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It seems to me that a completely different kind of morality and behavior, as well as actions, stems from an understanding of the whole process of life, has become an urgent necessity in our world of growing crises and problems. We are trying to address these issues through political and institutional means, through economic adjustment and various reforms; but none of these things will ever solve the complex difficulties of human existence, although they may offer temporary relief. All reforms, however extensive and seemingly long-lasting, are in themselves only productive for further confusion and the continued need for reform. Without understanding the complex existence of man, simple reform will only lead to a confusing demand for further reforms. Reform has no end, and there is no fundamental solution in that direction. Political, economic or social revolutions are also not the answer, as they have produced appalling tyrannies, or a simple transfer of power and power into the hands of another group. Such revolutions are by no time a way out of our confusion and conflict. But there is a revolution that is completely different and must have taken place if we are to emerge from the endless series of anxieties, conflicts and frustrations in which we find ourselves. The revolution must begin not with theory and ideas that ultimately prove useless, but with a radical transformation in the mind itself. Such transformation can only be caused by proper education and full human development. This is a revolution that must take place in the whole mind, not just in thought. Thought, after all, is only the result, not the source. The source should be radical transformation, not just a change in the result. We are currently tinkering with the results, with symptoms. We do not bring vital changes, uprooting old ways of thinking, freeing the mind from traditions and habits. It is with this vital change that we are concerned, and only proper education can bring it to life. Learn and learn is a function of the mind. When I study, I mean not simply cultivating memory or accumulating knowledge, but the ability to think clearly and sensibly without illusions, and to start with facts, not beliefs and ideals. There is no learning if the thought comes from the conclusions. Just to get information or knowledge, do not learn. Learning involves the love of understanding and love doing things for yourself. Training is possible only when there is no coercion. And coercion takes many forms, doesn't it? There is coercion through influence, through attachment or threat, through persuasive encouragement or subtle forms of reward. Most people think that learning is encouraged by comparison, while the opposite is a fact. is disappointing and simply encourages envy, which is called competition. Like other forms of persuasion, comparison prevents learning and breeds fear. Ambition also breeds fear. Ambition, whether personal or identified with the collective, is always antisocial. The so-called noble ambitions in the relationship are fundamentally destructive. The development of a good mind, a mind that is capable of dealing with many issues of life in general, and which does not try to escape from them and thus becomes contradictory, disillusioned, bitter or cynical, should be encouraged. And it is very important that the mind be aware of their own conditioning, their own motives and occupations. Since the development of a good mind is one of our main concerns, the way a person teaches becomes very important. There should be a cultivation of the collective mind, not just the provision of information. In the process of transferring knowledge, the teacher should invite discussion and encourage students to learn and think for themselves. Power, as someone who knows, has no place in learning. The teacher and the student learn through their special relationship with each other; but this does not mean that the teacher neglects the orderliness of thought. The orderliness of thought is not caused by discipline in the form of assertive statements of knowledge; but it occurs naturally when the teacher realizes that there must be a sense of freedom in the cultivation of intellect. This does not mean the freedom to do whatever you want or to think in the spirit of mere contradiction. It is freedom in which a student is helped to be aware of his own motives and motives, which is revealed to him through his daily thoughts and actions. A disciplined mind is never a free mind, not can a mind that suppressed the desire to ever be free. Only through understanding the whole process of desire can the mind be free. Discipline always limits the mind to movement within a certain system of thought or faith, right? And such a mind is never free to be smart. Discipline leads to the subordination of power. This gives the ability to function within a model society that requires functional abilities but does not awaken intelligence that has its own potential. A mind that cultivated nothing but a capacity through memory is like a modern electronic computer, which, although it functions with amazing ability and precision, is still only a machine. Power can convince the mind to think in a certain direction. But to be guided to think in a certain way, or from the point of view is a foregone conclusion not to think at all; it is simply to function as a human machine that generates thoughtless discontent, bringing with it frustration and other suffering. We are concerned about the common