept an education that cultivates narrow and partial efficiency without understanding life, without a healthy perception on the human exigencies in society.** If we have scientists in different fields of technology and not only, does it mean that everything they build is done from the point of view of understanding life as a whole? How simple and directly did Einstein answer to this problem: “Care for man and his faith must always represent the main purpose of all technological efforts ...so that the creations of our mind to be a blessing and not a curse for humankind. Never forget this when you are caught in the diagrams and equations in your minds”²²;

– By highlighting the institutional system and not the human individual, the present educational model cannot fulfill the fundamental change in the name of freedom in responsibility, love, humankind and harmony being necessary to have an educational system where **the human individual is more important than any political system**, be it left or right;

– **We created an education system based on accumulation of information from books**, on training generated by man’s need to exist, apart from self knowledge, apart from understanding as life as a whole creation, which generated a confusion of our aims, as Einstein called it²³, fake reports between people, between people and things, between different thinking ideas;

– We realized that **a material progress, based on highly advanced technology in our different professions, we succeeded to produce faster, more and more efficiently from a financial point of view**, but all these things led to **growth in our power to pollute the environment, to destroy each other, to be more and more dependent on a work we do not like, does not make us happy** and all these things, in a poorer world living in misery and **fear**, on the whole “Humankind is not a peaceful and happy species”²⁴.

Still, if all these oncoming lanes can be based on inadequate, untrue and incompatible education with the meaning of life lived in society, then we believe it is our duty to show the directions to follow in order to **respiritualize education**²⁵, in order to create an educational system, that starts from the most urgent and urging need for today’s human individual: “to wholly understand life, which would allow him to face its growing challenges”²⁶.

In conclusion: In order to respiritualize education’s functions, the real education must start from deep understanding its functions, which are in sense understanding with who we are in order to freely grow up our responsibility, develop ourselves through love and harmony, in solidarity and social communion and continually look for the truth from our inner and outer worlds.

From the point of view of understanding what it is, and not what it should be, there derives the initial function of education, by helping the human individual better understand himself in order to become who he is and not who we imagine he should be. Based on this initial function, Krishnamurti says that “ideals are not proper in education as they block understanding of the present... When you have in view an idea, a model, when you have a formula for everything that should be, don’t you lead a superficial and automatic life? We do not need idealists or mechanical-minded entities; we need whole, intelligent and free human beings”²⁷.

A long as we do not approach with our mind that we really are, we shall not really be free. Thus, education and only real education can teach us to become aware of what we are. Man, through education, can be modeled in order to freely grow up in his own becoming only by becoming aware of who he is and not following an ideal model, a certain typology or religion, which can become conditioning means from the perspective of what he must be, either as a fabricated, thus ignoring the present, or what he is in fact.

II. EDUCATION THROUGH LOVE

By helping man freely grow up through formation of his consciousness about **who he is** in the **present defined by what he is**, real education does not sacrifice present for the sake of the future as utopia, as ideal model, regardless of how attractive it can be, but uses what it is, that is the present, in order to become **integrated human beings capable of own intelligence, independent thinking and the mission to understand** that “Life is not made to conform to any system”, it cannot be locked within a framework, however noble it is²⁸.

Based on this initial function of education there are other functions with the same roots, that are built in the name of initial wisdom and also „systemic wisdom” according to which we cannot fulfill our life but in harmony with who we are, with our peers, with the entire living we are organic part of²⁹.

Thus, **love becomes a complementary function of real education**, oriented in what we are and what it is, in sense that only living life as a whole can lead to understand the other, human solidarity and social communion, synergy with the others at the same level and at the same time³⁰.

Education through love, starting with the family and continuing with the other institutional forms considers that parents and tutors must **understand the young-man** as he is, **observe his inclinations and tendencies**, his **character and particularities** within a **long process of patience and praise**. This education through love, even if it comes from parents or tutors, becomes true from the life point of view because it does not struggle to impose on the young man a life ideal related to what we believe he should become, it does not aim at freezing young human being in a spiritual project that does not match him, forcing him to conform to, thus generating fear and permanent inner conflict between what it is and what it should become.

