Question: Why do we fight in this world?

Krishnamurti: Why do we fight? You want something and I want the same thing, so we fight for it. You are clever, I am not clever, and we fight about it. You are more beautiful than I am, and I feel I must also be beautiful, and so we squabble. You are ambitious and I am ambitious, you want a particular job and I want the same job, and so it goes on and on, does it not? There is no end to squabbling as long as we want something. It is very difficult. As long as we want something, we are going to quarrel. As long as you say India is the most beautiful, the greatest, the most perfect, the most civilized country in the world, then you are going to have quarrels. We start in a small way—you want a shawl and you fight for it. That same thing goes on in life in different ways and in different walks.

Question: When a teacher or some other superior compels us to do a thing which we do not want to do, what are we to do?

Krishnamurti: Why do we generally do? You are frightened and you do what you are told, don’t you? Suppose you are not frightened, and you ask the superior, the teacher, to explain to you what it is all about, what will happen? Suppose you say—not impudently, not disrespectfully—I do not understand why you are asking me to do this, which I do not want to do; please explain why you want this to

| Question: Why do we fight in this world? | प्रश्न: इस संसार में हम आपस में लड़ते-झगड़ते क्यों हैं?

Krishnamurti: Why do we fight? You want something and I want the same thing, so we fight for it. You are clever, I am not clever, and we fight about it. You are more beautiful than I am, and I feel I must also be beautiful, and so we squabble. You are ambitious and I am ambitious, you want a particular job and I want the same job, and so it goes on and on, does it not? There is no end to squabbling as long as we want something. It is very difficult. As long as we want something, we are going to quarrel. As long as you say India is the most beautiful, the greatest, the most perfect, the most civilized country in the world, then you are going to have quarrels. We start in a small way—you want a shawl and you fight for it. That same thing goes on in life in different ways and in different walks.

Question: When a teacher or some other superior compels us to do a thing which we do not want to do, what are we to do? | प्रश्न: जब कोई शिक्षक अथवा कोई अधिकारी हमें किसी ऐसे कार्य की करने के लिए विभ्रम करता है जिसे हम नहीं करना चाहते, तो हमें क्या करना चाहिए?

Krishnamurti: Why do we generally do? You are frightened and you do what you are told, don’t you? Suppose you are not frightened, and you ask the superior, the teacher, to explain to you what it is all about, what will happen? Suppose you say—not impudently, not disrespectfully—I do not understand why you are asking me to do this, which I do not want to do; please explain why you want this to
be done.’ Then, what will happen? What would generally happen is that the teacher or superior would be impatient. He would say, ‘I have no time to explain, go and do it.’ Also, the superior or your teacher might feel he has no reason; he just says, ‘Go and do it’; he has not thought it out. When you quietly, respectfully ask him, ‘Please tell me,’ then you make the teacher, the superior, think out the problem with you. Do you understand? Then, if you see the reason, if you see that he is right, that there is sense in what he says, then you will naturally do it; in that, there is no compulsion. But to do something that the superior says because you are frightened of him does not mean a thing. You do it only because you are frightened, and you would go on doing it even if he were not there.

Question: As puja is a form of imitation, why do we do it?

Krishnamurti: Do you do puja? Why do you do it? Because your parents have done it. You have not thought it out, you do not know the meaning of all that. You do it because your father or mother or great-aunt does it. We are all like that. When somebody does something, I copy, hoping to derive some benefit from it. So, I do puja because everybody does puja. It is a form of imitation. There is no originality about it. There is no consideration of it. I just do it, hoping that some good will come out of it.

Now, you can see for yourselves that if you repeat a thing over and over again, your mind becomes dull. That
is an obvious fact, like in mathematics wherein if you repeat over and over again, it has no meaning. Similarly, a ritual repeated over and over again makes your mind dull. A dull mind feels safe. It says, ‘I have no problems, God is looking after me, I am doing puja, everything is perfect,’ but it is still a dull mind. A dull mind has no problems. Puja, the repetition of a mantra, or any words which are constantly being repeated, make the mind dull. This is what most of us want; most of us want to be dull so as not to have any disturbance. Whether it is beneficial or not is a different problem. You know that by repeating you can make your mind very quiet—not in the living sense, but in the dead sense—and that mind then says, ‘I have solved my problem.’ But a dead mind, a dull mind, cannot be free of its problems. It is only an active mind, a mind that is not caught in imitation, not caught in any fear, that can look at a problem and go beyond it and be free of it.

