Question: Why does one feel sad when someone dies whom one knew, whom one loved?

Krishnamurti: You feel sad when any friend or near relation of yours dies. Do you feel sad for the person who is dead or for yourself? The other person is gone, and you are left to face life. With that person you felt somewhat secure, somewhat happy; you felt a companionship, a friendship. That person is gone, and you are left with your insecurity, are you not? You are constantly aware of your loneliness. You are aware that you have been stripped of companionship. There was a person with whom you could talk and express yourself as you were. When that person is gone, you feel very sad; out of your loneliness, out of your sense of not having anyone to whom you can turn, you feel very sad, but you do not feel sad for that person. You feel sad for yourself. And feeling sad, you create all kinds of theories, all kinds of beliefs.

It is very important, is it not, to understand this process of dependence. Why does one depend on another? For certain things I depend on the milkman, on the postman, on the man who drives the engine, on the bank, or on the policeman; but my dependence on these is entirely different from the dependence based on fear and on the inward demand for comfort. As I do not know how to live, I am confused, I am lonely, I want someone to help me; I want someone to guide me, someone on whom I can rely, a master, a book.
or an idea. When that dependence is taken away from me, I feel lost, and this sense of loss creates suffering.

Is it not important, while we are at school, to understand this problem of dependence so that we may grow without depending on anyone inwardly? That requires a great deal of intelligence, a great deal of inquiry. Surely, it is the function of education to help to free the mind from any sense of fear, which makes for dependence. Being dependent, we say, ‘How can I be free from dependence?’ But if one understood the process, the ways of dependence, then there would be no problem of how to be free from it. The very understanding frees the mind from dependence.

Question: What is a star?

Krishnamurti: I am sorry I cannot give you a scientific explanation. You can find out what a star is from any scientific book or from your science teacher.

Have you looked at a star? What do you feel when you look at a star? When you look at the sky of an evening and see the many thousands and millions of stars and planets, what do you feel? Do you just look and move away? Most of us do that. We are talking with somebody and we say, ‘Look at the stars and the moon, what a beautiful night!’ and go on with our talk. But, if you are alone or with people who are not always chattering or talking but who want to look at things, then when you look at the stars, what do you feel? Do you feel small in this vast universe, or do you feel that it is part of you; the whole thing—the
stars, the moon, the trees, and the river? Have you the time to look and find out your own feeling?

How difficult it is to look at anything beautiful without the mind interfering, without the mind with its memories saying, ‘This is not such a good night as the other night,’ ‘It is not as beautiful as it was last year,’ ‘It is too cold, I cannot look.’ The mind never looks without words, without comparison. It is only when you can look without comparison, or without words, that the stars and the earth and the trees and the moon and the light on the water have an extraordinary significance. In that, there is great beauty. To look without comparison, one has to understand the mind because it is the mind that looks, it is the mind that interprets what it sees, giving it a name. The very naming of a thing by the mind becomes the way of pushing it away.

So, when you look at a star or at a bird or at a tree, find out what is happening to you as you look, and that will reveal a great deal about yourself.

Question: Man has made great progress in the material world. Why is it we do not see progress in other directions?

Krishnamurti: It is fairly clear why we make progress in the material world, especially in the new world where there is a great deal of energy, a great release of intellectual capacity. When you are colonizing a new world, you have to invent, you have to struggle. Man has made progress from the
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bow and arrow to the atom bomb, from the bullock cart to the jet plane that travels about 1600 miles an hour; that is generally called progress. But is there progress in any other direction, inwardly? Have you as an individual, progressed inwardly? Have you found anything for yourself?

We know what other people have said, what other people have found. But, have we found anything for ourselves? Are we more charitable, more kind? Are our minds more expansive and alert, inwardly? Have we put away fear? Without these things, to make progress in the world is to destroy ourselves.

Question: What is God?

Krishnamurti: You know how for the villager, the peasant, God is that little image before which he puts some flowers. Primitive people call thunder their God, and others worship trees and nature. At one time, man worshipped the apple tree and the olive tree in Europe. There are people in India even now who worship trees.

Go into any temple, and there you will see an image covered with oil and garlands and jewels; you call that your God, and you put flowers and do puja before it. You may go further and create an image in your mind, an idea that is born of your own tradition, out of your background; and that, you call your God. The man who threw the atom bomb thought that God was by his side. Every warlord, from Hitler and Kitchener to any little general, invokes God. Is that image or that idea really God? Or, is God something unimaginable, not measurable by our minds?

प्रश्न : ईश्वर क्या है?

