Question: Is it right that fame comes after death?

Krishnamurti: Do you think that the villager who dies will have fame afterwards?

Comment+: A great man, after he dies, becomes famous and is honoured.

Krishnamurti: What is a great man? Let us find out the truth of that question. Is he one who seeks fame? Is he one who would give himself tremendous importance? Is he one who identifies himself with a country and becomes a leader? If he does this, he has fame while he is living. That is what we all want; we all want the same thing, to be great people. You want to lead the procession, you want to be the governor, you want to be the great ideal, the great person who is going to reform India. Since you want that, maybe you will lead the procession. But is that greatness? Does greatness consist in being publicized, in having your name appear in the papers, having authority over people, making people obey because you have a strong will or personality or some kink in the mind? Surely, greatness is something totally different.

Greatness is anonymity, to be anonymous is the greatest thing. Great cathedrals, great sculpture, all the great things of life, must be anonymous. Like truth, they do not belong to any particular person. Truth does not belong to you or to me, it is totally impersonal and anonymous. If you say you have got truth, then you are not anonymous; you are an ignorant person, you are not a great person. The great person, the person who has got truth, is totally anonymous. He is not the owner of the truth. The great person is totally anonymous. The great person is not the owner of the truth; he is the truth. The truth does not belong to you or to me, it is totally impersonal. If you want to be a great person, you must be the owner of the truth; you must be anonymous. If you are not anonymous, you are not a great person; you are a mere person. If you are not the owner of the truth, you are not a great person; you are an ignorant person.
anonymous, you are making yourself more important than truth. But an anonymous person may never be great because he does not want to be great—great in the sense of the world, or even inwardly, because he is nobody. He has no followers, he has no shrine, he does not puff himself up. But most of us, unfortunately, like to puff ourselves up, we want to be great, we want to be known, we want to have success. Success leads to fame, but that is an empty thing, is it not? It is like ashes. Every politician is known, for it is his business to be known; therefore, he is not truly great. Greatness is to be unknown, inwardly and outwardly to be as nothing, and that requires great penetration, great understanding, great affection.

Question: If we respect anyone, there is fear. Then why do we respect?

Krishnamurti: It is fairly simple. If you respect out of fear, you want something from that person, don’t you? Therefore you do not respect him at all. All that you want is to get something out of him. So, you bow down very low, touch his feet, and put a garland round his neck. That is not respect; respect is something entirely different. To respect another requires affection, not fear. When you respect somebody from whom you are hoping to get something, then you will despise people who are below you; you will have contempt for others. A man who has contempt for another can never be free from fear, can he?

Is it not possible to have affection in oneself which naturally
expresses itself as respect for every person, regardless of whether one gets something or not? Watch the way you treat the coolie, the labourer, the servant of your hostel, and the way you treat your housemaster or the principal or a member of the Foundation—the scale going up and up—and you will see the manner of your behaviour. You do not get up when the coolie comes in, but when your teacher comes in, you jump up, and the teacher demands that you jump up because he thinks that you must show respect to him. But he does not insist that you should treat the servant with equal respect and talk to him gently and kindly.

Is it not important to know all this while you are young so that you do not become slaves to authority, so that you have real affection and respect for people, which you show to the servant as well as to the man whom you think to be more important? But as long as there is fear and no affection, you are bound to have contempt for the one, and so-called respect for the other.

Question: Why does the elder brother beat the younger sister, and the younger sister beat the younger brother?

Krishnamurti: That is a very good question. Have you ever watched a chicken and seen how the more powerful pecks the weaker, and the weaker chicken pecks the still weaker one? But you do not watch anything, though there is life all about you. You do not look, you do

क्या अभी, जब आप बच्चे ही हैं तब ही यह जान लेना महत्वपूर्ण नहीं है कि आप अधिकारपाल लोगों के गुलाम न बनें, लात में उसके नरेंद्र के प्रति सच्चा स्नेह और आदर हो, जिसे आप किसी कर्मचारी के प्रति, और जिसे आप अपेक्षाकृत अधिक महत्व देते हैं उसके प्रति भी, समान रूप से प्रकट कर सकें? परंतु जब तक आपमें भय है और स्वभाव का अभाव है तब तक आप किसी से तो घृणा करेंगे और किसी अन्य का तथाकथित रूप से आदर करेंगे।

प्रश्न : बड़ा भाई छोटी बहन को और छोटी बहन अपने से छोटे भाई की क्यों मारते हैं?

