Question: Is it true that the lunar eclipse affects our life? If it does, why is it so?

Krishnamurti: If you are a lunatic, if you are a little touched in the head, it may affect you. But I do not see otherwise how it can.

This question opens up the problem of superstition. You live in a society, among religious people, who say, ‘The lunar eclipse affects the mind.’ They have got all kinds of theories and you are brought up on them. You see how all these pilgrims, thousands of them, gather and bathe at the Sangam and in the Ganga. When thousands of people think about something, there is an atmosphere created, is there not? In that atmosphere, in that activity, the child watches and is impressed. When you are young, the mind is sensitive like a photo plate that absorbs. That is why the kind of atmosphere you live in is very important. But we do not pay attention to all this. We live in this chaotic, dark, miserable world in a superficial way. You hear old people say, ‘The lunar eclipse affects your life,’ and you accept. You do not question, you do not think for yourself.

To think simply is very difficult because the mind is not simple, the mind invents, it creates every kind of illusion, mystery, and it gets caught in that. To have a simple mind is really to understand the complexity of life. You cannot merely deny the complexity of life and say, ‘I have a simple mind.’ A simple mind is not a thing to be
cultivated; it comes into being when you understand the complexity of existence.

Question: What is the goal of our life?

Krishnamurti: What is the significance of life? What is the purpose of life?

Why do you ask such a question? You ask this question when, in you, there is chaos, and about you there is confusion, uncertainty. Being uncertain, you want something to be certain, you want a certain purpose in life, a definite goal, because in yourself you are uncertain. You are miserable, confused; you do not know what to do. Out of that confusion, out of that misery, out of that struggle, out of those fears, you say, ‘What is the purpose of life?’ You want something permanent that you can struggle after, and the very struggle for a goal creates its own false clarity, which is only another form of confusion.

What is important is not what is the goal of life but to understand the confusion in which one is, the misery, the tears, and all the other things. We do not understand the confusion but only want to get rid of it. The real thing is here, not there. A man who is concerned does not ask what is the purpose of life. He is concerned with the clearing up of the confusion, of the sorrow in which he is caught. When that is cleared, he does not ask a question like this. You do not ask, ‘What is the purpose of sunshine?’ ‘What is the purpose of beauty?’ ‘What is the purpose of living?’ It is only when life becomes a misery, 

आप इस तरह का प्रश्न क्यों पूछते हैं? आप यह प्रश्न तब पूछते हैं जब आपके मौजूदा अवस्था हो, और आप संशयक्रम हो, अनिश्चय से फूंके हों। अनिश्चय की स्थिति में आप निष्पक्ष हो चाहते हैं, आप जीवन में कोई सुनिश्चित लक्ष्य चाहते हैं, एक तय गतिविधि चाहते हैं, क्योंकि अपने आपमें आप अनिश्चित हैं। आप अश्वस्त हैं, दुःखियाँ में हैं, आप नहीं जानते कि आपको क्या करना है। इस दुःखियों के कारण, इस व्यक्ति के कारण, इस संख्याओं के कारण, इन भयों के कारण आप कहते हैं ‘जीवन का क्या उद्देश्य है?’ आप कोई ऐसी स्थायी बीज चाहते हैं जिसकी पाने के लिए आप संघर्ष कर सकें और किसी ऐसे लक्ष्य की प्राप्ति के लिए आप जो संघर्ष करते हैं वह एक मिथ्या स्पष्टता भी देता है जो कि वह एक तरह की प्राप्ति ही है।

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a constant battle, and when you want to escape from that misery, from that battle, that you say, ‘Tell me what is the aim of life.’ Then you go after various people, migrate from one teacher to another, trying to find out what is the purpose of life. They will tell you: though they are equally foolish. You can only choose a guru who is as confused as you are, and from him you will get what you want.

If you can understand the confusion, the struggle, the misery, the deep longings that you have, then in that very understanding, you will find something about which you do not have to ask another.

Question: Why do we cry?

Krishnamurti: You know, there are tears of joy and tears of pain. The tears of joy are very rare. When you love someone, tears come to your eyes. But that is a very rare thing. It does not happen to us because we do not love. As we grow older, we become more and more serious. We know at least the seriousness of frustration, the seriousness of hopeless misery in life—the depths of which have not been seen, enjoyed, known. Most of us have shed tears—the little child and the old person. We know what those tears mean—the tears of pain, of losing something, of losing a person, of not having success, of not being happily married. We know all those things. But to understand and go beyond all that, to go beyond every thought, requires a great deal of insight.

