

STILLNESS AND WILL

J. Krishnamurti, *Commentaries On Living*

He was a sannyasi of some repute; he had the saffron robe and the distant look. He was saying that he had renounced the world many years ago and was now approaching the stage when neither this world nor the other world interested him. He had practised many austerities, driven the body hard and fast, and had extra ordinary control over his breathing and nervous system. This had given him a great sense of power, though he had not sought it.

"The lower must be suppressed or made to conform to the higher. Conflict between the various desires of the mind and the body must be stilled; in the process of control, the rider tastes power, but power is used to climb higher or go deeper. Power is harmful only when used for oneself, and not when used to clear the way for the supreme. Will is power, it is the directive; when used for personal ends it is destructive, but when used in the right direction it is beneficial. Without will, there can be no action."

You use will, effort, power, to make way for the supreme; that supreme is fashioned out of desire, which is will. Will creates its own goal and sacrifices or suppresses everything to that end. The end is itself, only it is called the supreme, or the State, or the ideology.

"Can conflict come to an end without the power of will?" Without

understanding the ways of conflict and how it comes into being, of what value is it merely to suppress or sublimate conflict, or find a substitute for it? You may be able to suppress a disease, but it is bound to show itself again in another form. Will itself is conflict, it is the outcome of struggle; will is purposive, directed desire. Without comprehending the process of desire, merely to control it is to invite further burning, further pain. Control is evasion. You may control a child or a problem, but you have not thereby understood either.

Nothing is essential for stillness but stillness itself; it is its own beginning and its own end. No essentials bring it about, for it is. No means can ever lead to stillness. It is only when stillness is something to be gained, achieved, that the means become essential. If stillness is to be bought, then the coin becomes important; but the coin, and that which it purchases, are not stillness. Means are noisy, violent, or subtly acquisitive, and the end is of like nature, for the end is in the means. If the beginning is silence, the end is also silence. There are no means to silence; silence is when noise is not. Noise does not come to an end through the further noise of effort, of discipline, of austerities, of will. See the truth of this, and there is silence.