Discipline

Have you ever sat still? You try it sometime and see if you can sit very quietly, not for any purpose, but just to see if you can sit quietly. The older you grow, the more nervous, fidgety, agitated, you become. Have you noticed how old people keep jogging their legs? Even little ones do it, all the time. It indicates, does it not, a nervousness, a tension. We think this nervousness, this tension, can be dispelled by various forms of discipline. You know what that word means? Your teachers talk to you about discipline. The religious books talk to you about self-imposed discipline. Our life is a process of continuous discipline, control, suppression. We are held, blocked, restrained, so that we never know a moment in which there is a freedom, a spontaneity. We are controlled, self-enclosed. Ask your teachers. Ask what these words mean.

Anuśāsana

क्या आप कभी शांतिपूर्वक बैठे हैं? कभी इस प्रकार से बैठने का प्रयत्न करके देखिए—किसी प्रयोजन से नहीं, बस ऐसे ही—केवल यह जानने के लिए कि क्या आप शांतिपूर्वक बैठ सकते हैं? जैसे—जैसे आप बड़े होने लगते हैं आप और भी आधिक व्यक्ति, अशांत और उदित रहते लगते हैं। क्या आपका ध्यान कभी इस पर गया है कि बड़े लोग किस तरह पर हिलाते रहते हैं? और कई बार तो छोटे भी हमेशा ऐसा करते हैं। यह किसी तरह के तनाव को, किसी तरह की व्यक्तित्व को दर्शाता है। हम सोचते हैं कि इस प्रकार की व्यक्तित्व को, इस तनाव को दूर करने के लिए अनुशासन के विभिन्न तरीकों को काम में लाया जा सकता है। क्या आप इस शब्द का अर्थ जानते हैं? आपके शिक्षक आपसे अनुशासन के बारे में अक्सर बोलते होंगे। धार्मिक पुस्तकें भी ऐसे अनुशासन का बात करती हैं जिसे हम खुद ही अपने उपर महत्व प्राप्त नहीं है। हमारा जीवन अनुशासन, नियंत्रण और दमन का एक अनवरत प्रकाश है। हमें अवरुद्ध, ऋणित और सीमाओं के भीतर रहने के लिए विवश किया जाता है, इसलिए हम कभी पल्ले के लिए भी स्वतंत्र होना, सहजसृज होना नहीं जान पाते। हमें अंकुश में रखा जाता है, हम अपने अंदर ही कैद रहते हैं। अपने अवांछितों से पुरी हुई। उनसे इन शब्दों के अर्थ जानने।

Did you; s as I suggested yesterday, spend ten minutes of your classtime discussing these things? Did some of the teachers talk to you about all these things before the class began? Why don’t you insist on it? Why don’t you make the teachers talk to you about this? The teachers and the grown-up people are all anxious to get on with their classes, with their jobs. They never have time to look around. But if you insist, every morning, that you spend ten minutes of your classtime talking about more important things, you will learn a great deal.

As I was saying, we never know a
moment of real freedom, and we think that freedom comes through constant discipline, training, control. I do not think discipline leads to freedom. Discipline leads only to more and more self-enclosed minds. I know I am saying something which probably you have not heard before.

You have always heard that you must have discipline to have freedom. But if you inquire, if you look into that word, into the meaning and significance of that word, you will find that discipline means resistance against something, the building of a wall and the enclosing of yourself behind that wall of ideas. That is foolish because the more you become disciplined, the more you control, suppress, restrain, the more your mind becomes narrow, small. Have you not noticed that those people who are very disciplined have no freedom? They have no spontaneous feelings, no width of understanding. The difficulty with most of us is that we want freedom, and we think discipline will lead us to it, and yet, on the other hand we cannot do just what we want; to do exactly what we please is not freedom because we still have to live with others, we have to adjust, we have to fit in with things as they are.

As well as this superficial desire to do just what we like, is there not also a deeper want, an urge to do something creative, out of ourselves? But we really are not able, freely, spontaneously, to do what we want; there is contradiction, a conflict, between what we want to do and what we should do. Gradually, what we want to do begins to give way, to

हमें जो अच्छा लगता है उसे हम कर पाएं, ऐसी सतही इच्छा के साथ-साथ क्या हमें एक और गहनतर अभिलाषा, एक ऐसी उकसानी नहीं होती है कि हम कुछ सुनना चाहते हैं, अपनी व्यक्ति-स्वभाव इच्छा से कुछ करने? परंतु हम ऐसा जो कुछ करना चाहते हैं उसे स्वतंत्रता-पूर्वक सहज रूप से कर पाएं, वास्तव में हम इसके कारण नहीं होते हैं, क्योंकि हम जो कुछ करना चाहते हैं और हमें करना चाहिए, इसके बीच अंतःस्वरूप होता है, दंड
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disappear, and the other thing remains—what we should do, the ideal that others want us to do, what the teachers, the parents, the other boys or girls want us to do. Deep down within me there is a feeling, there is an urge, there is a demand to do something creative, just really out of myself. But to find out what that action out of myself is, requires a great deal of understanding. It is not just doing what I like. Each one, in his self-imposed prison, does what he likes, but that is a superficial action.

