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MUTATION

J. Krishnamurti, Public Talk 1 Kolkatta, India, November 20, 1982

So, please, most respectfully, consider all this because we are concerned with your life as a human being. And that life, our daily living, has become extraordinarily complex, extraordinarily dangerous, difficult, uncertain. The future of humanity is really at stake. This is not a threat; this is not a pessimistic point of view. The crisis is not only physical but the crisis is in consciousness, in our being. So please, in talking over together, become aware of all this. So in becoming aware, you begin to discover: you begin to find out for yourself how your life has become such pain, such anxiety, such uncertainty. If you are so aware, you can then proceed further, deeply, more and more but if you merely listen to the words—and words have very little meaning—words have certain significance, but if one lives in words, as most people do, in symbols, in myths, in romantic nonsense, then we make life more and more difficult, more

and more dangerous for each other. So please be good enough to listen, to find out, to question, to doubt, so that your own brain becomes aware of itself.

I hope this is clear that we are talking about human condition and whether that condition can be radically changed; bring about a mutation in that, not transformation. Transformation means transforming from one form to another form. But we are talking about the radical change of human behavior so that humans are not terribly self-centered as they are, which is causing such great destruction in the world. If one is aware—and one hopes that you are—aware of your conditioning, then we can begin to ask whether that conditioning can be totally changed so that a human is completely free. Now one thinks they are free to do what they like. Each individual thinks they can do what they like, all over the world, and their freedom is based on choice, because they can choose where to live, what kind of work they can do, choose between this idea and that idea, this ideal or that ideal, change from one god to another god,

from one guru to another, one philosopher from another.

This capacity to choose brings in the concept of freedom. But in the totalitarian states, there is no freedom, you can't do what you want to do. It is totally controlled. So choice is not freedom. Choice is merely moving in the same field from one corner to another. Is this clear? I hope you are following all that is being said. So our brain being limited, we are asking is it possible for the brain to free itself so that there is no fear, completely no fear; we have right relationship with each other—man, woman; right relationship with all the neighbors in the world.

So we are going to ask the nature of our consciousness. Our consciousness is what you are: your belief, your ideals, your gods, your violence, fear, myths, romantic concepts, your pleasure, your sorrow, and the fear of death, and the everlasting question of humanity which has been from time immemorial, whether there is something sacred beyond all this. That is your consciousness. That is what you are. You are not different from your consciousness. So we are asking

whether the content of that consciousness can be totally changed.

First, your consciousness is not yours. Your consciousness is the consciousness of all humanity, because what you think, your beliefs, your sensations, your reactions, your pain, your sorrow, your insecurity, your gods and so on is shared by all humanity. Go to America, go to England, Europe or Russia, China, human beings suffer; they are frightened of death, they have beliefs, they have ideals, they speak a particular language but the thinking, the feelings, the reactions, the responses generally is shared by all human beings. This is a fact, not merely the invention or speculation of the speaker. This is a fact that you suffer; your neighbor suffers; that neighbor may be thousands of miles away, he suffers. He is insecure, as you are. You may have a lot of money, but inwardly there is insecurity. So is a rich man in America or the man in power, they all go through this pain, anxiety, loneliness, despair. So your consciousness is not yours any more than your thinking is not individual thinking. Thinking is

common, is general, from the poorest man, the most uneducated, unsophisticated man in a little tiny village to the most sophisticated brain, the great scientist, they all think. They may think differently. Their thinking may be more complex, but thinking is general, shared by all human beings. Therefore it is not your individual thinking. This is rather difficult to see and recognize the truth of it, because we are so conditioned as individuals."