क्रुणापूर्विक : यह एक बहुत अच्छा प्रश्न है। क्या आपने कभी मुर्गों के चूहों को देखा है कि उनमें से अधिक लाक्तवर, कमजोर की चोट मारता है और कमजोर चूहा और कमजोर को? परंतु आप तो कुछ देखें तो हैं, जबकि आपके चारों ओर जीवन ही जीवन फैला हुआ है। आप देखते ही नहीं, आप अवलोकन ही
not observe—neither your teachers nor yourselves. That is how life is. Among the animals, the stronger destroys the weaker. And that is what we also do in human society. The strong man pushes out his chest and beats everybody, and the weaker one gets angry with the still weaker.

You ask why we do this. For the very simple reason that we want to do it. If we are beaten by a big man, we want to take it out on the little man. You know the desire to hurt is very strong in us. We want to hurt people. There is a pleasure in hurting people, in saying cruel things about people, ugly things, belittling them. We never speak of people with kindliness. We never speak of their goodness but always talk with a sneer. That is what has to be understood—not why the elder sister beats the younger sister, and so on. The elder sister is probably beaten by the father or mother, therefore she has to take it out on somebody. She beats the younger and the younger takes it out on the little ones.

To understand cruelty, to understand animosity and not create it is very difficult for most people. We never think of all these things. In our schools these acts of cruelty are never pointed out because the teacher does not see them himself. He has his own problems, he has to get through the class and push the students through some examinations. Please do watch all the things that are taking place about you—how the chickens fight each other, how the strong bulldog dominates everything else. You will find that the same spirit of

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domination, anger, hatred, and animosity is in each one of us. To dispel this, we have only to be aware of it, and not to consider it as wrong or right.

Question: What is freedom?

Krishnamurti: I wonder if you really want to know what freedom is! Do any of us know what is freedom? All that we know is that we are made to do things, we are compelled by circumstances or through our own fears to do things, and we want to break away from them. The breaking away from restraint, from compulsion, from fear, or anything else is what we call freedom. Please listen.

The breaking away from restraint, the breaking away from a hindrance, the breaking away from some form of compulsion, is not freedom. Freedom is something in itself, not away from something. Please understand this. The man put in a prison for some cause wants to break away and be free. He only thinks in terms of breaking away. If I am envious, I feel that if I can only break away from envy, I will be free. But the overcoming of envy is not freedom; the breaking away, the suppressing, is merely another expression of the same thing. The love of something for itself is freedom. There is freedom when you paint because you love to paint, not because it gives you fame or gives you a position. In the school, when you love to paint, that very love is freedom, and that needs an astonishing understanding of all the ways of the mind. Surely it is very simple to do something for itself and not for what it brings you—either as a punishment or as a reward. Just to love the thing for itself is freedom.

Krişnamurti : मैं नहीं कह सकता कि स्वतंत्रता क्या है इसे जानने में आपकी वस्तुत: सच है बिह या नहीं। क्या हमारे से कोई भी यह जानता है कि स्वतंत्रता क्या है? हमें तो बस इतना ही पता है कि हमें कुछ न कुछ करना पड़ता है, परिस्थितियों के दबाव में या अपने ही भयों से हम कुछ करने के लिए विवेच होते हैं और हम चाहते हैं कि हमें इन सबसे छुटकारा मिल जाए। निवेषण से, भावना से, भय से, या ऐसी ही किसी बात से पतलायन को हम स्वतंत्रता कहते हैं। कपुष्या ध्यान से सुनें।
itself is the beginning of freedom.

Do you spend ten minutes of your class period talking of all these things? Or do you plunge immediately into geography, mathematics, English, and all the rest of it? What happens? Why don’t you do this for ten minutes every day, instead of wasting your time on some stupid stuff which does not really interest you but which has to be done? Why don’t you spend some time with your teacher in class talking about these matters? This would help you in your life—though it might not help you to become great or successful or famous. If you talk about these matters every day for ten minutes, intelligently, fearlessly, then it will help you all through life because it will make you think and not merely repeat things like parrots. So, please ask your teachers to talk to you about these matters. Then you will find both the educator and yourself becoming more intelligent.