each person, helping him to realize his highest and full potential - not some fictitious potential, which the teacher has in mind as a concept or ideal. Any spirit comparison prevents this complete human flowering, whether it is a scientist or a gardener. The full capacity of the gardener is the same as the full capacity of the scientist, when there is no comparison; but when a comparison comes, there is a neglect and envious reactions that create conflict between man and man. Like sadness, love is not comparative; it cannot be compared to more or less. Sadness is sadness, as love is love, whether in the rich or in the poor. The complete development of each person creates a society of equals. The current social struggle for equality at the economic or spiritual level makes no sense. Social reforms aimed at ensuring equality, breeding other forms of anti-social activities; however, with the right education, there is no need to seek equality through social and other reforms, as the envy of its comparison of possibilities ceases. Here we must distinguish between function and status. Status, with all its emotional and hierarchical prestige, arises only through a comparison of functions both high and low. When everyone blooms at full capacity, there's L.s then there's no comparison features; there is only an expression of ability as a teacher, or a prime minister, or a gardener, and so status loses its sting of envy. Functional or technical potential is now recognized through the presence of a degree after its name; but if we are really concerned about the full development of man, then our approach is completely different. A person who has the ability to take a degree and add letters after his name, or he can not as he pleases. But he will know for himself his deepest possibilities, which will not be framed by a degree, but by their expression. will not lead to this self-centered confidence, which usually generates only technical potential. Such trust is comparative and therefore antisocial. Comparisons may exist for utilitarian purposes; but it is not for the teacher to compare the capabilities of their students and give a greater or lesser assessment. Since we are concerned about the general development of personality, a student may not be allowed at the beginning to choose his own subjects, because his choice will probably be based on passing moods and prejudices, or on finding a simple thing to do; or it can choose according to the immediate requirements of a specific need. But if he is helped to discover and cultivate his innate abilities, he will naturally choose not the simplest objects, but those through which he will be able to express his abilities to the fullest and highest degree. students are helped from the very beginning to look at life as a whole, with all its psychological, intellectual and emotional problems, he will not be afraid of her. Intelligence is the ability to deal with life in general; and giving grades or signs to the student does not guarantee intelligence. On the contrary, it demeans human dignity. This comparative assessment cripples the mind - which does not mean that the teacher should not observe and follow each student's progress. Parents, of course, eager to learn about their children's progress, will want a report; but, unfortunately, they do not understand what the teacher is trying to do, the report will become a tool to force to get the desired results, and therefore cancel the work of the teacher. Parents need to understand what kind of education the school intends to provide. They are generally satisfied that their children are preparing to obtain a degree of some degree that will guarantee their livelihood. Very few of them are more concerned than that. Of course, they want to see their children happy, but apart from this vague desire, very few people think about their full development. Since most parents want their children to have a successful career, they frighten or affectionately intimidate them by acquiring knowledge, and therefore the book becomes very important; and with it just the cultivation of memory, the simple repetition without the quality of the real thought behind it. Perhaps the greatest difficulty faced by the teacher is the indifference of parents to a broader and deeper education. Most parents are only concerned with cultivating some superficial knowledge that will provide their children with respectable positions in a corrupt society. Thus, the caregiver not only has to educate the children in the right direction, but also to see it that the parents did not cancel all the good may have been done in school. Indeed, school and home should be joint centers of proper education, and in no way should be against each other, with parents wanting one thing, and the teacher doing something completely different. It is very important that parents are fully acquainted with what the caregiver is doing and have a vital interest in the overall development of their children. Parents have the same responsibility to ensure that this type of education is carried out, as well as teachers, whose burden is already quite heavy. The complete development of a child can only be caused when there is the right relationship between the teacher, the student and the parents. Since the teacher can not give in to the fleeting fantasies or stubborn demands of parents, they need to understand the teacher and cooperate with him, and not endure conflict and confusion in their children. The child's natural curiosity, the desire to learn exists from the beginning, of course, it should be wise to encourage constantly, so that it remains vital and without distortion, and will gradually lead it to study various subjects. If this desire for learning is encouraged in a child at all times, then his study of mathematics, geography, history, science or any other subject will not be a problem for the child or for the teacher. Learning is facilitated when there is an atmosphere of happy affection and thoughtful care. Emotional openness and sensitivity can only be cultivated when a student feels safe in

