"INSIGHT" AND "RELIGIOUS MIND" IN KRISHNAMURTI'S TEACHINGS

"INSIGHT" AND "THE RELIGIOUS MIND" IN THE TEACHINGS OF JIDDU KRISHNAMURTI

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ABSTRACT

In this thesis I attempt to show that in the teachings of Jiddu Krishnamurti (1895-1986), it is the event of "total insight into what-is" that brings about a liberating transformation of the mind which has been conditioned by thought. The unconditioned mind is the religious mind. As a result, the thesis is also an exploration of the meaning of religion in his teachings.

After a discussion of his unusual approach to teaching, analysis reveals that the conditioned mind is dominated by thought, which prevents direct perception of what-is. It further reveals that, according to Krishnamurti, sensitive observation, accompanied by the cessation of divisive thought produces "total insight," which liberates the mind completely from the psychological suffering that accompanies conditioning. I then examine the nature of the religious or unconditioned mind showing how, in Krishnamurti's teachings, it is a unified whole that is beyond conceptualization. It may be called Truth or God and is the only reality.

The analysis reveals a structure in Krishnamurti's teachings that is logically consistent, coherent, and within its own criteria, complete. It thus provides a basis from which criticisms that have been raised by others concerning his teachings are addressed. Comparison with other schools of thought reveal strong similarities to the *tathatā* or Suchness philosophy of Mahāyāna Buddhism.

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INTRODUCTION

This study is an exploration of the meaning and significance of "insight" in the teachings of Jiddu Krishnamurti (1895-1986), an eminent Indian religious philosopher and teacher. It attempts to show that, in his teachings, "insight" is the crucial event that transforms the human mind from a fragmented entity into wholeness. The fragmented mind, which is self-centered and constructed by thought, is called the conditioned mind. The whole mind, which is freed from illusory thought constructions through "insight," is also called the religious mind. Therefore this study is also an exploration of the meaning of religion in Krishnamurti's teachings. To my knowledge, no scholarly study of the meaning of religion in Krishnamurti's teachings and its relationship to the pivotal event of total "insight" has been undertaken thus far.

Since Krishnamurti did not present his teachings in expository lectures but engaged in unique forms of discourse and dialogue designed to facilitate "insight" in others, it is not easy to uncover the structure that underlies his teachings. Therefore, a substantial part of this study entails the discovery of such a structure in a wide variety of original talks and dialogues, from which direct quotes are used to substantiate structural elements. I cannot claim with certainty that the structure uncovered is the central one in Krishnamurti's teachings since I only chose to focus on those teachings concerning "insight," and the states of mind prior and subsequent to that event.

I did not explore Krishnamurti's extensive teachings on education or the meaning of life, for example. However, due to the holistic nature of Krishnamurti's thought, I feel that the analysis will find applications in all areas of his teachings. Furthermore, I do not seek to imply that Krishnamurti taught from such a conceptualized structure. Rather, I suggest that his teachings, though they at times appear to be enigmatic, are logically consistent, coherent, and, within the criteria of his philosophy, complete.

The study proceeds in the following manner. It begins with a brief biographical account of Krishnamurti's remarkable life, drawing attention to his major works and the influences he exerted during his career. It focuses on those events in his life that appear pivotal to the concerns of the thesis, namely, the conditioning influences in his early years, the events leading to and culminating in a profound realization that appears to correspond to what he would consider to be "total insight," and his activities subsequent to his sense of liberation from conditioning.

Chapter Two points out certain important aspects of Krishnamurti's unusual approach. To a large extent, it was this approach that most strongly characterized the man and his teachings. Analysis of the sort attempted in this paper runs the risk of oversimplifying or even distorting a complex approach to teaching by ignoring "process" in order to focus on "content." To reduce the effect of such an inevitable consequence, I felt it vitally necessary to have the analysis preceded by a discussion of Krishnamurti's approach. Equipped with this information the reader can

proceed to the subsequent chapters with a better appreciation of the spirit in which the teachings were delivered and the challenges encountered in analysis. This chapter also presents an overview of Krishnamurti's teachings in order to reveal the location of the concerns of this thesis within that terrain. I use the unusual technique of condensing a single series of discourses given by Krishnamurti in 1985. In this fashion, through substantial use of Krishnamurti's own words, I hope to present the overview as well as to convey the spirit of Krishnamurti's approach.

The analysis begins in Chapter Three with an examination of the phenomena that constitute the conditioned mind in Krishnamurti's teachings. Through a series of diagrams, certain major phenomena of the conditioned mind, such as fear and desire, are revealed to be connected together and related to thought. The chapter explores the meaning of thought and its creation of the fragmented self. It reveals that sorrow is the ultimate consequence of fragmented thought. It also touches upon the function of the brain in relation to the conditioned mind. Chapter Three introduces the what-is, a central element in Krishnamurti's teachings.

Chapter Four explores the pivotal role of "insight." It shows how perception, which is normally indirect, can be transformed through the activities of sensitive observation, choiceless awareness, and attention. These culminate in partial insights and finally "total insight into what-is." This is the thesis of the study. In Krishnamurti's

teachings, it is the event of "total insight into what-is" that irreversibly liberates the mind from its conditioning. That mind, now transformed, is called Mind, or the religious mind.

Chapter Five examines some of the names, qualities and attributes of the religious mind. It explores the meaning of religion and the religious life in Krishnamurti's teachings. It examines the meaning of Truth, Mind, God, and the Ground. It explores what Krishnamurti means by meditation. Chapter Six is a summary of the analysis contained in chapters three to five.

Chapter Seven utilizes the analysis to examine certain existing criticisms that have been directed at Krishnamurti's approach. I also present my own concerns. The chapter contains some passing comparisons of Krishnamurti's teachings to other religious approaches such as mysticism, Taoism, and Vedānta, but goes into detailed comparison to Buddhism, notably its *tathatā* or *tathāgatagarbha* schools. The chapter concludes with observations of some implications of this thesis for the field of Religious Studies.

The Conclusion of the thesis consists of a summary of the major observations and unanswered questions.

CHAPTER 1

BIOGRAPHY, MAJOR WORKS, AND INFLUENCE

Early Childhood

Jiddu Krishnamurti was born on May 11, 1895 (actually at 12:30 a.m. on the 12th by Western calculations), in Madanapalle, a small hilltown in South India, about 150 miles northwest of Madras. As the eighth child of Jiddu Sanjeevamma and Jiddu Narianiah, both Telegu-speaking Brahmins, in accordance with orthodox Hindu tradition, since Śri Kṛṣṇa had himself incarnated as an eighth child, the boy was named Krishnamurti ("*the image of Krishna*"). Krishnamurti's father, Jiddu Narianiah, a graduate of Madras University, worked with the Revenue Department of the British administration ending up as District Magistrate.[1]

Sanjeevamma, Krishnamurti's mother, had eleven children, only six of whom survived to adulthood. A tender and caring woman, she ran a rigidly Brahmin household, where strict vegetarian meals were served, and *śudras* (the lowest caste of Hindu society) as well as Europeans were not allowed into the house. If so much as a shadow of a *śudra* fell upon food, it would be thrown away, and the chance visit by a European on official business would result in her scouring the rooms and putting the children into clean clothes after the visit. It was into this environment of

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[1]See Mary Lutyens, Krishnamurti: The Years of Awakening (London: John Murray, 1975), 1.

strict adherence to the precepts and rituals of religious tradition that Krishnamurti was born.[2]

A local astrologer, we are told, cast the child's horoscope and assured his father, Narianiah, that his son would be a very great man.[3] Subsequent years seemed to reduce the likelihood of this prediction as Krishnamurti almost died of malaria at the age of two, and suffered for many years thereafter with bouts of malarial fever and chronic nose-bleeding. At the age of six, he underwent the sacred thread ceremony, or *upanayanam*, which marked his entry into Brahminhood and the beginning of his formal education.[4]

Krishna, as he was then called, was not a particularly good student. His studies were impeded by frequent family transfers and his own poor health. While he did not care much for academic work, he displayed an interest in mechanics and spent lots of time observing nature.[5] It was also during this time that he developed an extremely close relationship with his younger brother, Nityananda, who was remarkably intelligent.[6]

When Sanjeevamma died in 1905, Krishna, then ten and a half, deeply felt the loss of her care and affection.[7] Narianiah, too, found it difficult to manage, especially upon retirement in 1907, and pleaded with Mrs. Annie Besant,

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[2]Ibid., 1-2. [3]Ibid., 2.

[4]See Pupul Jayakar, Krishnamurti: A Biography (San Francisco: Harper & Row, 1986), 17.

[5]Ibid., 18-19.

[6]M. Lutyens, Awakening, 3. [7]Ibid., 5.

then President of the Theosophical Society, for full-time employment at the Society's headquarters in Adyar (near Madras) in exchange for free accommodation. After several refusals Mrs. Besant consented, and in January, 1909, Narianiah and four sons moved to a ramshakled cottage outside the beautiful, 260 acre, Theosophical Society Compound on the south bank of the Adyar river. The children were in extremely poor physical condition.[8]

The Theosophical Society

The Theosophical Society was founded by Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott, in New York, in 1875. Blavatsky claimed to have lived in Tibet and learned occult wisdom from certain mysterious Masters. Budding interest in the Society by former Spiritualists soon dropped off and Olcott and Blavatsky left for India and Ceylon in 1879. There they met with more success, making such major contributions as the revitalization of Buddhist education in Ceylon. In 1882, the estate at Adyar was purchased and transformed into the Society's headquarters.[9]

Annie Besant, an articulate and energetic worker for social reform joined the Theosophical Society in 1889. She had by this time begun to feel that in order to bring about the kind of world she desired, mere social reform was inadequate and that some radical change in human nature was probably necessary. The teachings of Theosophy showed how

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[8]Ibid., 7-8.

[9]See Bruce F. Campbell, Ancient Wisdom Revived: A History of the Theosophical Movement (Berkeley: University of California Press, 1980), 1-112.

such a change could come about. Besant soon became the favoured pupil of Madame Blavatsky and a member of the Esoteric Section of the Theosophical Society. Madame Blavatsky had created the Esoteric Section to maintain contact with the Masters, enlightened beings who communicated to members by means of letters which arrived mysteriously.[10]

In 1890, Besant met Charles W. Leadbeater, a former priest in the Church of England, and Theosophist since 1883. Leadbeater had been a tutor of boys and was considered a remarkable clairvoyant. After Madame Blavatsky's death in 1891, Besant visited India, and together with Olcott set up the Central Hindu College in Benares, for the study of Sanskrit and Hinduism. From 1895 onward, she maintained a close collaboration with C. W. Leadbeater in occult investigations which often involved mutual out-of-body excursions to meet with the Masters (*Mahātmas*).[11] Olcott died in February, 1907 and Besant was named president of the Theosophical Society in June, 1907.

Some Pertinent Teachings of Theosophy[12]

A teaching central to Theosophy is the progressive evolution of humanity towards a Universal Brotherhood.[13] The

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[10]Ibid., 53-59, 113-120.

[11]See Arthur H. Nethercot, The Last Four Lives of Annie Besant (Chicago: The University of Chicago Press, 1963), 15-98.

[12]Taken from Campbell, 53-74.

[13]See also Catharine Lowman Wessinger, "Millenarianism in the Thought of Annie Besant" (Ph.D. diss., The University of Iowa, 1985), 194-213.

Masters are perfected human beings who periodically appear on the earth to found a new religion and direct the course of human evolution by emitting thoughts and energy. They are at the lower end of the Occult Hierarchy. Through Theosophy, an individual could follow a path, consisting of five Initiations conducted by the Masters, to the perfection of constant perception of unity with the One Existence. Initiates of all grades constitute the Great White Brotherhood.

Collectively, the human race is moving towards a time when all will participate in the perception of unity that would constitute the Universal Brotherhood. This collective evolution is occuring through the sequential evolution of seven Root-Races. A quality of "spiritual intuition that illuminates the intellect"[14] would mark the Sixth Root-Race. Madame Blavatsky predicted that this Root-Race would soon emerge in Southern California.

Also present in Theosophy's Occult Hierarchy, is the *jagadguru* or World-Teacher. The World-Teacher incarnates at the commencement of every Root-Race to impart a religious teaching that would permeate the new civilization. The next *jagadguru* was Maitreya, who, they pointed out, was designated by Gautama Buddha, and would eventually become the Buddha of Compassion. Just as Jesus was trained by the Essenes, the physical vehicle for the World-Teacher would be raised and trained by Theosophists. Krishnamurti, at the age of fourteen, was chosen to be the physical vehicle for the Lord Maitreya.

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[14]Wessinger, 211.

Krishnamurti among the Theosophists

In the summer of 1909, while walking on the beach outside the Compound, Leadbeater said he saw a child with a most wonderful aura (without a stitch of selfishness), who was destined to be a great spiritual teacher and orator. His observations were met with surprise and disbelief since Krishna,

> apart from his wonderful eyes . . . was under-nourished, scrawny and dirty; his ribs showed through his skin and he had a persistent cough; his teeth were crooked and he wore his hair in the customary Brahmin fashion of South India, shaved in the front to the crown and falling to below his knees in a pigtail at the back.[15]

Leadbeater, undaunted, began to investigate into the past lives of Krishnamurti and in April, 1910, began to publish these in the Theosophist. The Lives of Alcyone, as Krishnamurti was called in his past lives, ranged from 70.000 B.C.E. to 694 C.E..[16] These forty-eight lives were remarkable in content and complexity of relationships and led Leadbeater to suggest to Annie Besant that Krishnamurti might indeed be suited as the physical vehicle for Lord Maitreya.

And so, Krishna and Nitya were brought into the Compound, deloused, groomed, and given private lessons by other Theosophists. Krishna, whose hair was cut and teeth straightened, soon began to look remarkably attractive George Bernard Shaw is reputed to have described Krishnamurti as "the most beautiful human being he ever saw."[17]

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[15]M.Lutyens, Awakening, 21.

[16]See Annie Besant and C. W. Leadbeater, The Lives of Alcyone, Vols. I & II (Adyar, Madras: Theosophical Publishing House, 1924).

In the five months prior to his first Initiation, Leadbeater took Krishna daily, in astral form, to the Master Kuthumi's (also called Koot Hoomi, or K. H.) house.[18] The next morning, Krishna would try, with some help from Leadbeater, to record the instruction obtained there. These teachings were turned into a little book entitled, At the Feet of the Master by Alcyone. It has been translated into 27 languages, gone through forty editions, and is still in print.[19] The first Initiation took place on January 12, 1910. Krishna described meeting with the Master Kuthumi and others including the Lord Maitreya and the Buddha. Annie Besant and Charles Leadbeater were also present.[20]

In the meantime, Narianiah had transferred guardianship of the boys to Annie Besant. In 1911, the Order of the Rising Sun was formed. It eventually became the Order of the Star in the East (OSE), and was designed to herald the arrival of the World-Teacher. This led to schisms in the Society which by then consisted of 16,000 members in over

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[17]Mary Lutyens, Krishnamurti: The Years of Fulfillment (London: John Murray, 1983), 28.

[18] One can only conjecture as to how these astral travels were experienced by young Krishna, but it is clear, from conversations and letters, that he continued to make frequent use of such travel (or attempt it) for several years. See for example M. Lutyens, Awakening, 152.

[19]Ibid., 28. See for example Alcyone, [J. Krishnamurti], At the Feet of the Master (Chicago: The Yogi Press, n.d.). Another book, Education as Service, is usually thought to have been written by George Arundale, one of Krishnamurti's first teachers. A rare book, entitled Adyar, is a series of photographs of the Theosophical Society Headquarters attributed to Alcyone with a text by Leadbeater. See, Alcyone, [J. Krishnamurti] and C. W. Leadbeater, Adyar: The Home of the Theosophical Society (Adyar, Madras: The Theosophist Office, 1911).

[20]M.Lutyens, Awakening, 29-39.

600 Lodges. The most serious of these schisms involved Rudolph Steiner's departure with most of the German Lodges in tow, which led to the formation of his own Anthroposophical Society. [21]

While he was handing out certificates of membership into the Order at Benares, several hundred people fell at Krishnamurti's feet in acknowledgement that he was to be the vehicle for the World-Teacher, an event that marked the first major group acknowledgement of his special status. Discomfort over the direction his son's life was taking and its impact on the traditional social and religious ideals of his family and friends, led Narianiah to launch a law-suit against Annie Besant on the grounds that she misused the guardianship. He also raised allegations of sexual misconduct on the part of Leadbeater towards Krishnamurti. The trial opened on March 20, 1913, and while the immorality charge against C. W. Leadbeater was dismissed, Besant, who pleaded her own case, lost guardianship of the boys, who were made wards of the court. Finally, upon appeal to the Judicial Committee of the Privy Council in London, she won, since Krishnamurti and Nitya were able to testify on their own feelings in the matter. The boys continued their education in Europe for about ten years.[22]

In England, Krishnamurti, who failed to qualify for entrance to prestigious English universities such as Oxford, developed a close and loving relationship with Lady Emily Lutyens whom he regarded as his foster mother. Lady Emily,

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[21]See ibid., 46. Also Campbell, 156-158.

[22]See M. Lutyens, Awakening, 54-71.

who was the daughter of the 1st Earl of Lytton, once Viceroy of India, and whose husband, Sir Edwin, was later appointed as the architect of New Delhi, brought Krishnamurti into contact with well-educated, powerful, wealthy, and cultured members of society.[23] These included the Countess De La Warr, Miss Mary Dodge, and the de Manziarlys. There is little doubt that this social circle played an influential role in Krishnamurti's development for through them he was exposed to the pastimes of a young British aristocrat. The ordained vehicle for the World-Teacher exercised at Sandow's famous gymnasium, visited the ballet, the races, the opera, art galleries, film and theatre productions, and was exposed to music, fine fashion, and extensive travel. He prided himself on being a scratch golfer, and could strip down and reassemble an automobile engine.[24]

During this time Krishnamurti enjoyed reading Stephen Leacock, P.G. Wodehouse, Dostoevsky, and Nietzsche. When young, he found Turgenev and Bergson difficult to understand but enjoyed the poetry of Shelley and Keats. The Buddha's Way of Virtue, The Gospel According to the Buddha by Paul Carus, and The Light of Asia by Sir Edwin Arnold, particularly impressed him. A passage from The Buddha's Way of Virtue so impressed him that he copied it out for Lady Emily:

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[23]Lady Emily's account of her relationship with Krishnamurti is contained in her book, Candles in the Sun (London: Rupert Hart-Davis, 1957). The Lutyens' daughter, Mary, a close companion of Krishnamurti (they were even rumored to be engaged in 1927), has written the excellent biographies, Krishnamurti: The Years of Awakening and Krishnamurti: The Years of Fulfillment fully referenced earlier. A final volume is soon to be released.

[24]M. Lutyens, Awakening, 80-123.

> All conquering and all knowing am I, detached, untainted, untrammeled, wholly freed by destruction of desire. Whom shall I call Teacher? Myself found the way.[25]

The strong influence of the Buddha's quest on Krishnamurti cannot be underestimated. What is particularly significant is Krishnamurti's recognition of the importance of self-reliance in liberation. As the potential World-Teacher, he, too, would have to find something to teach that was new and personally realized rather than learned and repeated. It is also worth noting that despite comments in later years that he had not read religious material, Krishnamurti did read as a young man and continued to read until his death.[26] This indicates that his admonitions about reading, particularly scripture, during his discourses, were just expedient techniques to shift the audience's attention away from reliance on the authority of conceptualized Truth.

In 1921, he began to write the editorial notes in the Herald of the Star, a quarterly magazine founded in 1911 for members of the Order of the Star in the East (OSE). He had also begun to speak with greater confidence at OSE gatherings at Paris and Adyar. He fell in love with Helen Knothe in September, 1921 during a short visit to Holland from Paris where he had been taking courses at the Sorbonne and studying Sanskrit. His sense of obligation to his role as vehicle for the World-Teacher was great and so, with much attendant misery, he left her.[27]

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[25]M. Lutyens, Awakening, 120.

[26]See Jayakar, Biography, 501.

[27]M. Lutyens, Awakening, 124-132.

Realization and Insight

It was in the dry summer in Ojai, California, in 1922, where they had moved for the sake of Nitya's battle with tubercolosis, that Krishnamurti had a life-transforming experience. After several weeks of regular and sustained meditation he experienced a severe pain in the back of his neck which plunged him into near unconsciousness. In that state, he had a most extraordinary experience.

> There was a man mending the road; that man was myself; the pickaxe he held was myself; the very stone he was breaking up was a part of me; the tender blade of grass was my very being, and the tree beside the man was myself.[28]

The next day, encouraged to sit under a nearby pepper tree by a few close friends who were worried and confused about dealing with his seeming delirium, he had an out-of-body experience and a series of visions that culminated in a profound calmness. Nitya wrote that viewing Krishna's experience reminded him of "the Tathāgata under the Bo tree."[29] Krishnamurti himself described the experience as follows:

> I was supremely happy, for I had seen. Nothing could ever be the same. . . . I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world. I have stood on the mountain top and gazed at the mighty Beings. Never can I be in utter darkness; I have seen the glorious and healing Light. The fountain of Truth has been revealed to me and the darkness has been dispersed. Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.[30]

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[28]M. Lutyens, Awakening, 158. [29]Ibid., 156.

[30]M. Lutyens, Awakening, 159-160. Krishnamurti wrote a 12,000 word prose poem entitled The Path shortly after this experience. Between then and 1931 he published about seventy poems. See Krishnamurti, From Darkness to Light: Poems and Parables (San Francisco: Harper & Row, 1980).

One would have little difficulty comparing these experiences to the stage of mystical experience described by Evelyn Underhill as illumination. This stage is typified by its imagery of light and joy. Underhill says,

> In illumination, the soul, basking in the Uncreated Light, identified the Divine Nature with the divine light and sweetness which it then enjoyed. Its consciousness of the transcendent was chiefly felt as an increase of personal vision and personal joy.[31]

William James considered such direct personal experience to be the foundation of true religion, and the recipients of such experiences "religious geniuses." "These experiences," says James,

> we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather. . . . Even more perhaps than other kinds of genius, religious leaders have been subject to abnormal psychical visitations. Invariably they have been creatures of exalted emotional sensibility. Often they have led a discordant inner life, and have had melancholy during a part of their career. . . . and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence.[32]

Subsequent episodes in Krishnamurti's life seem to parallel James's observations.

Krishnamurti began to undergo a tremendously painful physical suffering which he referred to as "the process." He described it to Lady Emily in this fashion.

> I toss about, groan & moan and mutter strange things, in fact almost behave like one possessed. I get up thinking

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[31]Evelyn Underhill, Mysticism (London: Methuen, 1930), 396; quoted in James R. Horne, Beyond Mysticism (Waterloo, Ontario: Wilfred Laurier University Press, 1978), 51.

[32]William James, The Varieties of Religious Experience: A Study in Human Nature, First published in 1902. Reprinted (New York: Collier MacMillan Publishers, 1974), 25.

> someone is calling me and collapse on the floor; I rave considerably, see strange faces & light. All the time, I have a violent pain in my head & the nape of my neck & can't bear the touch of anyone. . . . I don't know what's the cause, nor what it's for; . . . It may be that I may become clairvoyant when it is all over or merely that I am gradually going mad!!![33]

Both Leadbeater and Annie Besant were baffled by Krishna's condition and in correspondence to each other were unable to account for it. The "process" continued with varying degrees of intensity for a year and reoccured several times in the course of Krishnamurti's life.[34]

Nitya died on November 13, 1925. Krishnamurti underwent profound grief. It is difficult to estimate the full effect Nitya's death had on him, but it is certain that it radically altered his perception of the future. He would now have to face the challenges of his destiny alone. The next few years of Krishnamurti's life were marked by a slow distancing from many of the tenets of Theosophy. On August 2, 1927, he talked in detail about "the Beloved" and the now debated issue of his belief in the Masters. He said,

> When I was a small boy, I used to see Sri Krishna, with the flute, as he is pictured by the Hindus, because my mother was a devotee of Sri Krishna. . . . When I grew older and met with Bishop Leadbeater and the T.S., I began to see the Master K.H. - again in the form which was put before me, the reality from their point of view - and hence the Master K.H. was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago and I saw him constantly in the form put before me. . . . Now lately, it has been the Buddha whom I have been seeing, and it has been my delight and my glory to be with Him. I have been asked what I mean by 'the Beloved'. I will give a meaning, an explanation which you will interpret as you please. To me it is all - it is Sri Krishna, it is the Master K.H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms . . . . What you are troubling about is

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[33]M. Lutyens, Awakening, 165.

[34]See M. Lutyens, Fulfillment, 68-71, 112-113.