Experiences from all possible life categories highlight that when parents or tutors regard young-man through „the screen of an ideal”, then it can become a real spiritual, psychological barrier in order to understand who this young human being is, by putting this ideal-model in disagreement to who he is, **in fact means that the elements of the education equation love the ideal and not the child!**

A complementary function, education through love needs **dedication** from parents and tutors, **attentive study** of the acts and deeds in order to understand their cause and discover their trends and particularities, **patience**, which allows self clarification of what he is and why, **constancy** of the effort based on the free maturation of the living being which is affectionate, beautiful and ugly, changeable and easily impressionable, responsive and bearish, etc. Even where this ideal model is born, as a profound form of understanding who we are, it must result from love, because beyond love, human problems we face during our lives cannot have long-lasting and healthy solutions. Besides love, there cannot be solved any serious issue of our world!³¹

Education through love, from our parents and tutors, must result from the **harmony between their mind and heart**. Where parents and tutors do not really love their children and students, we notice that their ambitions or their life style are imposed on young people without understanding the huge harm this constraint can produce for the fulfillment of the human being, its happiness as freedom in duty (Fig.3):

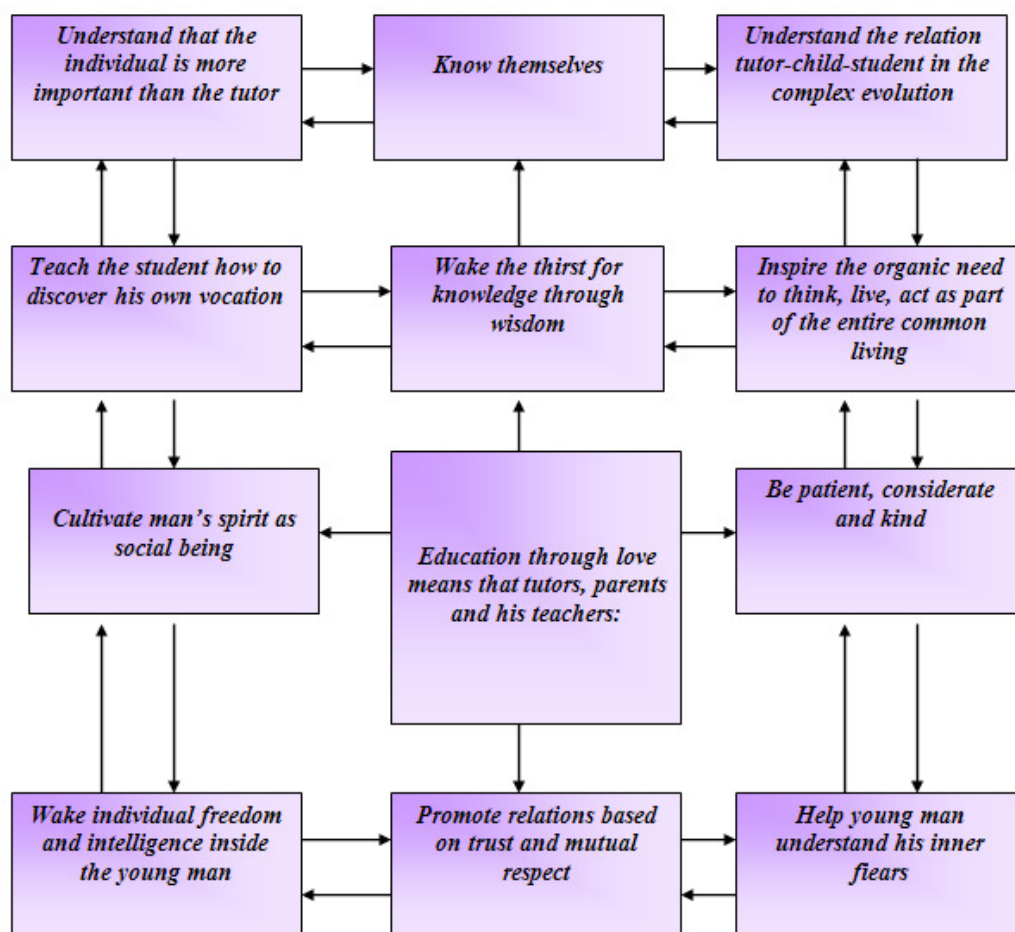


Fig. 3 Exigencies of education through love

On the grounds of self knowledge and wisdom of love as inner force capable of solving any human issue, there can be made **another function of education, that of teaching young-man to create new values**, by awakening the wisdom to freely grow up, so that the exchange of the existing values, as well as the attachment to life's longstanding values take place based on consciousness from the whole life process which is based on harmony, which only adequate and real education can embed in peoples' minds, hearts and souls.

