Question: What is a giant? Why are we afraid of it?

Krishnamurti: You know, fairy tales are good to read because they contain a lot of things very instructive. As there is always a reward, a boon, you ask for something, but after asking, you are always punished. You know, there is a fairy, a good angel or the good judge or the good something from whom you ask something, in all fairy stories. It gives you something, but there is always a snag behind it. Similarly, in fairy tales, there is a giant.

Question: When we are on the stage and acting, why is it that we cannot act freely?

Krishnamurti: Do you act freely and easily all the time? When you are with older people, with people who are criticizing you; or with people who are watching, do you act freely? No. We are shy, are we not? We put on airs. We become self-conscious. On the stage, you are confronted with a lot of people, and you are shy.

Acting is all right while you are young and are playing with all this. But most of us, as we grow older, begin to act; in our daily life we are posing. We think we are somebody and must live up to that part, and so we are always putting on a mask. Have you not noticed it? You think you are a great saint, a great idealist, and you put on that mask, which is a pose. It is really one of our great misfortunes that we are
always taught to become something. The ‘becoming something’ is posing, pretending. But if you do not become anything, if you are really simple just as you are, there is no posing, there is no pretending, you are just what you are, and from there, you can go really far.

Question: Why do the birds fly away when they see us?

Krishnamurti: Why do you run away when you see a big cow or when you meet a stranger? It is the same thing.

Question: What is conflict, and how does it arise in our mind?

Krishnamurti: You want to be the captain of a cricket team, but there is somebody else better than you. You do not like that. So, you have a conflict, have you not? You want to get something and you cannot, and so there is conflict. If you can get what you want, then the difficulty is to keep it, so you struggle again, or you want more of it. So, there is always a conflict going on because you are always wanting something. If you are a clerk, you want to become a manager; if you have a cycle, you want a motorcar, and so on and on. If you are miserable, you want to be happy.

So, what you want is not important, but what you are is important. The understanding of what you are, going into it, seeing all the implications of what you are—that frees you from conflict.

Question: What is interest?

Krishnamurti: When you have a

---

Krishnamurti: Always taught to become something. The ‘becoming something’ is posing, pretending. But if you do not become anything, if you are really simple just as you are, there is no posing, there is no pretending, you are just what you are, and from there, you can go really far.

Question: Why do the birds fly away when they see us?

Krishnamurti: Why do you run away when you see a big cow or when you meet a stranger? It is the same thing.

Question: What is conflict, and how does it arise in our mind?

Krishnamurti: You want to be the captain of a cricket team, but there is somebody else better than you. You do not like that. So, you have a conflict, have you not? You want to get something and you cannot, and so there is conflict. If you can get what you want, then the difficulty is to keep it, so you struggle again, or you want more of it. So, there is always a conflict going on because you are always wanting something. If you are a clerk, you want to become a manager; if you have a cycle, you want a motorcar, and so on and on. If you are miserable, you want to be happy.

So, what you want is not important, but what you are is important. The understanding of what you are, going into it, seeing all the implications of what you are—that frees you from conflict.

Question: What is interest?

Krishnamurti: When you have a
toy, you are very interested in the working of that toy, are you not? Your whole mind is there, you do not think about anything else. When you are interested in something, in a toy, in a play, in a dance, in an idea, you are completely absorbed in that. That is interest.

Most of us have very little interest in life; as we grow older, we are not interested in anything really. So, we have trouble in preventing the mind from wandering away. So, we learn discipline, control, concentration. In a school of this kind, what we should find out—each one of us, the teachers and the students—is what we are interested in, the thing which we love, and that creates no conflict in life afterwards. That is our vocation, that is what we want to do. If you are an artist and your parents and society want you to become a clerk, then you are forced to become a clerk, and all the rest of your life you are struggling, struggling. Really, you have never been able to do what you want to do.

Education is a way of helping each student to find out what he wants, which is quite a difficult thing because we want so many things at different times. Education of the right kind can help you to find out, amongst all the various interests, what really gives you interest, that which you love, that which is one of the requisites, one of the necessities of life.