> whether there is such a person as the World Teacher who has manifested Himself in the body of a certain person, Krishnamurti. . . . before I never said: I am the World Teacher; but now that I feel I am one with my Beloved, I say it, not in order to impress my authority on you, not to convince you of my greatness, nor of the greatness of the World-Teacher, nor even of the beauty of life, but merely to awaken the desire in your hearts and in your minds to seek out the Truth. If I say, and I will say, that I am one with the Beloved, it is because I feel it and know it. I have found what I longed for, I have become united, so that henceforth there will be no separation, because my thoughts, my desires, my longings - those of the individual self - have been destroyed. . . . I am as the flower that gives scent to the morning air. It does not concern itself with who is passing by. . . . My purpose is not to create discussions on authority, on the manifestations in the personality of Krishnamurti, but to give you the waters that shall wash away your sorrows, your petty tyrannies, your limitations, so that you will be free, so that you will eventually join that ocean where there is no limitation, where there is the Beloved. . . . It is no good asking me who is the Beloved. Of what use is explanation? For you will not understand the Beloved until you see Him in every animal, in every blade of grass, in every person that is suffering, in every individual.[35]

The next year, when questioned about the underlying essence of the World-Teacher, he explained,

> I hold that there is an eternal Life which is the Source and the Goal, the beginning and the end and yet it is without end or beginning. In that Life alone is there fulfilment. And anyone who fulfils that Life has the key to Truth without limitation. That Life is for all. Into that Life the Buddha, the Christ have entered. From my point of view, I have attained, I have entered into that Life. That Life has no form as Truth has no form, no limitation. And to that Life everyone must return.[36]

Statements such as those in the foregoing quotations have led some to suggest that Krishnamurti, by accepting the role of World-Teacher fulfilled many aspects of the expectations had by Annie Besant, such as the dawn of a new phase in the evolution of human consciousness.[37] And yet, this is

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[35]M. Lutyens, Awakening, 250.

[36]Ibid., 261.

[37]See for example, Wessinger, 335-337.

questionable since Krishnamurti's mature thought carried him much further from Theosophy and was even damaging to the Theosophical Society. It is necessary to point out that the Truth to which Krishnamurti refers is beyond all theistic forms. Krishnamurti acknowledges that this Truth was realized by the Buddha and the Christ and that he himself had attained to it.

In response to questions about his attitude to disciples, rituals, and his personality he answered,

> I say again that I have no disciples. . . . The only manner of attaining Truth is to become disciples of the Truth itself without a mediator. . . . Truth does not give hope; it gives understanding. . . . There is no understanding in the worship of personalities. . . . I still maintain that all ceremonies are unnecessary for spiritual growth. . . . I say that liberation can be attained at any stage of evolution by a man who understands, and that to worship stages as you do, is not essential. . . . Do not quote me afterwards as an authority. I refuse to be your crutch. I am not going to be brought into a cage for your worship. . . . I have never said there is no God. I have said that there is only God as manifested in you . . . but I am not going to use the word God . . . I prefer to call this Life. . . . Friend do not concern yourself with who I am; you will never know. . . . Do you think Truth has anything to do with what you think I am? You are not concerned with the Truth but you are concerned with the vessel that contains the Truth. . . . I have the balm which shall purify, that shall heal greatly; and you ask me: Who are you? I am all things because I am Life.[28]

The Theosophical Society, which had, by this time, grown to its largest size ever (over 45,000 members) due to the interest generated by Krishnamurti as the potential World-Teacher, was devastated by such comments. The Society began to disown him. Annie Besant, in support of him, shut down the Esoteric Section of the Society but increasing pressure from leading Theosophists led her to try to

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[28]M. Lutyens, Awakening, 262.

reconcile Krishnamurti's teaching with those of mainline Theosophy. These efforts were generally unsuccessful and led to a weakening of her credibility and authority in the Society.[39]

On August 2, 1929, at Ommen, (Castle Eerde, and 5000 acres had been donated to Krishnamurti by Baron Philip van Pallandt. Krishnamurti refused ownership, but the property was held in Trust and later returned), in front of 3,000 members, Krishnamurti dissolved the Order of the Star.

> I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to it absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along any particular path. . . . you will probably form other Orders, you will continue to belong to other organizations searching for Truth. . . . If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. . . . Because I am free, unconditioned, whole, not the part, not the relative, but the whole Truth that is eternal, I desire those, who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. . . . I have now decided to disband the Order, as I happen to be its Head. You can form other organizations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free.[40]

Krishnamurti then resigned from the Theosophical Society in 1930. Leadbeater had also turned against him by telling others that the Coming of Lord Maitreya had gone wrong. Annie Besant would talk about him as the World-Teacher but continue with the ritual ceremonies of

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[39]Ibid., 254-271

[40]Ibid., 272-275.

Theosophy. Krishnamurti returned to Ojai, California where he continued to meditate and think. Mary Lutyens places it at this time when his new-found ecstasy led to disinterest in memory of the past. This is consistent with his subsequent teachings that for other than practical purposes memory is unnecessary baggage and should not be carried over to colour the present.[41] In response to exploring the criticisms that he was deluding himself and escaping from life as it really was for most people, he wrote to Lady Emily,

> The ecstacy that I feel is the outcome of this world. I wanted to understand, I wanted to conquer sorrow, this pain of detachment and attachment, death, continuity of life, everything that man goes through, everyday. I wanted to understand and conquer it. I have. So, my ecstacy is real and infinite, not an escape. I know the way out of this incessant misery and I want to help people out of the bog of this sorrow. No, this is not an escape.[42]

And later,

> The more I think of what I have 'realized', the clearer I can put it and help to build a bridge but that takes time and a continual change of phrase, so as to give true meaning. You have no idea how difficult it is to express the inexpressible and what is expressed is not truth.[43]

Krishnamurti talked about having "realized" something. He also indicated that he would struggle to refine and modify his language to express his realization to help others to have the same realization. By drawing heavily from discourses and discussions in the latter decades of his life, I hope that I have gained access to the most refined

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[41]Ibid., 276-284

[42]Ibid., 281.

[43]Ibid., 281.

terminology and expression of his realization.

Annie Besant died on Sept. 20, 1933. Leadbeater, died six months later. Their deaths ended Krishnamurti's last ties with Theosophy. Near the end of his life, in discussions related to "insight," Krishnamurti cited an example of it, saying,

> Sir, I was the head of a big organization. There was an insight into it, and I said, organizations of that kind, a spiritual and religious kind, [were] a great hindrance to man. I dissolved the organization without any regret, or fear of what would happen to me without any money, etc.[44]

Clearly, "insight" is a central realization in discussing Krishnamurti, for it demarcates the major transition in his life and will be shown to be at the core of his teachings.

Post-Theosophical Years, Works, and Influence

From 1933 to 1939 Krishnamurti travelled giving talks to large audiences.[45] During World War II he was forbidden to travel and give talks and lived a life of relative seclusion in the mountainous forests surrounding Ojai valley. It was during this period that he developed a close friendship with Aldous Huxley, who encouraged him to write. In 1947, shortly after Indian independence, Krishnamurti visited India and was later to say of himself that "full awakening came in India in 1947 to 1948."[46]

Krishnamurti's influence over the political leadership of an India struggling with independence is

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[44]Brij B. Khare, Things of the Mind: Dialogues with J. Krishnamurti (New York: Philosophical Library, 1985), 118.

[45]Jayakar, Biography, 85.

[46]Ibid., 105.

conveyed in these statements by Francis Watson. Watson writes:

> When the expected avatar appeared in Jiddu Krishnamurti at the close of 1925, only to disappear again in 1929 in the startling renunciation of the mission, there was left a line of patient teaching, rejecting all institutional paths to truth, in which the new Krishnamurti exercised upon a generation of potential leadership a spell which was entirely unpublicised and will never be fully estimated. When the light had gone out with Gandhi's assassination, it was to Krishnamurti that Jawaharlal Nehru brought, in secret, his solitary anguish.[47]

Krishnamurti had met Mohandas Gandhi many times but never became involved in politics. A staunch pacificist, Krishnamurti regarded nationalism of any kind to be as much of a cause of human anguish as imperialism. Later, he would also be visited several times by Indira Gandhi during her terms as Prime Minister of India.

During the next 40 years of his life, until his death in 1986, Krishnamurti travelled around the world giving talks and engaging in discussions with people to share the Truth he had discovered. He spoke an average of 175 times a year to crowds ranging from 50 to 8,000 people. His normal curcuit would involve talks in the United States, England, Switzerland, and India, although he also spoke in Australia, South America, Canada, and Italy among other places.[48]

His first book published (in 1953) by an independant publisher was Education and the Significance of Life, which is a clear statement of his views on education. It reveals

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[47]Francis Watson, The Trial of Mr. Gandhi (London: MacMillan and Co., 1969), 190.

[48]Information supplied by the Krishnamurti Foundation of America (KFA).

that proper education was one of Krishnamurti's chief concerns, a concern which eventually led to the establishment of schools in the United States, Canada, England, and India. These schools presently have a combined enrollment of about 1400 students.[49] Regarding the schools, Jacob Needleman finds "something extraordinarily interesting" about their objective. "Surely nothing quite like it has been promulgated by anyone else: the central purpose of education is to help children toward the act of instantaneous self-observation."[50]

In 1954, The First and Last Freedom was published. It had a foreword by Aldous Huxley and contained selections from Krishnamurti's writings as well as his recorded talks. Encouragement by Huxley to continue writing led Krishnamurti to produce the Commentaries on Living: First, Second and Third Series. Other significant writings include Krishnamurti's Notebook, a personal notebook kept from June, 1961 to January, 1962, Krishnamurti's Journal, containing personal writings made in 1973 and 1975, and Krishnamurti to Himself, his last journal, made from dictations into a tape-recorder. Other than these writings, the remainder of Krishnamurti's books (there are about thirty-five) are transcriptions of talks and discussions held by him in various parts of the world. It is important to stress that the majority of Krishnamurti's work is based on spontaneously occurring oral teaching.

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[49]Information supplied by the KFA.

[50]Jacob Needleman, "A Note on Krishnamurti" in The New Religions (New York: E. P. Dutton and Co., 1977), 164.

The Bibliography of the Life and Teachings of Jiddu Krishnamurti published in 1974 (updated versions to follow) lists 97 separate publications by Krishnamurti during his association with the OSE.[51] It lists over 160 entries of works published after the dissolution of the OSE until 1974. There are also numerous audiotape, videotape, and phonograph recordings of discourses and discussions held with other eminent thinkers. The discussants include Nobel laureates Maurice Wilkens and Jonas Salk, theoretical physicist David Bohm, Dr. Walpola Rahula, Swami Ventakesānanda, Dr. A. W. Anderson, Dr. Huston Smith, Dr. Jacob Needleman, Dr. Rupert Sheldrake, Dr. David Shainberg, and Pupul Jayakar to name but a few. Films include The Role of a Flower and Krishnamurti: The Challenge of Change. The amount of secondary literature in the form of scholarly dissertations, journal articles, comparative studies, and passing reference to his influence is growing rapidly and cannot be adequately ascertained for this study. The 1974 Bibliography lists 324 such items but dozens of other works have been published since then. The bibliography of this thesis contains some of the more recent references. Troxell and Snyder suggest that "he has been heard and read by more people than any individual philosopher who is part of the contemporary academic tradition" leading them to "believe that future generations will regard Krishnamurti as one of the major

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[51]Susunaga Weeraperuma, A Bibliography of the Life and Teachings of J. Krishnamurti (Leiden, Holland: E. J. Brill, 1974).

philosophers of the twentieth century."[52]

Three Foundations have been set up to collect and disseminate his work. These are the Krishnamurti Foundations of America, England and India. There are numerous information centres around the world that provide access to his teachings. The Krishnamurti Centre has just been completed at Brockwood Park, England. It houses the British archives of Krishnamurti's material and will be a place of study for adults. Work is underway to store all of Krishnamurti's teachings on compact disc, accessible through a comprehensive indexing system akin to a Biblical concordance. It will certainly facilitate further research and help fulfill Krishnamurti's own request. He said, "The teachings are important in themselves and interpreters or commentators only distort them. It is advisable to go directly to the source, the teachings themselves, and not through any authority."[53]

Krishnamurti died on February 17, 1986 in Ojai, California of pancreatic cancer. The Prime Minister of India, Rajiv Gandhi, sent this message of condolence:

> The People of India deeply mourn the passing away of Sri J. Krishnamurti. He was one of the most eminent and stimulating philosophers of our land and age. . . . countless numbers drew strength from the questions he asked and the processes of apprehension of reality that he indicated. Our country and the world are poorer with his death.[54]

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[52]Eugene A. Troxell and William S. Snyder, Making Sense of Things: An Invitation to Philosophy (New York: St. Martin's Press, 1976), 148-149.

[53]Supplied by the Krishnamurti Foundation of America, folder on the Master Index Project.

[54]Quoted from the Ojai Valley News, 94th Year, No. 35. Wednesday, February 19, 1986.

A sixty paisa stamp was issued by the Indian government in commemoration of life and work. Regarding the quality of his life and work, Professor Needleman states that "one may safely say that no philosopher, teacher, or poet of our time has attracted the respect of more people over such a period."[55]

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[55]Needleman, 152.

CHAPTER 2

APPROACH AND OVERVIEW

A: Significant Aspects of Krishnamurti's Approach

In this thesis we will be concerned not with Krishnamurti's teachings during his association with the Order of the Star, but with those he offered with remarkable consistency during the more than fifty years following the dissolution of the Order. During those years Krishnamurti's language slowly freed itself from Theosophical vocabulary. Although they occasionally continued to arise in questions posed to him, Krishnamurti no longer made references to the Masters, the World-Teacher, or the Beloved in his discourses. Downplaying emphasis upon his personality, he would refer to himself as "K," or "the speaker," rarely using the personal pronoun, "I." When referring to himself prior to his realization, he would talk about "the boy."

His interaction with the public took the form of discourses, responses to questions, dialogues with individuals, small group discussions, writings, and books or other records of his talks. Virtually all these were based on spontaneous, free-flowing speech. In these activities, Krishnamurti did not set himself up as the authority, but sought an atmosphere of mutual inquiry. It was this unusual approach which, in many ways, characterizes the man and his teachings. Without an appreciation of this approach, the subsequent analysis of his teachings will be misunderstood

and oversimplified.

> We are like two friends sitting in the park on a lovely day talking about life, talking about our problems, investigating the very nature of our existence, and asking ourselves seriously why life has become such a great problem.[1]

While this request for mutual investigation seems reasonable in a dialogue or group discussion, many were baffled by Krishnamurti's suggestion that they were "talking over together," when he, by himself, was engaged in a discourse. An explanation emerges from his perception of the unity of human consciousness. During his talks, he urged the listener to

> understand that our consciousness is not our individual consciousness. Our consciousness is not only that of the specialized group, nationality, and so on, but it is also the human travail, conflict, misery, confusion and sorrow. We are examining together that human consciousness, which is our consciousness, not yours or mine, but ours.[2]

Thus his talks were not rehearsed lectures by one person targeted at another but gestures of mutual observation. He would say:

> We are trying to observe together. It is important to bear in mind all the time that the speaker is merely pointing out something which we are examining together. It is not something onesided but rather that we are co-operating in examining, in taking a journey together and so acting together.[3]

Another idea implicit in the activity of "thinking together," when, in fact, only one person is speaking, involves proper listening. According to him,

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[1]Krishnamurti, The Network of Thought (San Francisco: Harper & Row, 1982), 99.

[2]Ibid., 29.

[3]Ibid., 29.

> There is an art of listening. To be really able to listen, one should abandon or put aside all prejudices, pre-formulations and daily activities. . . . you are listening when your real attention is given to something. But unfortunately most of us listen through a screen of resistence. We are screened with prejudices, whether religious or spiritual, psychological or scientific; or with our daily worries, desires and fears. . . . If during this discourse, anything is said which is opposed to your way of thinking and belief, just listen; do not resist. You may be right, and I may be wrong; but by listening and considering together we are going to find out what is the truth. Truth cannot be given to you by somebody. You have to discover it; and to discover it there must be a state of mind in which there is direct perception. There is no direct perception when there is a resistence, a safeguard, a protection. Understanding comes through being aware of what-is.[4]

The notion of a screen that blocks direct perception of reality is a key concern of this thesis. It will be shown that direct perception is only possible with the event of "total insight into what-is." In a sense, Krishnamurti has already presented a central concern of his teaching in this single selection. This is typical of his approach which is remarkably straightforward and never intentionally cloaked in mystery. This theme of direct perception of what-is would then be frequently re-iterated in a wide variety of ways, and approached from virtually any point of departure. Detailed discussions of the meaning of attention, Truth, direct perception, and what-is are found in subsequent chapters of this thesis.

Thus he and his audience would be engaged in the act of observation through attentive, non-judgemental listening.

> We are not concerned with theories, with doctrines, or speculative philosophy. We are concerned with facts,

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[4]Krishnamurti, The First and Last Freedom (Wheaton, Illinois: The Theosophical Publishing House, 1954. Reprinted: A Quest Book, 1971), 19-20.

> with what actually is. And in understanding 'what is', non-sentimentally, non-emotionally, we can go beyond, transcend it.[5]

Krishnamurti would thus select a particular phenomenon as a point of departure. By the term "phenomenon," I mean any element that appears within consciousness as an apparently distinct entity. Thus a phenomenon could be a sensory perception, e.g., something seen or heard, or something imagined or remembered, or an emotional state experienced, such as joy or anger. He would then approach it in a manner that he explained this way:

> We are not merely concerned with the description, with the explanation, but rather with the deep understanding of the problem, so that we are totally involved in it, so that it is the very breath of our life, not mere intellectualization.[6]

In this respect, Krishnamurti's approach is typical of Indian philosophy, which is said by some to be linked with praxis rather than pure speculation.[7]

Another vital dimension of Krishnamurti's approach is an insistence on self-reliance.

> The teachers, the gurus, the mahatmas, the philosophers, have all led us astray, because actually we have not solved our problems, our lives are not different. We are the same miserable, unhappy, sorrow-laden people. So the first thing is never to follow another, including the speaker. Never try to find out from another how to behave, how to live. Because what another tells you is not your life.[8]

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[5]Krishnamurti, You Are The World (San Francisco: Harper & Row, 1972), 74.

[6]Ibid., 74.

[7]See for example Sarvepalli Radhakrishnan and Charles A. Moore, A Sourcebook of Indian Philosophy (Princeton, New Jersey: Princeton University Press, 1957), xxiii.

[8]Krishnamurti, You Are The World, 75.

It is worthwhile pointing out that, according to Krishnamurti, this self-reliance does not extend to matters of technical knowledge, such as learning languages or the acquisition of facts. It would appear that self-reliance is needed in the search for the meaning behind, or purpose of life. As alluded to in the passages above, Krishnamurti insisted on self-reliance because he felt that Truth cannot be transmitted but only discovered. He suggests that none of the attempts to formulate Truth, or describe paths to its realization have been successful in altering the basic human condition, which is generally one of sorrow.

Having thus selected a phenomenon as a point of departure and having entered deeply into it so that it was experienced as a "fact" within consciousness at the moment of discussion, Krishnamurti would begin to explore the ramifications, the relationships, the source or product of that phenomenological fact. The audience would be encouraged to engage in the same process, that is, to locate and experience the fact that was the point of departure, not intellectually, but as a deeply felt reality, and then voyage along the subsequent observations made by Krishnamurti regarding the relationship between that fact and other phenomena to which it was related. Consider as an example this selection on desire:

> For most of us desire is quite a problem: the desire for property, for position, for power, for comfort, for immortality, for continuity, the desire to be loved, to have something permanent, satisfying, lasting, something which is beyond time. Now, what <u>is</u> desire? . . . .Is it not the symbol and its sensation? Desire is sensation with the object of its attainment. Is there desire without a symbol and its sensation? Obviously not.[9]

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[9]Krishnamurti, <u>First and Last Freedom</u>, 99.

While we shall explore the details of his thoughts on desire more fully later, we see how Krishnamurti uses "desire" as his point of departure. He engages the audience and encourages them to seek out of their own experience an understanding of "desire" by referring to numerous examples of its manifestation. Through the use of questions, he elicits from himself answers which are then stated as facts. In this way he develops a relationship between "desire" and "sensation." To be truly engaged with Krishnamurti in such a discourse, the audience would have to be deeply exploring the new phenomenological "fact" of "sensation" which arises in relationship to "desire" rather than working with mere intellectual understanding of those categories. If some other phenomenon arose in the mind of the participant, such as "doubt," it would be that new phenomenological fact to which the participant's attention would be directed.

Just as a part of a hologram has the capacity to produce the whole three-dimensional picture, Krishnamurti's discourses have a holographic quality. Each point of departure, each phenomenological fact, seems to have the the whole of his teachings inexorably linked to it so that one feels that seeing into the heart of any one problem would reveal the whole of Truth as he understood it. Thus Krishnamurti was insistent on staying close to the topic of discussion. He would parry questions that strayed from the issue being examined, and point out that certain types of questions were inappropriate or even obstacles to the perception of <u>what-is</u>.

According to Rene Fouere,

> Whoever has listened to his lectures can notice that Krishnamurti is solely concerned with the inner transformation of his audience and cares little for method and doctrinal elaborations. No wonder therefore that he often takes opposite stands in quick succession. He does not want to build up an intellectual system but release his listeners from the certitudes in which their minds and hearts have fallen asleep. 'People need to be awakened, not instructed,' he said once. . . . It is not at all easy to put Krishnamurti into a system, even to repeat cogently what he wants people to learn.[10]

Luis Vas suggests that Krishnamurti functions like a "catalyst in a chemical reaction," who through a "kind of verbal shock therapy . . . hopes to force his audience to think for itself and be aware, moment by moment of its mental processes and physical reactions."[11] Seeing similarities between Alfred Korzybski's theory of General Semantics and Krishnamurti's emphasis on distinguishing between the word and the fact beyond the word, Vas suggests that Korzybski's method might act as a springboard into Krishnamurti's philosophy.[12] This comparison between Krishnamurti and Korzybski is taken up again by Michael Gorman who suggests that both would converge on the point "that it is only through the radical processes of becoming aware of, and setting aside, all of one's preconceptions

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[10]Rene Fouere, "The Language of Krishnamurti" in Luis S. R. Vas, ed., The Mind of J. Krishnamurti (Bombay: Jaico Publishing Co., 1971), 16.

[11]Luis S. R. Vas, "General Semantics as an Introduction to Krishnamurti" in Luis S. R. Vas, ed., The Mind of J. Krishnamurti, 181.

[12]Ibid., 181.

that the natural order of the world can be perceived."[13]

When discussing a particular phenomenon Krishnamurti often began by examining the etymology of the word associated with that phenomenon. He then pointed out how the etymology was either appropriate or unsuitable. For example, the word "meditate" comes from a root meaning to measure, but, to Krishnamurti, measurement is a function of thought, and thus has nothing to do with meditation. In the following interchange with Swami Venkatesānanda we see his unorthodox play with the use and meaning of a Sanskrit word:

> Krishnamurti: What is Vedanta?
> Swami: The word means, "The end of the Vedas." . . . Not in the manner of "full stop."
> Krishnamurti: The end of knowledge.
> Swami: Quite right, quite right. Yes, the end of knowledge; where knowledge matters no more. . . . Yes, it's wonderful, I've never heard it put that way before. "The end of knowledge."[14]

It was typical of Krishnamurti to release the mind's fixation on words by using them in unorthodox ways. While Vedānta is generally understood as the "latter part," or "culmination" of the Vedas, Krishnamurti took the term *veda*, from the Sanskrit root, *vid*, as "knowledge," and since *anta* can mean "end," he created a cross-lingual pun that captures both the spirit of Vedānta and conveys his own message. Venkatesānanda, a Sanskrit scholar, enjoyed the exchange.

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[13]Michael E. Gorman, "A. J. Korzybski, J. Krishnamurti, and Carlos Castaneda: A Modest Comparison" in ETC (June 1978), 165.

[14]J. Krishnamurti, The Awakening of Intelligence (London: Victor Gollancz, 1973), 175-176.

Once a meaning was ascribed to a word, or a particular word was painstakingly selected to describe a phenomenon in any given exchange, Krishnamurti would insist on using that word alone rather than substituting synonyms. This technique was employed to draw attention to the phenomenological fact, and to avoid getting lost in a sea of unclear terms. Often he would insist on assigning a particular word to describe a particular phenomenon, although the word may have conventionally had many other applications. A clear example is again found in his use of the term "meditation." He refused to let the word be used for practices commonly called meditation. Thus the repetition of *mantras*, mindfulness of breathing, and any other technique were not meditation to Krishnamurti. He reserved the word for a different state of consciousness altogether, one in which there is no active doer. Krishnamurti's description of the meaning of meditation will be discussed in much greater detail later.