The creation of new values within education through love we do not wish to change the human being in order to model the maturation of the human being that make it understand that our current values headed us towards wars and pollution, greed and poverty, terrorism, domination and exploration, etc. In fact, we do not need an education that helps us adapt to this kind of society, to make it better for us, but a real education that creates though itself consciousness and love, the organic need to consider the human individual as a replacement of the education system. If the values resulting from self consciousness and love lead our choices to authentic cooperation between people, long-lasting solidarity and social communion, for inner peace and later in families, communities, nations, only then can we say that this environment dominated by love and humankind, in sense evolution in total harmony with the entire common living we are organic part of, as beings that live a unique and irreversible spiritual experience.

When we do not have our own values, when we attached to the existing ones, with the desire to cut it best, as we have been raised and educated, it means that we accepted that the educational system, the general system to dominate us, it has become more important t than man. In the end, it gets to produce the worst incoming lane of evolution: „The system turns into a replacement for love and we attach to it because our hearts are empty”³². If real maturation of the human being cannot be done but in its real freedom, then only education through self knowledge and love can

give birth to change as value paradigm in the young man's mind, heart and soul. When this change took place through self consciousness and love, there is automatically born that inner force that opposes the system as love replacement, trying to dominate through discipline, ideologies and other constraints that generate conflicts and fear, punishments and compensations, cultivating freedom of duty, wisdom for self knowledge of life as thoroughness, reciprocal affection and mutual respect helping the young man understand the essential: „free yourself from the mind constraints while searching your own safety and comfort. Fear cannot be cast away as long as the mind searches safety; and the human beings are enlisted under any shape, and the mind's sharpness and intelligence are destroyed”³³.

Having in view the fact that the human being cannot fulfill itself but as a social man, who thinks and lives as part of the whole, a transformation of sense from our inside to the outside **needs a social function of education aimed at establishing wise reports** „not only between individuals, but also between the individual and the society in general... intelligence means to understand yourself, to better yourself and to go beyond yourself...”³⁴.

Within these reports, it is essential that education casts away the instinct fears from childhood; promote this intelligence to eliminate fear that „foreshadows all our conception about existence”. Only if education succeeds to make us fearless, it means that we lay the bases of education through love, through constraints freeing, the only facilitated to wake profound wisdom in order to transform us in a creative way in the name of love, solidarity, social communion and compassion.

Through education based on self knowledge and love we lay the real bases in order to eliminate fear, consideration or punishment in any human action in order to live and work in the spirit of reciprocal respect, using patience and effort as rules for voluntary exchange for cooperation for better. Where there is reciprocal respect, voluntary exchanges and trust for fulfillment, there are the systems of recommendation, promises and threats, which develop the feeling of acquiring and fear, forming a social structure based on competition, antagonism and brutality.

To the extent to which both the teacher and student are freed of fear and punishment, of „hope to obtain rewards, and free from any form of constraint ... we find ourselves as associates and in this case cooperation and reciprocal affection are possible”³⁵.

Thus, we need a **social education** to help us understand that if we want human beings to have relations of cooperation and reciprocal understanding, they must be beyond any kinds of constraints because only in case the human being is fearless, can it think „independently of any authority, including organized religions”³⁶.

Education through love cannot be separated from the **organic need to cultivate freedom to look for the truth beyond everything we know, beyond self knowledge**, where there is the mystery of understanding the outer world we are part of, and our inner world that we call consciousness. This **new function of education** lives and is fulfilled in harmony with the others!

In tight connection with these functions, organic part of real education, the **religious education** needs to help the young human being and the adult, man as integral being, to clearly think beyond ardor, be aware of himself in an intelligent manner, love and not hate in antihuman relations, discern for himself the truth from the lie, instauration order and peace in our world, always be curious and ask, adopt a behavior of curiosity etc. By encouraging the young or adult human being to always ask himself why things happen within the inner and outer world, there are laid the bases for the curious, agitated, critical and beautiful spiritual deep nature. Only through harmony in education through knowledge towards wisdom and education through faith in the certitude of hope can we build inside us a whole free living in responsibility; a discontent that generates self knowledge, which can form a type of maturity that is not related to age but to the curiosity for research and understanding³⁷.

In tight relation to these requirements, education has the function to help young people find their calling and responsibilities, grow up fearlessly, happy and honest, know their inner nature, their

own recess as an integrating reunion of the three human powers, mind, heart and soul that generate wisdom and inner transformation, the energy of vigil. „Only awareness of death, says hierarch Antonie of Suroj, will give life this vigil and depth, will make life so intense that it will totally relate to the present”.³⁸

On this magic road it is essential that education through love harmonizes technical knowledge with self observation, with the understanding of whole vision on life so that human maturization in freedom comprises both the process of self knowledge and the inter human relations, relations with the mature, connections with the world of ideas, beliefs, consciousness.

