Question: How can we remove our defects forever?

Krishnamurti: You see how the mind wants to be secure. It does not want to be disturbed. It wants forever and forever to be completely safe, and a mind that wants to be completely safe, to get over all difficulties forever and forever, is going to find a way. It will go to a guru; it will have a belief, it will have something on which to rely and cling; and so, the mind becomes dull, dead, weary. The moment you say, ‘I want to get over all my difficulties forever,’ you will get over them, but your whole being, your mind, will be dead.

We do not want to have difficulties, we do not want to think, we do not want to find out, to inquire. I wait for somebody to tell me what to do. Because I do not want to be disturbed, I go to somebody who I think is a great man or a great lady or a saint, and I do what he tells me to do, like a monkey, like a gramophone which is repeating. In doing so, I may have no difficulties superficially because I am mesmerized. But I have difficulties in the unconscious, deep down inside me, and these are going to burst out eventually, though I hope they will never burst out. You see, the mind wants to have a shelter, a refuge, something to which it can cling—a belief, a Master, a guru, a philosophy, a conclusion, an activity, a political dogma, a religious tenet. It wants to go to that and hold on to it when it is disturbed. But the mind must be
disturbed. It is only through disturbance, through watching, through inquiry, that the mind understands the problem.

The lady asks, ‘Can a disturbed mind understand?’ A mind that is disturbed and is seeking an escape from the disturbance will never understand. But a mind that is disturbed and begins to inquire patiently into the cause of disturbance without condemning, without translating the causes—such a mind will understand. But a mind which says, ‘I am disturbed, I don’t want to be disturbed, and so I am going to meditate on nondisturbance,’ is a phony mind, a silly mind.

Question: What is internal beauty?

Krishnamurti: Do you know what is external beauty? When you see a beautiful building or a beautiful tree, a beautiful leaf, a lovely painting, a nice person, what happens to you? You say, ‘It is beautiful.’ What do you mean by ‘beautiful’? There must be something beautiful in you to see the beauty outside, must there not? You understand? Please tell that boy. The teacher who is responsible, his housemaster, will please listen to this and take the trouble to tell these boys and girls what we have been discussing. This is far more important than the usual classes.

Please listen. One boy wants to know how to be free forever from all trouble. The other boy wants to know what is internal beauty, and when I ask if you know what external beauty is, you all laugh.

Question: What is internal beauty?

Prabhu: Anantarik sangdarth kya hai?


Kupaya dhyan hai. Eke baalak yah jana chahta hai ki sarri takleefi se hameshha ki leh yukt hovane ka kya upay hai. Issara yah jana chahta hai ki anantarik sundarata kya hoti hai, aur jab main aapse puucht hai ki kya aap bahari sunderata koi
But if you know that which is beautiful, if you have a feeling for beauty, then you have sympathy, you have sensitivity, an appreciation of what you see—a magnificent mountain or a marvellous view. To have the appreciation of beauty, there must be something in you to appreciate, and that may be inward beauty. When you see goodness, kindness, when you see something lovely outside you, you must have it inside you as well. When you see the lovely curve of the railway bridge across the Ganges, there must also be something in you which sees the beauty of a curve. Most of us do not see beauty outside or inside because we have not got it in ourselves; inside, we are dull, empty, heavy, and so we do not see the beauty in anything, we do not hear the noise of the train going over the bridge, which has its own beauty. When you get used to anything, it loses its meaning for you.

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