their relationship with their teachers. A sense of security in a relationship is the main need of children. There is a huge difference between feeling safe and feeling dependent. Consciously or unconsciously, most educators cultivate a sense of addiction, and thus subtly encourage fear - which parents also do in their own affectionate or aggressive manner. Child dependence is caused by authoritarian or dogmatic statements from parents and teachers about what a child should be and should do. With addiction there is always a shadow of fear, and this fear forces the child to obey, obey, take thoughtless decrees and sanctions of the elders. In this atmosphere of dependence, sensitivity is crushed; but when a child knows and feels safe, his emotional flowering is not thwarted by fear. This sense of security in a child is not the opposite of uncertainty. It's a sense of ease, whether in his own home or at school, the feeling that he can be who he is without being forced in any way; that he can climb a tree and not scold if he falls. He can only have such a sense of security when parents and caregivers are deeply concerned about the child's overall well-being. At school, it is important that the child feels at ease, completely safe from day one. This first impression is of paramount importance. But if the teacher artificially tries in various ways to gain the trust of the child and allows him to do what he likes, the teacher cultivates addiction; it does not give the child a sense of security, the feeling that he is in a place where there are people who are deeply concerned about his full well-being. The first impact of this new relationship, based on trust that a child may never have experienced before, will help wards to communicate naturally, without young people talking about the elders as a threat to be feared. A child who feels safe has their own natural ways of expressing respect, which is essential for learning. This respect has naked all power and fear. When he has a sense of security, a child's behavior or behavior is not something elder, and becomes part of the learning process. Because he feels safe. his relationship with the teacher, the child will naturally be attentive; and only in this security environment can emotional openness and sensitivity blossom. Being at ease, feeling safe, the child will do what he likes; but by doing what he likes, he learns what to do right, and his behavior then will not be associated with resistance, or stubbornness, or suppressed feelings, or just an expression of momentary desire. Sensitivity means to be sensitive to everything around one - to plants, animals, trees, sky, river waters, bird on the wing; and to the moods of the people around him, and to the stranger who passes by. This sensitivity leads to the quality of an incalculable, selfless reaction, which is morality and behavior. Being sensitive, the child in his behavior will be open and not secretive; so a simple suggestion on the part of the teacher will be accepted easily, without resistance or friction. Since we are concerned about the full development of man, we must understand his emotional impulses, which are much stronger than intellectual reasoning; we need to develop emotional capacity, not help to suppress it. When we become aware and therefore able to deal with emotional as well as intellectual issues, there will be no sense of fear in approaching them. For the general development of human loneliness as a means of cultivating sensitivity becomes a necessity. You need to know what it's like to be alone, what it's like to meditate, what it's like to die; and the consequences of loneliness, meditation, death, can only be known by searching for them. These effects cannot be trained, they must be studied. You can specify, but learning from what is stated does not experience loneliness or meditation. To experience what loneliness is and what meditation is, one must be able to study; only the mind that is in a state of investigation is able to learn. But when the investigation is suppressed by previous knowledge, or the power and experience of another, the learning becomes just an imitation, and imitation forces a person to repeat what is known without experiencing it. Teaching is not just the dissemination of information, but the cultivation of an inquisitive mind. Such a mind will permeate the question of what religion is, rather than just accepting established religions with their temples and rituals. The search for God, or truth, or whatever you might call it, rather than just accepting faith and dogma, is a true religion. Just as a student brushes his teeth every day, bathes every day, learns new things every day, so should the action sit quietly with others or himself. This loneliness cannot be caused by instruction, or called by the external power of tradition, or caused by the influence of those want to sit quietly, but not able to be alone. Loneliness helps the mind to see itself clearly in the mirror and to free itself from