Question: Why do we get angry?

Krishnamurti: It may be for many reasons. It may be due to ill-health, to not having slept properly, to not having the right kind of food. It may be purely a physical reaction, a nervous reaction, or it may be much deeper. Because you feel frustrated, you feel caught, held, bound, and you have no outlet, you let off steam, you get angry.

Anger is not just a matter of control. The moment you control, you have created a habit. You know, the so-called meditation of most people is the cultivation of habit; when they are meditating, they are cultivating a mind which will not be disturbed, which will function in habit, but such a mind will never find what is truth, what is God. If you merely control anger, the process is to cultivate a habit. Perhaps you do not understand what I am saying. Perhaps if the older people understand, they could explain this carefully to the children, not haphazardly, not impatiently, but explain the whole process of control, that it makes for habit and so makes the mind dull. They could explain why there is anger, not only the physical reasons, but also the psychological reasons; how the mind, which is sensitive, makes itself dull, insensible, through fear, through various forms of desires and fulfilments; and how such a mind can only think in terms of habit, control, suppression.

A mind that is very alert, watchful, may lose its temper, but
that is not important. What is important is to watch the mind, to see that it does not function in habit, that it does not become insensitive, dull, weary, and ready to die.

Comment+: Stray thoughts prevent me from concentration, and without concentration, I cannot read.

Krishnamurti: You do not read, not because of stray thoughts, but because you are not interested in what you are reading. You read a detective story or a novel; at that time your thoughts do not stray, do they? If you are interested in what you are reading, it gives you enjoyment; then you are not disturbed by any thought, are you? On the contrary, it is very difficult to let the book go. Do you read detective stories? Do you read novels? No? Then what do you read? What you are told to read in class? Naturally, you are not interested in those things, you are forcing yourself to read them. When you force yourself to read, your mind goes off—which is wrong education. But if you, from childhood, are given an opportunity to find out what you are interested in, then you will have natural, easy concentration without any effort to concentrate. But unfortunately, for the older students this has not been possible because they have been brought up in the old style, forced to read and to study.

When your mind wanders, the problem arises: How can I control my thoughts? You cannot. Do not control your thoughts but find out what you are interested in. You have to pass your examinations, unfortunately. That is what is expected of you. But if you really
want to understand the ways of your mind, the mind has to find out what it is interested in, vitally, for the rest of its life and not for ten days or for a few years. For such a mind, when it has found what it is interested in, there will be no problem of concentration; it naturally becomes concentrated.

Question: What is the outcome of meditation?

Krishnamurti: The outcome generally is what you want your meditation to be. You understand? If I meditate on peace, I will get peace. But it will not be real peace; it will be something which my mind has created. If I am a Christian, I meditate in a Christian way, and my mind will create a picture. If I am a Hindu devotee and I meditate, my mind will create an image, and I will see it as a living image. My mind projects whatever it desires, and sees the thing as living, but it is self-delusion. The mind deceives itself. If I am a Hindu; I believe in innumerable things, and my beliefs control my thinking, don’t they? Suppose I am a devotee and I sit down and meditate on Krishna, what happens? I create an image of Krishna, don’t I? My mind, brought up in Hinduism, has a picture of Krishna, and on that picture I meditate, and that meditation is the process of my conditioned thinking. So, it is no longer meditation, it is just a continuous, habitual form of thinking. I might see Krishna dancing, but it will still be the result of my tradition. So long as I have this tradition, the real thing cannot be perceived. So, my mind must free itself from tradition. That is real meditation.

Question: What is the outcome of meditation?

Krishnamurti: The outcome generally is what you want your meditation to be. You understand? If I meditate on peace, I will get peace. But it will not be real peace; it will be something which my mind has created. If I am a Christian, I meditate in a Christian way, and my mind will create a picture. If I am a Hindu devotee and I meditate, my mind will create an image, and I will see it as a living image. My mind projects whatever it desires, and sees the thing as living, but it is self-delusion. The mind deceives itself. If I am a Hindu; I believe in innumerable things, and my beliefs control my thinking, don’t they? Suppose I am a devotee and I sit down and meditate on Krishna, what happens? I create an image of Krishna, don’t I? My mind, brought up in Hinduism, has a picture of Krishna, and on that picture I meditate, and that meditation is the process of my conditioned thinking. So, it is no longer meditation, it is just a continuous, habitual form of thinking. I might see Krishna dancing, but it will still be the result of my tradition. So long as I have this tradition, the real thing cannot be perceived. So, my mind must free itself from tradition. That is real meditation.

Question: What is the outcome of meditation?

