Question: You say old people are fidgety and bite their nails. Have you not marked younger people also doing these things? Then how is it that the poor old people who have many difficulties are pointedly mentioned as if they are fit for nothing?

Krishnamurti: Why do I point out the ugly habits of the older and not point out the ugly points of the young?

Now, you know, young people are great imitators, are they not? They are like monkeys, imitating. They see somebody doing something and they immediately do it. Have you not noticed that children want to dress alike? In some countries, children put on uniforms, and a boy or girl who does not put on a uniform feels out of place, feels something is wrong with him. The imitative process is strong in young people, and when they watch older people, they begin to copy. The old people as well as the young people are not aware of what they are doing, and so the circle goes on increasing. The old people put on a sacred thread, and the young people also put on a sacred thread. Some older person puts on a turban, and the young men also put on turbans. I was not criticizing the older generation. It is not my business, and it would be impudent on my part to do so. But what is important is for you to watch, to be aware of yourself, to be aware of your actions—such as, when you bite your finger nails, when you scratch, or when you pick your nose—then you will stop doing them. You have to be conscious of all the things that are happening in you and outside of you so that you do not become an imitative machine.
Question: How can we suppress the inner conflicts?

Krishnamurti: We have conflicts. Why do we want to suppress them? Do listen carefully. I am not trying to argue with you but trying to find out, trying to understand the problem. So, I am not taking your side or my side.

We have conflicts, have we not? And if we can understand them, then there will be no suppression. We suppress when we do not understand. The older person suppresses the child because the older person has no time, or he has got other things to do. So he says, ‘do not’ or ‘do,’ which are both forms of suppression. But if the older person took time, had patience and explained, went into the question with the child, then there would be no problem of suppression. In the same way you can look at your conflicts without fear, without saying, ‘This is right, this is wrong; I must suppress, I must not suppress.’

If you see a strange animal, it is no good throwing a stone at it. You have to look at it. You have to see what kind of animal it is. In the same way, if you can look at your feelings and your conflicts without throwing bricks at them, without condemning them, then you will begin to understand.

Right education from the very beginning should eliminate this inner conflict. It is faulty education that makes us have these inward struggles, inward battles, inward conflicts. Do not suppress but try to look at the conflict, try to understand it. You cannot understand it if you want to push it aside, if you want to run away. You have to put it, as it
were, on a table, and look, and then out of that watching, comes understanding.

Question: What is real simplicity?

Krishnamurti: What is simplicity? What is love? What is truth? What is a good world, and so on? I have explained every day, and I shall explain again, how our minds want a definition, and how by having a definition we think we understand.

The same question could be put differently. Let us discuss what is simplicity, and then find out what is real simplicity. The meaning of the two words, real and simplicity, you can find in the dictionary. But, to understand what simplicity is requires a great deal of thinking, a great deal of inquiry. Perhaps the lady meant that, I do not know. So, she wants to talk about it, she wants to inquire, to find out what is simplicity—not real or false simplicity, but simplicity.

What is simplicity? Is there real simplicity as distinct from false simplicity? Surely there is only simplicity—not false or true. Now, what is simplicity? Does it consist in having a few clothes, just one or two saris, dhotis, or kurta, living in mud houses, putting on a loincloth and talking all the time about simplicity? Is that simplicity? Please find out. Do not say yes or no. A man who has a great deal—power, position, clothes, houses—can also be very simple, can't he? More clothes, more of the outward appearances do not indicate that a man is not simple. Simplicity is something entirely different. Obviously, it must begin from within and not from without.
You understand? For instance, I may have very few clothes, only a loincloth, I may live in a mud hut, I may live as a sannyasi; but inwardly, if I have conflicts, if I have fears, if I have gods, puja, rituals, mantras, is that simplicity? I may put on ashes, I may go to temples, but inwardly, I may be extraordinarily complex, ambitious. I may want to be the governor, or I may want to reach moksha—which are both the same thing, for in each case there is the seeking for security. But you call the man who seeks moksha a religious person, and the man who wants to become governor a worldly person.

Though outwardly very, very simple, sleeping a couple of hours, washing his own clothes, living a hermit’s life, a man may be inwardly a very complex person, he may be very ambitious; and so he will discipline himself, force himself, struggle with himself to achieve perfection, the ideal. Such a person is not a simple person. Simplicity comes when you are really inwardly simple, when you have no struggles, when you do not want to be anybody, when you do not want moksha, when you have no ideals, when you are not craving for anything. Being simple implies to be nobody, here in this world or in the next world. When there is that feeling, whether you live in a palace or have only a few clothes is of very little importance.