the futile efforts of ambition with all its complexities, fears and frustrations, which are the result of self-centered activity. Loneliness gives the mind stability, permanence, which should not be measured in terms of time. Such clarity of mind is character. Lack of character is a state of self-reflection. To be empathetic is to love. The word love is not love. And love should not be divided as the love of God and the love of man, and it should not be measured as the love of one and many. Love gives itself abundantly as a flower gives its spirits; but we always measure love in our relationships and thus destroy it. Love is not the product of a reformer or a social worker; it is not a political tool by which action will be created. When, politician and reformer talk about love, they use the word and do not touch its reality; love cannot be used as a means for purpose, whether in the near or distant future. Love is on the whole earth, not on a particular field or forest. The love of reality is not embraced by any religion; and when organized religions use it, it ceases to be. Societies organized by religions and authoritarian governments, sedulous in their various activities, unknowingly destroy the love that becomes a passion in action. In the general development of man through proper education, the quality of love should feed and maintain the form of the very beginning. Love is not sentimentality, it is not devotion. It's as strong as death. Love cannot be bought through knowledge; and the mind that pursues knowledge without love is a mind that deals with ruthlessness and is directed only at efficiency. Thus, the teacher should be concerned from the beginning with this quality of love, which is humility, gentleness, attention, patience and politeness. Modesty and politeness are innate in a person's proper education; he is attentive to everyone, including animals and plants, and this is reflected in his behavior and manner of speaking. The emphasis on this quality of love frees the mind from its absorption in its ambitions, greed and curiosity. Doesn't love have about it sophistication that expresses itself as respect and good taste? Wouldn't it also lead to a purification of the mind, which otherwise tends to strengthen itself in pride? Improving behaviour is not self-harm or the result of external demand; it comes spontaneously with this quality of love. When there is an understanding of love, then sex and all the complications and subtleties of human relations can be approached with sanity, and not with excitement and fear. A teacher to whom general development be paramount, must understand the consequences of sexual motivation, which plays such an important role in our lives, and be able from the beginning to satisfy the natural curiosity of children without causing painful interest. Simply spreading biological information in adolescence can lead to experimental lust if the quality of love is not felt. Love cleanses the mind of evil. Without love and understanding on the part of the caregiver, simply separating the boys from the girls, whether barbed wire or edict, only enhances their curiosity and stimulates this passion, which inevitably degenerates into mere satisfaction. Therefore, it is important that boys and girls study well together. This quality of love should also be expressed in doing things with one's own hands, such as gardening, carpentry, painting, crafts; and through feelings, seeing trees, mountains, the wealth of the earth, the poverty that people have created among themselves; and in healing music, the song of birds, the noise of running water. We are concerned not only with the cultivation of the mind and the awakening of emotional sensitivity, but also with the comprehensive development of the physique, and this we must give a significant thought. For if the body is not healthy, vital, it inevitably distorts thoughts and make for insensitivity. It's so obvious that we don't need to go into this in detail. It is necessary that the body was in excellent health, that it was given the right kind of food and given sufficient sleep. If feelings are not alert, the body will hinder the full development of the person. To have fine movement and well-balanced muscle control, there must be different forms of exercise, dancing and games. A body that is not kept clean, that is, carelessly and does not keep itself in a good position, does not contribute to the sensitivity of the mind and emotions. The body is not an instrument of the mind, but the body, emotions and mind make up the common human being, and if they do not live together harmoniously, conflict is inevitable. Conflict makes for insensitivity. The mind can dominate the body and suppress feelings, but this thus makes the body insensitive; and an insensitive body becomes a hindrance to the complete flight of the mind. The death of the body is certainly not conducive to the search from the deeper layers of consciousness; for it is possible only when the mind, emotions and body do not contradict each other, but are integrated and in unison, without much effort, without guidance of any concept, faith or ideal. When cultivating the mind, our attention should be focused not on concentration, but on attention. Concentration is the process of forcing the mind to narrow down to a point, while attention is without borders. In this process, the mind is always limited or boundaries, but when our concern is to understand the totality of the mind, just concentration becomes a hindrance. Attention is limitless, without