Occasionally, Krishnamurti would use the same word in two different senses. He would use the word "reality" for the Ultimate Truth but also use the term for the world "put together by thought."[15] This, we shall see, is consistent with his realization of a unity that is beyond conceptualization. This type of dual usage of the same word is also seen in the use of the word "mind." It is highly

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[15]See M. Lutyens, Fulfillment, 191.

relevant to the concerns of this paper. Consider this passage:

> The mind that achieves silence as a result, as the outcome of determined action, of practice, of discipline, is not a silent mind. The mind that is forced, controlled, shaped, put into a frame and kept quiet, is not a still mind. You may succeed for a period of time in forcing the mind to be superficially silent, but such a mind is not a still mind. Stillness comes only when you understand the whole process of thought, because to understand the process is to end it and the ending of the process of thought is the beginning of silence.[16]

Clearly Krishnamurti is referring to two qualities of mind, one controlled and conditioned, the other free and still. This example vividly points out how superficial reading of Krishnamurti's works often leads people to greater confusion or leads them to the criticism that he contradicts himself. The holographic quality of Krishnamurti's teachings are also present here, for the full solution to transforming the conditioned mind into the still mind is explained as the result of "understanding the whole process of thought." In essence, the central concern of this thesis is an exploration of the teaching of this passage.

As mentioned before, Krishnamurti's unusual style of discourse and discussion stemmed from his sense of wholeness. To him, there is an essential unity in all creation, and that unity is most apparent in human consciousness. The following selection provides an example of typical discussions that incorporate the elements of Socratic questioning, the unity of consciousness, and deep

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[16]Krishnamurti, First and Last Freedom, 207.

felt movement from one phenomenological fact to another.

> K: I am asking you a simple question. You see the beggar on the road. Why is that not a shock to you? Why do you not cry? Why do I cry only when my son dies? I saw a monk in Rome. I cried to see the pain of someone tied to a post called religion. We don't cry there but we cry here. Why? There is a 'why', obviously. There is a 'why' because we are insensitive.
> B: The mind is asleep. The shock wakes it up.
> K: That's it. The shock wakes it up and we are awakened to pain, which is our pain: we were not awakened to pain before. This is not a theory.
> P: No, sir, when you make a statement like that, I am awakened to pain and it is not a question of my pain . . .
> K: It is pain. Now what do you do with pain? Pain is suffering. What takes place?[17]

This discussion also reveals the sort of role-playing in which Krishnamurti would engage. He asks the initial question about suffering but then quickly enters into the state of one who is suffering to engage the discussants. The intensity of his empathy with the state of suffering, which is hardly conveyed in that brief excerpt, enables him to refute superficial solutions to the condition of suffering suggested by the group. By crying out, "I suffer. We suffer. There is suffering. What shall I do?" frequently and with remarkable urgency, he forces his audience to enter into the experience of that phenomenological fact with him. The distance normally maintained by traditional philosophical inquiry into a subject is removed. One cannot discuss the "concept" of suffering. One must enter into the "experience" of suffering and then come to terms with that existential reality. Thus

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[17]J. Krishnamurti, Exploration Into Insight (London: Victor Gollancz, 1979), 72.

Krishnamurti's role-playing is perhaps better described as an existential involvement. By this I mean immediate involvement with one's whole being.

It is only through understanding the intense activity engaged in by Krishnamurti and the active audience members, which requires existential involvement with each phenomenological fact as it manifests in consciousness, rather than a mere intellectual engagement with the concepts associated with the phenomenon, that one can fully appreciate the effectiveness of his approach. Without this understanding, one is prone to criticise his approach for its excessive simplicity. My feeling is that such criticism is based on a misunderstanding of Krishnamurti's fundamental teaching. It is based on disproportionate emphasis on intellect divorced from other aspects of being. Ironically, to Krishnamurti, this is the very source of much of the suffering we inflict on each other. Krishnamurti did not set himself up as a scholar. In Henry Miller's words, "What distinguishes Krishnamurti from the great teachers of the past, the masters and the exemplars, is his absolute nakedness. The one role he permits himself to play is - himself, a human being."[18] With regard to the simplicity of his language, Miller says,

> This sort of language is naked, revelatory and inspiring. It pierces the clouds of philosophy which confound our thought and restores the springs of action. It levels the tottering superstructures of the verbal gymnasts and clears the ground of rubbish. . . . There is something about Krishnamurti's utterances which makes the reading of books seem utterly superfluous.[19]

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[18]Henry Miller, "J. Krishnamurti - Master of Reality" in Luis S. R. Vas, ed., The Mind of J. Krishnamurti, 279. [19]Ibid., 278.

Drawing attention to the fact that Krishnamurti saw the Buddha as the last influence in the development of his thought, Roch Bouchard, after indicating several points of convergence, suggests that the philosophy of Zen Buddhism provides the most valuable entry point into the intelligibility of Krishnamurti's work. He says,

> Donc, bien que Krishnamurti se tienne loin du langage conceptuel, loin des livres même, que jamais il ne formule une thèse ni ne donne un définition, et qu'il refuse l'identification à un courant doctrinal, je remarque des points de convergence nombreux et important avec le bouddhisme Zen, et je pense que cette philosophie fournit les clefs les plus précieuses pour l'intelligence de son oeuvre.[20]

While Bouchard's comments on the similarities between Zen and Krishnamurti are illuminating, John Briggs points out that unlike Zen, which "intentionally sets out to frustrate thought, breaking its order," Krishnamurti's discourse "seems an order of inquiry which includes rational thought as one of its terms, and in its very structure and movement is both logical and at the same time unexpected."[21] He analyzes a piece of Krishnamurti's prose with several perceptive observations. When Krishnamurti prefaces his remarks by instructing the listener to neither accept not reject what is being said, Briggs suggests that this could "prevent the reader from accepting any of the abstractions as literal steps in an argument."[22]

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[20]Roch Bouchard, "Krishnamurti Zen," Revue de l'Université d'Ottawa 54 (Oct. - Dec. 1984): 98.

[21]John Briggs, "Metaphor, Religion, and the Possibility of Metaphor in Non-Metaphoric Discourse," Within the Mind: On J. Krishamurti (Madras: Krishnamurti Foundation India, 1982), 113.

[22]Ibid., 116.

By then introducing, in rapid succession, a series of abstractions, which are not normally related to each other (e.g., freedom is order, freedom is clarity, order is not habit), Krishnamurti shocks the mind. The mind sees the similarity or identity of these terms as if they were logically derived, though, in fact no logic was used. This sort of effect, Briggs points out, is similar to what occurs through the use of metaphor. Thus he suggests that while Krishnamurti does not use metaphor in his discourses, the discourses themselves act like metaphors "opening the mind to an order that is its own attention."[23] The advantage of utilizing the effects of metaphor through non-metaphoric discourse, is that while it induces shifts in perception, it avoids the tendency to interpretation. There is no metaphor to interpret, or perhaps one might suggest that the whole discourse is itself a metaphor of Truth. Briggs thus suggests that one could treat Krishnamurti's mode of inquiry, in a fashion similar to poetry, as a work of art.

I further suggest that Krishnamurti's use of the verb "to be" is quite significant and relates to his sense of wholeness. As we shall later see, to him the qualities of the whole cannot be separated from the whole. They are all part of an indivisible unity. Therefore when speaking from the perspective of wholeness, every name, quality, and activity is synonymous.

The finer aspects of Krishnamurti's approach in teaching are actually articulated extensively in his discussions of education. These discussions may be found in

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[23]Ibid., 116.

the books, Education and the Significance of Life, Krishnamurti on Education, the Letters to the Schools, Brij B. Khare's collection of discussions Krishnamurti had with students, teachers, and professors, entitled Things of the Mind, and numerous audiotaped discussions with teachers and students at the Krishnamurti schools in India, England, and the United States. There is also a series of discussions held at Wolf Lake School, the Krishnamurti school that existed for six years near Victoria, Canada.

Rohit Mehta takes pains to point out that Krishnamurti's "approach" is more important than any particular subject he discusses. Proper understanding of his approach is crucial for the proper appreciation of what he discusses.[24] I concur wholeheartedly with this view and cannot overstate the importance of keeping in mind the inevitable neglect I will pay to Krishnamurti's approach when performing the analysis of his teachings in subsequent chapters.

What is Krishnamurti's approach in all his discussions? His endeavour was not to provide information for subsequent reflection. "Are you learning or are you having an "insight" into it?," he would ask.

> Learning implies authority. Are you learning and acting from learning? . . . Either you accumulate knowledge and act or you go out, act and learn. Both are acting according to knowledge. So knowledge become the authority. . . . And somebody like K says: 'Look at it differently, look at action with insight - not accumulate knowledge and act but insight and action. In that there is no authority.[25]

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[24]See Rohit Mehta, The Nameless Experience: A Comprehensive Discussion of J. Krishnamurti's Approach to Life (Bombay: Bharatiya Vidya Bhavan, 1973), 29-31.

[25]Krishnamurti, Exploration Into Insight, 24.

He would continue:

> To have <u>insight</u> into something; to grasp something instantly; to listen carefully. You see, you do not listen, that is my point. You act, after learning; . . . accumulating knowledge and acting from it. Then there is learning from acting, which is the same as the other. Both are acting on the basis of knowledge. . . . Do you see both as mechanical movement? If you see that, that is <u>insight</u>. Therefore you are acting not from knowledge; but by seeing the implications of knowledge and authority. Your action is totally different.[24]

Thus Krishnamurti's entire purpose in discourses, discussions, and writings, and all of his many inquiring questions and observations would be directed not to the exposition of a method, but to the manifestation of "insight" which is itself action that is free from the authority of knowledge. We have seen how a particular "insight" which led to the dissolution of the Order of the Star was a major turning point in his life, and how the central point behind his approach to teaching is to facilitate the occurence of "insight" in his audience. This thesis will explore the relationship between Krishnamurti's notion of the conditioned and the religious mind, suggesting that "total insight" is the event that distinguishes one from the other.

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[24]Ibid., 24

B: Overview of the Content in Krishnamurti's Approach.

Having pointed out some significant aspects of Krishnamurti's approach, we now turn our attention to the content of his teachings. Krishnamurti spoke on such a wide variety of topics concerning the human condition, that it would be beyond the scope of this paper to describe them all. Nonetheless, it would be worthwhile to present some sort of overview of those teachings since that would roughly sketch out the terrain within which the concerns of the thesis fall. Rather than pursue an approach which would examine all of Krishnamurti's work and present a comprehensive analytic overview of his teachings, I have decided to examine a single set of talks. Krishnamurti would normally give a series of four to six talks, each on a separate day, and then respond to questions in three to five sessions on subsequent days. The question and answer sessions clarified specific problems in the light of the teachings given in the preceeding talks. It was in the question and answer sessions that he adapted his language and the subject matter of his teachings to the needs of the questioner. The talks, however, were free flowing discourses, and by examining a number of them we find that each covered the essential elements of his teachings. In line with one aspect of Krishnamurti's approach mentioned earlier, in which it was pointed out how his teachings have a holographic quality capable of producing the whole picture from any portion, it would not be far fetched to contend that any single set of talks, if thoroughly understood, would be adequate to grasp the essentials of Krishnamurti's

message.

There are a number of grounds to justify this approach. Krishnamurti never expected people to be following him, eagerly listening to all his talks or studying all his books. He felt that serious individuals, if they listened with complete attention, could come to realizations in the duration of a single talk, that would be thoroughly transforming, and could then continue their journey of discovery independently.[1] He was not interested in the accumulation of information, nor in analysis of his teachings. In fact, it would be fair to suggest that he would consider the efforts of this or any scholarly paper to be of little worth in effecting awakening in people. When asked what the main elements of his teachings were, he replied in various ways, such as,

> I think the idea of the teaching and the taught is basically wrong, at least for me. I think it is a matter of sharing rather than being taught, partaking rather than being given.[2]

Or,

> You are asking what is the Teaching and the reply is that the Teaching holds that there is no teacher and taught. That is one part of the Teaching. Now how do you take that statement? To the man who made it, it is not conditional or relative but real. When he says that, how do you receive it? How do you listen to it? What process goes on in the mind?[3]

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[1]See for example Krishnamurti, The Way of Intelligence (Madras: Krishnamurti Foundation India, 1985), 24-68.

[2]Within the Mind: On J. Krishnamurti, Edited by Pupul Jayakar and Sunanda Patwardhan (Madras: Krishnamurti Foundation India, 1982), 8.

[3]Ibid., 10

Or,

> I make a statement that there is no teacher and no taught. Can you receive that completely? That is part of the Teaching.[4]

Or,

> You were asking: What is the Teaching? Right? I say the Teaching says: 'Where <u>you</u> are, the <u>other</u> is not.' Now, how do you receive that statement?[5]

From these comments, it seems reasonable to say that the Teaching does not exist as a separate entity. There is no distinction between teaching and the taught, nor between the teacher and the taught. The Teaching only exists when there is true relationship between teaching or the teacher, and the taught. This relationship is only possible when there is no separate self as recipient. The separate self creates both the idea of the teacher and the idea of the teachings, in the process of which the Teaching is lost.

Keeping in mind that verbal presentation of the teachings is not the Teaching, we proceed with the overview. I have selected the discourses contained in <u>Last Talks in Saanen, 1985</u> for several reasons. First, they were given while Krishnamurti was in good health and spirits (as testified by the numerous accompanying photographs) in July, 1985, not long before his death in February, 1986.[6] He was ninety years old at the time. Krishnamurti held summer gatherings at Saanen, Switzerland for twenty-five years and

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[4]Ibid., 10.

[5]Ibid., 12.

[6]See Krishnamurti, <u>Last Talks in Saanen, 1985</u> Photographs by Mark Edwards (San Francisco: Harper & Row, 1986).

the 1968 published talks are quite similar in content to the ones in 1985.[7] Furthermore, Krishnamurti knew that these would be his final set of talks at Saanen and I have therefore assumed that he incorporated the most important elements of his teachings in those particular discourses. The five talks and three question and answer sessions were held over a three week period before audiences of about three thousand people.

In handling this overview, I have tried to limit analysis. I have attempted to highlight elements in Krishnamurti's discourses that reveal significant aspects of his approach and that deal with those elements that are the concern of the thesis. However, I have not attempted to avoid topics that seem irrelevant to those concerns. Nor have I attempted to elaborate upon topics that have been but briefly raised by Krishnamurti. To provide extra details would involve going to other discourses and would destroy the method followed. My approach is to provide brief commentary on what are direct quotations and summarize the content of the discourses between quotations. This, I feel, is conducive to conveying both the spirit and content of the teachings, and vital to the proper understanding of Krishnamurti's approach to Truth. By keeping my own thoughts and opinions in this section to a minimum, I hope to allow Krishnamurti do the talking. Despite the drawback of quoting large amounts of material, I hope that this manages, in small measure, to simulate the experience of being at the talks themselves.

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[7]See Krishnamurti, Talks and Dialogues, Saanen, 1968 (Boulder: Shambala Publications, 1968).

Day One

> If one may, one would like to point out that we are a gathering of serious people who are concerned with daily life. We are not concerned whatsoever with beliefs, ideologies, suppositions, theoretical conclusions or theological concepts, nor are we trying to found a sect, a group of people who follow somebody. We are not, let's hope, frivolous, but rather we are concerned together with what is happening in the world - all the tragedies, the utter misery, poverty - and our responsibility to it.[8]

Typical to his educational approach, Krishnamurti sets the tone of the discourse. He and his audience are engaged in something together. It is an endeavour that requires focused mental energy. It is non-authoritarian. His point of departure is the suffering that accompanies the human condition and the concern is our response to it.

> The whole world is in a great state of crisis and the crisis is not only out there but also in each one of us. If you are aware of all this, what is the responsibility for it on the part of each one of us? . . . what is one to do?[9]

Pointing out the relationship between the world situation and the individual, Krishnamurti suggests that "responsibility" implies both the part one plays in the creation and maintenance of suffering and one's response to suffering.

Through repeated questioning, through numerous references to the realities of terrorism, environmental destruction, economic struggle, political and religious division, he urges the audience to enter into direct experience of this aspect of the human condition.

> Why is man born like this? Why has he become after many, many millenia what he is now - suffering,

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[8]Krishnamurti, Last Talks at Saanen, 1985, 27.

[9]Ibid., 27.

> anxious, lonely, despairing, with disease, death and always the gods somewhere about?[10]

Paralleling the approach of the Buddha, Krishnamurti's point of departure is the reality of suffering. He takes great pain to have his audience move away from an intellectual stance on the concept of suffering, but enter into direct experience of suffering as a reality within the world and their own selves. He then proceeds to ask about the cause or origin of suffering which is related to inner conflict.

> What is the cause of this conflict, not only outwardly but also most deeply, inwardly, subjectively, inside the skin as it were - why is he in conflict? . . . Is there an answer to this question, a final, irrefutable answer? That is, can human beings in this world, living their daily life, going to the office, keeping a house, sex, children and all that, and also with this search, this longing for something much more than the mere material things of life - can they cease from conflict?[11]

Thus in the first few minutes of his first talk, Krishnamurti has already framed the questions that constitute the direction of exploration that his discourses will take. There is the reality of human suffering. What is its cause? Can it be eliminated? The suffering he addresses is not just the frustration experienced by failure to achieve material ends but also that inherent in the spiritual quest.

> So let us explore this curse which man has borne from the beginning of time: why man, which includes woman please, lives this way; why man is in conflict in his own intimate relationships, sexually, in the family - the whole network of conflict. . . . must human beings bear with it, get accustomed to it, hold it, never be able to put it <u>completely</u> aside, so that their brains can function as they should, <u>completely</u> untethered, <u>completely</u> free, not programmed, not conditioned?[12]

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[10]Ibid., 30. [11]Ibid., 30

[12]Ibid., 32.

The suffering that Krishnamurti is referring to is not the physical suffering that results from disease or accident, but the psychological suffering that accompanies conflict and the suffering we inflict on each other as a result of it. While he suggests that suffering has no beginning, or began with the creation of time, his discourses will explore the possibility of completely ending inner conflict. He already suggests a relationship between conflict and a conditioned brain. Thus the approach to the resolution of conflict is mainly through examination of internal phenomena, phenomena in human consciousness.

Krishnamurti rejects analysis as a route.

> Where does one start to understand the whole movement of conflict? . . . One way . . . is to analyse very carefully all the factors of conflict, one after another - through self-analysis or being analyzed by another, or accepting the advice of professors, philosophers, psychologists. . . . Or is there a different approach to the question?[13]

He continues:

> analysis implies one who is the analyser - right? Therefore there is an analyser and the analysed, the subject and the object. Is there such a difference in oneself as the subject and the object? . . . . The analyser has been encouraged through education, through conditioning, through being programmed, to believe that he, the analyser, is completely different from that which he analyses, but the speaker says, `. . . I question it; I question not only the activity of analysis but who is the analyser. If you can understand the analyser first then what need is there for analysis?'[14]

Thus Krishnamurti questions and rejects analysis as an approach since it involves a fundamental division within human consciousness. The very division between an observed phenomenon and the one who observes creates inner conflict.

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[13]Ibid., 33-34.

[14]Ibid., 34.

> The speaker says that the moment there is a division between the analyser and the analysed there must inevitably be conflict of some kind, subtle, fatuous, without meaning, but it is a conflict - to overcome, conquer, suppress, transcend - all these are efforts in minor or major form.[15]

It is necessary to point out that there is an important distinction between objective and subjective division.

> wherever there is division there must be conflict. Not that there is not division; the rich are very powerful. But if we create subjectively a division - I belong to this and you belong to that, I am a Catholic, you are a Protestant, I am a Jew and you are an Arab - then there is conflict.[16]

Subjective division, Krishnamurti points out, is division between the self, the ego, the 'I', and other phenomena. This leads to conflict and contradiction in behavior. It is the opposite of peace.

> Everyone talks about peace. Every government, every religion, and every preacher, including the speaker talks about peace. And to live peacefully demands tremendous honesty and intelligence.[17]

The honesty and intelligence demands a quality of passion in the inquiry. Only in this way can one proceed without deception or any sense of illusion to the solution of the problem of conflict. The passion and honesty lead to the realization that

> at the end of it you stand alone, but there is the comprehension, the inward awareness, <u>insight</u>, into all that which is really nonsensical. Belonging to something, belonging to a group, belonging to some sect, may give one momentary satisfaction but that is all becoming rather weary, wretched and ugly.[18]

Here we recognize the central nature of "insight" which is equated with comprehension, inward awareness, and aloneness.

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[15]Ibid., 35. [16]Ibid., 35.

[17]Ibid., 36. [18]Ibid., 37.

True relationship in consciousness, to Krishnamurti, does not stem from joining an organization or adhering to an ideology, but is a fundamental reality.

> Strangely, your brain, though not the brain of another, is also the other - you understand? Your brain is like the brain of every other human being. It has immense capacity, immense energy. . . . Our brains are not ours, they have evolved through a long period of time. . . . that brain with its consciousness is not mine because my consciousness is shared with every other human being.[19]

He continues:

> in actuality there is this strange irrevocable fact that we all go through the same mould, the same anxiety, hope, fear, death, loneliness that brings such desperation. So we are mankind. And when one realizes that deeply, conflict with another ceases because you are like me.[20]

This illustrates the importance Krishnamurti places on the proper functioning of the brain which is both the object of conditioning as well as the instrument of realization of the connectedness of human consciousness. For proper functioning, the brain must be free.

> Do we ever stop gathering? For practical things in life one has to gather, but to see where gathering is <u>not</u> necessary, that is where the art of living comes. Because if we are gathering, our brain is never free, is never empty. . . . This gathering conditions the brain. . . . Enlightenment is <u>not</u> gathering. On the contrary it is total freedom from all that. . . . Love is the quality of a brain that doesn't gather anything at all.[21]

Thus love arises from death to accumulation and is an attribute of enlightenment.

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[19]Ibid., 37-38

[20]Ibid., 39.

[21]Ibid., 40.

Day Two

After a disclaimer about the importance of the speaker and a quick summary of the previous discourse, Krishnamurti proceeds to address the question of responsibility.

> We talked the other day about various forms of conflict, what is the cause of it, why throughout the history of mankind, man, including of course woman, has lived in conflict and never solved that problem at all. . . . The terrorism, the brutality, the appalling cruelty, all the hideous things that are taking place in the world - who is responsible for all this?[22]

After questioning whether it is the social structures that are responsible for the existence of disorder and cruelty, Krishnamurti suggests that we might be responsible for social chaos. "As long as we live, each one of us, in disorder, psychologically, subjectively, inwardly, whatever we do will create disorder."[23] Critical of the Marxist approach to social change, he says,

> The Totalitarian states have said that by changing society, the environment, forcing it, compelling it, they will change humanity, the human brain. They have not succeeded. There is constant dissent, revolt and the rest of it.[24]

Proceeding with the question of disorder, he states what he calls a law. Inner conflict leads to external disorder.

> That can be taken for granted as a law: . . . where there is subjective or inward conflict there must be disorder.[25]

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[22]Ibid., 43.

[23]Ibid., 45.

[24]Ibid., 45.

[25]Ibid., 46.

Thus conflict in human beings and their interactions stems from confusion in their mental processes. Attempts by a disordered and confused mind to bring about order are futile and result in further conflict. The confused mind seeks order since it needs it to function properly, but it does not know how to arrive at order. It generally projects some illusory concept of order in the form of a utopian ideology or lifestyle. By "law," Krishnamurti does not mean a statement to be accepted dogmatically, but one which should be personally verified and rejected if untrue.

Here Krishnamurti reveals an important element in his approach. He observes and points out a division, and the conflict that arises from the created duality.

> Why is there this division - wanting order and then living is disorder? . . . 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.[26]

To illustrate this approach to the resolution of dualism, Krishnamurti selects the phenomenon of violence. We are violent and aggressive by nature of our evolutionary inheritance. Instead of recognizing our violent nature and coming to terms with it, we invent non-violence. Violence is real, non-violence is the illusory goal. Instead of remaining with our violence, examining it, and seeing "how far we can go to dissipate it,"[27] we struggle to become non-violent creating psychological time during which we continue to be violent. The struggle between <u>what-is</u>, which

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[26]Ibid., 47.

[27]Ibid., 48.

is violence, and what-should-be, which is non-violence, leads to further conflict. Similarly, Krishnamurti suggests, one should seek to understand disorder rather than delve into hypothetical formulations about order. By seeking after order, the brain is not able to discover the nature of disorder.

The notion of duality is central in Krishnamurti's teachings. Duality does not exist between two facts since they are separate and different things. Duality exists between a fact and an idea, or, I suppose, between two ideas. Thus if one is angry, that is the only reality. That is what-is. Rather than remaining with the fact of anger, thought arises and says, "I am angry. I should not be angry." Thus, according to Krishnamurti, rather than remaining with the reality with full attention, and thus discovering its full manifestation, allowing it to flower fully and die, thought arises pronouncing judgement on what-is and creating an illusory state of non-anger as the goal. The energy dissipated in trying to move from the sensation caused by the fact to the illusory state prevents understanding of that fact. One thus needs to be closely aware of the genesis of thought. He asks,

> can each one of us, living in this world, in this society, be utterly free from disorder? That means the complete end of conflict, the end of this feeling of duality in us - duality, the opposing elements in us. So is it not a matter of being tremendously aware of every thought?[28]

Thus the next phenomenon to be focused upon is thought itself.