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You are quoting somebody else because you have not thought out the problem. You read Shakespeare or Milton or Dickens or somebody else, and you quote a phrase out of it and say, ‘I must know the meaning of it.’ But if, as you were reading, you thought things out, if as you went along, you used your mind, then you would never quote. Quoting is the most stupid form of learning.

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<tr>
<th>Question: No risk, no gain; no fear, no conscience; no conscience, no growth. What is progress?</th>
<th>प्रश्न: जोखिम लिए बिना कुछ भी पाया नहीं जा सकता, भय न हो तो विवेक जागृत नहीं होता और विवेक के बिना विकास संभव नहीं। तब प्रगति क्या है?</th>
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गणित में होता है, यदि आप किसी चीज़ को बार-बार तुरंत तो वह चीज़ अपना अर्थ खो देती है। इसी प्रकार किसी थामिक कृत्य को बार-बार किए जाने से मन जड़ गोने लगता है। और ऐसा मन, मंद होने से, असविदेशीता के कम होने से सुरक्षित माहसूस करता है। वह कहता है, ‘‘अब मेरे लिए कोई समस्या नहीं रही, भगवान मेरी देखभाल कर रहे हैं, मैं पूजा करता हूँ, सब कुछ ठीक चल रहा है!’’ लेकिन ऐसा मन अभी भी जड़ ही है। मंद मन के लिए तो कोई समस्या होती नहीं। पूजा करना, किसी मंत्र का बार-बार उच्चार करना, या किसी शब्दों को निरंतर दुहराते रहने से मन असविदेशी होता चला जाता है। हमें से अदिकार यहीं चाहते हैं, हमें से अदिकार लोग असविदेशी होना चाहते हैं ताकि किसी प्रकार किसी प्रकार की रोक-सकारात्मक से बाह्य न पड़े। यह सब में हिंकार है या नहीं यह एक अलग बात है। आप जानते हैं कि पुनरारुपण के माध्यम से आप अपने मन को खामीश कर सकते हैं—पर यह मरपट की खामीश होती है, जीवंत मनश्चलन में नहीं होती—और तब मन कहता है, ‘‘मैं अपनी समस्या को सुलझा लिया है”। परंतु एक मूत मन, एक असविदेशी मन अपनी समस्याओं से छुटकारा नहीं पा सकता। केवल एक संकल्प मन ही, जो अनुकूल में न उलझा हो, जो भव्यता नहीं हो, समस्या को देख-समझ कर उसके पार जा सकता है, उससे मुक्त हो सकता है।
Krishnamurti: What is progress? There is a bullock cart and there is a jet plane. In this there is progress. The jet plane does 1300 to 1500 miles an hour, and the bullock cart does two miles an hour. There is progress in this. Is there progress in any other direction? Man has progressed scientifically—he knows the distance between stars and the earth, he knows how to break the atom, he knows how to fly an airplane, go down in a submarine, he knows how to measure the speed of the earth. There is progress all along that line. Is there progress in any other direction? Is there any lessening of wars? Are people more kind, more thoughtful, more beautiful? So, where is progress? There is progress in one direction, but there is no progress in the other.

You say risk will bring about progress. We make statements without seeing all the implications. We then read some phrases, and students imitate, copy those phrases, put them up on the wall and repeat them.

Question: What is happiness and how can it be obtained?

Krishnamurti: You obtain happiness as a byproduct. If you look for happiness, you are not going to get it. But if you are doing something which you think is nice, good, then happiness comes as a side result. But if you seek happiness, it will always elude you; it will never come near you. Say, for instance, you are doing something which you really love to do—painting, studying, going on a
Talks with Students/किया क्या है

walk, looking at the sunshine, the shadows, something of which you feel, ‘How nice to do it.’ In the doing of it you have happiness. But if you do it because you want to be happy, you will never be happy.

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