We have a tradition of simplicity on which people live and which they exploit. The tradition is that you must have few clothes, you must get up very early in the morning, you must do some meditation, you must go around trying to improve the world, you must not think about yourself. But inwardly you are hmariye hamaara saadgi ne ek paripaara ka rup le liya hai jo sikhe sadh ke log jeenavanapan kartaye hain aur shishya kartaye hain. Is paripaara ke anusar aapke paas bhi bhoj do sakte hain tabhi hain chaahiye, aapke bahut bhoj mein uta jana chaahiye, aapke kuch vyapan-vyapan karta chaahiye, aapke sannyas ke suchara ke liye kuch karte rahna chaahiye aur kuch ka vichar hain chaahiye. Parthu aesi
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thinking about yourself from morning until night because you want to be the most perfect human being. And so, you have ideals of violence and nonviolence, you have ideals of peace. Inwardly you have battling feelings, you struggle, and outwardly you are a very simple person. This is not simplicity. Simplicity comes when there is a feeling of not wanting anything—which is arduous, which requires a great deal of intelligence. Real education is the education of simplicity, not the tradition of having few things.

Now that I have answered this question, I want to know whether the lady has understood and how it will operate in her daily life. Is she now going to say, ‘I do not care very much whether I have ten saris or a great many things; first of all, I must be very simple inside’?

What are you going to do? Can you leave that outside and say, ‘It does not matter. I must begin from within’? It is all one process, is it not? If I understand the full significance of simplicity, the thing comes into being. I do not have to struggle to be simple. To struggle to be simple is not to be simple. But if I see the truth that the outward and the inward are one process, one thing, then I am simple; then I do not have to struggle to be simple; that very struggle brings complexity.

Question: Why do we exist, and what is our mission in life?

Krishnamurti: You exist because your father and mother have produced you; and you are the result of centuries of man, not only of India but of man all over the world, are

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प्रश्न : हम क्यों है और जीवन में हमारा क्या ध्येय है?

कृष्णमुर्ति : आप इसलिए है क्योंकि आपके पिता एवं माता ने आपको उत्पन्न किया है, और न हिंदी भारत में बल्कि संसार भर के मनुष्य की तरह आप भी मानव की शताब्दियों का परिणाम
you not? You are the result of the whole of India, of the whole of the world. You are not born of any extraordinary uniqueness; you have all the background of tradition, you are a Hindu or a Muslim. You are the product of the climate, the food, the social and cultural environments, the economic pressures. You are the result of innumerable centuries, the result of time, of conflicts, of pain, of joy, of affection. Each one of yous when you say you have a soul, when you say you are a pure Brahmin, is merely following the tradition, the idea, the culture, the heritage of India, the heritage of centuries of India.

You ask what is your mission in life. First you must understand your background. If you do not understand the tradition, the culture, the heritage, if you do not understand the whole picture, then you will merely take an idea, a twist, out of the background and call that your mission. Suppose you are a Hindu and you have been brought up in that culture. Then, out of Hinduism, you pick up an idea, a feeling, and make that into your mission, don’t you? Do you think differently, totally differently, from any other Hindu? To find out what the innate, potential being or urge is, one must be free of all these outward pressures, outward conditions. If I want to get at the root of the thing, I must remove all the weeds—which means, I must cease to be a Hindu or a Muslim, and there must be no fear, there must be no ambition, no acquisitiveness. Then I can go much deeper and see what the real potential thing is. But without removing all this, I cannot assume something potential. That only leads to illusion and is a philosophical speculation.
Question: How can this come into being?

Krishnamurti: First, the dust of centuries must be removed, and that is not very easy. It requires a great deal of insight. You have to be deeply interested in it. The removal of the conditioning—the dust of tradition, of superstition, of cultural influences—requires the understanding of oneself, not learning from a book or from a teacher; that is meditation.

When the mind has cleansed itself of all the past, then you can talk of the potential being. You asked that question. Now go on with it, keep on operating on it until you find whether there is a real, original, incorruptible thing. Do not say, ‘Yes, there must be,’ or ‘There is no such thing.’ Keep on working at it, but not to find out because you can never find out, with a mind that is corrupt, something which is not corrupted. Can the mind cleanse itself? It can. And if the mind can purify itself, then you can see, then you can find out. That purification of the mind is meditation.

Question: Why do we weep in sorrow, and why do we laugh in happiness?

Krishnamurti: Do you know what sorrow is? I am sorrowful when my brother or sister or father or mother dies. I have sorrow when I lose somebody whom I love. That acts on my nervous system, does it not? I cry, there are tears. I weep. I laugh when I feel very happy. It is the same reaction, the laughter being the nervous reaction.
Sorrow and happiness—are they different? When you hurt yourself, when the pain is very bad, you cry, don’t you? You have tears in your eyes. The pain is so strong that it brings tears. That is one kind of sorrow—pain, physical pain. But there is also the pain when you lose somebody, when death comes and takes away the person whom you like. That gives you a shock, that gives you a sense of loneliness, a sense of separation, a sense of being left alone. That shock, the reaction of it, brings tears. You laugh when you see a smile. When you feel joyous, you dance, you laugh, you smile. These are the obvious reasons for laughter and tears.

We are human beings. We want to have constant happiness; we do not want to suffer; we do not want to have tears in our eyes; we always want smiles on our lips, and so the trouble begins. We want to discard sorrow and have happiness, and so we are in constant struggle, constant battle. But happiness is not something that you get. It comes when you are not seeking. If you seek happiness for itself, it will never come. But if you do something which you feel is right, which you feel is true, which you really love to do, in the very doing of it comes happiness.