For these functions of education to help us intelligently self govern in harmony with who we are, with our peers, with the whole living, it is important that education trains experts starting from the need to form man from engineer, economist, doctor, lawyer teacher based on the values of freedom with responsibility, love, kindness, self knowledge. We can only reach this level if every parent and tutor could produce in our inner world the change we wish to take place in the outer world³⁹.

In this way, the purpose of education is to help the human being find freedom and honesty through wisdom, love, humankind and harmony in order to be able to understand the relation it is in with itself, with other people, with the nature where it lives, with the ideas and things that derive from them.

Only by understanding ourselves through knowledge and love can we transform our inner world from our consciousness through knowledge and love, reach the understanding that all we think, speak, make the real environment for harmony between our inner and outer worlds (Fig.4):

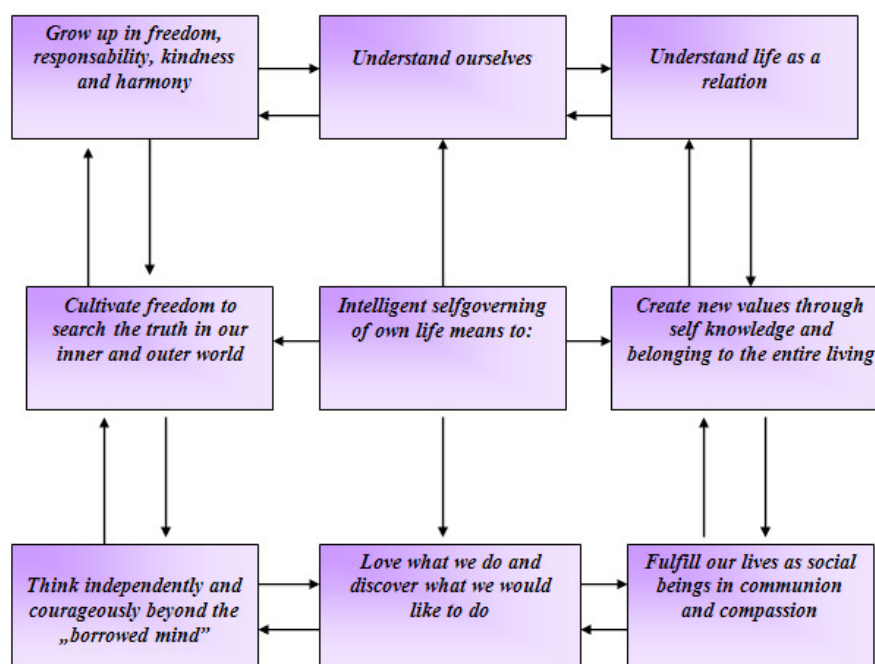


Fig. 4 Functions of education from the point of view of the „health of the entire living”

III. EDUCATION AS UNDERSTANDING LIFE THROUGH RELATIONSHIP

By considering our existence as a living whole of relations, between the two unique and irreversible moments, birth and death, the understanding of these relations means **scientific knowledge** in order to understand what is inside our inner and outer worlds. This type of knowledge where we integrate **self knowledge** is an uneven process that is the grounds of the human being in freedom.

From this point of view, **ignorant** is only the person who does not know the laws of our outer world, as they are discovered by science but also the person who does not understand the laws of our inner world that belong to our consciousness where it seems that there is the whole world of our common coexistence and succession. Education and only education was invented in order to understand the human individual transform from the inside to the outside, starting with his own nature to the array of unavoidable vertical and horizontal relations he has along life.

The result of self knowledge is the expression of wisdom and self awareness as an integrating process that generates the psychological lenses which help us understand and relate to the existing world. These lenses through which we reflect to who we are and the surrounding environment are based on **the bolt of fundamental values**, the one that filters from the inside our points of view, attitudes, behavior in our choices, acts and deeds.

As life means love in a system of relations we are part of, self knowledge, as form of real knowledge, is organically determined by love.

While knowledge springs from our mind's ability to discover what exists around us, **love** s born from the heart's energy of not being „borrowed mind”, to really be who we are.

In our mind, with its good and less good things, there are born the different explanations we give to everything that goes on around us in our world, especially our outer world.

It seems that in our inner world we do not have the necessary **distance**⁴⁰ in order to understand. Here comes the heart with its unique ability to love. From love and only there comes the real knowledge that our „borrowed” mind allows us develop in freedom, free from any imitation, authority and fear especially inner fears⁴¹.

