Question: What are manners?

Krishnamurti: Did you listen to what I was saying previous to your question, or were you so concerned with your question that you did not listen to what I was saying?

You want to know what manners are. Manners are born of respect. If I respect you; s I am kind, I am gentle. Respect and manners go together, don’t they?—manners being conduct, conduct being behaviour, behaviour being action. That is, when a boy or girl or an elder person comes, I get up—not because he is an old man, not because he is a governor, not because he is somebody from whom I can get something, but because I have the feeling of respect for people whether they are poor or rich. Manners are conduct, behaviour, and it is necessary, is it not, to have manners, to be polite, not artificially—which means superficially—but to have good feeling for others. Having that good feeling for others, you become respectful, you have good manners, you talk quietly, you consider others. That is necessary, is it not, because when there are lots of people living together, if everyone was thoughtless, we should have a chaotic society. So manners, if they are the outcome, the natural outflow of deep respect and understanding and love, have a meaning, a significance; they are a beauty on this earth.

Unfortunately, we learn superficial manners. Watch the way you talk to the servant and the way you talk to the

Talks with Students?/विद्यार्थियों के साथ बातचीत क्या है?

प्रश्न: शालीन व्यवहार क्या है?

कृष्णमुर्ति: आपके प्रश्न से पहले मैं जो कह रहा था वह उसे आपने ध्यान से सुना, या आप अपने प्रश्न में इतना छूटे थे कि मैं जो कह रहा था उसे सुनने के लिए नहीं पाए?

आप यह जानना चाहते हैं कि शालीन व्यवहार क्या है। शालीन व्यवहार आदर से आता है। यदि मैं आपका आदर करता हूँ तो मेरे सामने दृष्टि का सौभाग्य है। आदर और शालीनता साथ-साथ हुआ करते हैं, होते हैं न—क्योंकि शालीनता आचरण का ही एक रूप है, और आचरण व्यवहार ही है तथा व्यवहार करना है। आवश्यक यह है कि जब कोई बालक या बालिका या कोई बड़ा व्यक्ति आता है तो मैं उठकर खड़ा होता हूँ—इसलिए नहीं कि वह व्यक्ति है, क्योंकि भी नहीं कि वह राज्यपाल आदि हैं, और न इसलिए कि मुझे आपसे कूट प्रात होने की आशा है—वलंक ऐसा इसलिए करता हूँ कि लोगों के प्रति मेरे मन में आदर की भावना है और वे गरीब हैं या संपन्न इससे मुझे कोई अंतर नहीं पड़ता। शालीनता आचरण का, व्यवहार का ही ढंग होता है और शालीन होना ज़रूरी है, अच्छे ढंग से व्यवहार करता, नमता से पेश आता, ऊपर से ओढ़ हुई अर्थात सतही नमता नहीं, वलंक सचमुच दूसरों के प्रति सदभावना रखते हुए व्यवहार करता आवश्यक है। अन्य लोगों के प्रति मन में सदभावना होने पर आप उनके प्रति आदरपूर्ण होते हैं, आप अच्छे ढंग से व्यवहार करते हैं, आप शांति से बाल्क देते हैं, आप दूसरों की महत्व देते हैं। क्या यह आवश्यक नहीं है? ऐसा क्या जाना आवश्यक है क्योंकि जब किसी स्थान पर बहुत सारे लोग एकत्र रह रहे हों और उनमें से सभी बिना सोचे-विचारे व्यवहार करने लगें तो सारी सामाजिक व्यवस्था अराजकतापूर्ण हो जाएगी। इसलिए जब शालीन व्यवहार मन में स्थित गारी आदर भावना से उत्तेजना होकर आचरण का रूप लेता है, अपने भीतर की समझ तथा प्रेम से प्रकट होता है तो उसमें वास्तविक अर्थ होता है, और ऐसा व्यवहार इस धरती पर प्रकट सीद्ध ही है।
Comparison

Chapter 3

Have you ever smelled a flower? The flower is not concerned whether the passerby is a rich man or a poor man. It has perfume, it has beauty, and gives it; it has no concern whether you are a boy or a governor or a cook. It is just a flower, and within itself is the beauty, the perfume.

If we have that sense of inward beauty, inward respect, inward love, inward feeling of being sensitive, then from that come nice, good, happy manners without compulsion. But without that, we are quite superficial; it is like putting on a coat—it looks very nice, but it is very shallow, empty.

Question: What is true love?

Krishnamurti: Again, the same business! We want a definition, we want words.

How can you love if there is fear? You see how easily we are satisfied with words. If I tell you what is true love, it will have no meaning for you. Is it not very important to find out if we love at all, not what is true love? Do we love a flower, a dog, husband, wife, child? Do we love the earth? Without
Knowing that, we talk about true love. The love we thus talk about may be phony love; it is unreal, it is an illusion.

How can I love if I have fear in me? I assure you it is one of the most difficult things to be free from fear. It is not easy. Without understanding the whole process of fear, the implications of fear—not only the conscious fears but the subtler fears that are hidden deep down—without understanding all that, it is no good asking what true love is. Then you can look it up in a dictionary and find out what ‘true’ means and what ‘love’ means. You see, the difficulty is, we have always been educated in what to think, but we do not know how to think; and the greatest difficulty is to break away from ‘what to think’ and to enter into the stream of ‘how to think.’ To break away from ‘what to think,’ we must know, we must be conscious, we must be aware that our whole education, our cultural upbringing is ‘what to think.’

You read the Bhagavad Gita or Shakespeare or Buddha or some other teacher or revolutionary leader, and you know what to think. They tell you exactly ‘what to think,’ and you think according to that pattern. That is not thinking at all; it is like a machine repeating, a gramophone playing over and over again. To know that and to stop it is the beginning of ‘how to think.’

Lagar ek ham prem karate bhi hain ya na hain? Kya ham kis prem ke prati, kis prem ke prati, apne prati, prem ke prati, prem kaa ehsaas hai? Kya ham is dardatii se prem hai? Isse janne bina hain ham sabke prem ke baal karne lagate hain. Jis prem ke bare me ham is prakar se barte karte hain yah shudh bhi hosakta hai, yah prem avasthitvak hai, ek prati hai.