Krishnamurti: A boy of ten asks what is sorrow! Do you know anything of sorrow? Do not bother who is asking. But a little boy asking what is sorrow is a sad thing, is it not, it is a very terrible thing. Why should he know sorrow? It is the old people, unfortunately, who know sorrow. But do you know what sorrow means? When you see a beggar and a rich man going by, when you see death, a body being burned, when you see a dead bird, when you see somebody crying, when you see degradation, poverty, people quarrelling, hitting each other verbally and physically, all that is sorrow, is it not? When your father or mother dies, you are left alone, and you have sorrow. But here we grow with death. You understand what I am saying, that we grow with death? We are never happy human beings. You see a dead body being carried to the river, and if you are with your parents, they say, ‘Do not look, death is terrible.’ So it begins. When you see a beggar—even as a little boy you cannot help seeing a beggar—with torn clothes, disease, wounds on his body, you feel so sorry for that man, but your parents or the older people take you away without explaining. It is a calamity, a social misery that there are such people. The parents are responsible because they do not explain all these.
things; they want to protect you; to hide you from all that. They do not want to make you a revolutionary—which does not mean becoming a silly communist; a revolutionary is someone very, very different. They do not explain to you all these things. They are frightened, and they want to protect you.

Sorrow is something that has to be understood, tears have to be understood. There is no need for understanding when you are happy. When you smile, that does not need an explanation! But you see we are brought up, here as well as outside, unfortunately, without knowing how to think, how to observe, how to watch, and so we increase sorrow and multiply our trouble. But if, in our education, our teachers can point out these things, discuss, talk them over, then we may not be just the ordinary, everyday, stupid fathers or mothers or politicians or clerks but real human beings who are truly revolutionary and out to create a new world. Then perhaps we can understand, change, and put away sorrow.

Question: What is the definition of the good world?

Krishnamurti: You know, as I said yesterday, this meeting is primarily meant for students who want to find out, who want to discuss. The older people, if they are interested to help the students, would do well not to ask questions about their own
personal problems. Probably children are not interested in the definition of the ‘good world.’

Now, why does the mind ask such a question? ‘What is the definition of a good world?’ The statement is clear; you can look it up in a dictionary and there you will find a definition. We think that by finding a definition we have understood the problem. That is how we are trained; we think we understand when we have a definition. But definition is not understanding: on the contrary, it is the most destructive way of thinking. Why do you want to know the definition of the good world? Because you cannot think out the problem, you go to somebody—to Shankara, to Buddha, to me, or to someone else and say, ‘Please tell me the meaning of the good world.’ If you can think it out, go into it, understand it, then perhaps you will have real enlightenment.

What do we mean by ‘good world’? It is really very important to go into this. The word has a meaning, has it not, it has a reference. A word like God or love or sacrifice or a word like India has great significance. Because you think you believe in God, the word God has a meaning to you; nervously you react to that word; psychologically you respond to it. If you do not believe in God that word is nonsense to you. If I have been trained in atheism or communism, in which I do not

‘सुनंदर विश्व’ से हम क्या अर्थ लेते हैं? इसकी लह में जाना सचमुच बहृत महत्व रखता है।
किसी शब्द का अपना एक अर्थ होता है, होता है न? इसका कोई संदर्भ होता है। ‘ईश्वर’ या ‘प्रेम’ अथवा ‘भारत’ जैसे शब्द बड़ा महत्व रखते हैं।
चूँकि आपका विचार है कि आप ‘ईश्वर’ में विश्वास करते हैं इसलिए ‘ईश्वर’ शब्द आपके लिए अर्थपूर्ण होता है, उस शब्द पर आप भावुक हो कर प्रतिक्रिया करते हैं, आप उस पर मानसिक रूप से प्रतिक्रिया देते हैं। यदि आप ईश्वर पर विश्वास नहीं रखते तो वह शब्द आपके लिए वैमानी होता है। यदि मुझे नासिकता या साम्यवाद का प्रशिक्षण दिया गया है जिसके फलस्वरूप में ईश्वर में विश्वास नहीं करता, तो मैं कुछ भिन्न
believe in God, then I react differently. Similarly, to you; ‘good world’ might mean something, but to me it might have no meaning.