Without the harmony between these two human powers, the power of the mind and heart, it is not possible to use knowledge in the name of freedom to be who we are. The deficit of this harmony, its lack and even the conflict between them is the expression of **education deficit, education without love and beyond love**.

From this deficit of inner harmony there is born **Imitation** „o what is considered we should be” and then comes fear which kills any creative and healthy thinking⁴².

If a natural rate of fear is necessary, as Cioran says, **fear excess** , just as **fear absence** highlight the breakages that can take place between **mind knowledge**, which is reason, **logic** and **love**. Through a type of education that addresses young men's both the mind and the heart who are on the road of their own inner freedom, we can create the precise deep and constant lucidity which capable to hold our fears within the limits of a „natural rate”. And, especially befriend them!

Either conscious or unconscious, fear is not bad in itself, but due to its consequences. One of its worst consequences, their integral sum, can be expressed by the fact that ...anything that results from fear can help us understand our problems, especially because fear can be expressed as respect or submission towards the so-called wise men”⁴³.

What is the result of this interpretation? The fact that in „our desire to be right, to be safe, to live comfortably, not to be bothered by conscious conflicts”⁴⁴, there is man's need to accept authority, that is to give up to who you are and blindly obey to domination with the help of science and belief, politics or other handy instruments to human individuals, groups and even governments.

Acceptance of authority means denial of own wisdom, renunciation to development and self knowledge, denial of own identity, own transition in life.

What is interesting in this mirage of our unique path in life? There where there is a **deficit of inner harmony, mind or love**, or both, the human being tends to fill in this ”inner gap” with a certain type of constraining authority. Each human being, with higher or lower deficit of inner harmony builds its own authority, as the authority of its inner world. But this authority does not rest there, because it would be redundant. It transforms, through the relations that define our life, in the authorities of the outer world, within family, business organization, church, state etc.

Here is how Krishnamurti explains this psychological and socio-human process. „We have the unstoppable desire to have certitude, to be right, to reach success, to know, and this desire for the

authority of our own experience while safety and permanence build within ourselves the authority of our own experience, while on the outside it creates the authority of society, family, religion etc. We must be aware of the whole process of authority; we must perceive its psychological causes; we must understand and overcome the thirst for certitude; only then can a great and insightful lucidity act; this freedom is necessary ever since the beginning, it is not an end”⁴⁵.

Only if we place wisdom and love at the grounds of our education, from the point of view that **life means relations of integrated whole type**, shall we be able to accede the purpose realization of this social invention, that of **teaching young people free themselves and develop in love, humankind and harmony**. This art of education which is guided by self knowledge for self knowing as relation of the type „integrated whole”, is the only one that can help us obtain the necessary intelligence for understanding life’s course, it’s real values in order to live each experience as unique and singular.

Only knowledge based on science is not enough. When this type of knowledge starts with self knowledge, with the inner world of conscience, it can gradually turn in wisdom, opening our mind not only for over saturating it with information and knowledge but also opening it in harmony with the heart, love which do not derive from books or formulas learned by heart but from what we live and feel as an organic part of the whole common living.

This means that we pass from „knowledge means power” to „knowledge means wisdom”. Wisdom comes from that type of knowledge that helps love. This type of knowledge is not a commodity that can be sold and bought, it is not the result of fear or domination, and it is the real harmony between reason and love, between the power of the mind and the power of the heart.

While through the **intellect** we disintegrate ourselves, we separate, devise, through **intelligence** as the „integrated wholes”, we become **integral human beings** who harmonies a just thinking way with love, understanding the whole process of the consciousness as reason and sensitivity!

IV. LET US START WITH THE TUTORS’ EDUCATION

In order to fulfill the real education, which helps the human being free itself in freedom, understanding itself in a relation of the type „integrated whole” it is vital that the process of transformation does not start with the man-child but **with the parents and with the tutors**, who are in fact the **key of the equation of respiritualization of this social invention**. Thus, the problem of education, ever since this invention has been patented, is the **tutors’ education**. Without this beginning and this continuous training process of man through calling, a man who understands that „education is not a manifestation of the tutor’s personality, but an unsparing trait”⁴⁶ is difficult, if not impossible to fulfill a deep sense transformation which understands that „the real culture is based not on engineers and technicians but on tutors”⁴⁷.

Thus, the real education starts and continues in love and continues the tutors’ education – parents and teachers.