Krishnamurti: The outcome generally is what you want your meditation to be. You understand? If I meditate on peace, I will get peace. But it will not be real peace; it will be something which my mind has created. If I am a Christian, I meditate in a Christian way, and my mind will create a picture. If I am a Hindu devotee and I meditate, my mind will create an image, and I will see it as a living image. My mind projects whatever it desires, and sees the thing as living, but it is self-delusion. The mind deceives itself. If I am a Hindu; I believe in innumerable things, and my beliefs control my thinking, don’t they? Suppose I am a devotee and I sit down and meditate on Krishna, what happens? I create an image of Krishna, don’t I? My mind, brought up in Hinduism, has a picture of Krishna, and on that picture I meditate, and that meditation is the process of my conditioned thinking. So, it is no longer meditation, it is just a continuous, habitual form of thinking. I might see Krishna dancing, but it will still be the result of my tradition. So long as I have this tradition, the real thing cannot be perceived. So, my mind must free itself from tradition. That is real meditation.
Meditation is the process of the mind freeing itself from all conditioning, either of the Hindu or the Christian or the Muslim or the Buddhist or the Communist. Then, when the mind is free, reality can come into being. Otherwise, meditation is merely self-deception.

Question: Why do we feel sorry for the beggar when he comes to us, and why do we feel angry when he leaves us?

Krishnamurti: I am not sure whether you are putting the latter part of the question rightly. Perhaps you have a different meaning when you say you hate it when they leave. Do you get angry merely because he leaves the place, or because he leaves the place with a curse because you do not give? I go to you as a beggar, and you give me something, and in the giving, you feel happy, you feel that you are somebody because you have given. For the majority of us, there is vanity in giving, is there not? Suppose you do not give, what happens? The beggar curses you and goes away. He gets angry, and in return you also get angry. Perhaps you do not want to be disturbed, and so you get angry.

I really do not understand this question. Is this what you are trying to say? You feel kindly when you see a person, a beggar, because your sympathies are aroused, and you feel it is good to have this natural sympathy, but at the same time, you feel disturbed because of his poverty and your being well off; you do not like to be disturbed, and so you get

अपने आपके हर प्रकार की संकरकब्दता से मुक्त कर लिए जाने की प्राक्रिया ध्यान है, फिर वह संकरकब्दता हिंदू या ईसाई, मुस्लिम या बौद्ध अथवा कम्युनिस्ट, किसी भी परंपरा का परिणाम क्यों न हो। तब, जब मन मुक्त हो जाता है, वास्तविकता का आविष्कार हो पाता है। अन्यथा ध्यान केवल अपने आप को बीता देना ही जाता है।
agitated. Is this what you mean? There are several things taking place—the natural outgoing sympathy to give something; the feeling of anxiety; the feeling of anger, of irritation that you cannot do anything, that society is rotten and you cannot help; your own natural fears that you might catch his disease. I do not see what you mean when you say you get angry when the beggar goes away.

Question: The habit of getting angry and the habit of getting vindictive—are they different psychological processes, or are they the same, but varying in degree?

Krishnamurti: Anger may be immediate, but it passes and is forgotten. I think vindictiveness implies the storing up, the remembering of a hurt, the feeling that you have been frustrated, that you have been blocked, hindered. You store that up, and eventually you are going to take it out on that person, you are going to be violent. I think there is a difference. Anger may be immediate and forgotten, but vindictiveness implies the actual building up of anger, of annoyance, of the desire to hit back. If you are in a powerful position, and you say harsh things to me, I cannot get angry because I may lose my job. So, I store it up. I bear all your insults, and when an occasion arises, I hit back.

Question: How can I find God?

Prakash: I think the question of finding God is a question of finding out what man is. If you can find out what man is, then you will find God. If you cannot find out what man is, you will not find God. So, the problem is not whether you can or cannot find God, but whether you can or cannot find man, and whether you can or cannot find out the true nature of man. If you can find out the true nature of man, then you will find God. If you cannot find out the true nature of man, then you will not find God. So, the problem is not whether you can or cannot find God, but whether you can or cannot find out the true nature of man, and whether you can or cannot find out the true nature of man.
Krishnamurti: A little girl asks how she can find God. Probably she wants to ask something else, and she has forgotten it already.

In answer to the question, we are talking to the little girl and also to the old people. The teachers will kindly listen and tell the girl in Hindi, as the question is important to her.

Have you ever watched a leaf dancing in the sun, a solitary leaf? Have you watched the moonlight on the water and did you see the other night the new moon? Did you notice the birds flying? Have you deep love for your parents? I am not talking of fear, of anxiety, or of obedience, but of the feeling, the great sympathy you have when you see a beggar, or when you see a bird die, or when you see a body burned. If you can see all these things and have great sympathy and understanding—understanding for the rich who go in big cars blowing dust everywhere, and understanding for the poor beggar and the poor ekka horse which is almost a walking skeleton, knowing all that, having the feeling of it not merely in words but inwardly, the feeling that this world is ours, yours and mine, not the rich man’s nor the communist’s, to be made beautiful—if you feel all this, then behind it there is something much deeper. But to understand that which is much deeper and beyond the mind, the mind has to be free, quiet, and the mind cannot be quiet without understanding all this. So, you have to begin near, instead of trying to find what God is.