the boundaries of knowledge. Knowledge comes through concentration, and any expansion of knowledge is still within its own boundaries. In a state of attention, the mind can and uses knowledge that is necessary as a result of concentration; but the part is never intact, and adding together many pieces does not make for the perception of the whole. Knowledge, which is an additive process of concentration, does not give an understanding of the immeasurable. Total is never in the brackets of a concentrated mind. Thus, attention is paramount, but it does not come through concentration efforts. Attention is a state in which the mind always learns without a center around which knowledge is collected as an accumulated experience. A mind that focuses on itself uses knowledge as a means of its own expansion; and such activities become contradictory and antisocial. Learning in the true sense of the word is possible only in a state of attention in which there is no external or internal coercion. Correct thinking can only happen when the mind is not enslaved by tradition and memory. It is the attention that allows silence to come to mind, which is the opening of the door to creation. That is why attention is paramount. Knowledge is necessary at a functional level as a means of cultivating the mind, not as an end in itself. We are concerned not with the development of only one ability, such as the ability of a mathematician, scientist or musician, but the complete development of the student as a person. How do you get attention? It cannot be cultivated by persuasion, comparison, reward or punishment, all of which are forms of coercion. Eliminating fear is the beginning of attention. Fear must exist as long as there is a desire to be or become, which is a desire for success, with all its frustrations and tortuous contradictions. You can't teach concentration, but attention can't be trained in the same way that you can't teach freedom from fear; but we can begin to discover the causes that produce fear, and in understanding these causes there is the elimination of fear. Therefore, attention arises spontaneously, when there is an atmosphere of well-being around the student, when he feels safe, at ease, and realizes the selfless action that comes with love. Love cannot be compared, and therefore the envy and torture of becoming cease. The general discontent that all of us, young or old, all feel, soon finds a way to satisfaction, and thus our minds are put to sleep. Discontent awakens from time to time through suffering, but the mind again seeks a heart-to-heart in this wheel of dissatisfaction and satisfaction the mind is caught, and the constant awakening through pain is part of our discontent. Discontent is the way of research, but there can be no investigation if the mind is tied to tradition, to ideals. The investigation is a flame of attention. By dissatisfaction I mean the state in which the mind understands what is, relevant, and constantly asks to discover further. Discontent is a movement that goes beyond what is; and if you find ways and means of smoothing or overcoming discontent, you will accept the limitations of self-centered activities and the society in which you find yourself. Discontent is a flame that burns slags of satisfaction, but most of us seek to dispel it in different ways. Our discontent becomes the desire for more, the desire for a bigger home, a better car, and so on, all of which is in the field of envy; and it is envy that sustains such discontent. But I'm talking about discontent in which there is no envy, no greed for more, discontent that is not supported by any desire for satisfaction, This discontent is an unpolluted state that exists in each of us, if it is not dead through wrong education, through gratifying decisions, through ambition, or through the pursuit of the ideal. When we become aware of the nature of real discontent, we will see that attention is part of this burning flame, which consumes pettiness and leaves the mind free from the limitations of self-described pursuits and pleasures. Thus, attention arises only when there is an investigation not based on self-development or satisfaction. This attention should be cultivated in the child from the beginning. You will find that when there is love - which expresses itself through humility, politeness, patience, gentleness - you are already free from the barriers that build insensitivity; and it so you help to get the child to get this state of attention from a very tender age. Attention is not something to learn, but you can help awaken it from the disciple without creating a sense of coercion around him that produces a contradictory existence. Then his attention can be focused at any moment on any topic, and it will not be a narrow concentration caused through the obsessive desire of acquisition or achievement. A generation formed in this way will be free from the curiosity and fear, the psychological legacy of their parents and the society in which they were born; and because they are so educated, they will not depend on the inheritance of property. This question of inheritance destroys real independence and limits intelligence; for it generates a false sense of security, giving self-confidence, which has no basis and creating a darkness of mind in which nothing can't prosper. But a generation generation in a very different way that we are considering, a new society will be created; for they will have an ability born of this intellect, which is not hedged by fear. Since education is the