Question: How can we be free from indignation?

Krishnamurti: What do you mean by indignation? You mean when a man beats a heavily laden donkey, you feel angry? You say you feel righteously angry when some big man beats a little boy. Is there such a thing as righteous indignation?

You asked a question, and I am not at all sure you are interested in finding out what it means. Most of us get angry for various reasons, and we try to find out after getting angry how to get over it. But what is important is to know the way of anger, how it comes into being and to stop it before the poisoning takes place. You understand what I am saying? How anger arises is our problem, not how to be free from anger, do you understand? I feel jealous because you have something which I have not got; your wife is more beautiful than mine, and I feel jealous; I struggle, then I feel most ugly to myself, I feel bitter with myself, and then I say, 'I must not be angry, I must conquer anger. How am I to do it?' As I do not know how to prevent it, how to prevent the arising of jealousy, how to put an end to the feeling before it arises, I go to some guru. But the problem is still there.

Is it possible to understand how jealousy arises so that the feeling does not arise? You know, it is much better to eat the right food and be healthy rather than to eat wrong food, fall ill, and then go to the doctor. We eat wrong food all the
time; then we take pills or go to the
doctor. But if we took the right food,
we would never need to go to the
doctor.

So what I am saying is: Let us find
out how to eat right food, how to
look at all this, so that these
problems do not arise. Surely
education is this, the prevention of
the problem rather than finding a
cure for it.

Question: Does constant suffering
destroy man’s sensitivity and
intelligence?

Krishnamurti: What do you think? A
mind that is constantly occupied with
something, with puja, with following
somebody, with a theory, with a
philosophy, with its own sorrow,
with its own beauty, with its own
suffering, with its own failures and
successes—surely such a mind
becomes insensitive. You know, if
your mind, if your attention, is fixed
on something all the time, you have
no occasion to look around. Can such
a mind be sensitive?

‘To be sensitive’ implies to be
looking all around—seeing beauty,
ugliness, death, sorrow, pain, joy. So,
a mind that is suffering obviously
becomes insensitive because
suffering is its occupation; the mind
uses suffering as a means for its own
protection. My son dies, or my
husband dies, and I am left alone; I
have no companion, and I feel my
life has been blotted out. So I keep
on suffering, and my mind now is
not concerned with freedom from
suffering, but I make suffering into
another means of my existence. You
understand? The mind uses suffering
as it uses joy to enrich itself because
the mind thinks that without being
occupied, it is poor, it is empty, dull.

Sadhana

bhavana karte rahate hain fir ham goliyan khate hain ya
doktor ke paas jate hain. kintu yadi ham thik tarah
dah bhavana lene to ham doktor ke paas jaane ki
jyosrat hi nahi hogi.

Ath: main yah ka pha Rahat hain: ham yah jana le ki
sahi prakar da bhavana kaise liya jaata hain, in
sakar ko kis prakar se dekha jaata hain taaki ye
samsaya peda hain n hone. Nishchay hi shiksha yahi
hain, yani samasya da ilaj duhe ne ki baan ay usse
udane hi nahi dena.

praasha: kya kleeton ko lagatar sahan karte rahane
se manushy da shabdanasheelat da viwak natt honon
lagate hain?

kroonu: aap kya sone hain? jo man satat
kis ki n kis ki chahane vyas rahata hain, poorna may,
kis ki da anukaran karne may, apane hi dukh may,
apane hi sunderata may, apane hi kleeton may, apane
hi sukhalata may aur asafalata may dukha rahata
hain--aasra man awashy hi aaswanasheel hina jaata
hain. aap janaate hain ki yad aapka man, aapka
vyasan kis ki ek chauk par satat lagya rete to
aapko kis ki aur baat da khyla karne da maka da
hi nahi milaya. kya it tarha da man
sadhanaasheel hina skita hain?

To be sensitive' implies to be
looking all around—seeing beauty,
ugliness, death, sorrow, pain, joy. So,
a mind that is suffering obviously
becomes insensitive because
suffering is its occupation; the mind
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understand? The mind uses suffering
as it uses joy to enrich itself because
the mind thinks that without being
occupied, it is poor, it is empty, dull.
This very occupation of the mind creates its own destruction. Sorrow is not a thing to be occupied with, any more than joy. The mind must understand why there is sorrow and not keep on merely being occupied with sorrow. The mind wants security, whether it is in suffering or in joy. So sorrow becomes the way of security. This is not a harsh thing I am saying, for if you think about it, if you look into it, you will see how the mind plays a trick on itself. It is only the unoccupied mind that is intelligent, that is sensitive.

