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## **LAST TALK IN SAANEN 2**

### **THIS WORLD HAS BECOME A CIRCUS**

J. Krishnamurti, *Last Talk in Saanen*, LONDON VICTORY GOLLANCZ LTD, 1986

Now we are going to look together if we may, not only at what is the cause of this fragmentation but also whether the brain, which has been conditioned for millions of years to war, to conflict, to work, work, work all the time, endlessly chattering, divided as nationalities and so on—your god and my god, Eastern philosophy opposed to Western philosophy—whether the brain can put aside altogether the whole movement of agreeing and disagreeing, in which there is choice. I choose to go this way and you choose to go that way; I choose to believe in God, or no god, and you say, ‘No, sorry, I can't accept that, there must be God, because I believe it, I like it’—or ‘It is my tradition’—and so on. If we once recognize the division, the agreement, the disagreement, reward and punishment, then we

can begin to look actually at ourselves, because ourselves is the world. What we are, the world is. If we are violent, suspicious, ungenerous, the world is like that. This is obvious because we have made this society, this monstrous, ugly, immoral world in which we live, with all the gods. It has become a great circus, a painful circus, or a pleasurable circus. So can we see exactly what we are without any distortion? What are we—psychologically, not biologically? Biologically we have been put together through millennia upon millennia. Psychologically, from the beginning of man, there has been violence, hate, jealousy, aggression, trying always to become something more, more, more, and much more than what we are. Is it that we are listening merely to the description or do we see the fact, not the idea of the fact? You understand? There is a difference between fact and the idea of the fact. That is, we have an idea, see something and then pursue the idea: 'I shouldn't be like this, I must be like that.' That is an idea. When I see exactly what I am, that is a fact. Fact does not need an idea, a concept, an ideology. It is so. I am angry.

That is a fact. But if I say, 'I must not be angry', then it becomes an idea. Are we together in this?

So what is it you are making out of this? Is it that you are concluding a set of ideas, or are you seeing the fact as it is—that we are jealous, aggressive, lonely, fearful and all the rest of it? The whole psyche, the persona, the ego, is all that, and all that is the past, the memories we have collected—right? I have been afraid, I know what fear is, and the moment that feeling arises I say, 'That is fear.' That very saying 'That it is fear' is an idea, not a fact. I don't know if you are following all this? Sir, the word tree is not the actual tree. The name K is not the actual K. The word is not the thing. So, when you observe, your brain is caught in a whole network of words, words, words. Can you look at yourself without the word? Oh, come on, sirs, play the game with me, will you? The ball is in your court. That is, can you look at your wife, at your husband, at your children, or your girl friend, or whatever it is, without the word? Without the image? That word, that image, is the division. Can you look at the speaker without

the word?—the word being all the remembrances about the speaker, the reputation, what you have read or not read, and so on, but just observe. Which means one must grasp, understand, how the brain operates—your own brain, not the brain of philosophers, or the spiritual writers, or the priests or somebody or other. Just observe yourself without the word, then you can look at certain facts, why human beings get hurt. That is very important to find out.