responsibility of parents as well as teachers, we must learn the art of working together, and this is only possible when each of us perceives what is true. It is the perception of truth that unites us, not opinion, faith or theory. There is a huge difference between conceptual and factual. A conceptual idea can temporarily unite us, but again there will be division if our work together is only a matter of conviction. If the truth is seen by each of us, there may be disagreements in the details, but there will be no desire to separate. It's stupid to come off over some details. When the truth is considered by all, a detail can never become an issue on which there is disagreement. Most of us are used to working together on the line of established power. We come together to develop a concept, or to advance the ideal, and it requires persuasion, belief, propaganda and so on. Such work together for a concept, for an ideal, is completely different from the cooperation that comes from the vision of truth and the need to put that truth into action. Working under the stimulus of power - whether it is the authority of the ideal or the authority of the person representing this ideal - is not a real cooperation. A central authority that knows a lot, or who has a strong personality and is obsessed with certain ideas, can compel or subtly persuade others to work with him for what he calls the ideal; But of course it is not the work of alerts and vital individuals. Anyone who cooperates because he sees the truth as truth, false as false, and true in the false, will also know when not to cooperate - which is equally important. If each of us understands the need for a fundamental revolution in education and accepts the truth about what we are considering, then we will work together without any convictions. belief exists only when someone takes a position with which he does not wish to move. When he is simply convinced of the idea or ingrained in opinion, he summons the opposition and then he or the other must be convinced, influenced or induced to think differently. This situation will never arise when each of us sees the truth about it for himself. But if we do not see the truth and act on the basis of mere verbal conviction or intellectual reasoning, there will necessarily be disagreements, consents or disagreements, with all the related distortions and Efforts. It's very important that we work together, and it's as if we were building a house. If some of us are building and others are being demolished, the house will obviously never be built. We must therefore be clear individually that we do see and understand the need for an education that will lead to a new generation capable of dealing with the issues of life as a whole, rather than isolated parts unrelated to the whole. To be able to work together in this truly cooperative way, we need to meet frequently and be vigilant so as not to dive into the details. Those of us who are deeply committed to education must not only do what we have learned in action, but also help others to come to that understanding. Teaching is a noble profession, if it can be called a profession at all. It is an art that requires not only intellectual achievements, but also infinite patience and love. To be truly educated is to understand our attitude to all things - to money, to property, to people, to nature - in the vast area of our existence. Beauty is part of this understanding, but beauty is not just a matter of proportion, form, taste and behavior. Beauty is the state in which the mind has given up the center of oneself in the passion of simplicity. Simplicity is no end; and there can be simplicity only when there is austerity, which is not the result of calculated discipline and self-denial. This rigor is self-stealing, which love itself can bring. When we have no love, we create a civilization in which the beauty of the form is sought without the inner vitality and rigor of mere self-revealed. There is no self-reing, if there is self-immolation of oneself in good deeds, in ideals, in beliefs. These activities seem to be self-free, but in fact myself still works under the guise of various labels. Only an innocent mind can know the unknown. But calculated innocence, which can be worn by a tilt or a monk's robe, is not the passion for self-aggrvi d'ecracity, from which come politeness, gentleness, humility, patience - an expression of love. Most of us know beauty only through what was created or put together - the beauty of a human form, or a temple. We say a tree, or a house, or a wide-running river is beautiful. And through comparison we know that ugliness - at least we think we do. But is beauty comparable? Is the beauty that was obvious manifested? We consider a beautiful particular picture, poem or face, because we already know that beauty is from what we are taught, or from what we are familiar with and about which we have formed our opinion. But it is not the beauty that ceases with comparison. Is beauty simply an acquaintance with the famous, or is it a state of being in which can can't be created form? We always pursue beauty and avoid the ugly, and this desire for enrichment through one and avoidance of the other must inevitably breed insensitivity. Of course, to understand or feel what beauty is, there must be sensitivity to both the so-called beautiful and the so-called ugly. The feeling is not beautiful or ugly, it's just a feeling. But we look at it through our religious and social conditions and give it a label; we say it's a good feeling or a bad