

## *Education*

**T**HE EDUCATION of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically. For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity — this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!

Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life.

We propose to study these five aspects of education one by one and also their interrelationships. But before we enter into the details of the subject, I wish to make a recommendation to parents. Most parents, for various reasons, give very little

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thought to the true education which should be imparted to children. When they have brought a child into the world, provided him with food, satisfied his various material needs and looked after his health more or less carefully, they think they have fully discharged their duty. Later on, they will send him to school and hand over to the teachers the responsibility for his education.

There are other parents who know that their children must be educated and who try to do what they can. But very few, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate a child, is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one's child. For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, have a high ideal and always act in accordance with it and you will see that little by little your child will reflect this ideal in himself and spontaneously manifest the qualities you would like to see expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will always appear to their child as demigods whom he will try to imitate as best he can.

With very few exceptions, parents are not aware of the disastrous influence that their own defects, impulses, weaknesses and lack of self-control have on their children. If you wish to be respected by a child, have respect for yourself and be worthy of respect at every moment. Never be authoritarian, despotic, impatient or ill-tempered. When your child asks you a question, do not give him a stupid or silly answer under the pretext that he cannot understand you. You can always make yourself understood if you take enough trouble; and in spite of the popular

saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, but that the art consists in telling it in such a way as to make it accessible to the mind of the hearer. In early life, until he is twelve or fourteen, the child's mind is hardly open to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images, symbols or parables. Up to quite an advanced age and for some who mentally always remain children, a narrative, a story, a tale well told teach much more than any number of theoretical explanations.

Another pitfall to avoid: do not scold your child without good reason and only when it is quite indispensable. A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. And above all, take good care never to scold him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; a fault confessed must always be forgiven. You should not allow any fear to come between you and your child; fear is a pernicious means of education: it invariably gives birth to deceit and lying. Only a discerning affection that is firm yet gentle and an adequate practical knowledge will create the bonds of trust that are indispensable for you to be able to educate your child effectively. And do not forget that you have to control yourself constantly in order to be equal to your task and truly fulfil the duty which you owe your child by the mere fact of having brought him into the world.

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