क्रिष्णमुर्ति : आप जानते हैं कि कैसे एक ग्रामीण व्यक्ति, कोई किसान उस प्रतिमा को ईश्वर मान लेता है जिस पर वह कुछ पूजा आदि बढ़ाता है। आदित्य मानव मेह-जर्जना को भगवान मानता है और कुछ दूसरे मनुष्य पेड़-पीढ़ी और प्रकृति को भगवान मानते हैं। एक समय ऐसा भी था जब यूरोप में लोग सेव के और जैतून के वृक्षों की पूजा किया करते थे। भारत में आज भी कई लोग वृक्षों की पूजा करते हैं।

किसी भी मंदिर में जाए तो वहां आप कोई मूर्ति पाएंगे जिस पर तेल, पूजाएं के हार और आमूल बढ़ाए जाते हैं, उसे आप भगवान मानते हैं और उस पर पूजा बढ़ाकर आप उसकी पूजा करते हैं। आप चाहे तो इससे और भी एक कदम आगे जाकर आपने मन के ही एक प्रतिमा बना सकते हैं, एक कल्पना रच सकते हैं, जो आपकी परंपरा से, आपकी पृष्ठभूमि से उत्तम हुई हो और उसे अपना ईश्वर कह सकते हैं। जिस व्यक्ति ने परमात्मा बम गिराया था उसका सौन्दर्य था कि ईश्वर उसके साथ है। हिटलर से लेकर किसी तक सारे युद्ध-प्रगटिता और छोटे-बड़े सेनानायक भी ईश्वर के नाम पर युद्ध करने से हिन्दी पकर नहीं। क्या वह प्रतिमा अथवा बिचार ईश्वर हो सकता है? या क्या ईश्वर कोई ऐसी चीज़ है जो हमारी
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God is something totally unfathomable by us and comes into being only when our minds are quiet, when our minds are not projecting, struggling. When the mind is still, then perhaps we shall know what God is.

So, it is very important, while we are young, not to be caught by the word God, not to accept what we are told God is. There are many eager to tell us what God is. But, we must examine what they tell. And there are many people who say there is no God either. We must not be caught by what they say but examine it equally carefully. Neither the believer nor the nonbeliever will ever find God. It is only when the mind is free of belief and nonbelief, when the mind is still, that there is a possibility of finding God.

We are never told of these things. From childhood, you are told there is God, and you repeat it. When you go to some guru's he will tell you, 'There is God. Do this and do that. Repeat this mantra, do that puja, practice such and such a discipline, and you will find God.' You may do all this, but what you find will not be God. It will only be your own projection, the projection of what you want.

All this is difficult and requires a great deal of thought and inquiry. That is why, when you are in a school of this kind, you should grow in freedom so that your mind may find out for itself, may find out what God is totally unfathomable by us and comes into being only when our minds are quiet, when our minds are not projecting, struggling. When the mind is still, then perhaps we shall know what God is.
discover; then the mind becomes creative, astonishingly alert.

Question: Why does a human being suffer though he does his best with whatever capacity he has?

Krishnamurti: Whatever capacity I may possess, why do I feel sad when I cannot fulfil, when I am not successful in carrying out my intention? When you are doing something to the best of your capacity, why do you feel sad? Is it not simple, this question?

We are not satisfied with just doing what we love to do. We want what we do to be a success. To us, the doing is not important, but the success, the result, what the doing will bring. When our action is not successful, when it does not bring about what we want, we feel sorrow laden. The drive behind our action is our desire for success, our desire for power, for recognition, for position, for status. We want somebody to tell us how marvellously we have done. All this means, really, we never know how to love a thing and do it just for itself, not for what it will bring. We do everything with an eye on success, on the future, on tomorrow, and when tomorrow does not come we feel miserable; this is because we never do anything for the love of the thing itself.

There are many here who are teachers and others who are professors or big business people or officials. Why are you in those professions? Not because you love what you do, but because there is nothing else for you to do. So, whatever you do, you want it to be...
successful. You want to ride on the wave of success, and so you are always competing, struggling, destroying the capacities of the mind thereby.

Question: How can we live a life without experience and memory?

Krishnamurti: You want to know how to get rid of memory. That is, you want to find a method, a system. But the system, the method, only gives you further experience; it only cultivates memory, does it not? When I know how to do a thing, it becomes a habit. If I know how to read and write, the 'how' then becomes a part of my memory, and with that memory I write and recognize every word, every syllable.

What I said the other day was about something entirely different. I said that life is a process of experience and memory. The very living is experience, and experience creates tradition, memory; with that tradition, memory, and habit, we live. So, there is never anything new. Is it not possible to live with experience which does not corrupt, which does not merely become a memory through which we look at life? We discussed this very carefully. But one has to go into it over and over again from so many different view points to get the whole meaning of it.

Question: Does history prove the existence of God?

Krishnamurti: Is it a matter of proof? History may or may not prove that there is or is not God. Millions say there is God, and millions say equally emphatically that there is no God. Is it not possible to live with experience which does not corrupt, which does not merely become a memory through which we look at life? We discussed this very carefully. But one has to go into it over and over again from so many different view points to get the whole meaning of it.
there is no God. Each side quotes authority, history, scientific proof.

The mind is frightened, it wants something to rely on, something on which it can depend. The mind wants something permanent to which it can cling. With this desire for permanence it seeks authority, negatively or positively. When it seeks authority in those who say there is no God, it repeats and says, ‘There is no God.’ It is perfectly satisfied in that belief. And there are those who, seeking permanency, say that there is God. So, the mind clings to that and seeks to prove through history, through books, through other people’s experiences that there is God. But that is not reality, that is not God. The mind must be free from the very beginning to find out what God is. And the mind is not free when it is seeking security, when it is seeking permanency, when it is caught in fear.

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