

## Osho on Education

1. My vision of a right education is to teach people how to grow the ego and how to be able to drop it; how to become great minds and yet be ready any moment to put the mind aside. You should be able to just put your personality, your ego, your mind, on and off, because these are good things if you can use them. But you should know the mechanism, how to put them off. Right now you know only how to put them on.
2. In fact, the moment a child is perfectly conditioned by you, you are very happy; you call it "religious education." You are very happy that the child has been initiated into the religion of his parents. All that you have done is you have destroyed his capacity to know on his own. You have destroyed his authenticity. You have destroyed his very precious innocence.
3. The basic education is missing. The first thing to be taught is meditation, the art of going in, because only out of that arises a discipline.
4. A real education will not teach you to compete; it will teach you to cooperate. It will not teach you to fight and come first. It will teach you to be creative, to be loving, to be blissful, without any comparison with the other. It will not teach you that you can be happy only when you are the first. That is sheer nonsense. You can't be happy just by being first. And in trying to be first you go through such misery that you become habituated to misery by the time you become the first.
5. By the time you become the president or the prime minister of a country you have gone through such misery that now misery is your second nature. You don't know now any other way to exist; you remain miserable. Tension has become ingrained, anxiety has become your way of life. You don't know any other way; this is your very style. So even though you have become the first you remain cautious, anxious, afraid. It does not change your inner quality at all. A real education will not teach you to be the first. It will tell you to enjoy whatsoever you are doing, not for the result but for the act itself. Just like a painter or a dancer or a musician....
6. All values imposed from outside never get to your center. The only authentic values are those which come from your center and spread outwards, not vice versa. That's exactly the meaning of education: drawing the water out from the well. Education means drawing your inner being into expression in your living, your day-to-day life. Your honesty, your love, your compassion, should come from your inner being, not from teachings and scriptures, not from rabbis and bishops and shankaracharyas and Ayatollah Khomeini.
7. Society teaches you, "Become this, become that." It teaches you becoming. Its whole education system is based on the idea of becoming. And what I am telling you here is just the opposite of it. I am talking about BEING, not about becoming. Becoming is an invention of the crafty politicians and the priests — and these are the people who have poisoned the whole humanity. They go on giving you goals. If you become tired of the worldly things — money, power, prestige — they are there to tell you about paradise, God, samadhi, truth. Again the whole process starts.
8. There is nothing like education. All your education simply makes you capable of worrying about situations everywhere in the world, about everyone except you — about all the troubles that are in the world. They have always been there, they will always be there. It is not because you are here that troubles are there. You were not and they were there; you will not be soon and they will remain there. They change their colors but they remain. The very scheme of the universe is such that it seems that through trouble and misery something IS growing. It seems to be a step, it seems to be a necessary schooling, a discipline.
9. The child when he is born functions from the center; we teach him how to function from the circumference. That is our whole educational system all over the world: teaching the child how to function from the circumference. We pull him away from his center, we make him more and more accustomed to the circumference, to living on the circumference... twenty-five years of conditioning, education: good names we have given to ugly things. We call it education -- it is not education, nothing can be a greater mis-education.

10. The very word 'education' means drawing something out, to draw something out. When you draw water out of the well it is education. Just like that, when something is drawn outwards from your center it is education. But this is not what is going on in the name of education; it is forcing things upon you. It is not bringing your center to function. It is not sharpening your center; it is dulling it, making it more and more sleepy, dozy. The society succeeds the day your center goes into a coma and your circumference remains functioning. Then you are a robot, a machine, no more a man.
11. In the future, education will have that dimension. My own vision is that each student should be given an opportunity to teach too. The students who are reading and studying for their master's degree should be allowed to go to lower classes to teach; those who are working for their bachelor's degree, they should be allowed to teach the lower classes. Every student should be a teacher also, and vice versa. Every teacher once in a while should sit with the students and start learning again. Each teacher once in a while should be a student, and each student once in a while should be a teacher too. This difference between the teacher and the taught has to be dissolved; the teacher and the taught are part of one process.
12. In the coming century the whole education system is going to be totally transformed and changed because of the computer. It will be stupid to teach children history, geography -- unnecessary, there is no need. All that can be done by a computer; the child can carry the computer. And my own observation is: the less you depend on memory, the more intelligent you become. That's why it happens that in the universities you will not find very intelligent people.
13. Professors, chancellors, vice-chancellors -- I have seen many, but it is very difficult to find some intelligent person there. You can find more intelligent people in the farmers, in the gardeners, in the villagers. And the reason is clear: because they are not knowledgeable they cannot depend on the memory. They have to respond to reality, they have to respond to challenges, they have to bring their consciousness to respond -- their consciousness remains more sharp. A farmer, a villager, is far more wise than a professor in the university. The professor can depend on the memory, the farmer cannot depend on the memory.
14. Twenty-five years of education -- almost one third of your life you are being trained to be ambitious. How can you avoid politics? The only way to avoid politics is to get out of your mind; that means that unless mind is dropped totally, politics will go on clinging to you. You can even be antipolitical but then that will become politics.
15. The whole society tries in every possible way to disconnect you from your essential core, and it creates a false, plastic personality around you and it forces you to become identified with it. That's what it calls education. It is not education; it is mis-education. It is destructive, it is violent. This whole society, up to now, has been very violent with the individual. It does not believe in the individual; it is against the individual. It tries in every possible way to destroy you for its own purposes. It needs clerks, it needs stationmasters, deputy-collectors, policemen, magistrates, it needs soldiers. It does not need human beings.
16. We have failed, up to now, in creating a society which needs human beings, simple human beings. The society is interested that you should be more skillful, more productive, and less creative. It wants you to function like a machine, efficiently, but it does not want you to become awakened. It does not want Buddha and Christs -- Socrates, Pythagoras, Lao Tzu. No, these people are not needed at all by the society. If sometimes they happen, they don't happen because of the society; they happen in spite of the society.