If we have in mind the fact that during all the education process the young man has to be guided and helped learn, those entitled to do fulfill this socio-human mission must themselves be in the situation to:

- **know themselves**, in order to understand if this concern to „model” the human inside really matches them, it is a calling or a replacement in order to survive in case of crisis;
- **understand that the Youngman’s life is a system of relations**, where the **relation tutor-student is definitive** in order to freely model the human being in love and harmony;
- **act as a guide who** has to teach the young man „what” to think and not „how” to think;
- **love his own children or students** in order to be continually in communion, understanding different natures, difficulties and skills, in order to make the future human being a free responsible man, oriented towards wisdom and truth;

- **understand that the truth is more important than the tutor**, that the preoccupation to blast the search for truth is the tutor's real religion which does not belong to a new ideology, country or belief;
- **help the student discover his main center of interest, his seal calling**, in order to be able to love his future work, place it in harmony with the other exigencies of life;
- **really guide the students and not their number, developing a permanent contact, based on trust, with the parents**, from where there should result the reciprocal involvement in man's modeling; who understands and loves freedom as responsibility consciously and willingly taken;
- **Manifest patience, consider authority and goodwill** in the formation of an intelligent, honest and sensitive man, highly dangerous for the false values of the society he lives in, and open to creativity in the name of „health of the entire common living”.
- **help the young human being understand his inner fears** – parents, environment, God etc. – to free himself from all these fears knowing that fear limits creative thinking and generates the conflicts in the inner and outer world, blocks maturization in freedom and responsibility in humankind and harmony;
- **practice a reciprocal educational process** under their relation student-tutor, the only entitled to eliminate domination and constraint in education, direct obstacles in the formation in freedom, love, wisdom and humankind;
- **awake individual freedom and intelligence** where there is in fact the spring of conscious or unconscious desire of encouragement and help beyond us;
- **help future people understand life with its experiences that teach**, on condition individuals live within freedom in love, humankind and harmony;
- **Not enter the state of „live-laziness”**, when repetition and routine stuck you in a project, probably because we acted according to the principle „the right man in the right place...for another”!

From the point of view of these exigencies that are stand before the vocation tutor, for real educate, in the sense of life and for the entire life, we must admit that an education that frees man is a real danger for all political and religious ideologies that today dominate our world. This is why it is vital that education isn't controlled by a government or religion, it must be **universal**, as invention of the human society in order to teach people grow up in freedom and responsibility, humankind and harmony, transforming authentic knowledge in creative wisdom.

In order to have **brilliant parents** and **fascinating tutors**, each of us needs on the inside to make a change of sense of the freedom to be and, on these grounds, the tutor will be able to represent „the most honorable and responsible” profession within a human community that constantly orients the young human being towards wisdom and truth, where the search for truth represents the flame that maintains harmony in humankind through wisdom and love.

This tutor does not intend to form man only as production factor but to form him from **broader points of view**, of teaching him to manage his life as integrating part of the „living whole”.

From here there derives the essence of education through love. An education that is not against knowledge, which does not regard this process only as knowledge and information gathering but as an active process of teaching the mind to search prosperity and life fulfillment, answers to life's challenges in cases of incertitude, answers which refer not only to the requirements of the present but also to broader prospect regarding life, work, love as integrant part of the time lived in a certain space.

For this reason, education through love must be concerned with teaching the human being which cannot fulfill itself without knowledge and cannot stagnate at the same level because it would mean to live not only on short human term, but on short stages of life, neglecting the essential: life as thoroughness, totally and not fragmentally lived. What is the meaning of life as

fragmented answer, in fragmented parts of life, when we all know that all and everything are in one?

The tutor must manage a broader perspective of the future human living and no man's transformation in a factor of production specialized on the moment and not „specialized” in the long run for self governing our own life, in harmony with ourselves , the peers and the whole living.

Thus, we need **new education** to approach the human individual's life as thoroughness, not in superficial but in deep as **profundity, width and high** of behavior in action and feeling. Feeling and action are not two different things. For this reason, when we talk about the compaction spirit, as action and feeling, we must admit we are in front of a new destructive model not only in education but also in life, including economic life!