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[28]Ibid., 50.

> This leads up to a certain point: what is thought? What is thinking? If you are asked: what is thinking, what would be your answer? I am asking you, the speaker is asking you: what is thinking? And you begin to think. All our life is thinking and sensation. . . . By thinking mankind has sent a rocket to the moon. But that thinking also put a flag up there. To go all that way to the moon and put up a flag! No, don't laugh. See what thought is doing.[29]

To Krishnamurti, thought is the response of memory. And memory is based on experiences. A particular experience leads to knowledge, which in turn becomes stored as memory. Since one's total experience is limited (i.e., finite), knowledge, which is dependent on experience, is also limited. Thus memory is limited, and so is thought which is the response of memory.

> This is where the difficulty is. Thought is limited, Whether it is noble or ignoble, religious, or non-religious, virtuous or non-virtuous, moral or immoral, thought is still limited. Whatever thought does is limited. . . . So, can thought bring about order because thought itself, being limited, may be the source of disorder? . . . Go into it. Anything that is limited must create disorder; . . . So is thought the very root of disorder? . . . Please be sceptical, don't accept a thing that the speaker says. Find out, investigate, not tomorrow, but now sitting there, go into it, find out.[30]

Here again we see the emphasis Krishnamurti places on direct realization of something through passionate skeptical inquiry.

He proceeds,

> So, as human beings, we have lived for millions of years in a state of violence, disorder, conflict - and all that is brought about by thought. All of it. So one begins to enquire: is there something else which is as active, as clear, as precise and energetic as thought?[31]

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[29]Ibid., 50-51.

[30]Ibid., 54.

[31]Ibid., 54.

Krishnamurti points out how the realization of the limitation of thought naturally leads to the question of the source of such realization. He also says, "The brain is the holder of all thought, all memories, all experience. It is also all emotion, sensation, nervous responses."[22] He inquires if the brain can use thought only when necessary. He suggests that thought is extremely subtle and constantly arises in response to any question. He asks, "Is there an instrument, or not an instrument, a wave, a movement which is not of this kind . . . which is not put together by thought, or conceived by thought, or manufactured subtly by thought?"[23] To adequately respond to this question, he suggests, requires an understanding of time.

Krishnamurti distinguishes between physical and psychological time. Lifetimes and evolutionary changes all take time. But all that has occured in the past conditions the present. So the past is *now*. And through slight modification in the present the future is created. Thus the future is also *now*. Unless a radical change, a transformation, occurs *now*, the future will be not much different from the present. This is especially poignant with respect to psychological change. Unless we radically change our psychological conditioning immediately, we will persist in our violent and destructive behavior, that, conjoined with technological progress in the manufacture of weapons could destroy us.

> Now we have the terrible means of destruction of the present day. It is the same as two million years ago; we

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[22]Ibid., 54.

[23]Ibid., 54.

> are still killing. That is the pattern the brain has accepted, has lived with; the brain has created the pattern. If the brain can realize for itself, not through pressure, compulsion, but realize for itself that time has no value in the movement of change, then you have broken the pattern. Then there is a totally different way of living.[34]

Day Three

> The words the speaker is using are very simple words which we use daily in our conversation with each other. There is no jargon, no specialized linguistic, semantic jargon.[35]

Then Krishnamurti picks up the issue of self-interest. Here again he distinguishes between external and psychological self-interest. By being concerned with the self, one isolates oneself from others creating another form of division.

> Where there is division there must be conflict. That is a law - right? Whether you like it or not that is a law, But when one sees that, then the very seeing is the way of breaking down the barrier.[36]

Here again he hints at the notion that in the very act of perception is the solution to the dilemma of human suffering. But the perception must be not of bits but of the whole movement, the whole problem.

> We never look at the whole thing, the whole problem of life, the whole of existence from childhood to death. . . . We never look at the whole movement as one, but rather we consider it fragmentarily.[37]

If we can put aside fragmentation in our approach, he suggests, we would also eliminate the question of choice. Self-interest originates through thoughts of the self. The self chooses to agree or disagree. Both these are based on duality: the creation of the self, and choices made out of

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[34]Ibid., 59. [35]Ibid., 63.

[36]Ibid., 65. [37]Ibid., 65-66.

self-interest. All this is the creation of thought, which when applied incorrectly creates ideas which result in tremendous suffering.

> Can we see exactly what we are without any distortion? . . . When I see exactly what I am, that is a fact. Fact does not need an idea, a concept, an ideology. It is so. . . . 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?[38]

Krishnamurti points out how it is necessary to distinguish between the fact and the word, for even experiencing the feeling of fear and then calling it fear, separates one from the experience of the fact.

> When you observe, your brain is caught in a whole network of words, words, words. Can you look at yourself without the word? . . . Without the image? That word, that image, is the division.[39]

Krishnamurti then discusses how being hurt early in our lives leads us to the phenomenon of fear. Fear reinforces the barrier we create around ourselves. Recognizing the limitations caused by fear we often seek a solution by asking someone the way out. This is a common error according to Krishnamurti.

> The speaker telling you how to be free of fear is a form of help. But he is not going to tell you how, because we are walking together, we are giving energy to discover for ourselves the causation of fear. If you see something very clearly, then you don't have to decide, or choose, or ask for help - you act - right?[40]

Once again he reveals the clue to psychological freedom, through seeing clearly or direct perception into the whole.

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[38]Ibid., 67.

[39]Ibid., 67-68.

[40]Ibid., 69.

No help is necessary. The desire for help leads to the establishment of authority, leaders, priests.

> So let us be very clear between ourselves that the speaker does not want to help you in any way psychologically. . . . It requires not only outward perception to see what the demand for help has done to humanity. You ask help only when you are confused, when you don't know what to do, when you are uncertain. But when you see things clearly - see, observe, perceive, not only externally but much more inwardly - when you see things very, very clearly you don't want any help; there it is. And from that comes action.[41]

Repeating this most significant teaching in other words he said, "If you see the causation, or many causes, then that very perception ends the cause."[42]

Taking up the phenomenological fact of fear, Krishnamurti begins to pursue it. He indicates how a root cause of fear, which is itself very complex, is thought. Thought is based on memory of past hurts, and thought projects the idea of a future hurt. Thus thought, which creates this psychological time, is the cause of fear.

> There is no division between thought and time. Please be clear on this matter, otherwise you will get rather confused later. The causation of fear is time/thought, the root of it - right?[43]

Naturally the question that arises upon acceptance of the observation that thought/time causes fear, is, "How does one end thought?" "How," to Krishnamurti, is the wrong kind of question in certain contexts since it implies method, depends on the authority of another, and requires time.

> Thought is the very root of fear. Do we see that? Not how to end thought, but see actually that thinking is the root of fear, which is time? Seeing, not the words, but actually seeing. . . . if you yourself see that

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[41]Ibid., 70.

[42]Ibid., 72.

[43]Ibid., 75.

> thought/time are really the root of fear, it doesn't need deliberation or a decision. A scorpion is poisonous, a snake is poisonous - at the very perception of them you act. . . . Observe, see, that the causation of fear is thought/time. Then the very perception is action. And from that you don't rely on anybody. . . . Then you are a free person.[44]

Day Four

In this talk, Krishnamurti began by examining the meaning of beauty. Beauty is the sensitivity to the majesty and immensity of what-is. It is not merely sensation. It has no self as recipient or observer of beauty.

> So is it possible without being absorbed, taken over, surrendering, to be in that state without the self, without the ego, without the me always thinking about itself? . . . Is it possible to live in this world without the self, the me, the ego, the persona, the assertion of the individual? In that state, when there is really freedom from all this, only then is there beauty.[45]

The question of beauty is important because "without that quality of beauty, which is sensitivity, there is no truth"[46] But the ego, self-interest is an obstacle to the existence of beauty. Beauty is an attribute of Truth.

Having thus moved to self-interest, Krishnamurti begins to explore it since it is the new phenomenological fact in consciousness. "Self-interest divides, self-interest is the greatest corruption (the word corruption means to break things apart) and where there is self-interest there is fragmentation."[47] Proceeding with what-is, he says,

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[44]Ibid., 76-77.

[45]Ibid., 84.

[46]Ibid., 81.

[47]Ibid., 84.

> When you begin to be aware choicelessly of your self-interest, to stay with it, to study it, to learn about it, to observe all the intricacies of it, then you can find out for yourself where it is necessary and where it is completely unnecessary.[48]

Here Krishnamurti introduces the notion of "choiceless awareness" of phenomena as they arise. Any effort to do something arises from the ego which tries to change what-is into what-should-be. Choiceless awareness does not affirm the self, does not stem from self-interest. Since self-interest fragments relationship, that is the next area of investigation.

To Krishnamurti there is no real relationship as long as there is self-interest. The traditional expressions we use for relationship such as "my wife," "my son," "my God," and so on reveal an identification by the self to an image or idea. This image or idea has been created by the self to sustain itself. Thus self-interest is at the bottom of all our relationships and needs to be examined further. Any attempt to control self-interest is just another form of self-interest.

Self-interest also hides behind false austerity. Such austerity is often identified with external ascetic practices, but

> to deny oneself the luxury of a hot bath, to have a few clothes, or to wear a particular form of robe, or take a vow to be celibate, to be poor or to fast or sit up straight endlessly, to control all one's desires. Surely all that is not austerity. It is all outward show.[49]

To Krishnamurti, true austerity is essential to eliminate self-interest but it consists of a different order of

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[48]Ibid., 85.

[49]Ibid., 88.

action. He asks,

> Is there an austerity that has no discipline - that has a sense of wholeness inwardly in which there is no craving, no breaking up, no fragmentation? With that austerity goes dignity, quietness.[50]

This leads to the discussion of desire. "One has also to understand the nature of desire. That may be the root of the whole structure of self-interest."[51] Krishnamurti probes the relationship between sensation and desire. "Our life is based on sensation and desire, and we are asking: what is the actual relationship between the two? When does sensation become desire?"[52] Observation of anything is accompanied by sensation. Then what happens?

> Stay with it, do not try to find an answer, but look at it, observe it, see the implications of it; then you will discover that sensation, which is natural, is transformed into desire when thought creates the image out of that sensation. . . . sensation is a slave to thought, and thought creates an image, and at that moment desire is born.[53]

Naturally desire and self-interest are related since it is the self that creates images and pursues them for the purpose of further sensation.

Krishnamurti then returns to consideration of sorrow. There is a connection between sorrow, love, death, self-interest, and desire.

> As long as there is self-interest identifying itself with those memories which are still there but of which the actuality is gone, that self-interest is part and parcel of the movement of sorrow. Can all that end? Where there is sorrow there cannot be love. . . . To talk about love also implies death. Love, death, and creation.[54]

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[50]Ibid., 88. [51]Ibid., 88.

[52]Ibid., 90. [53]Ibid., 90-91.

[54]Ibid., 94.

Day Five

Krishnamurti begins by stating that the discourse is neither for the person seeking material success, nor for the one seeking spiritual success. Both are seeking success. The discourses are between human beings whose concern is life and truth. Since this is the last of the talks, he reviews some of what had been discussed in previous sessions. Is it possible to have true and meaningful relationship to others? Is is possible to be utterly free psychologically from fear? Given the difference between physical and psychological time, is it possible to radically change psychologically, to undergo a psychological mutation, that would literally alter the neurological structure of the brain, and end conditioning instantly? He also discusses the importance placed on seeing, or direct perception, and on thought and the nature of thinking.

> This morning we ought to talk together, you and the speaker, not the whole audience (there is no whole audience, there is only you and the speaker) - we ought to talk together about love, death, what is religion, what is meditation, and if there is anything beyond all human endeavour - or is man the only measure? Is there something beyond the structure of thought, is there something that is timeless?[55]

Clearly, religion is so important that he places it at the culmination of his talks. This is generally true of other sets of talks as well.

According to Krishnamurti, we live by sensation, which is closely linked to self-interest. But sensation is not love. Neither is love the dependance we feel upon another. Love is not sensation, gratification, nor dependance. He explores the relationship of love to desire

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[55]Ibid., 100-101.

without coming to any conclusions. He then begins the exploration of death concluding that "death is not in the future. Death is now when there is no time, when there is no me becoming something, when there is no self-interest, no egotistic activity, which is all the process of time."[56]

He then moves to the question of religion. This, he states, is only possible after acquiring the proper attitude through consideration of the issues dealt with in the previous talks.

> Now we are capable of, alive to finding out, what religion is because we have got the energy. You understand? Because we have put all that human conflict and self-interest aside, If you have done that it gives you immense passion and energy. So what is religion?[57]

Questioning all the traditional forms that are considered religion, such as churches, temples, religious organizations, and rituals, he asks,

> Can one put all that aside in order to find out that which is not put together by thought, by sensation, by repetition, by rituals? Because all that is not religion - at least not for the speaker, All that has nothing to do with that which is sacred.[58]

Suggesting that truth is related to the ending of time, he discusses meditation. Meditation is a process that is not deliberate, has no direction, and no conscious agent. It does not consist of a systematized practice. It is meditation that is the key to truth. However, it

> requires great energy, attention, passion. Then that very passion, energy, the intensity of it, is silence. Not contrived silence. It is the immense silence in which time, space is not. Then there is that which is unnamable, which is holy, eternal.[59]

This ended the series of talks.

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[56]Ibid., 108-109. [57]Ibid., 109.

[58]Ibid., 110. [59]Ibid., 111.

Question and Answer Sessions

Since the question and answer sessions address specific points in the talks, or relate to topics discussed by Krishnamurti at other times, I shall not present their content here. One question however was particularly relevant to the concerns of this thesis. In response to a question on guilt Krishnamurti says,

> Like a flower, if you keep pulling it up to see if the roots are working properly, it will never bloom, but once you see the fact, which is the seed, and then stay with it, it shows itself fully. All the implications of guilt, all the implications of its subtlety, where it hides, is like a flower blooming. And if you let it bloom, not act, not say, 'I must do or must not do', then it begins to wither away and die. Please understand this. With every issue you can do that. About God, about anything. That is insight, not merely remembrance, adding. Is this clear? If you discover it, you see that it is so, then psychologically it is an enormous factor that frees you from all the past and present struggles and effort.[60]

It is clear that "insight" is the key event that provides liberation from psychological conflict.

There are some other noteworthy observations that emerge from these talks and question sessions. One notices that Krishnamurti makes statements such as, "Love means compassion," "Love, compassion mean supreme intelligence," "Order can only exist when there is supreme intelligence," "Love is action," or "Love, compassion, and death. These are not separate movements."[61] We also read, "Fear destroys love," and "Thought is not love."[62] From this we see that certain qualities, such as love, compassion, death, creation, and intelligence are groupable while others such

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[60]Ibid., 123.

[61]See ibid., 127, 154, 156.

[62]Ibid., 154, 50.

as thought, time, and fear belong in a completely different category that has nothing to do with the former. We shall see how these phenomena characterize the mind after and before "insight" in the analysis that begins in the following chapter.

This overview provides a summary of the issues generally addressed by Krishnamurti in his talks. As may be seen they are quite broad. It will not be my intention in what follows to cover, in detail, all the topics considered. The purpose in providing this overview has been to outline the general framework of Krishnamurti's teachings so as to set the context for the specific concerns of this thesis. Those concerns center on the event of "insight" and the qualities of mind that occur before and after it. More importantly, I hoped that this overview has managed to convey to the reader the vital focus of Krishnamurti's approach, which elicits the activation of "insight" rather than further discursive thought. Only with full appreciation of this approach can we proceed to the analysis of the content of his teachings which may now be examined without succumbing to the error of believing that the content alone constitutes the teaching.

CHAPTER 3

THE CONDITIONED MIND

We have, thus far, examined the life of Krishnamurti, described some of his works and works about him, and explored influences upon him and by him on others. I have also presented some significant aspects of his approach to teaching and provided a general overview of his teachings. We saw how "insight" into the limitations of religious organizations to transmit truth led Krishnamurti to disband the Order of the Star and fundamentally change the direction of his life. We also saw that bringing about "insight" in his audience is fundamental to his teaching approach. I wish to show that "total insight into what-is," also referred to as direct perception, seeing deeply, and by means of other synonyms, is at the core of Krishnamurti's teaching itself. Furthermore, I wish to show that it is the fundamental event that distinguishes the conditioned mind from the religious mind. In order to do so it would appear to be necessary, at this point, to proceed to analysis of the teachings that concern "insight." However, in a discussion about "insight," Krishnamurti suggests that "insight" cannot be taught, but says, "I think if we could inquire into it, it might happen."[1] When asked where one would begin that inquiry, he replied, "Begin with thought. What is thinking?"[2] He continued:

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[1]Brij B. Khare, Things of the Mind: Dialogues with J. Krishnamurti, 111.

[2]Ibid., 112.

> We acquire experience, knowledge, memory which are stored in the brain, and the response of that memory is thought. And our whole society, our whole religious outlook, is put together by thought. If we can acknowledge that, not as a theory but as an actuality, we can start from there.[3]

In keeping with Krishnamurti's suggestion, we shall begin this analysis not by investigating "insight," but by inquiring into the nature of thought and its consequences.

"What-is"

Before I discuss "thought" a short discussion of the term "what-is" may prove useful. Krishnamurti's point of departure, as we have noted from the overview, is always a phenomenon occuring in the present. It is what he calls the fact. It is what is actually perceived as occurring externally, or within consciousness at the moment of inquiry. This is what he refers to as what-is. What-is, according to Krishnamurti, is perennially new. Whatever exists at the moment, a thought, a sensation, a perception, yields to a new reality the next moment. The present moment's what-is becomes the next moment's what-was and thus ceases to be true. What-is, is true. The true leads to Truth. What-is is constantly in movement. He says:

> So the 'what-is' is not static, it is a movement. And to keep with the movement of 'what is', you need to have a very clear mind, you need to have an unprejudiced, not a distorted mind. That means there is distortion the moment there is an effort. The mind can't see 'what-is', and go beyond it, if the mind is in any way concerned with the changing of 'what-is', or trying to go beyond it, or suppress it.[4]

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[3]Ibid.

[4]Krishnamurti, The Impossible Question (San Francisco: Harper & Row, 1972), 179.

Thus, according to Krishnamurti, the mind may be unable to follow the movement of what-is, and departs from it by clinging to the past or escaping into the future. Thus, what-is becomes the point of departure, but also is the necessary point of return if one wishes to understand Truth.

Thought and Knowledge

According to Krishnamurti, "Thought is the movement of experience, knowledge, and memory. It is this whole movement."[5] But the cyclic movement of thought begins from the act of perception.

> When you see something, the seeing brings about a response. You see a green shirt, or a green dress, the seeing awakens the response. Then contact takes place. Then from contact, thought creates the image of you in that shirt or dress, then the desire arises.[6]

In another talk he said:

> Desire arises out of sensation. Sensation is contact, the seeing. Then thought creates an image from that sensation; that movement of thought is the beginning of desire.[7]

And elsewhere we read:

> There is perception, sensation, contact and desire, and the mind becomes the mechanical instrument of this process, in which symbols, words, objects are the centre round which all desire, all pursuits, all ambitions are built. That centre is the 'me'[8].

From these quotations we can deduce that thought originates with perception of some phenomenon (i.e., perception of

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[5]J. Krishnamurti and David Bohm, The Future of Humanity (New York: Harper & Row, 1986), 11.

[6]Krishnamurti, The Network of Thought (San Francisco: Harper & Row, 1982) 48.

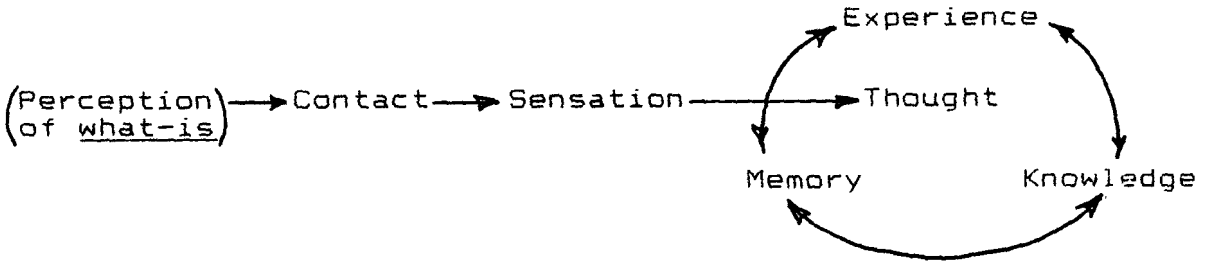
[7]Krishnamurti, The Flame of Attention (San Francisco: Harper & Row, 1983), 75.

[8]Krishnamurti, The First and Last Freedom (Wheaton, Illinois: The Theosophical Publishing House, 1971), 100.

what-is). But the exact relationship between perception, contact, sensation, thought and desire is problematic for someone studying Krishnamurti since they appear related in a complex fashion. I suggest an explanation later in this paper, where I discuss a possible meaning of "contact" in Krishnamurti's teachings on desire. Phenomena seem to originate in relation to and dependent on previously occurring phenomena but in a complex relationship to all reality. At any rate, the sensation that arises from perception is then identified as an experience which, through thought, is associated with an image, or labelled with a word, and stored in memory.

A schematic diagram of this process follows. It must be stressed that in this and all other diagrams in this work, the arrows connecting phenomenological states, do not represent simple cause and effect. Rather they represent relationships that are more complex. Each subsequent state, is, in some measure, dependent on previous ones. We might call them "relationally originating." There is some reason to suggest that there is no such thing as a primary or subsequent state since Krishnamurti occasionally uses the verb "to be," equating states to each other, while at other times he talks about one state leading to another. This apparent contradiction is resolved later in the thesis when we distinguish between the perspectives (i.e., before or after "insight") from which perception takes place.

Diagram 1



In Diagram 1, I attempt to show that thought is a movement that may be self-contained by being based on experience, memory, and knowledge. We shall see that, according to Krishnamurti, the word "thought" covers a large range of mental phenomena that are not commonly labeled by the term "thought."

As Krishnamurti explains, every subsequent encounter with what-is is measured against the background of past experiences which have been stored in the brain as memories, and which constitute knowledge. Thus there is never any clear and direct perception of what-is, since perception always passes through the filter of memory and is coloured by the activity of thought. Actually, the whole movement of thought can be so encompassing that the mind that is thoroughly conditioned is almost completely blind to any sense of what-is and exists virtually always in the realm of images, concepts, memories, beliefs, intentions and the like. All these are referred to by Krishnamurti as

"thought," and in essence constitute conditioned consciousness. Thus, to the conditioned mind, there is no consciousness apart from its content.

> And that is the result of multiple activities of thought. Thought has put all this together, which is my consciousness - the reactions, the responses, the memories - extraordinary, complex intricacies and subtleties. All that makes up consciousness.[7]

One of the truths concerning thought and knowledge, according to Krishnamurti, is its limitation. Experience is limited. Since knowledge is built up by thought as a response to experience, knowledge is always limited. Even if one considers knowledge in the form of instincts to be innate in the human brain, acquired through evolution, Krishnamurti maintains that all that is limited. The brain, as a physical entity, is limited in its capacities, and thought, which is the outcome of brain activity, is therefore also limited. A problem arises when the limited attempts to understand the limitless; when thought tries to understand that which is beyond the grasp of thought. Thought and knowledge have their place, but can never grasp Truth. We shall explore what Krishnamurti means by Truth in a subsequent chapter.

The Self as Observer

Krishnamurti maintains that one of the manifestations of thought is the creation of the separate self. This is merely the result of thoughts about the separate self. Describing that self, Krishnamurti says,

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[7]Krishnamurti and Bohm, Future of Humanity, 12

> the idea, the memory, the conclusion, the experience, the various forms of nameable and unnameable intentions, the conscious endeavour to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan, and the whole of it all, whether it is projected outwardly in action or projected spiritually as virtue; . . . all this is the self.[10]

The self, therefore, is an illusion built purely out of thought. Krishnamurti calls it the centre, the ego, the "I," the "me," or by names attributed by the self to its activity, such as the observer, the analyser, and so on.

From this I surmise that the idea, "I am"; a memory, "I was"; a conclusive statement such as "I think therefore I am"; an experience, "I feel"; or intentions such as "I will be" or "I shall do," all these are creations of thought and result in the creation of the illusory self. Besides these conscious creations by thought about the self, all unconscious thoughts or memories about a self, whether these are about an individual self, or whether they are identifications with larger groups or selves, would still be considered illusory. Any "we," is still the result of a thought-generated self. Even identification with the idea of an all-encompassing self, such as the Vedāntic *Ātman* is just another thought construction, and another manifestation of illusion. In this respect, Krishnamurti veers away from the Brahmanical notion of postulating a supreme essence, *Brahman* or *Ātman*, that one can ultimately realize as the supreme self. This refusal to permit any conceptualizable whole places him close to the Buddhist *anatta* doctrine.

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[10]Krishnamurti, First and Last Freedom, 56.