What do you mean by ‘good world’? There is no good world. The fact is the world is rotten because there are wars, there are divisions of people—the higher and the lower, the authority, the prime minister and the poor cook, the big politician and the starving man, the king who has got everything and the other fellow who has nothing. It is a rotten world. We are caught by the words good and world. We have to understand what that word good implies, and we have to create a world which is good.

It is no good being carried away by words. We are always taught from childhood what to think, but never how to think. There is a science called semantics; in Greek, it means the meaning of words. There is a whole science of words being developed now. Words affect us mentally as well as physically, and it is very important to understand them and not be affected by them. The moment the word communism is used, a capitalist goes into a shiver about it. Similarly, a man who has property is scared of the word revolution; if you talk about revolution, he will throw you out. If you say to those who follow a guru; ‘Don’t follow another, it is silly to follow,’ they also get scared and want to throw you out. This constant fear of words is due to lack of understanding. After all, the word ‘revolution’ to one person gives a shiver and to another person it gives no shiver. It is due to lack of understanding.

‘सुंदर विश्व’ से आपका क्या मतलब है? सुंदर विश्व जैसा कुछ नहीं होता। तथ्य तो यह है कि यह दुनिया एक सड़क-गली दुनिया है, क्योंकि यहां गुद्ध है, लोगों में विभाजन है—उंचे और नीचे लोग, प्रेमी वाले लोग, प्रधानमंत्री और गरीब राजनीतिज और भूख से मरता आदमी, राजा-महाराजे जिनके पास सब कुछ है और दूसरे लोग जिनके पास कुछ भी नहीं है। यह एक भ्रम, विकृत संसार है। हम ‘सुंदर’ और ‘विश्व’ जैसे शब्दों में उलझे हुए हैं। ‘सुंदर’ शब्द का क्या निहित आशय है इसे हमें समझना होगा और हमें एक ऐसा विश्व का निर्माण करना होगा जो सुंदर हो।
education is the understanding of words and the understanding of communication through words.

There is no such thing as a ‘good world.’ We must take things as they are and not idealize; we must not have ideals as to what the world should be. All ideals—the ideal school, the ideal country, the ideal headmaster, the ideal of nonviolence—are nonsense, they are ridiculous, they are all illusions. What is real is actually what is. If I can understand the actual thing as it is—the poverty, the degradation, the squalor, the ambition, the greediness, the corruption, fears—then I can deal with it. But if I say, ‘I should be this or that,’ then I wander off into illusion. This country has been fed for centuries on ideals which are all illusion. You have been fed on nonviolence when you are really violent. Why not understand violence, and not talk of nonviolence? If you have understanding of what is, there would be a real revolution.

‘सुंदर विश्व’ जैसी कोई चीज़ नहीं होती। चीज़ों जैसी होती हैं हमें चाहिए कि हम उन्हें उसी रूप में स्वीकार करें, न कि किसी आदर्श रूप में, विश्व कैसा होना चाहिए इस विषय में हमें कोई आदर्श नहीं रखने चाहिएं। सभी आदर्श—आदर्श विद्यालय, आदर्श राष्ट्र, आदर्श ध्यानाध्यायपक, आहिंसा का आदर्श—इसके और हास्यपद होते हैं, वे सभी भ्रमक होते हैं। तथ्यतः वास्तविक वही है ‘जो है’। यदि सही मानने में विभिन्न चीज़ों को—विद्यालय, विभाजन, कटुता, आकाशा, लालच, भ्रष्टाचार, भयों आदि को जैसी है—इन सबको में यथार्थ समझ सकूं तो मैं इन सबसे निवेद सकता हूँ, मैं इन्हें मिटा सकता हूँ। किंतु यदि मैं कहता हूँ ‘मुझे यह अवश्य वह होना चाहिए’ तो मैं भ्रातियों में भटकने लगता हूँ। इस देश को सदियों से निरंतर जिन आदर्शों की घुटनी पिलाई जाती रही है वे सभी भ्रम हैं। आपको आहिंसा का पाठ पढ़ा-पढ़ाकर बड़ा किया जाता है जबकि आप भ्रमक हैं। अतः क्या यह उचित नहीं होगा कि आहिंसा की बातें करने की बजाय हिंसा को समझा जाए? यदि आप ‘जो है’ की समझ रखते हैं तो वास्तविक क्रांति होगी।