To find out and do something which you feel deeply, inwardly, spontaneously, easily, is very difficult because we are suppressed. Have you not noticed how people say, ‘Do this and do not do that’? Are they not always telling you that? So gradually you get into the habit of doing things without much thought; so you become automatic, like a machine that functions, but without much vitality, without energy, without a great deal of thought, insight, love, affection, sensitivity. So, you have difficulty in finding something that you love to do. Also, your education does not help you to discover what you really, deeply, inwardly want to do because your teachers and your parents find it so much easier to impose through education, through control, something that you should do. What they consider to be your duty, your dharma, your responsibility, is forced on you; and gradually the things of beauty, the things that you yourself feel you could do if given an opportunity are destroyed. So with most of us, there is inwardly a conflict going on all the time between the thing that I want to do deeply—in which I am interested and which demands a great deal of

होता है। धीरे-धीरे हम जो करना चाहते हैं वह क्षण दूर हो जाता है, खोज जाता है, और दूरस्थ सब—हमें क्या करना चाहिए, क्या आदर्श होने चाहिए आदि जिन बातों की शिक्षकप्रण, माता-पिता तथा अन्य लड़के-लड़कियां हमसे अलेख करते हैं वह सब बचा रहता है। मेरे हद्द की बहुत गहराई में एक भावना होती है, कुछ सजनात्मक करने की लक्ष होती है, अपने आप से ही कुछ करने की उम्मीद होती है। लेकिन अपने धीरे की उस धीरे की खोज पाने के लिए बहुत अधिक समय की ज़रूरत होती है। यह सिफ़र मुझे जो परिस्थि त है वही करना नहीं होता। हममें से हर कोई अपने बनाए कारण जो अच्छा लगता है वह करता है, लेकिन वह तो सत्य ही कहिए होती है।
understanding, a continual putting aside of things which are worthless—and what I should do, what society demands, what the teachers have told me, what tradition has said. So, there is conflict between the two, and we think that freedom comes through controlling one thing against the other, through disciplining ourselves to a particular pattern of thought.

In a school of this kind, is it not very important to understand the question of discipline? We must have order when there are three hundred or one hundred or even ten boys and girls. But to bring order among many is very difficult because every boy and girl wants to do something of their own. The students here are well-fed, young, full of vitality and pep, and they want to burst out; the teachers want to hold them, to keep them in order, to make them study, to regularize their lives.

Now is it not very important for the educator and also for you to find out what discipline means, what it implies? Certainly we must have order, but order requires explanation, intelligence, understanding, not suppression and saying, ‘Do this and do not do that. If you do not do that, you will get lower marks, you will be reported to the principal, to your guardian, to your parents.’ Suppression does not bring order; really it brings chaos, it really produces a revolt, an ugly mind. Whereas, if we take trouble, if we have the patience to explain the importance of having order, then there will be order. For instance, if you do not all turn up for a meal at the right time, think what a lot of
trouble you will give to the cook. Your food will get cold, it will be bad for you to eat cold food. You will become more and more inconsiderate—that is really the problem. If you are considerate, if you are thoughtful—both the old and the young—then you will have order. Unfortunately, the old people are not considerate either; they are concerned about themselves, about their problems, their difficulties, their jobs.

In this school, right from the beginning, we have to understand intelligently what discipline is. Discipline comes naturally out of consideration. Discipline is not resistance; it is really adjustment, is it not? When you consider somebody, you adjust, and that adjustment is natural because it is born out of thought, care, affection. Whereas, if you merely say, ‘You must be very punctual for a meal; otherwise, you will have no meal and will be punished,’ there is no understanding, no consideration. Suppose a boy does not get up early in the morning, the housemaster disciplines him and says, ‘You must get up early; otherwise, you will be punished,’ or he persuades the boy through love. But these are all forms of fear, of inconsideration. The teacher has to find out why the boy is lazy. It may be that the boy wants to attract the teacher, or probably he has had no love at home and therefore wants protection, or he is not getting the right food or enough rest or enough exercise. Without going into all this, the problem of discipline is very trivial.