According to Krishnamurti, this bundle of ideas, which is the self, separates itself from other thoughts and phenomena, because these ideas are by nature divisive. They create the illusion of a separate entity that can act, psychologically, upon other psychological phenomena. Thus, for example, if a particular sensation arose in consciousness, thought could produce, "This is anger," or "I am angry," or "I am anger." The first response indicates a separation from the phenomenon, and betrays that there is a observer. Anger is separate from the observer of the phenomenon of anger. The second response indicates that there is a separate self, which has certain capacities, qualities, and attributes, one of which has just manifested. The self is experiencing the attribute of anger. If anger disappears, it implies, the self is still there. The third response indicates that there is no self apart from the particular phenomenon being experienced. There is identification of the self with the phenomenon. There is a "self" which through thought still posits a self as anger. This response comes closest to a state in which the observer, I, and the observed, anger, are one and the same. However, it still sustains a separate self, a self distinct from other phenomena, such as fear or love. All three responses, therefore, reveal their divisive nature since: in the first, the observer is separate from the observed phenomenon, in the second, the self is separate from the attribute it is experiencing, and in the third, the self is separate from any other phenomenon but the one it is experiencing. In all three responses, there is a self, and

the self is separate. The problem with this process, Krishnamurti would suggest, whereby the self is created by thoughts of the self, is that, because of its dividing nature, it inevitably leads to conflict and fear.

Fear

> Do we now know what fear is? Is it not the non-acceptance of what-is? We must understand the word 'acceptance'. I am not using that word as meaning the effort made to accept. There is no question of accepting when I perceive what-is. When I do not see clearly what-is, then I bring in the process of acceptance. Therefore fear is the non-acceptance of what-is.[11]

According to Krishnamurti's teaching, I surmise that the self is both the agent and object of fear. The self is an illusory creation of thought, which when faced with what-is is constantly experiencing threats to its desired sense of permanence. What-is reveals the essential nothingness of the self, and this leads the self to escape into the known. The self is created by thought, and escapes into a world created by thought, the world of concepts, images, and knowledge, the limited world of the known. The self is afraid of leaving the known and encountering the constantly unknown what-is, because of the risk of self-annihilation. Ironically, it is also afraid of remaining in the known, since it recognizes the limitation of the known and encounters the unknown periodically breaking through. It recognizes that it must come to terms with what-is, but fears the price it may need to pay.

This division between the deep reality of what-is, and the escape into what-is-not, by the self on account of

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[11]Krishnamurti, First and Last Freedom, 86.

fear, leads to a variety of problems. We may schematically diagram the relationship between perception, thought, and fear as follows:

Diagram 2

The escape from what-is, in turn, Krishnamurti points out, confronts us with contradiction. If we continue with the example of anger, the observations proceed in this manner. A sensation is labelled by thought as "anger" due to the memory of a previous experience. Thoughts of self may then arise, stating, "I am angry." These may be then accompanied by other thoughts that discriminate between good and bad. The thoughts that distinguish between good and bad are also the response of memory and conditioning and have no other intrinsic value nor basis of judgement. If the subsequent thoughts "Anger is bad" and "I should not be angry" arise, the person is caught in the contradiction between what-is, and what-should-be. What-is, is the sensation labelled by thought as anger. Judgement of this sensation, false views of the self, and fear of modifying the understanding of the self in the light of what-is, leads to an escape into thoughts of what-should-be. This contradiction between what-is and what-should-be leads to inner conflict.

Inner conflict, Krishnamurti suggests, is the result of the dualistic state that exists between the real and the illusory. What-is is real. What-should-be is illusory.

Instead of remaining with what-is, namely "anger," an illusory opposite is postulated, such as "non-anger," and inner conflict results. Wishing to be in the illusory state of non-anger, the person has not come to terms with the reality of anger. As a result, anger, which gets ignored, suppressed, denied, or treated in other ways, never dissipates. It constantly emerges and conflicts with the illusory state of non-anger, in which the person is trying to exist. Thus, it would appear that Krishnamurti implies that there is a tension between the immensity of a general creation (which will be discussed later), and the mental creations of human beings. The general creation produces what-is. Non-acceptance of that, leads to the human creation of what-should-be. But it is not possible for the human creation, which is put together by thought, to withstand the creative energy of what-is. If the creative potential of what-is is not permitted to flower fully, it will continue to interact negatively with the thought constructions of what-should-be. Krishnamurti points out that recognition of this inner conflict, and the inability to escape it, leads to confusion and frustration. The confused mind is unable to sort out its difficulties. It experiences anger, but attempts to exist in non-anger. It can maintain this state for a while, but keeps encountering anger again and again. Rather than understand the problem, it seeks further forms of escape placing it into greater confusion.

The frustration experienced when one cannot escape conflict, and the confusion experienced due to the inability to understand the source of conflict, leads to psychological suffering. Rather than remain with the reality of that

suffering we try to escape through search for a solution.

> Search arises from the pain of the present, therefore what is sought is already known. You are seeking comfort, and probably you will find it; but that also will be transient, for the very urge to find is impermanent. . . . Search is born of conflict, and with the cessation of conflict there is no need to seek.[12]

Thus searching is born from suffering and though it provides temporary solutions ultimately leads to further suffering. Searching, which is itself a transient phenomenon, carries with it a whole set of subsidiary phenomena which include desire and time. It involves thoughts concerning the self. Schematically diagramming the structure of relationally originating phenomena thus far, we have:

Diagram 3

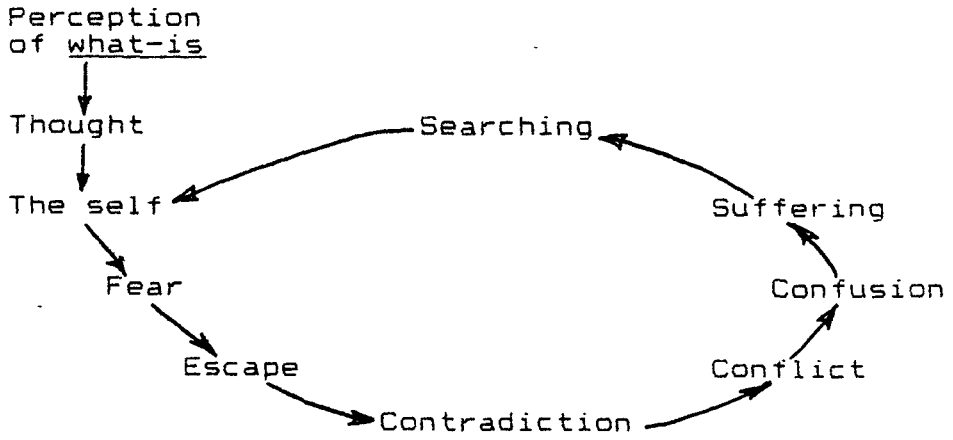

Diagram 3 attempts to convey the sense that phenomena such as fear, conflict and searching arise with the separate self and ultimately reinforce the self. It must again be stressed that the arrows represent phenomena that are linked in complex fashion to all of the previous phenomena.

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[12]Krishnamurti, Commentaries on Living: Third Series, Edited by D. Rajagopal (Wheaton, Illinois: The Theosophical Publishing House, 1960. Reprinted, 1977), 19.

Desire

Searching, Krishnamurti observes, leads to the phenomenon of desire through sensation.

> Desire is sensation with the object of its attainment. . . . The symbol may be a picture, a person, a word, a name, an image, an idea which gives me a sensation, which makes me feel that I like or dislike it; if the sensation is pleasureable, I want to attain, to possess, to hold onto its symbol and continue in that pleasure.[13]

According to Krishnamurti, searching is the result of trying to recapture or avoid symbols associated with sensations already experienced. Thought is the symbol. Thoughts of the self are associated with the memories of past sensations or with future sensations. Thought can itself generate sensation. Rather than experience the sensations generated by direct perception of _what-is_, it escapes into the sensations generated by itself.[14]

> My mind is always experiencing in terms of sensation, it is the instrument of sensation. Being bored with a particular sensation, I seek a new sensation, which may be what I call the realization of God; but it is still sensation. I have had enough of this world and its travail and I want peace, the peace that is everlasting; so I meditate, control, I shape my mind in order to experience that peace. The experiencing of that peace is still sensation. So my mind is the mechanical instrument of sensation, of memory, a dead centre from which I act, think. The objects I pursue are the projections of the mind as symbols from which it derives sensations.[14]

The mind referred to here is obviously the conditioned mind.

From the foregoing quotation, I understand that desire represents a separation between the thinker and the thought. Only when there is a self which is separate from a thought that is the object of desire, can desire exist. If thoughts about self and object of attainment ended, there

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[13]Krishnamurti, _First and Last Freedom_, 99.

[14]Ibid., 101.

would be no desire. Direct perception of what-is would generate the sensations that would be experienced, without any self to control and manipulate sensations. Fear of having nothing or being nothing, is at the root of desire. Desire is one of the avenues of escape from the deep-seated emptiness we feel inside.

According to Krishnamurti, the division between what-is and what we desire, what-is-not, provides a motive for effort. We begin to expend energy wastefully in the process of moving from one state to the other. Whether our desire is to gain something pleasurable or avoid something painful, it still involves effort which is a symptom of psychological escape from what-is.

> So we see that effort is a strife or a struggle to transform that which is into something which you wish it to be. I am only talking about psychological struggle, not the struggle with a physical problem, like engineering or some discovery or transformation which is purely technical. I am only talking of that struggle which is psychological and which overcomes the technical. You may build with great care a marvellous society, using the infinite knowledge science has given us. But so long as the psychological strife and struggle and battle are not understood and the psychological overtones and currents are not overcome, the structure of society, however marvellously built, is bound to crash, as has happened over and over again.[15]

It is worth drawing attention once again to the distinction Krishnamurti makes between the physical and the psychological. I understand it as follows: The physical is real. It is factual. It is what-is. Within the psychological realm, however, there are things that need to be differentiated. The psychological realm contains a mixture of fact and fiction. Psychological effort is real, but the end is illusory. Desire is real, but the object of desire

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[15]Ibid., 67-68.

may be illusory. Fear is real, but the source of fear may be illusory. Remaining firmly fixed in what-is, rather than escaping from it, leads to an understanding of what-is, which is psychological fact, and gives one the capacity to separate truth from illusion.

Naturally, Krishnamurti points out, effort is accompanied by volition or will. This further reinforces the illusion of the self as the agent of action. Through will, we seek to dominate or control the movement of what-is. Achievement of the end to which we set our will, reinforces the self as doer. Failure to achieve the end, also reinforces the self with negative attributes. Will is a supreme act of separateness and is destructive to relationship. Thus, he suggests, acts of will are acts of violence.[16]

Will implies choice between avenues of action. Rather than remain with what-is, and allow its movement to act, fear of what-is prompts escape through desires for remembered or imagined states. These desires, which involve the illusory self in relationship to illusory objects of attainment, elicit effort, volition, and bring in the element of decision. One must choose between options of escape from what-is. Facing choice and decisions with respect to one's psychological being reveals, according to Krishnamurti, a movement away from what-is.

The activity of will employed by the self in the process of achieving the object of desire, leads to the phenomenon of becoming and creates psychological time.

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[16]See for example, Krishnamurti, Beyond Violence (New York: Harper & Row, 1973), 74-77.

Becoming is an attempt to define oneself at some point in the illusory future. Dissatisfied with what one perceives oneself, or the condition of reality, to be in the moment, the conditioned mind projects a vision of itself in the future. Or, it projects an image of a group or social order of the future within which it feels secure or satisified. Thus, with rather Platonic undertones, Krishnamurti draws a strong distinction between being and becoming. Pride, ambition, and manipulation are some of the results of becoming, which is more valued in our society than being.

> The action of being is so revolutionary that society rejects it and concerns itself exclusively with the action of becoming, which is respectable because it fits into a pattern. But any desire which expresses itself in the action of becoming, which is a form of ambition, has no fulfillment.[17]

Becoming has the innate quality of transience. Thus it can never be permanently fulfilling. Naturally one is led to wonder whether Krishnamurti considers being as ultimately fulfilling. We shall explore this issue later in the chapter on the religious mind. There we discover that being, in Krishnamurti's teachings is not static, as one might generally suppose, but is dynamic.

The measurement of one's achievements against the self-projections made in the past, and the creation of future images of the self, Krishnamurti suggests, create psychological time. It would appear that psychological time perpetuates the illusion of achievement. For example, right now, one is a sinner, but in time one will be saved. Now,

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[17]Krishnamurti, Think on These Things, Edited by D. Rajagopal (New York: Harper & Row, 1964), 150.

one is confused and deluded, but in time one will be enlightened. The illusion of psychological achievement through time, leads us to indulge in our errors, and is an obstacle to freedom. Schematically diagramming the structure of phenomena that result from searching we have:

Diagram 4

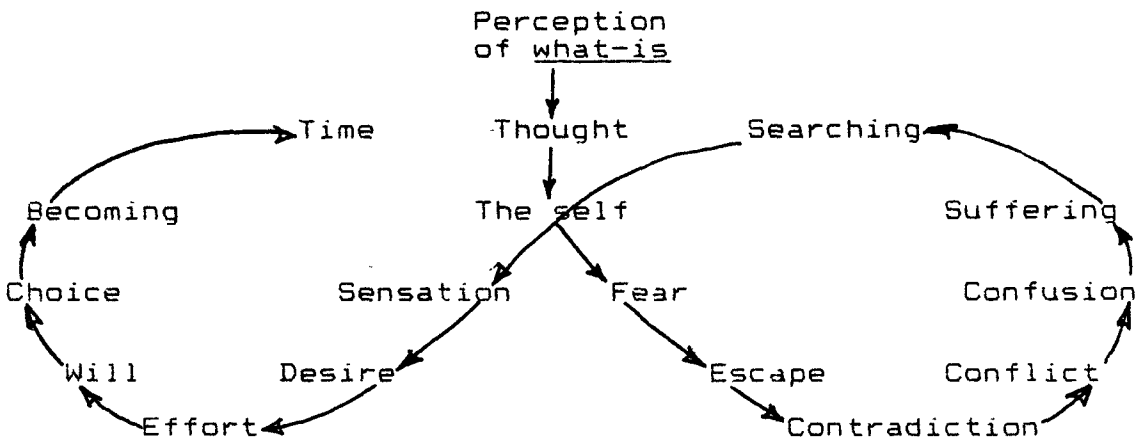

Diagram 4 shows a group of phenomenological states that are connected through complex relationship to each other. It is worth reiterating that by phenomenological states, or phenomena, we mean psychological elements of reality that arise within the consciousness of a conditioned mind. These elements are fragments of reality and constitute what-is, facts, for the conditioned mind. There is an obvious parallel between these phenomena and some usages of the term *dharmas* in Buddhism. This structure exists within Krishnamurti's teachings. It is not comprehensive. Nor is it intended to imply that Krishnamurti himself taught from the basis of such a system. Rather, this, and all diagrams in

this paper reveal coherent patterns of relationships between phenomenological states that emerge from his teachings.[18]

While Diagram 4 reveals the general states that arise from creation of the self, and escape from what-is, we shall proceed to examine, rather briefly, some of the phenomenological states that arise from a specific form of escape. This form of escape is the desire for security and it arises from fear of the insecurity of the unknown, the ever-creative what-is.

Diagram 5 charts only some of the manifestations of escape through the pursuit of security.[19] Though hardly comprehensive, it points to the wide range of phenomena that Krishnamurti discussed. All these phenomena, which manifest as structures in human consciousness and thus as structures in social relationship, are the result of the desire for security. Fear of stepping outside the limits of the known leads to conformity to already established values, patterns of belief, tradition and the like. Such conformity causes one to settle for the established norm of performance resulting in mediocrity. Since the repository of conformist behavior resides somewhere, in the hands of experts or other sources of tradition, authority is created. This leads to imitation of accepted and traditional values rather than the discovery of values. Conformity leads to habit in thought

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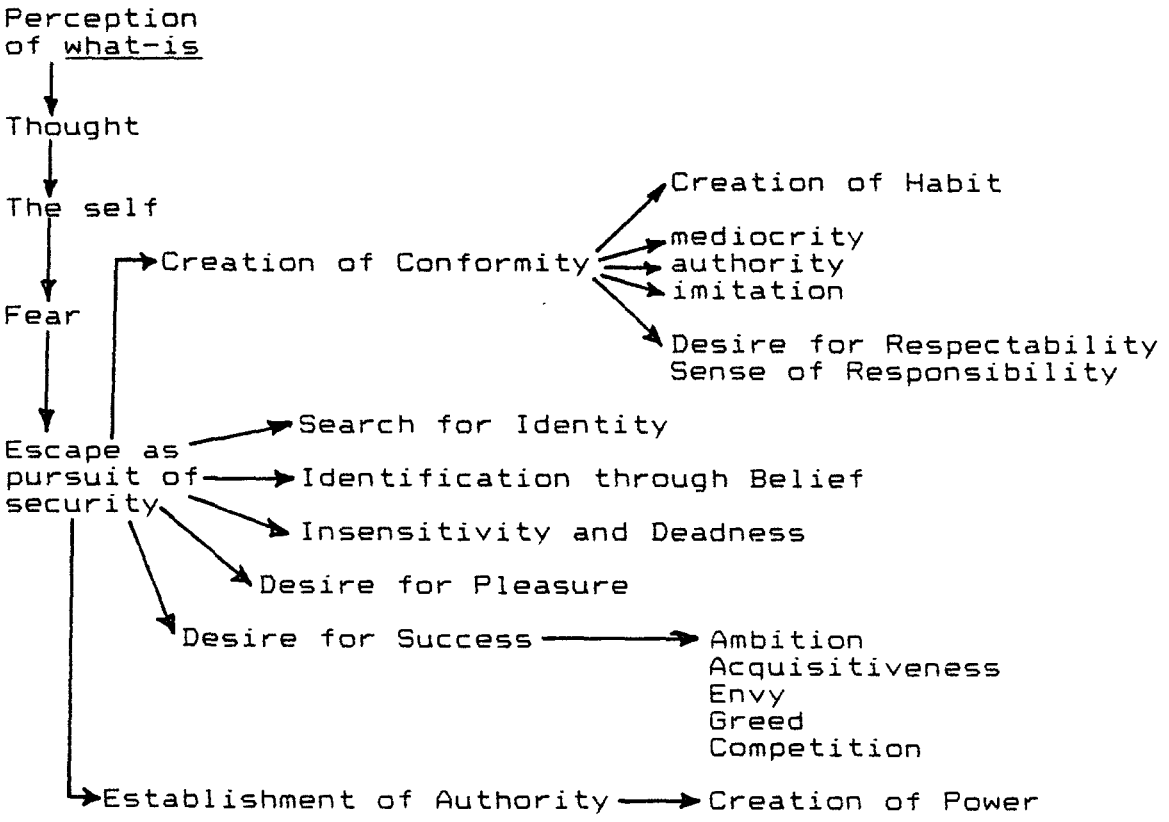
[18]See Lawrence W. Holden, "The Structure of Krishnamurti's Phenomenological Observations and its Psychological Implications," (Ph.D. diss: United States International University, 1972), 145-178 for detailed analysis of most of these phenomena.

[19]These, too, are adapted from Lawrence Holden, 181-214.

and behavior and further conditions the mind. The sense that conforming to established social values will provide security for the self, leads it to desire respectability. This leads to self-conscious morality and practised virtue. It also creates a sense of responsibility based on the notion of duty, responding to situations out of a feeling of obligation rather than love and understanding.

> Your parents and society use that word 'duty' as a means of moulding you, shaping you according to their particular idiosyncracies, their habits of thought, their likes and dislikes . . . You know, we allow that word 'duty' to kill us. The idea that you have a duty to parents, to relations, to the country, sacrifices you.[20]

Diagram 5



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[20]Krishnamurti, Life Ahead (New York: Harper & Row, 1963), 122.

According to Krishnamurti, the fear experienced by the self causes it to escape its sense of emptiness through a search for identity. This is at the root of most religious quests. Too often though, the search ends prematurely in identification through belief. Those beliefs constitute the content of most religions. He points out that while identification may be quite a satisfying refuge for the self it has terrible consequences. Beliefs are not universally held and as a result separate people. He says,

> Belief in the Master, creates the Master, . . . Belief in a particular pattern of action, or in an ideology, does produce what is longed for; but at what cost and suffering! If an individual has capacity, the belief becomes a potent thing in his hands, a weapon more dangerous than a gun.[21]

Thus, according to Krishnamurti, identification through belief is self-fulfilling, but is not truth. It is divisive and the source of much suffering.

The pursuit of security, Krishnamurti points out, because it is an escape from the creative energy of what-is, leads to insensitivity and dullness. It also leads to the desire for success in the world of thought-forms. The struggle for success in the world is doomed to failure. Because of its accompanying phenomena and ultimate impermanence, the desire for success is linked with sorrow.

> The whole world is worshipping success, You hear stories of how the poor boy studies at night and eventually became a judge, or how he began by selling newspapers and ended up a multi-millionaire. You are fed on the glorification of success. With the achievement of great success there is also great sorrow.[22]

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[21]Krishnamurti, Commentaries on Living: First Series, Edited by D. Rajagopal (Wheaton, Illinois: Thesosphical Publishing House, 1956), 73.

[22]Krishnamurti, Education and the Significance of Life, 43.

The desire for success leads to ambition, but "the ambitious man is the most frightened of men, because he is afraid to be what he is."[23] It also leads to acquisitiveness but there is no permanent satisfaction with what we acquire.

> Every acquisition is a form of boredom, weariness. We want a change of toys; as soon as we lose interest in one, we turn to another, and there is always a new toy to turn to. We turn to something in order to acquire; there is acquisition in pleasure, in knowledge, in fame, in power, in efficiency, in having a family, and so on.[24]

The process of acquisition can lead to envy of the possessions of others, greed to acquire more than we need, and competition with others for goods or power. All these manifestations of the desire for success are problematic since they involve relationships with otners that are antagonistic and hurtful.

Two other consequences of the pursuit of security are the desire for pleasure and the creation of authority. The desire for pleasure arises from judgement of sensation caused by the perception of what-is. If the sensations are judged as pleasant, we desire to repeat them, if they are judged as unpleasant, we desire to avoid them. He seems to imply that we recognize that we can generate pleasant sensations by thoughts alone and escape into a search for an environment of sensations we deem purely pleasurable. Unfortunately there is a limitation in the quality of sensation produced by thought alone compared to the sensation produced by direct perception of what-is.

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[23]Krishnamurti, Life Ahead, 64.

[24]Krishnamurti, Commentaries on Living: Second Series, Edited by D. Rajagopal (Wheaton, Illinois: Theosophical Publishing House, 1958), 21.

The pleasurable sensations generated by thought eventually disappear and we thus continuously struggle to avoid the pain of their departure by seeking out more pleasures.

The pursuit of security, he then points out, leads us to create authority. Whether it is the authority of government or religion, teachers or organizational superiors, we delegate authority out of our desire for stability. Inwardly, we are slaves to the authority of our conditioned mind, our opinions and beliefs. To reject external authority in favor of internal authority is as destructive as rejecting internal authority for outer systems. Krishnamurti argues that both must be rejected since authority depends on the past and has no capacity to free the individual to the demands of what-is.

We have seen how, in Krishnamurti's teachings, a range of preliminary phenomena result from the self's escape from what-is. We have also examined some of the many manifestations of a particular mode of escape through the pursuit of security. We have noted that each phenomenon, according to Krishnamurti, is the cause of sorrow because each is dividing, and separates us from the whole of reality. We shall now explore some of the ultimate consequences of the escape from what-is.

Sorrow

Escape from what-is, Krishnamurti maintains, ultimately leads to isolation. We become separated from the

rest of humanity, from the rest of life, and, in a sense, from the rest of our own selves. True relationship is of utmost importance to a human being. In fact,

> without relationship you are not; to be is to be related; to be related is existence. You exist only in relationship; otherwise you do not exist, existence has no meaning. It is not because you think you are that you come into existence. You exist because you are related; and it is lack of understanding of relationship that causes conflict.[25]

There is good reason to emphasize this aspect of Krishnamurti's teachings since they are often criticized for being too individualistic. Nothing could be further from the truth. Absolute relatedness appears to be a cornerstone of his description of reality. Clearly, the relationship to which Krishnamurti refers is not just to other human beings but implies relationship in a very profound manner to all of reality. Escape from that connection with reality, escape from what-is, due to fear, he teaches, is what destroys real relationship, and leads to isolation.

Krishnamurti states that when the self becomes aware of this isolation, it experiences loneliness.

> It is a sense of being empty, of having nothing, of being extraordinarily uncertain, with no anchorage anywhere. It is not despair, not hopelessness, but a sense of void, a sense of emptiness and a sense of frustration.[26]

One method, employed by the self, of coping with this void is a movement into independence and self-sufficiency. But that unfortunately is just an amplification of isolation, and a denial of relationship. Krishnamurti observes: "If you

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[25]Krishnamurti, First and Last Freedom, 104. Also see Holden, 217-237 for detailed analysis of these ultimate consequences.