That is why, when talking about education as love, as essence of the lived life, in interrelations, **school**, with its **education entrepreneurs** – tutors – the **family**, with its **natural** supporters, although in different areas of time to be, they must teach the human-being **understand the deeds and acts that take place and realize that this reciprocal relation**, as understanding, and later realize if the **communion feeling** is preferred, where you can learn or the **competition feeling**, where the best is born from who we are and what we have become! (Fig.5):

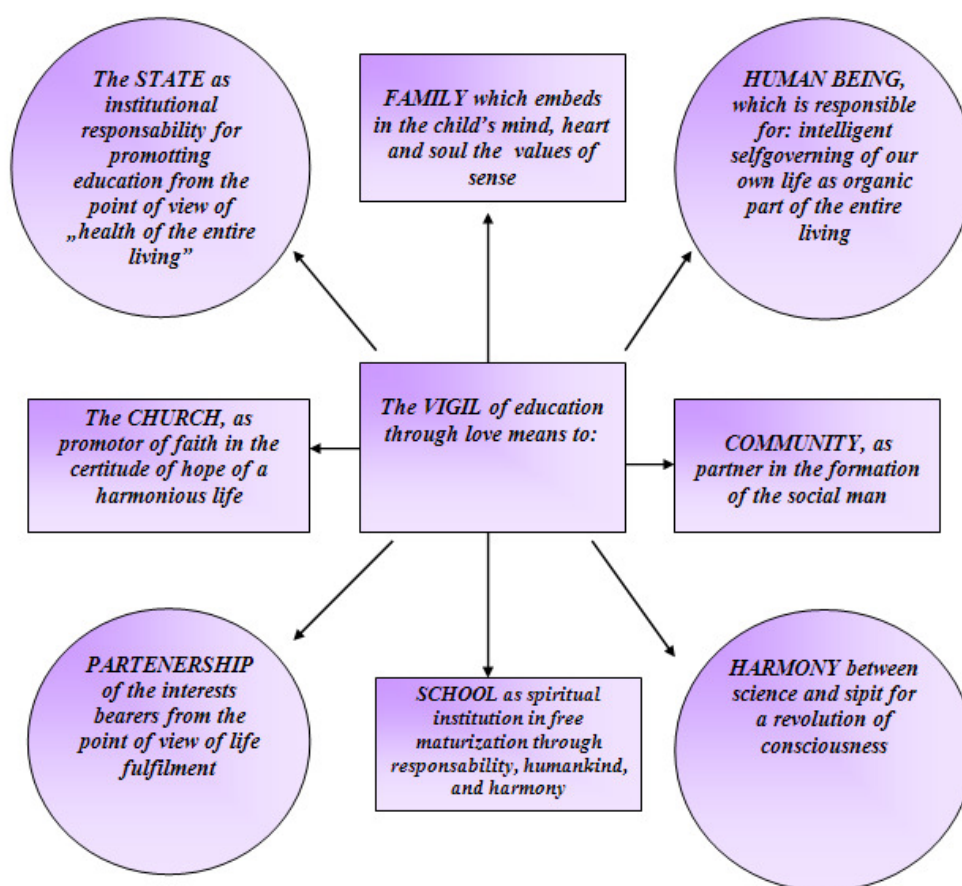


Fig.5 Model of education respiritualization

As tutors, it is vital to fulfill the communion not only with ourselves but also with those we „educate, as that together to reach the old Hwa Yen wisdom which today is comprised in the formula: „Where there is no love, there is no Education; Where there is no Education, there is no Wakening; Where there is no Wakening, there is no consciousness of the sense; Where there is no understanding of the mission, there is no „why”; Where there is no „why”, I must live, it does not spring from „why”; Where there is no „why” there is no „energy of the effort” to live, as energy in action; Where there is no energy for the action to live, faith is due to „deficit to live”!

In the magic of the road chosen by the tutor, it is essential for it to be led according to the rule of the „whole integrated”, in the „education bead” as in the rain bead there eyes the whole life, the whole rain, the whole flux towards happiness, the entire universe, the entire ocean, the entire living in humankind and harmony. This way of regarding education through love for the social human being must take into account the fact that „society anything to induce fear, establishing norms, religious ideals, class differentiation, successful ideas, feeling of inferiority, distinction between the poor and the rich”. Society makes everything it can to develop deformed values”⁴⁸.

In this context, learning is a part of our existence, which fulfills human beings who learn when they are fearless. When the human living learns in a fearless environment, the tutor has the feeling of sharing knowledge through wisdom, love and humankind, to learn together with the student in a deep process of reciprocal trust which is lively only in a system of communication based on the rule „win-win” for all participants to the universal process of learning how to independently think and live in harmony in order to fulfill the others’ lives not as successful people, but as valuable people. We shall conclude with the Einstein’s interpretation on this report: “A successful man usually receives from his peers endlessly more than he gives them. But a man’s value should not be judged according to what he gives and not what he can receive”⁴⁹. And for putting these in harmony, it is worth showing that Mother Theresa, when referring to “love through action”, as model of life education, said: “...It is hard to overcome poverty. But at the same time it is harder to appease hunger for love than hunger for food”.⁵⁰