Question: How can we deal with the unconscious?
Krishnamurti: This question has been put, not by a grown-up person, but by a child. A child does not know anything about the unconscious. All that he knows is playing a game, learning subjects, bullying people around him, feeling hunger and fear, and so on.

You are a child and you cannot watch much while you are young. But even if you watch a little, you will find that there are various things going on under the superficial ripples of your mind. Have you ever watched the river? You know, there is an astonishing life going on below the river, in the deeper depths. A Frenchman went down to a great depth under water and found astonishing life, fishes that have you never seen, colours that are utterly unimaginable, darkness that is incredible, silence that is impenetrable. But we know only the tiny ripples that ruffle the water, only the currents on the surface of the river. But if we go deeper—there are artificial ways of going deep down—then you can see the number of fishes, the variety of life, the strange happenings below the water.

In the same way, to see below the surface of the mind, below the ripples in it and all its activities, you must be capable of going deep down into the mind. It is important to know that the mind is not just the little layer of superficial activity, that you are not merely studying to pass examinations, not merely following some tradition in the matter of how you dress, doing puja, or anything else.

To go below the superficial
activities, you must have a mind that can understand how to go deep. I think that is one of the functions of education, not to be merely occupied with the surface, whether it is beautiful or ugly, but to be able to go deep, like the diver with his diving dress, so that in the depths you can freely breathe, so that you can find out in those depths all the intricacies of life, the limitations, the fluctuations, the varieties of thoughts—but, in oneself, one is all that—and then go beyond all that, transcend all that.

You cannot go very deep if you do not know the surface of your mind. To know the surface, one has to watch; the mind has to watch the way one dresses, puts on clothes, puts on a sacred thread, does puja, and understand why. Then, you can go deep. But to go deep, you must have a very simple mind. That is why a mind that is held in conclusions, in condemnation, in comparison, can never go beyond its own superficial activities.

Question: How should we observe things?

Krishnamurti: What matters is not how you should observe but how you actually observe.

You do not know how to observe. Many people will tell you how; just to accept that would be silly. You have to find out how you actually look at things. Have you ever noticed how you look at things? How do you look at a tree? Do you look at it fully, or do you immediately give the tree a name, look at it casually, and wander...
away? When you give it a name, your mind has already wandered away. If you look at a parrot, do you observe the red beak, the claws, the curious way it flies? Just watch, and as you watch, you observe and learn to see. The moment you say that bird is a parrot, your mind has already been distracted from observation.

We never look at anything freely, completely, because we do not observe it without comparing. We say, ‘That bird is not as beautiful as the other bird,’ ‘That tree is not as tall or as magnificent as the other tree’; we also give it a name. The process of comparison is going on all the time. Only that mind which really looks can look without this process. That is how a thing has to be observed. When you hear it said that you should look without comparison, without naming, then you will struggle to look that way. But do not try to look that way. Just see how you look at a beautiful object, how you compare, how you judge. Just watch how your mind is always wandering, never fully looking. To look, the mind must be quiet, not wander, not be distracted.

January 19, 1954

हम किसी भी चीज को खुले मन से, समय रूप से नहीं देख पाते हैं क्योंकि हमें तुलना किए बिना देखना ही नहीं आता। हम कहते हैं, ‘यह पश्चि उस दूसरे पश्चि के जैसा सुंदर नहीं है’, ‘यह बुढ़ उस बुढ़ की तरह ऊंचा या भव्य नहीं है’, और हम इसे एक नाम भी दे दालते हैं। तुलना करने की प्रक्रिया निरंतर चलती ही रहती है। जो वातक में अवलोकन करता है, केवल वहीं मन इस प्रक्रिया से मुक्त रहकर देख पाता है। जब आपके कहा जाता है कि तुलना से बाहर निकलकर देखें, नाम दिए, बिना देखें, तो ऐसा सुनकर आप उस ढंग से देखने की कोशिश करने लग जाते हैं। किंतु उस ढंग से देखने के लिए आप कोई कोशिश न करें। केवल इस पर ध्यान दें कि आप किसी सुंदर वस्तु को कैसे देखते हैं, आप तुलना कैसे करते हैं, आप निर्देश बिने निकलते हैं। केवल इसका ध्यान रखें कि किस प्रकार आपका मन किसी भी वस्तु को पूरी तरह से देखना ही सबी भट्टका रहता है। देख पाने के लिए यह आवश्यक है कि मन निष्ठाल हो, भट्टक न रहा हो, कही और न हो।

January 19, 1954