[26]Ibid., 165.

are self-sufficient you are no longer sensitive; you become smug and callous, indifferent and enclosed."[27] Another phenomenon that results from the efforts made by the self to fill that emptiness is attachment. Attachment is a form of identification engaged in by the self to give it some sense of permanence. One may become attached to people, objects, and ideas but these are impermanent and in flux.

> Life is a movement in relationship, and attachment, the denial of this movement, is death. Have no shelter outwardly or inwardly, have a room, or a house, or a family, but don't let it become a hiding place, an escape from yourself.[28]

A reaction to attachment is detachment, which leads to further isolation. The transience of the objects of our attachment causes suffering when they disappear, and may lead to violence as we try to hold onto these attachments. Attachment can also lead to dependence on the object of attachment which may create a sense of possessiveness over these objects.

An ultimate consequence of escape by the self from <u>what-is</u> is violence. Krishnamurti states,

> The source of violence is the 'me', the ego, the self, which expresses itself in so many ways - in division, in trying to become or be somebody - which divides itself as the 'me' and the 'not-me', as the unconscious and the conscious; . . . As long as the 'me' survives in any form, very subtly or grossly, there must be violence.[29]

Violence is resistance (which is a form of escape) to

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[27]Krishnamurti, <u>The Second Penguin Krishnamurti Reader</u>, Edited by Mary Lutyens (London: Penguin Books, 1970. Reprinted, 1974), 177.

[28]<u>Bulletin</u>, Krishnamurti Foundation, No. 4, Autumn, 1969, p. 9, quoted in Holden, 223.

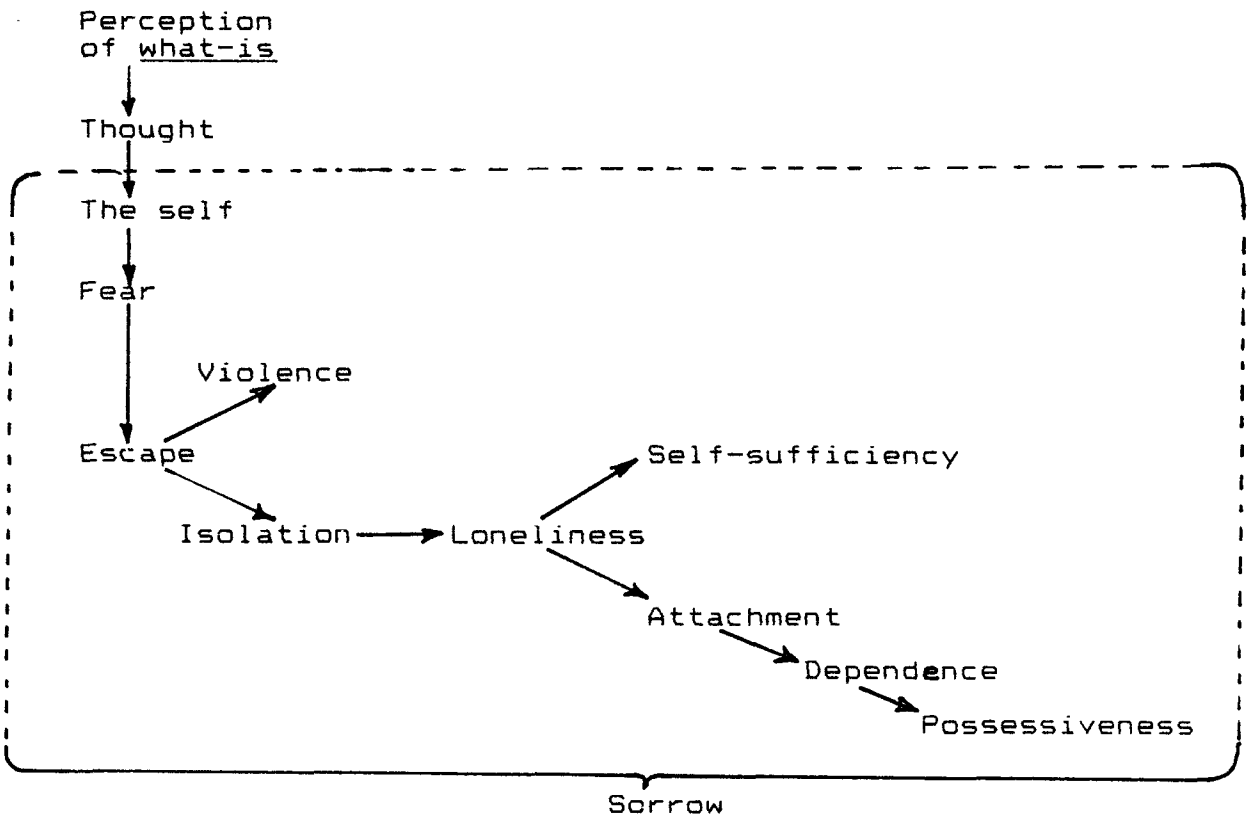
[29]Krishnamurti, <u>Beyond Violence</u> (New York: Harper & Row, 1973), 74.

what-is. He reiterates,

> We said: 'Will is in essence violence.' Let us examine what will is: 'I want to do that' - 'I won't have that' - 'I shall do that' - I resist, I demand, I desire, which are forms of resistance. When you say, 'I will that', it is a form of resistance and resistance is violence.[30]

If we diagram the relationship between some of these ultimate consequences of escape from what-is, we have:

Diagram 6



In a certain sense all of these consequences fall under the category of "suffering" depicted in Diagram 3. But Krishnamurti seems to consider sorrow to be associated with

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[30]Ibid., 78.

every phenomenon that emerges from the false understanding of the self.

> There is the personal sorrow and the sorrow of the world. There is the sorrow of ignorance and the sorrow of time. This ignorance is the lack of knowing oneself, and the sorrow of time is the deception that time can cure, heal and change.[31]

And later, "Knowing oneself is the ending of sorrow"[32] Thus the whole complex of phenomenological states, that are relationally originating and arise with the separate self created by thought, are associated with or result in sorrow. In discussing the ending of sorrow, which is at the core of his teachings, he says,

> That is the first thing to see - that you are not different from sorrow. You are sorrow. You are anxiety, loneliness, pleasure, pain, fear, the sense of isolation. You are all that.[33]

It is necessary to point out that phenomena such as love, compassion, and intelligence do not appear anywhere in these schematic diagrams. In accordance with Krishnamurti's teachings, there is no possibility for these states to exist as long as there is sorrow. "For if there is no end to sorrow there is no love, there is no compassion."[34] Sorrow, which is relationally dependent on thought, is the constant companion of the conditioned mind. Krishnamurti's ideas of love, compassion, intelligence and other related phenomena will be discussed in the chapter on the religious mind.

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[31]Krishnamurti, Second Penguin Reader, 247.

[32]Ibid., 247.

[33]Krishnamurti, The Flame of Attention, 41.

[34]Ibid., 40.

The Brain

According to Krishnamurti, the brain is like a computer and it is where the conditioned mind resides. Conditioning, it would appear, is the sum total of spatial and temporal influences upon the brain. The human brain itself, Krishnamurti points out, has evolved to its present size and capacities through the conditioning experience of the environment on the species. It is also the receptacle of all the experiences, stored as memory and thought, of the individual during the course of life. He states:

> We are conditioned - physically, nervously, mentally - by the climate we live in and the food we eat, by the culture in which we live, by the whole of our social, religious and ecomomic environment, by our experience, by education and by family pressures and influences. . . . Our conscious and unconscious responses to all the challenges of our environment - intellectual, emotional, outward and inward - all these are the action of conditioning. Language is conditioning; all thought is the action, the response of conditioning.[35]

It is important to point out that unconscious thoughts are included in Krishnamurti's category of thought. In fact he states quite explicitly that all thought is the result of conditioning. We shall, however, later see that there is thought that is not a result of conditioning, but this is only possible after liberation through "insight."

Thus the brain, engaged in the frantic activity of thought, which is the result of conditioning, does not allow pure mind to operate as it could. Pure mind is distinct from the brain, but it operates through the brain. Its capacity

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[35]Krishnamurti, Second Penguin Reader, 277.

to operate through the brain is obstructed by the activities of thought, which Krishnamurti calls the activities of the conditioned mind. Time and limited space are the creations of the conditioned mind.[36] The reality of the conditioned mind's limitation, and methods of overcoming it constitute much of the teachings of religion and psychology. He observes,

> Knowing that we are conditioned we invent a divine agency which we piously hope will get us out of this mechanical state. We either postulate its existence outside or inside ourselves - as the atman, the soul, the Kingdom of Heaven which is within, and who knows what else! To these beliefs we cling desperately, not seeing that they themselves are part of the conditioning factor which they are supposed to destroy or redeem. So not being able to uncondition ourselves in this world, and not even seeing that conditioning is the problem, we think that freedom is in Heaven in Moksha, in Nirvana. In the Christian myth of original sin and in the whole eastern doctrine of Samsara, one sees that the factor of conditioning has been felt, though rather obscurely. . . . Nowadays the psychologists also try to get to grips with this problem, and in doing so condition us still further. . . . En passant it is interesting to note that the so-called individual doesn't exist at all, for his mind draws on the common reservoir of conditioning which he shares with everybody else, so the division between the community and the individual is false: there is only conditioning. This conditioning is action in all relationships -- to things, people and ideas.[37]

Recapitulating Krishnamurti's ideas concerning the conditioned mind we see that according to him conditioning is a fact. Its main activity is thought. It is always relationally associated with sorrow. Conditioning is, in a manner of speaking, not the possession of a single person, but is a collective whole. It is the content of the separate self's consciousness. In fact, there is no consciousness

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[36]See Krishnamurti and Bohm, Future of Humanity, 62, 63, 65, 78.

[37]Krishnamurti, Second Penguin Reader, 278.

outside of its content. The following quotation is a remarkable summary of all the pertinent ideas contained in this whole section on the conditioned mind:

> The very factor of conditioning in the past, in the present and in the future, is the 'me' which thinks in terms of time, the 'me' which exerts itself; and now it exerts itself in the demand to be free; so the root of all conditioning is the thought which is the 'me'. The 'me' is the very essence of the past, the 'me' is time, the 'me' is sorrow - the 'me' endeavours to free itself from itself, the 'me' makes efforts, struggles to achieve, to deny, to become. This strugggle to become is time in which there is confusion and the greed for the more and the better. The 'me' seeks security and not finding it transfers the search to heaven; the very 'me' that identifies itself with something greater in which it hopes to lose itself - whether that be the nation, the ideal or some god - is the factor of conditioning.[28]

Having examined major elements in the structure and behavior of the conditioned mind, we shall now turn our attention to the event that eliminates conditioning. This event is "total insight into what-is." Krishnamurti indicates that "Truth is not 'what-is', but the understanding of 'what-is' opens the door to truth."[29] It is this understanding of what-is that the next chapter seeks to explore.

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[28]Krishnamurti, Second Penguin Reader, 279.

[29]Krishnamurti, Beyond Violence, 117.

CHAPTER 4

INSIGHT

Thus far, we have examined some of the major phenomenological elements that are part of the structure of the conditioned mind, according to the teachings of Krishnamurti. These phenomena are related to the brain and arise due to the accumulation of memories of experiences. The memories are stored as "thought," a term used to cover every mode of image-making utilized by the brain. Thus "thought" includes words, images, intuitions, sensory memories (like remembering music), and the like. Thought, I would therefore suggest, appears to include any mental creation that is either a "model of" or "model for" any aspect of, or all of reality. Thus there is a fundamental difference between thought and the aspect of reality to which it corresponds. Thought itself is real, but its content is just an image, a symbol of reality. Since experiences are finite, the memories and subsequent thoughts are also finite no matter how complex the creative capacities of thought may be. The brain is very much like a computer, programmed by experience and only capable of generating results based on that program and the limitations of its own structure. Persisting with the computer analogy, one might suggest that the conditioned mind is like a complex program that dominates the processes of the brain, not permitting the inflow of new input.

This chapter will explore Krishnamurti's teachings

on the means by which the brain is freed from the dominating effects of its conditioning through an examination of indirect and direct perception. We shall discover that direct perception is synonymous with "insight," and that the very idea of a method is an obstacle to freedom.

Indirect Perception

According to Krishnamurti, reality is constantly interacting with the conditioned mind through perceptions which result in sensations which are then stored as memories of experiences. The constant influx of experiences stored as thought is part of conditioning. Amid the storehouse of thoughts are thoughts of a separate self, the "I," as well as thoughts of "good" and "bad." They are part of a social conditioning that has been going on for millenia and might even be a result of the physical structure of the brain itself. These thoughts are psychologically divisive since they separate reality into the "me" versus everything else, and arbitrarily attribute the quality of good or bad onto aspects of reality. Somehow, at some period in evolutionary history these thoughts gained a tremendous significance among human beings. Krishnamurti refers to this as a "wrong turn" taken by humanity, a turn which led to glorification of the separate self, a judgemental attitude towards reality, and preoccupation with thought.[1]

When reality now interacts with the conditioned mind, the sensations resulting from those perceptions are

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[1]See J.Krishnamurti and David Bohm, The Future of Humanity (New York: Harper & Row, 1986).

judged as good or bad in relation to the thoughts of the "me." "Good" perceptions are those that reinforce the "me" and provide pleasant sensations, while "bad" perceptions threaten the reality of the "me" and create unpleasant sensations. Since this psychological self seeks security and survival, fear of "bad" perceptions arises and the "me" struggles to escape from them. This escape is an escape from reality as it manifests in consciousness, the what-is. I feel that, according to Krishnamurti, there is no reality apart from what manifests in consciousness, but consciousness itself is either conditioned or unconditioned, fragmented or whole. Regarding consciousness of the conditioned mind he states that "the content of our consciousness makes up the consciousness."[2] But when questioned if there would still be consciousness if conditioning were absent, he replied that there would be "a totally different kind" of consciousness, one that was "not as we know it."[3] This confirms our earlier speculation that, in Krishnamurti's teachings, the quality of the liberated mind is different from that of the conditioned mind. It leads one to speculate that the specific content, the what-is may also be different.

According to Krishnamurti, the conditioned mind's what-is may be the source of "self"-threatening perceptions and unpleasant sensations. Thought, by itself, insulated from reality, can sustain the ego as well as generate sensations through the reactivation of memory and through imaginative creation. Thus escape takes the form of desire

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[2]Ibid., 12. [3]Ibid.

for security for the separate self and desire for pleasurable sensations. Desire is sensation generated by an image. The mind shuts itself off to reality which, though the source of the most vital sensations, can destroy the "self." The "self" struggles through effort and will to achieve its desires. The constant unpleasant reminders of its non-existence, by reality breaking through, lead it to create psychological time, fantastic points in the future when it will be in a satisfactory condition. Thus the separate self is always in a process of becoming.

The escape from the real into the imaginary landscape of thought, from the "now" into psychological time, Krishnamurti points out, ultimately leads to sorrow. Fear is itself an unpleasant condition. Desires are always distant. They are only occasionally gratified and even those sensations disappear. Since, to him, a truth about reality is its constant movement and change, any attempt to hold onto something permanent results in sorrow. Furthermore, reality always keeps interrupting our mental constructions, often unfavorably. Our attempts to sustain a permanent self and remain permanently in pleasant sensations ultimately results in isolation, loneliness, jealousy, and other attendant states, all of which are conjoined with sorrow. Escape through the moulding of reality is conflict and violence: violence against ourselves, others, and the environment. It also results in sorrow. Since our consciousness knows nothing but its conditioning, our existence is one of confusion, violence, and sorrow. Our condition hinges on our lack of self-knowledge.

The problem of suffering leads to attempts at a solution. These attempts, Krishnamurti maintains, form the basis of many religions. Too often, the attempts have been in the direction of escape from reality through belief in transcendent and otiose deities who demand worship, sacrifice, or other ritual appeasements. There is no direct experience of such gods for the worshipper, who has to relate to a symbol and through a symbol. The symbols and religious practices are transmitted by religious authorities and may have no corresponding transcendent reality whatsoever. There may be no god "out there." Starting from the symbol, or image, one may, through faith, believe so strongly that the image begins to take on a quasi-reality, but this, Krishnamurti maintains, is not Truth but delusion. Such beliefs, that emerge from faith, are merely forms of deep conditioning. While such beliefs do provide a refuge for the "self," they are not shared by everyone, are often authoritarian, may lead to violence against and misunderstanding of others, and ultimately run into conflict with Truth itself.

Other religions which vaguely recognize the truth of conditioning, the preoccupation with image rather than reality, still do not understand it clearly. Thus they postulate deities who through supplication in the form of prayer will free one from this condition. Or they propose methods, paths, and techniques to become free of conditioning. All these, Krishnamurti maintains, only reinforce conditioning since they sustain the separate self. There is a "me" who is praying for salvation, a "me" who is

freeing myself from *samsāra*, a "me" who is freeing myself from false concepts of self to full realization of *ātman*. Any action by the "self," for whatever purpose, will never free the self, Krishnamurti teaches. The "self" cannot pull itself up by its own bootstraps. It cannot dissolve itself through any action it undertakes. However subtle the activity undertaken by the self, it seems, it is still "self"-affirming and "self"-sustaining but never "self"-revealing.

So what is the way out of one's conditioned state of mind? First, Krishnamurti stresses, the "way" is not a method to be followed. Furthermore, there is no way out if there is a motive or desire for getting out. Thus the question itself is the wrong kind of question, one that stems from the "self" poised for escape. To Krishnamurti, the point of departure must be a sincere inquiry into self-knowledge. He says:

> It seems to me that before we set out on a journey to find reality, to find God, before we can act, before we can have a relationship with another, which is society, it is essential that we begin to understand ourselves first. I consider the earnest person to be one who is completely concerned with this, *first*, and not with how to arrive at a particular goal, because if you and I do not understand ourselves, how can we, in action, bring about a transformation in society, in relationship, in anything that we do? And it does not mean, obviously that self-knowledge is opposed to, or isolated from, relationship. It does not mean, obviously, emphasis on the individual, the me, as opposed to the mass, as opposed to another.[4]

Apparently, such an inquiry into the truth about oneself should have no ulterior motive behind it. To understand

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[4]Krishnamurti, First and Last Freedom, 31.

oneself, Krishnamurti maintains, is to understand Truth. We shall explore what he means by Truth in the next chapter. The question that immediately comes to mind is, from where, according to Krishnamurti, does the earnestness for self-knowledge arise? He responds that it is discontent with one's condition that is the source of self-discovery. This discontent burns like a flame and is the same flame as passion for Truth.[5] It must be allowed to burn brightly. Thus it becomes clear that, according to Krishnamurti, there is an energy that is capable of piercing our self-contained reality, an energy that is capable of rending the veil that inhibits direct perception. It is this energy that leads us to self-understanding.

Observation, Attention and Choiceless Awareness

For Krishnamurti, the obvious starting point in the process of self-understanding is to observe what-is. He says:

> We generally start with the farthest - the supreme principle, the greatest ideal, and get lost in some hazy dream of imaginative thought. But when you start very near, with the nearest, which is you, then the whole world is open, for you are the world and the world beyond you is only nature. Nature is not imaginary; it is actual and what is happening to you now is actual. From the actual you must begin - with what is happening now - and the now is timeless.[6]

For the average person, what-is is some manifestation of phenomena that occur in the conditioned mind. Therefore, what-is may be feelings of aggression, fear, envy, sorrow or some such phenomenon. To really discover oneself,

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[5]See Krishnamurti, Commentaries on Living: Third Series, 71-76.

[6]Krishnamurti, Letters to the Schools: Vol. 1 (Wassenaar: Mirananda, 1981), 58.

Krishnamurti maintains, it is essential to remain with what-is rather than move away from it. Movement away from what-is is the action of the ego. Such observation of what-is requires tremendous energy and sincerity towards the understanding of Truth. It also requires sensitivity and alertness to the subtle movements of thought away from what-is. He says,

> Let us keep in mind that we want to examine what-is, to observe and be aware of exactly what is the actual, without giving it any slant, without giving it an interpretation. It needs an extraordinarily astute mind, an extraordinarily pliable heart, to be aware of and to follow what-is.[7]

One thus engages deeply in a kind of moment by moment mindfulness, watching, without judgement, the activities of mind and body. Krishnamurti elaborates on this as follows:

> Can you watch your gestures, the way you walk, the way you talk, the way you behave, whether you are hard, cruel, rough, patient? Then you begin to know yourself. You know yourself in the mirror of what you are doing, what you are feeling, what you are thinking. . . . you learn when there is attention and silence. Learning is when you have silence and give complete attention.[8]

By not agreeing or disagreeing with observed phenomena, by not judging anything as good or bad, by not having any motive or any starting point other than whatever is in consciousness at the moment, thoughts of a separate self do not arise. The mind is thus disengaged from the mental chatter of thought and engages in what he terms direct perception.

> Truth cannot be given to you by somebody. You have to discover it; and to discover, there must be a state of

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[7]Krishnamurti, First and Last Freedom, 21.

[8]Krishnamurti, Krishnamurti on Education (New York: Harper & Row, 1973), 76-77.

> mind in which there is direct perception. There is no direct perception when there is a resistance, a safeguard, a protection. Understanding comes through being aware of what-is. To know exactly what-is, the real, the actual, without interpreting it, without condemning or justifying it, is surely, the beginning of wisdom. It is only when we begin to interpret, to translate according to our conditioning, according to our prejudice, that we miss the truth.[9]

It is only by remaining with what-is, without avoiding or escaping it, he points out, that one is able to truly understand it and transform it.[10]

Now there are a few observations that immediately emerge from the above statements. Truth, it would appear, is only discoverable when there is direct perception, and direct perception is obscured by conditioning. Direct perception is a capacity of the mind that is free from conditioning. Furthermore, what-is is not only understood but transformable by the liberated mind. Thus not only the quality but the actual content of consciousness may be transformed through liberation.

Remaining with what-is, Krishnamurti says, allows it to blossom. This does not mean that remaining with sorrow leads one to suicide, or remaining with violence leads to murder. Rather, remaining with such phenomena, without escaping from them through the imagined fear of what might result, results in full understanding of the nature of each such phenomenon. Remaining with what-is requires inward perception and sensitive listening. It is not an activity

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[9]Krishnamurti, The First and Last Freedom, 20.

[10]Ibid., 200.

for which one can practice. He states:

> If you are aware when you sit in a bus, or drive a car, when you look, talk, or are enjoying yourself, then out of that, naturally, easily, comes the awareness of what-is. But if you try to cultivate paying a great deal of attention to what-is, thought is operating, not awareness.[11]

Personally, I find this to be one of the most problematic aspects of Krishnamurti's teachings since it is not completely clear what it means to "remain with what-is." Awareness appears to be possible during every activity except those involving volitional effort. Thus, by implication, there is a force or power outside of one's limited sense of self that orchestrates awareness, and even orchestrates all of reality. It would appear that, according to Krishnamurti, this power is thwarted by the creation of the self through thought. Remaining with what-is would probably mean alert observation of all phenomena (dualistically described as internal and external, psychological and physical). The moment thought with a motive arises, through the intelligent perception of awareness it is seen for the divisive and even dangerous fragmentation that it is. This seeing leads to immediate and appropriate action regarding it, an action not based on memory or motive but emanating from the intelligence of direct perception.

According to Krishnamurti, what-is is the best instruction and the best instructor. Its activity is always creative and thus it frees the mind from its programmed activity.

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[11]Krishnamurti, Beyond Violence, 58.

> In pursuing the fact, in watching the fact, the what-is, the fact teaches and its teaching is never mechanical, and to follow its teachings, the listening, the observation must be acute; this attention is denied if there is a motive for listening. Motive dissipates energy, distorts it; action with a motive is inaction, leading to confusion and sorrow. Sorrow has been put together by thought and thought feeding upon itself forms the I and the me. As a machine has life, so does the I and the me, a life which is fed by thought and feeling. Fact destroys this machinery.[12]

Paying attention to what-is, leads to the discovery that one is conditioned. It is not an item of faith. It is a fact. The discovery that one is deeply conditioned and that sorrow is the result of a conditioned mind is the first outcome of observation of what-is. To make this discovery requires a great deal of awareness and one must not have the desire to be free from one's conditioning.[13] Just as discoveries are made through attention, inattention leads to thought and the manifestations of the separate self. Krishnamurti states:

> when the mind is not completely attentive at the moment of action, then the mechanism of building images is set in motion. When you say something to me which I do not like - or which I like - if at that moment I am not completely attentive, then the mechanism starts. If I am attentive, aware, then there is no building of images.[14]

Interestingly, Krishnamurti suggests that there is no need to strive to maintain constant attention. Such striving involves effort, betrays motive, indicates greed, and is the

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[12]Krishnamurti, Krishnamurti's Notebook (Madras: Krishnamurti Foundation India, [1976]), 176-177.

[13]Krishnamurti, The Awakening of Intelligence (London: Victor Gollancz Ltd., 1979), 88.