Question: Why do we fear death?

Krishnamurti: You have asked that question, ‘Why do we fear death,’ but do you know what death is? You see the green leaf; it has lived to the end of its range, it is dying. But you do not think about that. You think about the idea of death, because it is a difficult thing to think about and therefore you create an idea of death. But that is not what we mean by death. Death is when the organism begins to lose its vitality, its very life begins to die. That is the death of an organism.

Question: Why do we fear death?

Krishnamurti: You have asked that question, ‘Why do we fear death,’ but do you know what death is? You see the green leaf; it has lived to the end of its range, it is dying. But you do not think about that. You think about the idea of death, because it is a difficult thing to think about and therefore you create an idea of death. But that is not what we mean by death. Death is when the organism begins to lose its vitality, its very life begins to die. That is the death of an organism.

Question: Why do we fear death?

Krishnamurti: You have asked that question, ‘Why do we fear death,’ but do you know what death is? You see the green leaf; it has lived to the end of its range, it is dying. But you do not think about that. You think about the idea of death, because it is a difficult thing to think about and therefore you create an idea of death. But that is not what we mean by death. Death is when the organism begins to lose its vitality, its very life begins to die. That is the death of an organism.
all the summer, danced in the wind, absorbed the sunlight; the rains have washed it clean; and the winter comes, it withers and dies. The bird on the wing is a beautiful thing and it too withers and dies. You see human bodies being carried to the river to be burned. So, you know what death is. Why are you afraid of it? Because, you are living like the leaf, like the bird—but then a disease or something else happens to you; and you are finished. So you say, ‘I want to live, I want to enjoy, I want to have this thing called life to go on in me.’ So the fear of death is the fear of coming to an end, is it not?—not playing cricket, not enjoying the sunlight, not seeing the river again, not putting on your old clothes, not reading books, not meeting your friends constantly; all that comes to an end. So, you are frightened of death.

Being frightened of death, knowing that death is inevitable, we try to find out how to go beyond death; we have various theories. But, if we know how to end, there is no fear; if we know how to die each day, then there is no fear. We do not know how to die because we are always gathering, gathering, gathering. We always think in terms of tomorrow—‘I am this and I will be that.’ We are never complete in a day, we do not live as though there is only one day to be lived. We are always living in the tomorrow or in the yesterday. If somebody told you that you were going to die at the end of the day, what would you do? Would you not live richly for that day? We do not live the rich fullness of a day. We do not worship the day; (hum kal kya honge yahi sochte rehte) we are always thinking of what we will be
tomorrow—the cricket game that we are going to finish tomorrow, the examination that we are going to take in six months, what we are going to do tomorrow, how we are going to enjoy our food, what kind of clothes we are going to buy, and so on—always tomorrow or yesterday, and so we are never living, we are always really dying in the wrong sense.

If we live one day and finish with it and begin another day as if it were something new, fresh, then there is no fear of death. To die each day to all the things that we have acquired, to all knowledge, to all the memories, to all the struggles, not to carry them over to the next day—in that there is beauty; even though there is an ending, there is a renewal.

Question: When we see new things, why do we like having them?

Krishnamurti: New clothes, new toys, new bicycles, new pictures, new books, new pencils—you see something new and you want it. It is the same thing with the young and with the old. We all want to possess, we all want to acquire, and the shops are full of things we want to possess. We are never content with what we have or what we are. If I am stupid, I want to become clever. The man who is becoming clever is really a stupid person. Please think about it and you will see how true it is. Because, a stupid person can never become clever, he will always remain stupid, but if he understands, if he is aware that he is stupid, then that very awareness of his stupidity is the beginning of intelligence. But, we never think in those ways. You say, ‘I am stupid, or I am told I am stupid. I must

यदि हम दिन की पूरी तरह से जिंदे और हमारी उसी दिन समाप्त कर दें तथा अगले दिन की शुरुआत ऐसे करें मानो वह एक नया लाख दिन हो, तो मृत्यु का भय नहीं रहता। उस सारी सामग्री के प्रति जिन्हें हमने इकट्ठा किया है, समस्त ज्ञान के प्रति, सारी स्मृतियों के प्रति, सारी संघर्षों के प्रति, हर दिन मर जाना, उन्हें अगले दिन के लिए न रख पड़ना—इस सबमें एक सीधेर्य होता है, अंत होने के साथ ही साथ एक नया जीवन होता है।

प्रश्न: जब हम नयी चीज़ें देखते हैं, तो उन्हें पाने की इच्छा क्यों होने लगती है?