Question: Can nature get rid of nature’s dependence? If dependence is equivalent to fear, can we ever get rid of nature’s dependence?

Krishnamurti: When we are very young, as babies, we are dependent; we depend on the mother for milk; we need to be protected, to be watched, to be cared for. That is inevitable for the child and for every bird, every animal. All the puppies in this place are guarded by the mother. That is a natural thing. But as we grow, if we depend on somebody for happiness, for

क्या आप अपनी कक्षा में नियत अध्ययन अवधि में दस मिनट के लिए समय निकालकर इन सब बातों पर चर्चा करते हैं? या पीछे शुरू होते ही भूगोल, गणित, अंग्रेजी और दूसरे विषयों की पढ़ाई करने लगते हैं? क्या होता है कक्षा में? कुछ दूसरे निर्धारण करवाएं जो आपको ज्ञान चाहिए अच्छे नहीं लगते, पर चूँकि उन्हें किया जाना जरूरी होता है, इसलिए आप उन्हें करते हैं—उन चीजों में समय व्यर्थ करने की अपेक्षा यह अधिक उचित होगा कि आप इसके लिए दस मिनट दे, आप ऐसा क्यों नहीं करते? अपनी कक्षा में अध्ययन से इन बातों पर चर्चा करने के लिए आप थोड़ा समय क्यों नहीं निकालते? जीवन में आगे जाकर वह काम आएगा, हालाँकि यह जरूरी नहीं है कि इससे आपको महान बनने में, ख्याति प्राप्त करने में या सफल होने में सहायता मिले ही। यदि आप प्रतिदिन दस मिनट विवेकपूर्ण, निर्भरता से इन विषयों पर बातचीत करते हैं तो इससे आपको सारे जीवन भर मदद मिलेगी क्योंकि इससे आप चिंतन करना सीखेंगे और रटू तोते की तरह केवल दौड़ते न रहेंगे। इसलिए, अपने शिक्षकों से अवधित कहें कि इन बातों पर आपसे वे चर्चा करें। तब आप देखेंगे कि आपको शिक्षा देने वाले और आप सबको भी अधिक मेहनती होंने लगे हैं।

प्रश्न: क्या प्रकृति अपनी स्व-आधिकारिता से मुक्त हो सकती है? यदि आधिकारिता होने का तात्पर्य भयानक होना है तो क्या कभी वह संभव होगा कि प्रकृति पर हमारी निर्भरता से हम मुक्त हो पाएं?

कृष्णमुर्ति: जब हम बहुत छोटे होते हैं, जब हम बीत लेते हैं तो हम किसी पर आधिकार रखते हैं, हम प्राण के लिए हम अपनी माता पर आधिकार रखते हैं, हमें सुरक्षा की आवश्यकता होती है, यह ज़रूरी होता है कि कोई हमारी देखभाल करे, हमारा ध्यान रखे। एक बच्चे के लिए, प्रथम पक्ष के लिए, हर पशु के लिए यह आपत्तिहार्य—आवश्यक होता है। इस ध्यान पर आपके कुलों के बच्चों को देखा होगा, उन सबकी रक्षा उनकी माता करती है। यह एक प्रकृतिक व्यवस्था है।
comfort, for guidance, for security, then out of that dependence comes fear. Dependence makes us dull, insensitive, fearful. We do depend on the railway, on the post office, but that is not dependence; that is a function in which both of us are partaking. But the dependence of which I am talking is inward, inside. It is that inward dependence that creates fear, that clouds our mind, making it dull, heavy, insensitive.

We depend because in ourselves we are so empty, in ourselves there is nothing, not a seed that is flowering. But we do not know anything about these things, and it is the function of education, is it not, to show all the implications of human existence outwardly and inwardly. Our living is not just what appears outwardly; that is very superficial. A great many deeper things are hidden in us. To understand all that, to unravel it and go beyond, is the function of education, is it not?

January 20, 1954

20 जनवरी, 1954