

20240417

クリシュナムルティの原文を読む講座 4月

LAST TALK IN SAANEN 1

THE NATURE OF DISORDER

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

So, how shall I, or you, put our house in order? Because that is the only place I can start, not by outward reform, outward change of laws, forming United Nations. If I may digress a little bit, we were invited to speak at the United Nations last year and this year. One of their big shots got up after K had spoken and said, 'At last after forty years of working in this institution, very hard, I have come to the conclusion that we must not kill each other.' Forty years! And we are the same, hoping something will happen out there, something that will compel us, force us, persuade us, drive us. We have depended on the outer—outer challenges, outer wars and so on.

So, what shall we do? It is no good joining little communities, following some guru. That is total irresponsibility. Giving,

surrendering, oneself to somebody who calls himself enlightened, leads you to . . . whatever he will lead you to, generally money—so how shall we start inwardly to bring about order? Order implies no conflict, doesn't it? No conflict in oneself, completely no conflict? We went into that question the other day, what is the cause of conflict? Volumes have been written about it. Psychologists, psychiatrists, therapists and so on have explained verbally; millions of words have been spilled over it, and yet we remain, all of us, in conflict. Where the mind, the brain is in disorder, which is the essence of conflict, that brain can never be orderly, simple, clear. That can be taken for granted as a law, like the law of gravity, the law that the sun rises in the east and sets in the west: where there is subjective or inward conflict there must be disorder. Look into it, please, carefully.

And what is the nature of disorder? Not what is order, because a confused mind can invent order and say, 'That is order.' A brain that is caught in illusions, as most people's are,

will create its own order out of confusion—right? So, what is the nature of disorder? Why do we say there must be order and then be in disorder? Why do we separate the two? We say we realize that we are in disorder, which is fairly simple, and then we are seeking order out of that. The politicians know there is disorder and they are seeking order. Is this clear? Of course. Not only the politicians but each one of us knows that our life is in disorder. Going to the office in the morning from nine till five—what a life you lead!—struggling, fighting, ambitious, greedy, aggressive, climbing the ladder and then coming home and being very docile, submitting to your wife, or husband, or whoever it is. There is disorder in this, and all the time the brain is seeking order—all the time—because it cannot live in disorder; it cannot function clearly, beautifully, exquisitely, to its highest capacity when there is disorder. Therefore there is a slight search for order in all of us. So we are asking: why is there this division—wanting order and then living in disorder? I don't know if you are following all this. Don't be puzzled, it is very simple.

We live in disorder, that is certain. Why bother about order? Let us see if we can clear up disorder. If you can clear it up then there is order. There is not this conflict between disorder and order. Look: it is fairly simple this. We are violent people, aggressive, not only physically but also psychologically, inwardly. We want to hurt people. We say things brutally about others. Violence is not merely physical action; violence is also psychological—aggressive, imitative, comparing oneself with another and so on, all that is a form of violence. We are, by nature from the animal, violent. And we don't stay with that, recognizing 'I am violent'; we invent non-violence. We say, 'I mustn't be violent'. Why bother with not being violent? You are violent. Let's see that, stay with that, hold with that, not move away from that, then we can examine it together and see how far we can go to dissipate it. But if you are constantly struggling to become non-violent you can't solve the problem, because when you are trying to become non-violent you are all the time sowing the seeds of violence. I am violent, I hope one day to be

without violence, that one day is pretty far away, and during that interval I sow, I am still violent, perhaps not so much so but still violent. So, I say, don't let me bother with not being violent, let's understand violence, what is its nature, why it exists and is it possible to be free of it completely? That's much more interesting and vital than pursuing non-violence.