कृष्णमूर्ति: नये कपड़े, नये खिद्दीने, नयी साइकिलें, नये चित्र, नयी किटाबें, नयी पेंसिलें—आप किसी नयी चीज़ को देखते हैं और उन्हें चाहने लगते हैं। छोटे ही वह बड़े ही यह बात सब में एक जैसी होती है। हम सब चीजों को अपने कहीं में रखना चाहते हैं, हम सब संग्रह करना चाहते हैं और उन्हें ऐसे चीजों से भरी ही जिन्हें हम पा लेना चाहते हैं। जो हमारे पास है या जो हम हैं उससे हमने संतोष नहीं होता। यदि मैं बुद्धहीन हूं तो मैं बुद्धिमान होना चाहता हूं। जो मनुष्य बुद्धिमान होना चाहता है वह नस्तुत: मूर्ख ही होता है। कुछ इस पर चिंतन करें और आप देखेंगे कि यह बात किस प्रकार सत्य है। क्योंकि एक बुद्धहीन मनुष्य कभी बुद्धिमान नहीं बन सकता, वह सदैव बुद्धहीन ही होता है, परंतु यदि वह समझ सके, यदि वह इस बारे में सजग हो सके कि वह बुद्धहीन है, तो उसमें उस्मन होनेवाली यह सजगता ही प्रज्ञा की शुरुआत होती है। किंतु हम कभी उस प्रकार से नहीं सोचा करते। आप कहते हैं, ‘मैं बुद्धहीन हूं या लोग कहते हैं कि मैं बुद्धहीन हूं। मुझे अपने भाई की तरह या अन्यक लड़कों की तरह चटर होना होगा।’ आत: आप बुद्धि
Chapter 15

become clever like my brother or like that boy over there!’ So, you start to acquire, to possess. But if you see you are stupid, if you know you are stupid, then you can begin; then that very awareness that you are stupid does something.

If I know I am blind, then I know what to do. I will walk very carefully, I will have a stick, move very quietly, very gently. But if I do not know I am blind, I will go all over the place. We do not acknowledge that we are stupid. I may be a little stupid, but I am trying to become very clever. Wisdom lies in understanding what is.

Question: What is love?

Krishnamurti: You have listened to me for three weeks. I have talked every morning for five days a week, and then you ask me, ‘What is love?’ I have talked to you of love in different ways—of truth, of the mind, of fears. You ask, ‘What is love?’ It is very sad, is it not, because you do not know how careless you are when you ask that question. What matters is not what love is but that you do know your own state, what you are. Do you mean to say that by asking another, a man knows what love is? The man who says, ‘I want to know what love is,’ in order to have it, will never have loved. If you know that you have no love, then love will come to you. But to know it, you must know what you are, you must not try to become something which you are not.

Do think about all these things. Do not spend your days merely studying, reading some books,
playing games, but think about all these things. We are trying to arrange for some of the teachers to talk to you every day, to have an assembly at which all the teachers talk from time to time about all these matters. You may be bored with the teachers and with what they say. What they say may have some importance or no importance. But you have to listen to find out, have you not? If what they say is true or false or absurd or silly, you have to listen to find out, and to listen, you have to pay attention. So, do not accept anything they say. Find out.

To be critical is very important because it is the only way you will find out. You merely accept or listen with a bored air because you are tired; if you are bored, you can never find out. If you pay attention to everything that the teacher tells you; what everybody tells you including myself—not just accept, but understand, find out—then, that sharpens your mind and quickens your heart. Then when you have finished with school, when you go to college, you have a mind which can deal with the complexities of life.