हमें विलकूल शुरू में ही विवेकपूर्ण ढंग से यह समझना होगा कि अनुशासन क्या होता है; जैसे ही आप सविदेशील होते हैं अनुशासन अपने आप आ जाता है। अनुशासन प्रतिरोध नहीं है, अनुशासन तो वास्तव में सामजिक करना है—है कि नहीं? जब आप किसी व्यक्ति का ध्यान रखते हैं तो आप सामजिक करते हैं और यह सामजिक स्वाभाविक तरीके से होता है क्योंकि यह समझ, स्थिति और यार से उपन्यास होता है। जबकि ऐसा कह देना कि, ‘भोजन के लिए आप ठीक नियामक समय पर आ जाएं नहीं तो आपको भोजन नहीं मिलेगा और आपको बड़ी भी किया जाएगा’, तो इसमें न तो समझदारी है, न दूसरों का ख्याल है। मान लीजिए एक छात्र सुबह जल्दी नहीं उठ पाता और छात्रावास प्रभारी उसे अनुशासनबद्ध करने के लिए कहता है, “आपको सुबह जल्दी उठना होगा नहीं तो आपको इसकी सजा मिलेगी”, या दूसरा तरीका यह है कि वह उस छात्र को यार से समझाकर सुबह जल्दी उठने के लिए राजी कर लेता है। किन्तु वह सभी तरीके भय के रूप है—दूसरों के प्रति असविदेशील होने के ही प्रकार होते हैं। शिक्षक को इसका पता लगाना चाहिए कि वह छात्र आत्मसन्तत्त्व करता है। शायद वह शिक्षक का ध्यान अपनी ओर बैठना चाह रहा हो या यह भी हो सकता है कि घर पर उसे स्त्री न मिला हो और इसलिए उसमें असुरक्षा की भावना आ गयी हो—वह सुरक्षित महसूस करना चाह रहा हो, या उसे सही ढंग का भोजन या पत्थर आराम न मिल पा रहा हो, या वह उचित व्याख्या न कर पा रहा हो। इस सब पर विचार न किये जाने पर अनुशासन की समस्या को केवल सतही तौर पर ही हल किया जा सकेगा।
So, what is important is not discipline, control, or suppression but the awakening of that understanding which will regard all these problems intelligently, without fear. That is very difficult because there are very few teachers in the world who understand all these things. Surely, it is the job of the Rajghat School and the Foundation to see that this thing is done so that when the students leave this place, they are real human beings with consideration, with intelligence, who can look at everything without fear, who will not function thoughtlessly, but who will understand and be able to fit even into a society which is rotten. All these questions should be thought over every day, not by mere lectures given by the teachers, but by discussion between the teachers and the students so that when the students leave this place and enter life, they are prepared to face it in such a way that life becomes something happy and not a constant battle and misery.

Question: It is said that science has produced benefit as well as misery. Is science really beneficial to man?

Krishnamurti: Before I answer that question, I should like to know if you listened to what I have just been saying? The question came right on top of what I was saying. There was no gap, no interval. I am not criticizing you; I am not saying you are right or wrong. But is it not important to find out what the other man is saying? You really were not listening to what I was saying because your question was going on in your mind. You know, I have said this half a dozen times so far, and yet...
you go on doing it. Does it not show a lack of consideration? If you were really interested in what was being said, you would have listened. It requires thought because we are dealing with difficult subjects, and so if you want to listen, you cannot just jump into questions. May I suggest that tomorrow you write out your questions? Take the trouble to put them down on a piece of paper. Then when I have spoken, wait a few minutes or seconds and then ask. This will help you to see how your own mind is working. What I am saying is not very complicated. I am putting into words the operation of your own mind. If you want to understand, if you want to see how your mind works—and that is the only way we can look at life—it is very important to understand what is being said.

You say science has brought great benefits to man and also great misery and destruction. Is it on the whole beneficial or destructive? What do you think? Communication has improved. You can send letters to America in a couple of days. You can have the latest news from all over the world tomorrow morning or this evening. Extraordinary miracles are going on in surgical operations. At the same time, there are warships and submarines which are most destructive. The latest submarines can go round the world indefinitely under water, never coming to the top, run by atomic power. There are airplanes with bombs that can destroy thousands of human beings in a few seconds. Is it science that is wrong, or the human beings that use science? I am a Hindu or a Muslim or a Christian, so I have a particular idea which I think is more important than anybody else’s idea, and I am very nationalistic. You know what
that means. I feel I want to dominate, I want to control not only individuals but also groups of people. So, I use destructive means, I use science. It is me that is misusing science, not that science in itself is wrong. Jet planes are not wrong in themselves, but it is how America or Russia or England uses them. Is this not so?

Can human beings change? Can they cease to be Hindus, Muslims? There is a division between India and Pakistan, between Russia and America, England and Germany, France and other countries. Can we be human beings without being Frenchmen or Indians so that we can live together? Can we have a government which looks after all of us, not India or America only, but all of us together as human beings?

When human beings misuse science, we blame science. But it is you and I, the Russian and the American, the Frenchmen and the German, who are responsible for all this. That is why, in a school of this kind, there should be no feeling of nationality, no feeling of class, no feeling that you are a Brahmin and I am an untouchable. We are all human beings, whether we live in Banaras or New York or California or Moscow. It is our world. This world is ours, yours and mine, not the Russians’ or the Englishmen’s, not the Indians’ or the Pakistanis’; it is ours. And with that feeling, science will become an extraordinary thing, but without that feeling we are going to destroy each other.