It is no use asking how the mind can be unoccupied. In the very 'how' the mind is playing a trick on itself.

Question: How can one differentiate between memory which is essential and memory which is detrimental?

Krishnamurti: The mind creates tradition, memory, through experience. Can the mind be free from storing up, though it is experiencing? You understand the difference? What is required is not the cultivation of memory but the freedom from the accumulative process of the mind.

You hurt me, which is an experience, and I store up that hurt, and that becomes my tradition, and from that tradition I look at you; I react. That is the everyday process of my mind and your mind. Now, is it possible that, though you hurt me, the accumulative process does not take place? The two processes are entirely different.

If you say harsh words to me, it hurts me, but if that hurt is not given importance, it does not become the background from which I act, so it is

प्रश्न : कौन सी स्मृति आवश्यक और उपयोगी होती है और कौन सी अनवश्यक और हानिकारक, इसे कैसे समझ जाए?

क्रुणमूर्ति : मन अनुभव के द्वारा परंपरा और स्मृति को निर्मित करता है। क्या मन के लिए यह संबंध है कि अनुभव को जारी रहने वाले हुए भी संवह करने की प्रकृति से वह मुक्त रहें? क्या आप इस अंतर की समझ रहें? आवश्यकता इसकी नहीं है कि स्मृति को बढ़ाया कैसे जाए, बल्कि इस बात की है कि मन की संवह करते रहने वाली प्रक्रिया से कैसे मुक्त रह जाए?

यदि आप मुझे कठोर शब्द कहते हैं तो मुझे आपकी यह प्रेरणा है परंतु यदि उस आपके लिए को महत्त्व न दिया जाए तो वह मेरे बलव की पृष्ठभूमि नहीं बनता और इसलिए मेरी आपसे...
possible to meet you afresh. That is real education, in the deep sense of the word. Because, then, though I see the conditioning effects of experience, the mind is not conditioned.

Question: But why does the mind accumulate?

Krishnamurti: Why do you think it accumulates? Listen to this carefully. Do you know the answer? Are you waiting for me to answer so that you can say yes? If you do not wait for an answer from me, then asking yourself that very question, ‘Why does the mind accumulate?’ brings about a creativity in you. You have asked it because you do not know the answer. But if you are actually confronted with the problem, your mind becomes alert and has to find an answer. The asking of that question, therefore, awakens, releases your own initiative, your creativity, the capacity to discover, to have a totally different outlook.

The problem is: Why does the mind accumulate? Please look at the problem. Probably some religious book or some teacher or some psychologist has told you why the mind accumulates. Whether it has been said by Ramanuja or by Shankara or by Jesus, it is what other people have said, it is not your own discovery. Do you understand? You have to discover. For you to discover, what other people have said must be put aside, must it not? So, you have to put aside all that you have been told about it, all that you have read about it. Then, you can find out why the mind accumulates.

To begin very simply, why do you accumulate clothes? For

आवाह विलकुल साधारण स्तर से बाल शुष्क करते हैं: आप कपड़े का संचय क्यों करते हैं? सुविधा
convenience, is it not? Apart from the necessity, which is convenience, you also feel the gratification that goes with having many clothes, the feeling that you have a cupboard full of clothes, the feeling from which you get a sense of wellbeing, a sense of security. First there is a necessity, which is convenience; from convenience it becomes a psychological elation, and from that feeling, the cupboard of clothes gives you the sense of ‘I have got something. I am somebody.’ The cupboard is your security. So, the mind gathers knowledge, information, reads a great deal, talks a great deal, knows a great deal. So knowledge, this gradual storing up in the cupboard of your mind, becomes your security. Is it not so? So, the mind accumulates because it wants to feel safe.

Don’t you feel very proud that you know lots of things? You know history, science, mathematics. You know how to drive a car. Does not the capacity to do something give you security and satisfaction? That is why the mind accumulates. When you cultivate the virtue of being good or kind or loving or generous, the cultivation is the process of accumulation, and in that accumulation which you call virtue, you feel very secure. Your mind is all the time gathering in order to be secure, to be safe. It has various cupboards. It has always a cupboard in which it can feel completely safe. But such a mind is an imitative mind, an uncreative mind. If you watch the mind in operation and understand the process of accumulation, then your mind will cease to collect. You will have memory because it is necessary. But you will not use it to feel secure, to feel that you are somebody.
Chapter 9

There are memories which are necessary. It is stupid to say, 'I have built bridges for 35 years, and now, I must forget how to build a bridge.' I am talking of the process of accumulation of the mind from which tradition, the background, is built, from which thought arises. Such thought is never free. It is only when the mind has no accumulation, and there is no thinking from accumulation, that it can be creative.