[14]Ibid., 337.

result of an attention/inattention dualism.[15]

There is a major difference, Krishnamurti points out, between concentration and attention. Concentration techniques, often referred to in various forms of spiritual practice such as yoga, require effort and are acts of will. There is a "self" that forcibly tries to concentrate on something such as a *mantra*, a *mandala*, a sacred object, the breath, the posture, or a particular question (e.g., *koans* or *vicāra*, inquiry using a particular question).

> In concentration there is always a centre from which one is acting. When one concentrates one is concentrating for some benefit, for some deep rooted motive; one is observing from a centre. Whereas in attention there is no centre at all. . . . Most of us are absorbed by our various toys; when the toys go, we are back to ourselves. In the understanding of ourselves without the toy, without the direction, without any motive, is the freedom from specialization which makes the whole of the brain active. The whole of the brain when it is active is in total attention. . . . When one looks at the movement of the sea or the sky with a slip of a moon, when one is aware totally, with all one's senses, that is complete attention in which there is no centre. Which means that attention is the total silence of the brain, there is no longer any chattering, it is completely still -- an absolute silence of the mind and the brain.[16]

At this point the relationship between mind and brain needs to be developed further to understand the origin of attention. In essence, Krishnamurti distinguishes between the mind and the brain. The brain is a physical organ that, like a computer, gets programmed by experience. The brain is not free since it is conditioned.[17] Thought prevents the

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[15]J. Krishnamurti and Pupul Jayakar, Discussion #1: Is There an Eastern Mind and a Western Mind? (England: 1983), distributed by Krishnamurti Foundation of America, audiocasette.

[16]Krishnamurti, The Network of Thought, 81-82.

[17]Krishnamurti and Bohm, Future of Humanity, 61.

brain from operating in a broader fashion.[18] Although the content of the program that occupies the brain does not belong to the individual brain but is the conditioning of all humanity, the brain is preoccupied with thoughts of a separate self. Thus it results in us being self-centered. It creates psychological time and bounded space.[19] Although thought imprisons the brain, it is not the only agent operating there. There is also Mind. This Mind is best referred to as Universal (though Krishnamurti does not like the term "universal") or General Mind since it is unpolluted by thought and thus has no sense of particularity about it.[20] There is no such thing as "my" Mind. It should not be confused with the conditioned mind spoken about earlier. The conditioned mind is the limited operation of thought (in its expanded meaning) in the brain. Generally, there is virtually no contact between Mind and the brain since the brain is busy with the activity of thought.[21] The brain must become quiet, that is, thought must stop, self-centeredness must disappear, for Mind to act through the brain. Only then can contact between Mind and brain occur.[22] Attention is of the Mind.[23] Therefore when the brain is not occupied with the illusion of a separate self, the energy of Mind is released through the brain as attention, and contact between Mind and brain is obtained.[24]

Awareness, Krishnamurti says, is the state of passive observation of <u>what-is</u>. Awareness requires extreme

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[18]Ibid., 65. [19]Ibid., 62-63. [20]Ibid., 71.
[21]Ibid., 73. [22]Ibid., 67. [23]Ibid., 77.
[24]Ibid., 92.

alertness to keep dispassionate contact with the continual movement of what-is. Too often, we cannot accept what enters consciousness and judge it as right or wrong. To truly understand ourselves, we must, Krishnamurti maintains, be passively aware without choice. Choice represents psychological confusion. It should not be confused with the kind of choice made between two objects. It is the sort of choice made between ideas. It represents confusion since one is faced with deciding between options. The what-is is the only fact. Awareness of it precludes choice. To be aware is to remain with what-is choicelessly. He explains this as follows:

> What is important, surely, is to be aware without choice, because choice brings about conflict. The chooser is in confusion, therefore he chooses; if he is not in confusion, there is no choice. . . . The important thing, therefore, is to be aware from moment to moment without accumulating the experience which awareness brings; because, the moment you accumulate, you are aware only according to that accumulation, according to that pattern, according to that experience. That is, your awareness is conditioned by your accumulation and therefore is no longer observation but translation. . . . Life is a matter of relationship; and to understand that relationship, which is not static, there must be an awareness which is pliable, an awareness which is alertly passive, not aggressively active.[25]

Choiceless awareness, he points out, should be distinguished from introspection. In introspection there is a process of analysis which implies that there are hidden criteria upon which the analysis is based. There is certainly an analyser. The presence of an analyser is

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[25]Krishnamurti, First and Last Freedom, 98.

dualistic and separates the self from the object of analysis.

> Introspection is self-improvement and therefore introspection is self-centeredness. Awareness is not self-improvement. On the contrary, it is the ending of the self, of the 'I', with all its peculiar idiosyncracies, memories, demands and pursuits. In awareness there is no condemnation or identification; therefore there is no self-improvement. [26]

Choiceless awareness is the activity of the brain which is free from thought.[27]

I see a similarity between Krishnamurti's notion of remaining with what-is, and the Buddhist practice of *smṛti* and *samprajanya*, often translated as mindfulness and awareness respectively. The similarity lies in that they involve alert, passive observation of all phenomena, inner and outer, but differ in that they are now conceptualized and systematized, and prescribed as necessary practices towards the attainment of liberation.[28]

The exact relationship between observation without an observer, awareness without choice, and attention is still not completely clear. A clue to this relationship may be found in Krishnamurti's last journal composed a few years before his death. There he says,

> Watching and listening are a great art -- watching and listening without any reaction, without any sense of the listener or the see-er. . . .
> When there is this simple, clear watching and listening, then there is awareness . . .

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[26]Krishnamurti, First and Last Freedom, 173.

[27]Krishnamurti and Bohm, Future of Humanity, 67.

[28]See Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature (Delhi: Motilal Banarsidass, 1978), 82-101.

> When you are aware there is a choice of what to do, what not to do, like and dislike, your biases, your fears, your anxieties, the joys which you have remembered, the pleasures that you have pursued; in all this there is choice, and we think that choice gives us freedom. . . . -- but there is no choice when you see things very, very clearly.
>
> And that leads us to an awareness without choice -- to be aware without any like or dislike. When there is this really simple, honest, choiceless awareness it leads to another factor, which is attention. . . . Watching, awareness, attention, are within the area of the brain, and the brain is limited -- conditioned by all the ways of past generations, the impressions, the traditions and all the folly and the goodness of man. So all action from this attention is still limited, and that which is limited must inevitably bring disorder.[29]

Thus we see that observation without any sense of an observer leads to choiceless awareness which, in turn, leads to attention. But all these are activities of a brain that is still conditioned and thus the action that proceeds from it is disorderly. Therefore, none of these activities by themselves, is capable of freeing the brain from its conditioning. But Krishnamurti continues,

> When one is attentive to all, choicelessly aware, then out of that comes insight. . . . Insight is like a flash of light. You see with absolute clarity, all the complications, the consequences, the intricacies. Then this very insight is action, complete. . . . This is pure, clear insight -- perception without any shadow of a doubt.[30]

Insight

Insight is direct perception of what-is. It is perception without the distortion created by the filter of conditioning. Mind is capable of utilizing the brain, but

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[29]J. Krishhnamurti, Krishnamurti to Himself: His Last Journal (San Francisco: Harper & Row, 1987), 73.

[30]Ibid., 73.

the brain must be quiet, it must be free. When there is no thought, there is perception which is direct insight.[31] It is this freedom from thought that gives Mind the capability to use the brain as its instrument.[32] Only in this freedom is there the possibility of insight.[33] Through sensitive observation, through the attention of an awareness that makes no choice, the brain is freed from its self-centeredness. There is no division between the observer and the phenomenon observed, and there is therefore no attempt by the observer to change the phenomenon. Whatever the phenomenon may be, imagine for instance "anger," alert, passive observation of it allows anger to flower fully. This flowering involves delivery of the tremendous energy of Mind to the brain. In attention with one's whole being, one can see the whole truth about anger, its relationship to all of reality. This understanding of the wholeness of anger, is known as having an "insight" into anger and that "insight" dissolves the fragment. With respect to perception, Krishnamurti says:

> Hearing can be fragmentary or it can be done with all your being, totally. So, by perception of the whole we mean perception with your eyes, your ears, your heart, your mind; not perception with each separately. It is giving your complete attention. In that attention, the particular, such as anger, has a different meaning since it is inter-related to many other issues.[34]

There again we see how Krishnamurti seems to imply a connection between the fragmentation of one's being and the fragment that is anger. He implies that perception with

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[31]Krishnamurti and Bohm, Future of Humanity, 80.

[32]Ibid., 65. [33]Ibid., 61.

[34]Krishnamurti, Second Penguin Reader, 208.

one's whole being reveals the full meaning of anger, its complex relationship to the whole of reality. He continues:

> Inattention is anger, not attention. So attention with your entire being is seeing the whole, and inattention is seeing the particular. To be aware of the whole, and of the particular, and of the relationship between the two, is the whole problem. We divide the particular from the rest and try to solve it. And so conflict increases and there is no way out.[35]

As I understand it then, if attention with one's whole being leads to the seeing of the whole, inattention is the result of seeing only a fragment, which means actually being but a piece of the whole. This draws attention to a fundamental issue of his teachings. Reality, it would seem, is seen to be a complex interplay between wholeness and fragmentation. Seeing the ever-changing whole, and its parts, and the relationship between them is the heart of the problem and its solution.

According to Krishnamurti, by remaining with any particular phenomenon, observing its activity through choiceless awareness, one will definitely have "insight" into the whole structure of that phenomenon. In dialogue, he says:

> K: Take a fact: you are afraid. You are conscious of it. That means you become aware of the fact that there is fear. And you observe also what that fear has done. Is that clear?
> Q: Yes.
> K: And you look more and more into it. In looking very deeply into it you have an insight.
> Q: I may have an insight.
> K: No, you *will* have insight, which is quite different.[36]

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[35]Ibid., 209.

[36]Krishnamurti, The Wholeness of Life, 239.

Thus "insight" reveals the structure of any particular phenomenon in such a way that it is completely understood. Furthermore, he states emphatically that its occurance is a certainty. It is not an event unique to him, nor is it, like grace, a gift from some transcendent deity. While Krishnamurti maintains that it is not possible to deepen insight, he suggests that one may distinguish between partial and total insight.[37]

Partial Insights

According to Krishnamurti, partial insights seem to reveal phenomenological structures within the conditioned mind by allowing Mind to operate in the brain. Mind reveals that the phenomenon is not separate at all, but only appears that way to a conditioned mind which fragments reality. The phenomenon, once thought to be particular, to be different from the observer, is now realized to be profoundly inter-related to all reality. The fragment which is the observer, and the fragment which is the observed are thus re-integrated with the whole. In a sense, it is sorrow which is the prod towards realization. Krishnamurti calls this the "flame of discontent."

> The flame of discontent, because it has no outlet, because it has no object in which it can fulfill itself, that flame becomes a great passion. That passion is intelligence. If you are not caught in these superficial, essentially reactionary things, then that extraordinary flame is intensified. That intensity brings about a quality of mind having a deep insight instantly into things, and from that there is action. . . . There is an action without cause . . . and motive, . . . it is an action which is always free. It is an action that is only possible when there is insight born of intelligence.[38]

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[37]Ibid., 235, 237. [38]Ibid., 178.

Scientific insights, he suggests, are examples of partial insights.[39] But there are other types of insights into aspects of life. Insights into the whole movement of envy or greed, for example, are still partial insights in that there is still confusion from other phenomena which have not been understood. The presence of fear will still continue to create distortions in perception. Therefore it is important, Krishnamurti maintains, to be careful not to mistake partial insights for total insight.

> One suffers and you see what it does. In observing it, investigating it, opening it up, in the very unrolling of it you have a certain insight. That is all we are saying. That insight may be partial. Therefore one has to be aware that it is partial. Its action is partial and it may appear complete, so watch it.[40]

Although insight has its own action, Krishnamurti claims that it needs clear, logical skills to work out the details of the insight. These details can be worked out because there are qualities of sanity and reasonableness that accompany insight. However, rational reasoning cannot lead to insight.[41] He says:

> Are we saying that direct perception, insight and the working out of it demand great logic, a great capacity to think clearly? But the capacity to think clearly will not bring about insight.
> . . . . . .
> We said perception works out logically. It does not need logic. Whatever it does is reasonable, logical, sane, objective.[42]

Therefore Krishnamurti denies the possibility of acquiring insight through rational thinking. This is quite in keeping with most Indian religious philosophies (Cārvāka materialism

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[39]Ibid., 234. [40]Ibid., 239.

[41]Ibid., 230-231. [42]Ibid., 231.

being an exception) which claim that reason, though neither useless nor fallacious, is insufficient to realize Truth.[43] Krishnamurti points out how certain people, by reading about explanatory accounts of insight, pattern their own lives on those accounts, and feel that they have insight. They have seen a logical truth in the teachings of the Bhagavad Gītā or the Bible, but mistake the understanding obtained from that reasoned grasp of the truth to be insight. They consider the action that stems from that understanding to be complete action, but it has only been patterned after their readings.[44] I suppose by this he means that the "concept" of insight, as a reasonably believable entity, and its logical ramifications, are understandable by the logical capacities of the conditioned mind, but transformed into a new object of desire or self-affirmation. Additionally, the conditioned mind may cling to and identify with the "experience" of a partial insight in an effort to maintain security.[45]

Total Insight into What-is

Besides the possibility of partial insights, which give freedom from specific phenomena, Krishnamurti speaks of the possibility of total insight. In fact, the whole discussion of partial insights is but a manner of speaking and communicating a truth that is more profound. It is not necessary, Krishnamurti maintains, to go through each of the individual phenomena such as attachment or fear, one at a

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[43]See Sarvepalli Radhakrishnan and Charles A. Moore, eds., A Sourcebook in Indian Philosophy (Princeton, New Jersey: Princeton University Press, 1973), xxv-xxvi.

[44]Krishnamurti, The Wholeness of Life, 233.

[45]See ibid., 234.

time. It is possible through remaining with what-is, beginning with virtually any phenomenon, to penetrate into the totality bringing about insight into all phenomena. This is most significant for I feel that it is the heart of Krishnamurti's teachings. It also substantiates the holograph model of his teachings that we proposed earlier. Just as any portion of a holographic plate can produce the whole picture when the proper kind of amplified and coherent light shines through it, so too, any fragment of reality can reveal the whole when seen with the light of insight. Furthermore, once one sees the whole picture, one knows the essence of all the pieces of the same holograph. In dialogue, Krishnamurti says the following:

> K: That is, perception can only take place when there is no division between the observer and the observed. Perception can only take place in the very act of exploring: to explore implies there is no division between the observer and the observed. Therefore you are watching the movement of fear and in the very watching of it there is an insight. I think that is clear. And yet you see, Krishnamurti says: 'I have never done this'. . . .
> Q: Are you saying that all we have been discussing just now is merely a pointer to something else? We don't have to go through all that.
> K: Yes, I want to get at that.
> Q: In other words, that helps to clear the ground in some way?
> K: Yes.
> Q: It is not really the main point.
> K: No. . . . Must you go through fear, jealousy, anxiety, attachment? Or can you clear the whole thing instantly? Must one go through all this process? . . . Is it possible through investigating, through awareness and discovering that the observer is the observed and that there is no division, in the very process of investigation - in which we are observing without the observer and see the totality of it - to free all the rest? I think that is the only way.[46]

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[46]Krishnamurti, The Wholeness of Life (San Francisco: Harper & Row, 1979), 240. See also 242.

Thus, according to Krishnamurti, total direct perception, which is "total insight into what-is," frees the conditioned mind from all phenomena that arise from the notion of a separate self, an observer. Such a mind is completely free. It is empty. It is empty of the content of consciousness which is the accumulated memories of the past. It is free to observe what-is without any sense of an observer. Its action, based on direct perception of what-is, is not based on psychological time but is immediate. Insight does not bring about a change from one state to another, but brings freedom.[47] He says:

> What is the state of mind that has insight and is completely empty? It is free from escapes, free from suppression, analysis and so on. When all these burdens are taken away -- because you see the absurdity of them, it is like taking away a heavy burden -- there is freedom. Freedom implies an emptiness to observe. That emptiness gives you insight into violence -- not the various forms of violence, but the whole nature of violence and the structure of violence; therefore there is immediate action about violence, which is to be free, completely from all violence.[48]

Krishnamurti maintains that "total insight into what-is" is not an experience.[49] This is because there is no "self" to experience it. I have, for this reason, preferred to call it an event. When discussing insight Krishnamurti says, "I don't even think that it belongs to me or to you. It is insight."[50] In another context he says:

> The I is the result of the world, the you is the result of the world. And to the man who sees this deeply, with a profound insight, there is no you or I. Therefore that profound insight is compassion -- which is intelligence.[51]

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[47]Khare, Things of the Mind, 116-117.

[48]Ibid., 179-180. [49]Ibid., 117. [50]Ibid., 118.

[51]Krishnamurti, The Wholeness of Life, 254.

He also refers to total insight as passion. "Total insight is the flame of passion which burns away all confusion."[52] Thus insight, intelligence, compassion, and passion are all one and the same. They will be discussed in detail in the next chapter which deals with what Krishnamurti calls the religious mind.

In discussing desire Krishnamurti says:

> Desire arises from the movement -- seeing -- contact -- sensation --thought with its image -- desire. Now we are saying: seeing -- touching -- sensation, that is normal, healthy -- end it there, do not let thought take it over and make it into a desire.[53]

This is useful for it indicates where Krishnamurti considers insight breaks the chain of phenomena that constitute the conditioned mind. Perception (e.g., seeing), through contact (e.g., touching), leads to sensation. It should end there. It is necessary at this time to deal with what Krishnamurti means by contact. He juxtaposes it between perception and sensation and gives touching as its most common example. This is very similar to the Buddha's realization that there must be sense-contact (*phassa*) in order for there to be sensations (*vedanā*).[54] Consider also these comments by the great fourth century C.E. South Indian commentator on Buddhism, Buddhaghosa:

> Consciousness (*citta*) first comes into touch (*phassa*) with its object (*ārammaṇa*) and thereafter feeling, conception (*saññā*) and volition (*cetanā*) come in. . . . But it should not be thought that contact is the beginning of the psychological processes, for in one whole consciousness (*ekacittasmiṃ*) it cannot be said

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[52]Ibid., 248.

[53]Ibid., 171.

[54]Surendranath Dasgupta, A History of Indian Philosophy (Delhi: Motilal Banarsidass, 1975), 1:85.

> that this comes first and that comes after, so we take contact in association with feeling (*vedanā*), conceiving (*saññā*) or volition (*cetanā*); it is itself an immaterial state but since it comprehends objects it is called contact. . . . And as if . . . two hands were to clap against each other; one hand would represent the eye, the second the visible object and their collision contact. Thus contact has the characteristic of touch.[55]

There are clear similarities between the ideas contained in the above statements and Krishnamurti's at-first-sight inconsistent juxtaposition of sensation and contact (see Chapter 3, section on Thought and Knowledge) as well as his use of the term "touch" as indicative of contact. From the perspective of wholeness, one cannot speak of one fragment preceeding the other. We shall discuss other similarities to Buddhism in the General Appraisal later in this thesis.

Recognizing that Krishnamurti considers sensation to be the adequate endpoint in the movement of perception, we get a clue as to where in our schematic diagram to place the liberating action of total insight. In Diagram 7, I have attempted to show how "total insight into what-is" severs the tendency of the conditioned mind to generate thoughts of false and fragmented individuation from the sensations caused by direct perception of what-is. This ends all subsidiary phenomena that arise in connection with the self. I have tried to show how "total insight into what-is" allows direct perception of what-is to manifest through contact as sensation. I have also tried to show that total insight has such a liberating effect on the brain that the resulting quality of action is of a completely different order. Krishnamurti often refers to this profound change as "transformation" or "mutation." He says it is as if someone

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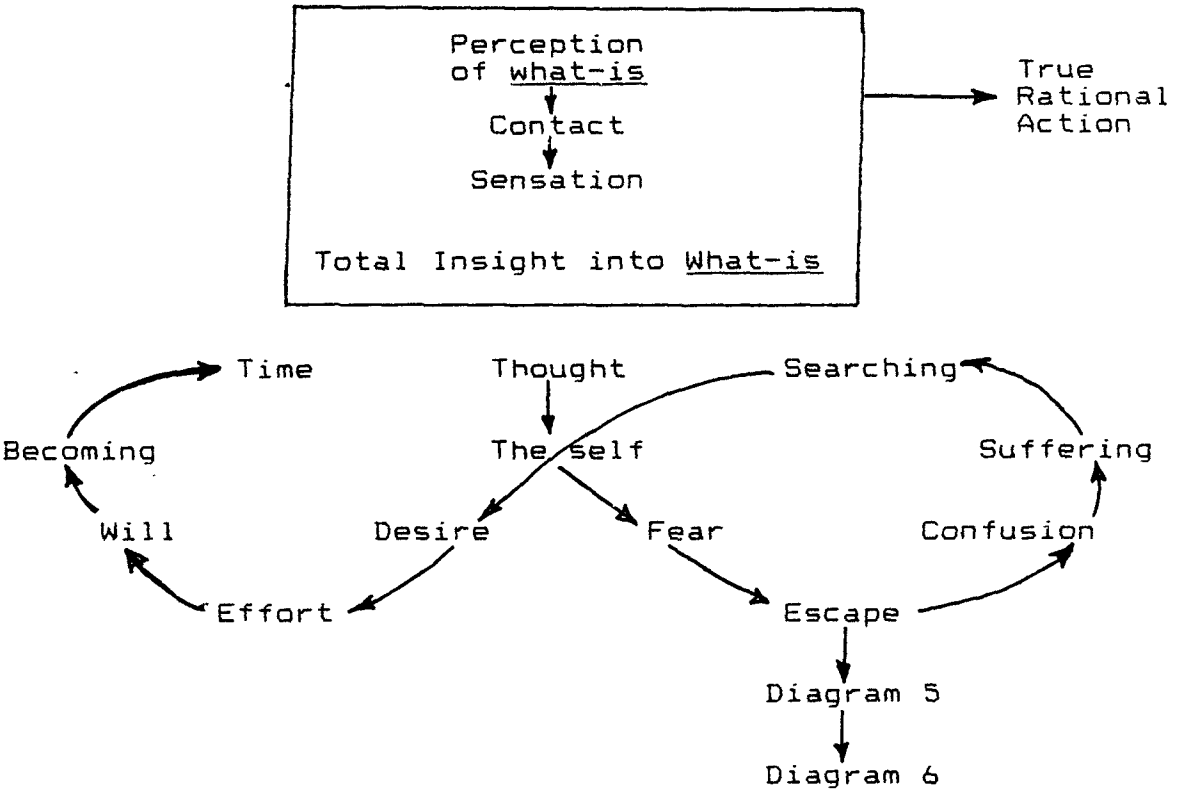
[55]Ibid., 1:96-97.

who had been travelling North for a long time suddenly realizes it to be the wrong direction and begins to go East.

Diagram 7



Of course, the schematic diagrams meet with certain major limitations in trying to convey the essence of Krishnamurti's teachings. For one, they seem to convey that the phenomena are linked sequentially in a chain of cause and effect when, in fact, they are complexly interconnected with the whole. They are also inadequate in depicting how partial insight brings a complete end to specific phenomena. In a sense, the action demanded by Krishnamurti's approach, is to existentially map the point of origin in each of the

diagrams, "perception of what-is," onto each phenomenon as it occurs in consciousness. This would be difficult to diagram but is the basis of partial insight. Nonetheless, I feel the diagrams manage to convey the existence of a highly coherent structure (which they partially reveal) that underlies Krishnamurti's teachings. They are also able to show the pivotal role played by thought and the self in the structure of the conditioned mind.

Recapitulating our discoveries in this chapter we see that, according to Krishnamurti, one can discover that an apparently particular phenomenon actually originates in relation to the whole of reality. This ability to see the whole through any of the parts is at the basis of partial insight. What-is, then, is not just the specific phenomenon being looked at, but is realized to be a complex interplay among all phenomena. Remaining with the movement of what-is will definitely lead to "total insight into what-is," which, in a sense, reveals that all parts emerge from and are intrinsically connected to the whole. Thus there is "total insight" into all psychological phenomena through any single phenomenon. There is an implication that not only is the whole of reality made up of its parts, but that the parts contain the whole of reality, in the sense of being profoundly inter-related. Fully understanding the relationship between the whole and its parts, is fundamental to Krishnamurti's teachings.

Since "total insight into what-is" leads to an understanding and dissolution of all psychological phenomena that arise from the activity of self-centered thought, all

that remains is direct perception of what-is and its attendant sensations. This does not mean that there is no longer any thought, but that since the brain now becomes the instrument of Mind thought operates in its proper fashion. Krishnamurti actually suggests that the action of insight leads to a physical transformation of the brain itself, so that there is an actual physical "evolution" of the being.