feeling, and so we distort or destroy it. When the feeling is not labeled, it remains intense, and it is this passionate intensity that is essential for understanding what is neither ugliness nor beauty. The most important thing is a sustainable feeling, this passion, which is not a simple thirst for self-reamation; for it is this passion that creates beauty and, without being comparable, has no opposite. In an effort to ensure the full development of man, we obviously have to take into account not only the unconscious mind, but also consciousness. Simply to bring up the conscious mind, not understanding the unconscious, brings the very contradiction into human life, with all its frustrations and sufferings. Hidden mind is much more important than superficial. Most teachers are concerned only with providing information or knowledge to the superficial intelligence, preparing it for employment and adapting to society. So the hidden mind will never be touched. All that so-called education does is impose a layer of knowledge and technique, as well as a certain ability to adapt to the environment. The hidden mind is much more powerful than the superficial mind, but well-educated and capable of adaptation; and it's not something very mysterious. A hidden or unconscious mind is a repository of racial memories. Religion, superstitions, symbols, peculiar traditions of a particular race, the influence of literature both sacred and mundane, aspirations, disappointments, manners and varieties of food - all this is rooted in the unconscious. Open and secret desires with their motives, hopes and fears, their sorrows and pleasures, and beliefs that are supported through the desire for security, translating themselves differently - these things are also contained in a hidden mind that not only has this extraordinary ability to hold the residual past, but also the ability to influence the future. Hints of all this are given to the superficial ear through dreams and in various other ways, when he is not fully engaged in everyday events. The hidden mind is not something sacred and is not afraid of anything terrible, and does not require a specialist to expose it to the superficial mind. But because of the vast potency of the hidden mind, the superficial mind cannot handle it the way it would like. Superficial mind largely powerless towards his own hidden part. No matter how much he tries to dominate, shape, control the hidden, because of his immediate social demands and occupations, the superficial can only scratch the hidden surface; and so there is a cleavage or contradiction between them. We are trying to bridge this gap through discipline, through various sanctions practices and so on; but it can't be so bridge. The conscious mind is occupied by the immediate, limited present, while the unconscious is under the weight of the ages, and cannot be stopped or discarded by immediate necessity. The unconscious has the quality of deep time, and the conscious mind, with its recent culture, cannot cope with it according to its passing rebels. To eradicate the contradiction itself, the superficial mind must understand this fact and be quiet, which does not mean giving the opportunity to countless motives hidden. When there is no resistance between open and hidden, it is hidden, because it has the patience of the time, will not break immediately. Hidden, unexplored and misunderstood mind, with its superficial part, which was educated, comes into contact with the challenges and demands of the immediate present. Surface can respond adequately to a challenge; but since there is a contradiction between the superficial and the hidden, any superficial experience only intensifies the conflict between oneself and the hidden. This leads to further experience, again widening the gap between the present and the past. The superficial mind, experiencing the external, not understanding the inner, hidden, only produces a deeper and wider conflict. Experience does not release or enrich the mind, as we usually think it is. As long as experience strengthens experience, there must be conflict. Having experience, the conventional mind only strengthens its conditioning, and thus perpetuates contradiction and suffering. Only for a mind that is able to understand the common ways of itself can experience to be a liberating factor. Once there is a perception and understanding of the power and capabilities of many layers hidden, then the details can be considered wisely and intelligently. It is important to understand the hidden rather than simple formation of the superficial mind in order to acquire knowledge, however necessary they may be. This understanding of the hidden frees the total mind from conflict, and only then is there intelligence. We must awaken the full ability of the superficial mind that lives in daily activities as well as understand the hidden. In the understanding of the hidden there is a common life in which the self-reflection of contradiction, with its alternating grief and happiness, stops. It is important to be familiar with the hidden mind and to be aware of its work; but it's equally not to be busy with it or to give it undue importance. Only when the mind understands the superficial and hidden, it can go beyond its own limitations and discover that bliss that is not time. Life Ahead Introduction Texts and Conversations by Jeddah Krishnamurti. Krishnamurti quotes. Books about I Krishnamurti. Philosophy. Philosophy. life ahead j Krishnamurti pdf

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