Question: Why does a man leave society and become a sannyasi?

Krishnamurti: You know, life is complicated, and so one wants a simple life. The more cultured, the more beautiful, the more watchful, the more alert one is, the greater is one’s demand for a simple life. I am not talking of the phony sannyasi who merely puts on coloured robes and has a beard but of the real sannyasi who sees the complexity of life and puts it aside. Unfortunately, most sannyasis begin at the wrong end. Simplicity is at the other end. The two ends must meet, but you cannot begin from the outer. The feeling of simplicity arises, comes into being, when the mind is free of accumulation.

Generally, a sannyasi who leaves the world says, ‘The world is too stupid, too complicated; there are too many things to worry about, the family, the children, and the jobs that they will get or will not get, and so on.’ So, he says, ‘I won’t have anything to do with all this,’ and he withdraws from the so called worldly life. He puts on a saffron cloth and says, ‘I have renounced the world.’ But he is still

Yeh mahusus karnay ko liye kaise ap kuch kuch hain nahi karyenge.

Kuch smritippon ka bana raha hain to aavasakh hota hain. 'Me 35 baar suno ki pula banane ka karya karnay raha hain, aur ab yeh samiyada yah sab bhat jana huiye'--eraha karana to moohata hain ki. Me to man ke door sangh karnay ki usth prakriti ki bata karnay raha hain. jisame pariyer, pariwardhi bhi pushkarma nirmohte hain aur jisame se vichar ka utpatti hote hain. Jabi man samchh karnay aur sangh ko aabadh banakar vichar karnay bhand karnay desha hain, tabhi ya budunsheli hote hain.

Preshn : Koi vyakti samaj ko vyagkhar sannyasi kyo ban jaate hain?

Krishnamurti: Yo ke, life is complicated, and so one wants a simple life. The more cultured, the more beautiful, the more watchful, the more alert one is, the greater is one’s demand for a simple life. I am not talking of the phony sannyasi who merely puts on coloured robes and has a beard but of the real sannyasi who sees the complexity of life and puts it aside. Unfortunately, most sannyasis begin at the wrong end. Simplicity is at the other end. The two ends must meet, but you cannot begin from the outer. The feeling of simplicity arises, comes into being, when the mind is free of accumulation.

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Chapter 9

How easily we are deceived! We think we leave the ‘worldly life’ by merely putting on a saffron cloth, which is the easiest thing to do. But simplicity comes only in understanding the complex process of desire, of belief, of pain, of sorrow, of envy, of accumulation. One may have much of worldly possessions or little; one may have children or no children. Simplicity does not lie in possessing little. The understanding of inward beauty brings simplicity, inward richness. And without that inward richness, the mere giving up of some possessions or putting on of a yellow robe means nothing.

Do not be deceived by saffron or yellow robes. Do not worship the mere outward show of renunciation, which has no meaning. What has meaning can never be had, can never be learned, from another. You can find it yourself when you are really simple—when you have not the ashes of outward renunciation but the inward freedom from all conflicts, suppressions, ambitions, imitations. Such a person is really a creative human being who will really help the world—not a sannyasi who sits, caught in his own dreams, on the bank of a river.

January 14, 1954

गैंग या पीले वस्त्रों से भ्रमित न हो। लाग के बाहरी दिखायें की पूजा न करें, जो कि बिलकुल अर्थहीन होता है। जो सार सार में अर्थपूर्ण है उसे दूररूप से पाया या सीखा नहीं जा सकता। जब आप सचमुच सरल होते हैं तो इस अर्थवात का अपने ही भीतर या सकते हैं—जब आप दिखायें लाग सतीत भ्राम नहीं रचाते बल्कि जब सारे अंतःबंधों से, दमन की तनाम प्रभावियों से, महत्त्वाकांक्षाओं और छल-कपट आदि से अंतर्दृष्टि से युक्त होते हैं। ऐसा व्यक्ति वस्तुतः एक सृजनशील मनुष्य होता है जो सब अंतः में सारस की सहायता करता है, न कि वह संन्यासी जो अपने ही स्वर्गों में तल्लोन नदी के तट पर बैठा होता है।

January 14, 1954