Question: How can we shake off national and provincial feelings?

Krishnamurti: First understand if you have got them, how you have created them. It is no good saying, ‘I must shake them off.’ Why have you got them? Because your parents, society, your neighbours, your teachers, your newspapers, your books, have all set up nationalism, provincialism, for various complicated and subtle reasons—to control you; to shape

प्रश्न : हम अपने अंदर से राष्ट्रवादी और प्रांतवादी भावनाओं को कैसे हट कर सकते हैं?

कृष्णमुर्ति : पहले तो यह मालूम करें कि क्या आपने ऐसी भावनाएँ मौजूद हैं, और आपने उन्हें किस पक्ष कर रखा दाला है। ‘भूली भावनाओं को हम भीतर से निकाल बाहर करना है’ ऐसा कहना बेकार है। वे आपके भीतर कहाँ से आएं? बहुत तरह के जीतिन्द्र और सूक्ष्म कारणों के चलते आपके माता-पिता, समाज, आपके पड़ोसी, आपके शिक्षक, आपके अखबारों, आपकी किताबें आदि ने राष्ट्रवाद और प्रांतवाद के उन आयातों को पुरा किया है ताकि वे आपके अपने नियंत्रण में रख सकें, आपको
Talks with Students/जिम्बा ज्ञ्या है

Chapter 15

you; s to make you do things they think you ought to do. A general will say nationalism is important because then he can use you; s through nationalism, to fight, to kill. There are various reasons why you have these feelings of nationalism, of provincialism, and also, you like them. You like to say, ‘I am a Hindu; s I am a Brahmin. I belong to this little part of India.’ And the political parties, the priests, the clever ones use you to get what they want.

If you understand this, then there will be no problem, it will drop away; then you will laugh at the whole thing. If you do not understand, it will be very difficult to put away this stupid nationalism and provincialism.

Question: Why is there danger?

Krishnamurti: Is there not danger when you go near the precipice? Is there not a danger of getting drowned when you do not know how to swim? Is there not danger when you meet a snake?

Danger means, fear of something, does it not? It is a natural thing to be aware of danger, that is a habit, protection, a natural physical resistance. Otherwise, if you have no sense of danger, you might kill yourself any moment when a car dashes by; if you are not aware of the danger that might destroy you; s then you will be killed.

So, this kind of awareness of danger is a form of self-protection, a response which is natural, but what is abnormal is when we want to protect ourselves inwardly; then
Question: Are you happy or not?

Krishnamurti: I never thought about it. I have never thought ‘Am I happy or not?’

Happiness is not something of which you are conscious, you cannot ask yourself, ‘Am I happy?’ The moment you ask that question, you are unhappy. Happiness is something that comes not because you are seeking it but because you are doing something which really interests you. You are doing something because you love it; in the very doing of it, there is something which is called happiness, but if you are conscious that you are happy, it is already gone. The moment you say, ‘I am happy,’ has not happiness already gone?

You understand what I am talking about? Please ask your teachers to explain all these things, and if they do not understand and do not explain it, you search it out. Do not accept anything. Do not be brow-beaten, do not be bullied by the older people. Find out, inquire, search, and never be satisfied. Then, you will find out what it is to be happy.

January 22, 1954

क्या आप समझ रहे हैं कि मैं किस बारे में बात कर रहा हूँ? क्या आपने शिक्षकों से कहा कि वे आपको ये सारी बातें समझाएं, और यदि वे इसे न समझते हों और आपको न समझते हों तो आप स्वयं इस बारे में खोजकर चलें। किसी भी बात को ऐसे ही न मान लें। बड़ी की घुड़सवारियाँ से, किसी के द्वारा की गई कार्यकथा से दूर रहें। खोजें, जांचें करें, अन्वेषण करें और कभी संतुष्ट होकर रुक न जाएं। तब आप इसका पता लगा लेंगे कि प्रसन्न रहना क्या होता है।

22 जनवरी, 1954