BIBLIOGRAPHY:

- 1 After Stanislav Grof, Beyond reason, Curtea Veche Printing House, Bucharest, 2008, p. 534.
- 2 See also Fritjof Capra, The moment of truth, Tehnică Printing House, Bucharest, 2004.
- 3 Cited after Fritjof Capra, cit., p. 357.
- 4 Jiddu Krishnamurti, About education. The art of learning and the values of life, Herald Printing House, Bucharest, 2012, p. 25.
- 5 Ibidem, p. 29 și 26.
- 6 See Fritjof Capra, cit, p.3.
- 7 See George Miller, interpreted by Marshal Rosenberg, Real education for a fulfilled life, Elena Francisc printing House, Bucharest, 2005, p.133.
- 8 See Constantin Popescu, Life as tragic optimism. An economic approach, ASE Printing House, Bucharest, 2011, p.479-495.
- 9 See also Constantin Popescu, cit., p.147-173.
- 10 See Fritjof Capra, cit., p.287-329.
- 11 Albert Einstein, Memorable words, collected and annotated by Alice Calaprice, Humanitas printing House, Bucharest, 2008, p.157, 158 și 159.
- 12 Mihaly Csikszentmihalyi, Flux: Psychology of fear, Humanitas Printing House, Bucharest, 2008, p.29.
- 13 Pope John Paul II, Encyclics, ARCA Printing House, Bucharest, 2008, p.32.
- 14 Cited after Philip Baker, Secrets of the fulfilled people, Amaltea Printing House, Bucharest, 2004, p. 56.
- 15 From Foreword to the book by Jiddu Krishnamurti, About education. The art of learning the values of life, Herald Printing House, Bucharest, 2012, p. 7 și p. 8.
- 16 Citation after Albert Szent Györgyi, Pleading for life, Politică Printing House, Bucharest, 1981, p.208.
- 17 See also Constantin Popescu, Price of joy to live, Eurosong & Book Printing House, Bucharest, 1999, p.79-90.
- 18 See Osho, Book of understanding, Mar Printing House, Constantza, 2006, p.129-133.

- 19 Vezi Victor E. Frankl, Man in search for the meaning of life, Meteor Press Printing House, Bucharest, 2003, p.111-112.
- 20 Krishnamurti, cit., p. 18.
- 21 Ibidem, p. 14.
- 22Albert Einstein, Memorable words. Collected and annotated by Alice Calaprice, Humanitas Printing House, Bucharest, 2008, p.240.
- 23 Ibidem, p.135.
- 24 Krishnamurti, cit., p. 22.
- 25 See Constantin Popescu, Alexandru Taşnadi, Respiritualization. Learn to be a MAN. They about US, Revised edition, ASE printing House, Bucharest, 2011, p.365-368.
- 26 Krishnamurti, cit., p. 21.
- 27 Ibidem, p. 24 şi p.25.
- 28 Ibidem, p. 26.
- 29 See also Alfred Adler, Sense of life, IRI Printing House, Bucharest, 1995, p.210.
- 30 Krishnamurti, cit., p.26.
- 31 See Omraam Mikhaël Aïvanhov, Love, more important than belief, Prosveta Printing House, Bucharest, 2011, p.149-175.
- 32Krishnamurti, cit., p. 33.
- 33 Ibidem, p. 35.
- 34 Idem.
- 35 Ibidem, p. 37.
- 36 Ibidem, p. 38.
- 37 See also Constantin Popescu, Life as tragic optimism. An Ecolonomic Approach, ASE Printing House, Bucharest, 2011, p.555-575.
- 38 Mitropolit Antonie de Suroj, Life, illness, death , Sfântul Siluan Printing House, Slatina, 2010, p.141.
- 39 See also Augusto Cury, Brilliant parents. Fascinating Tutors, For You Printing House, Bucharest, 2005.
- 40 See Osho, cit.
- 41 See also Emil Cioran, The seduction to exist, Humanitas Printing House, Bucharest, 2002, p.197-198.
- 42 Krishnamurti, cit., p. 56.
- 43 Ibidem, p. 57.
- 44 Idem.
- 45 Ibidem, p. 59.
- 46 Ibidem, p. 106.
- 47 Ibidem, p. 92.
- 48 Ibidem, p. 230,
- 49Albert Einstein, cit., p.134.
- 50 Franca Zambonini, Terese of Calcutta. God's Pencil, Pauline Printing House, Bucharest, 2003.