> Direct perception is insight which transforms the brain cells themselves. One's brain has been conditioned through time and functions in thinking. It is caught in that cycle. When there is pure observation of any problem there is a transformation, a mutation, in the very structure of the cells.[56]

A fine summary of the essential ideas contained in this chapter dealing with the liberating event of insight is contained in this passage from Krishnamurti's last journal.

> This whole movement from watching, listening, to the thunder of insight, is one movement; it is not coming to it step by step. It is like a swift arrow. And that insight alone can uncondition the brain, not the effort of thought, which is determination, seeing the necessity for something; none of that will bring about total freedom from conditioning. All this is time and the ending of time. Man is time-bound and that bondage to time is the movement of thought. So where there is an ending to thought and to time there is total insight. Only then can there be the flowering of the brain. Only then can you have a complete relationship with the mind.[57]

We shall explore the meaning, according to Krishnamurti, of that mind that has had "total insight into what-is" in the next chapter.

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[56]Krishnamurti, The Flame of Attention, 58.

[57]J. Krishnamurti, Krishnamurti to Himself: His Last Journal, 74.

CHAPTER 5

THE RELIGIOUS MIND

It is only now that we may turn our attention to Krishnamurti's teachings on the nature of the religious mind. We have shown that, according to Krishnamurti, the brain can be completely freed from its conditioning through the event of "total insight into what-is." Partial insights provide understanding into the full movement of particular psychological phenomena, such as greed, anger, or fear. Insights, Krishnamurti teaches, occur through remaining with any particular phenomenon that arises in consciousness and by neither agreeing nor disagreeing with its content, but by observing the phenomenon with complete attention. Through such observation, which requires sensitive awareness, the gap between the observer and the observed phenomenon disappears. The phenomenon unfolds, or flowers, revealing its full meaning, and it is understood completely. Awareness must follow the movements of the unfolding of any phenomenon, and thus no choice can be exercised. Choice implies a chooser, and the heart of attention is the absence of a subject/object duality. In the attention of an awareness that choicelessly follows the blossoming of a phenomenon there is no "self." There is only direct perception of what-is, which leads to an insight into that phenomenon. That insight reveals the non-fragmented nature of reality. The particular phenomenon is discovered to be not separate at all, but profoundly connected to the whole. The illusion of separateness was created by thoughts

of a separate self, the "I," and the errors that arise from mistaking the content of thought for reality. Thus partial insights reveal that true and complete understanding of the part is only possible through understanding the whole. "Total insight into what-is" results from continuing to remain with what-is without escape of any kind. Through total insight there is realization of the origin, inter-related existence, and disappearance of not just one phenomenon but of all phenomena. There is understanding of the relationship between the whole and all its parts. Total insight frees the brain completely so that it may become a perfect instrument of Mind. Despite the difficulties inherent in attempting to explore the terrain of a reality that is indescribable, this chapter explores the nature of Mind and the meaning of religion in Krishnamurti's teachings.

> Religion then has a totally different meaning, whereas before it was a matter of thought. Thought made the various religions and therefore each religion is fragmented and in each fragment are multiple subdivisions. All that is called religion, including the beliefs, the hopes, the fears and the desire to be secure in another world and so on, is the result of thought. It is not religion, it is merely the movement of thought, in fear, in hope, in trying to find security - a material process.[1]

In this quotation, Krishnamurti reveals a source and object of his frequent criticisms against traditional religion. Thought is a material process. It is related to matter and matter is but a fragment of reality. Thought, the material creation of material beings, is housed in a material entity, the brain.

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[1]Krishnamurti, The Wholeness of Life, 144-5.

It is not sacred. It seems to imply that since thought is at best but a symbol for an inconceivable reality, all of thought's manifestations are icons. All religions based on belief and ritual practice are therefore not religions at all but idolatory.

> Then what is religion? It is the investigation, with all one's attention, with the summation of all one's energy, to find that which is sacred, to come upon that which is holy. That can only take place when there is freedom from the noise of thought -- the ending of thought and time, psychologically, inwardly -- but not the ending of knowledge in the world where you have to function with knowledge. That which is holy, that which is sacred, which is truth, can only be when there is complete silence, when the brain itself has put thought in its right place. Out of that immense silence there is that which is sacred.[2]

From this I understand that, according to Krishnamurti, religion is a movement in attention, arising within the quiet mind, and related to the action of energy rather than of matter. This "summation of all one's energy" does not preclude the material process of thought, but requires the proper functioning of the brain. The brain can only function properly, we have shown in the previous chapter, when there is "total insight into <u>what-is</u>," for only then has the brain freed itself from psychological evolution, (i.e., has ended psychological thought and time). Only after the event of "total insight into <u>what-is</u>," is it possible to discover Truth, the sacred, the holy. Religion is therefore the movement of a mind that has had "total insight into <u>what-is</u>," and that mind is the religious mind. Krishnamurti says,

> Religion is a way of life in which there is inward harmony, a feeling of complete unity. . . . a religious

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[2]Ibid., 145.

> way of life is the total action in which there is no fragmentation which takes place so long as there is the 'observer', the word, the content of that word, the design and all the memory. So long as that entity, the 'observer' exists, there must be contradiction in action.[3]

The religious mind, it would appear, is a state of the Mind referred to earlier.

> These are the only two states of mind that are of value, the true religious spirit and the true scientific mind. Every other activity is destructive, leading to a great deal of misery, confusion and sorrow. . . . The religious mind is completely alone. . . . Not being nationalistic, not being conditioned by its environment, such a mind has no horizons, no limits. It is explosive, new, young, fresh, innocent. The innocent mind, the young mind, the mind that is extraordinarily pliable, subtle, has no anchor. It is only such a mind that can experience that which you call god, that which is not measurable. . . . A religious mind is a creative mind. It has not only to finish with the past but also to explode in the present. And this mind -- not the interpreting mind of books, of the Gita, the Upanishads, the Bible -- which is capable of investigating, is also capable of creating an explosive reality. There is no interpretation here nor dogma.[4]

Proper education, Krishnamurti maintains, is the development of both the religious and scientific aspects of mind.

> By 'religious mind' we mean a mind that is aware not only of the outward circumstances of life and of how society is built, of the complex problems of outward relationships, but also aware of its own mechanism, of the way it thinks, it feels, it acts. Such a mind is not concerned with the particular, whether the particular is the 'me' or society, or a particular culture, or a particular dogma or ideology but rather it is concerned with the total understanding of man, which is ourselves.[5]

The religious mind, therefore, is not a blank mind. It thinks, feels, and acts. It understands its profound

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[3]Krishnamurti, Talks and Dialogues, Saanen, 1968, 103.

[4]Krisnamurti, On Education, 24.

[5]Krishnamurti, Talks and Dialogues, Saanen, 1967, 50.

connection to all reality. It is not oblivious to social, political, technological, and economic realities. In fact, it is highly aware of all of these. Its main concern, however, is not with the understanding of any singular aspect of reality, but is with the whole. Here again, there is the implication that to understand oneself is to understand the whole, since they are not different.

Thus far, we have seen that, in Krishnamurti's teachings, "total insight into what-is" is the event that brings an end to all the fragmentation that is the result of the conditioned mind. We have also seen that the result of that freedom from conditioning allows the other mind, the whole mind, referred to as "Mind," to manifest more fully. We have also seen that it is this Mind that Krishnamurti calls the religious mind. We have shown that religion, according to Krishnamurti, is the activity of Mind. We shall proceed to investigate the nature, qualities, and behavior of Mind, in Krishnamurti's teachings.

Silence, Timeless Space, Emptiness, and Energy

> Silence demands space, space in the whole structure of consciousness. There is no space in the structure of one's consciousness as it is, because it is crowded with fears -- crowded, chattering, chattering. When there is silence, there is immense, timeless space; then only is there a possibility of coming upon that which is the eternal, sacred.[4]

Here Krishnamurti refers to the qualities of silence and infinite, timeless space as characterizing the Mind that can encounter, or which actually is, the sacred. The conditioned mind creates psychological time and finite space through

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[4]Krishnamurti, The Wholeness of Life, 145.

thought. But Mind itself is free from the limitations of the space-time models created by thought. Total insight provides freedom from these limitations. It is this freedom that allows silence. That silence is Mind.

Attention, described earlier as the contact between Mind and brain, has no subject/object sensibility. Krishnamurti says,

> In attention there is no centre, there is no 'me' attending. When there is no 'me' which limits attention then attention is limitless; attention has limitless space. . . . Because there is space there is emptiness and total silence -- not induced silence, not practised silence; which are all just the movement of thought and therefore absolutely worthless. . . .then in that total silence there is a movement which is timeless, which is not measured by thought . . . then there is something totally sacred, timeless.[7]

This totally sacred, timeless movement is Mind, the religious mind. It manifests during periods of attention during which, because there is no "centre" created by a self, there is no "circumference." Thus there is infinite space. This infinite timeless space is Mind.

Krishnamurti also speaks of emptiness this way:

> The totality of consciousness must empty itself of all its knowledge, action and virtue; not empty itself for a purpose, to gain, to realize, to become. It must remain empty though functioning in the everyday world of thought and action. Out of this emptiness, thought and action must come. . . . This emptiness is beyond time and space; it's beyond thought and feeling. It comes as unobtrusively as love; it has no beginning and end. It's there unalterable and immeasurable.[8]

I feel that this is a crucial point in Krishnamurti's teachings, for the emptiness referred to by Krishnamurti is not entropy, but total capability. He says, "In this silence

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[7]Krishnamurti, The Wholeness of Life, 176.

[8]Krishnamurti, Krishnamurti's Notebook, 89-90.

there is emptiness, an emptiness that is the summation of all energy."[9] Thus while thought is a material process, the emptiness he speaks of is not just related to, but actually is all energy. It is energy in a sense related to the understanding conveyed by modern science where matter is but a form of energy. Thus material processes, namely, thought and its constructions, flow out from this emptiness. In what sense, then, one wonders, is it empty, if it is the summation of all energy, and the source of all matter? I believe that, from the standpoint of Krishnamurti's teachings, it is empty since it is completely unapproachable by thought, and only manifests through a complete cessation of thought. In an apparent paradox, one of its manifestations may then be thought. "Out of this emptiness, thought and action must come."[10] This emptiness, which, according to Krishnamurti, is cumulation of all energy, is Mind. It is a form of intelligence.[11]

Understanding and Intelligence

While thought and knowledge are characteristics of the conditioned mind, understanding and intelligence are qualities of Mind. By understanding, Krishnamurti means profound seeing into the truth of things. Direct perception into what-is is understanding. It is insight. It is intelligence.[12]

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[9]Krishnamurti, The Wholeness of Life, 193.

[10]Krishnamurti, Krishnamurti's Notebook, 89.

[11]Krishnamurti, The Wholeness of Life, 149.

[12]Krishnamurti and Bohm, Future of Humanity, 80-81.

It is only this intelligence that gives us true security, the security we so badly need. We read,

> Is it that, when you say 'I understand', you mean you actually 'see', or observe the truth as to what thought is; you actually feel, taste, observe in your blood as it were, that thought, whatever it creates, has no security? You 'see' the truth of it and therefore you are free of it. Seeing the truth of it is intelligence. Such intelligence is not reason, logic, or the very careful dialectical explanation; the latter is merely the exposition of thought in various forms; and thought is never intelligent. The perception of the truth is intelligence; and in that intelligence there is complete security. That intelligence is not yours or mine; . . . We have seen that thought in its very movement creates conditioning and when you understand that movement, that very understanding is intelligence. In that intelligence there is security, from that there is action.[13]

Krishnamurti restricts the term "intelligence" to the action of Mind. In fact, he says intelligence is the Mind.[14] Thought, which is part of the conditioned mind, is never intelligent. It is generally irrational. Krishnamurti says this, I believe, because he uses the term "rational" in an unconventional manner. To him, it is not meaningful to talk about being partially rational. Thus, the actions of a person who believes in non-violence, but who through the application of highly sophisticated faculties that are conventionally understood as rational designs weapons of war, betray an over-arching irrationality. No matter how seemingly rational, logical, or sane a person's activities may be, Krishnamurti would argue that, without the understanding of Mind, without the intelligence that is Mind, those actions are "irrational." However, after "total insight into what-is," the brain, freed from its

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[13]Krishnamurti, The Wholeness of Life, 162.

[14]Krishnamurti and Bohm, Future of Humanity, 66.

conditioning, now an instrument of Mind, acts rationally, logically, and sanely. Intelligence, though itself beyond commonly understood categories of logic and rationality, uses thought rationally. Thought is one activity of Mind, and true rationality, according to this line of argument, is defined as the action of Mind's intelligence.

Krishnamurti's viewpoint seems eminently reasonable. What we commonly consider rational thinking is the correct application of accepted relationships (properties) to accepted entities (axioms). Thus whether we create both axioms and properties through subjective imagination (as in pure mathematics), or claim that they are based on objective observations of external reality (as in science), rational thinking involves correctly applying properties to axioms. And yet, nowadays, the notion of a pure subjective imagination completely independent of external stimulus seems as unreasonable as the concept of pure objectivity. Since both are built on limited views of reality, they are limited in their capacity to reveal the full truth about it. The range of their rational applications is restricted by the limited domain of their axioms and properties. However, Krishnamurti's approach suggests that observation of external and internal reality, which by the very nature of the task cannot be either subjective or objective, reveals both the facts and relationships of reality. This gives one the basis of a veritable science of Truth. It therefore constitutes an epistemology. Intelligence, it would seem, is not just the correct application of relationships to facts,

but is the facts, relationships, and applications themselves. In this sense, it may also be considered as constituting an ontology.

Love, Death, Creation, and Compassion

According to Krishnamurti, intelligence is fundamentally related to compassion and love. He says,

> Love is passion, which is compassion. Without that passion and compassion, with its intelligence, one acts in a very limited sense; all one's actions are limited. Where there is compassion that action is total, complete, irrevocable.[15]

He further reveals their relationship in a conversation with David Bohm when he says, "Because compassion is related to intelligence, there is no intelligence without compassion. And compassion can only be, when there is love which is completely free from all remembrances, personal jealousies, and so on."[16] Later, Krishnamurti affirms that compassion is of the Mind.[17] From these statements it would seem that there must be love in order for there to be compassion and intelligence. Or that they are all simultaneouly existing qualities of one thing.

Love, according to Krishnamurti, cannot be arrived at intellectually. By putting aside everything that is not love, love may emerge.[18] He says,

> When one makes an abstraction in thought, one moves away from what-is. . . .but one will never know what love is

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[15]Krishnamurti, The Wholeness of Life, 153.

[16]Krishnamurti and Bohm, Future of Humanity, 66.

[17]Ibid., 66.

[18]Krishnamurti, The Wholeness of Life, 152.

> through abstraction, will not know the enormous beauty, depth and significance of love.[19]

Furthermore, he states emphatically, "Where there is suffering you cannot possibly love. That is a truth, a law."[20] Now this is crucial to the concerns of this thesis since it reaffirms what we demonstrated in the earlier chapters. All the phenomena that belonged to the conditioned mind, it was shown, were relationally dependent on thought and intrinsically connected with suffering. For love to exist, the machinations of the conditioned mind must end through total insight. When Krishnamurti states that something is a law, he is quick to point out that it should not be accepted dogmatically, as an object of faith, but that the veracity of it should be discovered by persons for themselves. According to him, there is no relationship whatsoever between love and thought. Thought functioning in the conditioned mind is the source of suffering, but since "love is not put together by thought, then suffering has no relationship to love. Therefore action from love is different from action from suffering."[21] Action that arises directly out of suffering is based on thought and has self interest as its main concern. "Total insight into <u>what-is</u>" frees the mind into emptiness. He affirms this when he says,

> If you have that emptiness you have an insight into suffering. Then suffering as the me disappears. There is immediate action because that is so; action then is from love, not from suffering.[22]

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[19]Ibid., 152.

[20]Ibid., 181.

[21]Ibid.

[22]Ibid., 182.

Now it is obvious that Krishnamurti's use of the word "love" points to something rather different from what is commonly understood as love. It is not carnal love, nor any quality of love one individual feels for another individual. Because as long as there is the center of the self, an I/other dualism, thought is considered to be operating and thus love cannot exist. Thus it is not the love one feels for nature or beauty, or any other experienced state one may equate with love, such as feelings of peace or ecstacy. This love is not even the mystic's yearning love for God nor the devout's love of God, for those, too, imply a kind of I/Thou duality. It is more akin to God's love itself. When the fragment that is the individual has disappeared, suffering has ended and the whole, which is this love, is all that exists. Consider the similarity to this passage by the Christian mystic Simone Weil, a contemporary of Krishnamurti:

> God is so essentially love that the unity, which in a sense is his actual definition, is a pure effect of love. And corresponding to the infinite virtue of unification belonging to this love there is the infinite separation over which it triumphs, which is the whole creation spread throughout the totality of space and time, consisting of mechanically brutal matter and interposed between Christ and his Father.[22]

In Krishnamurti's teachings, love is closely connected to death. Death is the ending of each acquisition. By allowing each phenomenon to fully blossom, one allows it to die. Death destroys continuity and allows the new to arise. Death is the ending of time. "It means the emptying

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[22]Simone Weil, "The Love of God and Affliction" in On Science, Necessity, and the Love of God, Essays collected, translated and edited by Richard Rees (London: Oxford University Press, 1968), 177.

of one's consciousness so that there is no time; time comes to an end, which is death."[24] Death is a complete holistic ending. "When there is total, complete, holistic ending there is something totally new beginning, which you cannot possibly imagine; it is a totally new dimension."[25] He also says,

> There cannot be compassion and love without death, which is the ending of everything. Then there is creation. . . That which is essentially love and compassion and death is that intelligence which is creation.[26]

Clearly, Krishnamurti is not using death in the way it is conventionally understood, namely, the termination of the vital processes of any living thing. Rather, it is a quality, or capacity of Mind, intelligence, and love. It is an aspect of the movement (though this use of language unfortunately and incorrectly conveys a fragmented sense) of Mind. Mind creates. It is creation. It is destruction. There cannot be creation without death, nor death without creation, for to even talk of creation implies destruction. Quite importantly, it appears that according to Krishnamurti, the only reality is Mind. It is there when thought stops but then, of course, its nature cannot be adequately described except in a relative way that is subject to inevitable misunderstanding by the conditioned mind. Thus it may be called by any name, such as intelligence, love, or death.[27]

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[24]Krishnamurti, The Wholeness of Life, 155.

[25]Ibid., 211.

[26]Krishnamurti, Last Talks in Saanen, 1985, 127.

[27]Krishnamurti, Krishnamurti's Notebook, 100.

Compassion is implicit in the nature of a holistic reality. It is not some altruistic effort on the part of one person towards another. It is neither pity nor sympathy. Rather, it is the inevitable consequence when one consciousness is freed from fragmentation into wholeness. The whole must obviously affect the apparent parts. Regarding it, Krishnamurti says, "When there is freedom from suffering in the consciousness of the human being then that freedom brings about a transformation in consciousness and that transformation affects the whole of mankind's suffering. That is part of compassion."[28]

Combining the ideas contained in this section, I understand the following: "Total insight into what-is" has freed the mind from the sorrow of fragmentation based on thought, based on the observer/ observed duality, and thus Mind manifests. Since Mind, the summation of all energy, is omnipotent, "total insight into what-is," which itself is of Mind, releases Mind's potential. This results in an incomprehensible movement (i.e., beyond traditional or any conceptual categorizations of space, time, or motion) that is the arising, flowering and dying of all phenomena. This is activity from a new perspective, that of the whole. There is no observer nor phenomenon observed but only love and death. Love may almost be understood, I suggest, as the unfolding of energy as intelligence, as Mind, as creation. This is why Krishnamurti uses the adjective "explosive" for love. Death, then, is the simultaneous enfolding of creation, so that new creation may take place. And yet, all

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[28]Krishnamurti, The Wholeness of Life, 181.

these are inadequate descriptions of a reality that is beyond conceptualization. This reality, which is an indivisible whole, is not subject to partitioning and categorizing, except through the measuring action of thought in the conditioned mind. From the standpoint of the fragment which is the conditioned mind, one can talk about the qualities of Mind. Compassion, it would then appear, is the dimension of love or intelligence that is perceived by a fragmented consciousness as operating from the conceptualized whole to a conceptualized part.

Meditation and the Religious Life

According to Krishnamurti's teachings, the mind that is free from all conditioning, that has had "total insight into what-is," is Mind. Its attributes are silence and timeless, infinite space. It is empty but this emptiness is the summation of all energy. This energy is intelligence. The explosion of this energy is love, whose relational vector from whole to part is compassion. Death, one might suggest, is the dissolution of the part into the whole. Love and Death, together, constitute the process of creation. It is Mind that meditates. Krishnamurti sums up some of this as follows:

> A meditative mind is silent. . . . it is the silence when thought - with all its images, it words and perceptions - has entirely ceased. This meditative mind is the religious mind. . . . The religious mind is the explosion of love. It is this love that knows no separation. To it, far is near. It is not the one or the many, but rather that state of love in which all division ceases. . . . From this silence alone the meditative mind acts.[29]

By exploring some of the numerous dimensions of the

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[29]Krishnamurti, Second Penguin Reader, 103.

meditative mind in Krishnamurti's teachings, we shall discover more about the nature of the religious mind.

The movement of energy unfolding and dying is revealed in meditation. Krishnamurti says,

> Meditation is the unfolding of the new. The new is beyond and above the repetitious past - and meditation is the ending of this repetition. The death that meditation brings about is the immortality of the new. The new is not within the area of thought, and meditation is the silence of thought. . . . It is the silence in which the observer has ceased from the very beginning.[30]

But meditation cannot be induced, because to do so in any way would be to affirm, or create a center, a meditator. When mind meditates, Krishnamurti calls it a benediction.[31] In meditation one understands the limitations of a "center of consciousness" and transcends it.[32] Meditation is hard work since it requires a tremendous discipline. This is the discipline of constant awareness of both external and internal phenomena. Thus it is not an activity in isolation but in full relationship with life.[33] There is an apparent contradiction between Krishnamurti's reference to meditation as a benediction and his reference to it as hard work which can only be cleared up by understanding what he means by discipline. Discipline is not conformity to tradition or obedience to authority. It is the intelligent realization of the limitation and danger of those forms of discipline in the discovery of Truth. This intelligent realization is the activity of Mind and is, in a sense, a benediction.

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[30]Ibid., 23.

[31]Ibid., 30.

[32]Ibid., 38.

[33]Ibid., 42.

It results in the discipline of constant awareness that requires a sustained energy to retain sensitivity to what-is, which is the source of Truth. In this sense, it is hard work. This discipline is not the result of belief, ambition, or emulation, but is the result of intelligence acting upon the conditioned mind.[34]

Since meditation transcends every form of duality, it is love. "The flowering of love is meditation."[35] Meditation is a movement in which the very perception of what-is is action. There is an ending of disorder in this action which is completely orderly.[36] In meditation there is no activity of either the conscious or unconscious (conditioned) mind. Thus there is neither thought nor time, no recognition and no knowing.[37] A precondition to meditation is freedom. Unlike generally understood concepts of meditation as a practice leading to freedom, according to Krishnamurti, meditation does not bring freedom. It is the result of freedom.

> To meditate, freedom is necessary. It is not meditation first and freedom afterwards; freedom - the total denial of social morality and values - is the first movement of meditation. . . . The complete negation of this whole structure of thought is the positive of meditation.[38]

It has been shown in this thesis, how "total insight into what-is" is the event that brings freedom. Since meditation is out of the framework of time, Krishnamurti refers to it

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[34]See Krishnamurti, First and Last Freedom, 157-165.

[35]Ibid., 47.

[36]Ibid., 51.

[37]Ibid., 55.

[38] Ibid., 78.

as a "never-ending" movement. It cannot be induced through supplication or persuasion. In fact, both those methods prevent its manifestation. It only occurs when "your heart is really open."[39]

Krishnamurti frequently discusses meditation as the emptying of the content of consciousness. By this he means the emptying of the content of the conditioned mind, the known. The process of emptying is the opposite of accumulation. All the accumulations of the past can only be emptied in the present; not through thought, which is more accumulation, but by action, the doing of what-is. Meditation, therefore, is the doing of what-is, which implies the absence of will. "The empty mind cannot be purchased at the altar of demand."[40] He refers to meditation as "the innocency of the present," and says that the meditative mind is always alone.[41] To Krishnamurti, aloneness means "all one," an indivisible, whole, non-fragmented unity.[42] Meditation is not static, nor is it an object of attainment, but a movement in attention. Attention accompanies awareness and has no centre. Being aware of the movement of thought when there is inattention, is actually attention. Thus meditation is non-intellectual, and "a movement in the ecstacy of truth."[43]

Now the foregoing descriptions of meditation raise several questions. I frame these in a way that reveals my interpretation. Since the content of one's conditioned

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[39]Ibid., 82.

[40]Ibid., 86.

[41]Ibid., 86.

[42]Ibid.

[43]Ibid., 96.

consciousness is put together by thought does not meditation, the emptying of that consciousness, involve thought? And yet, since it is non-accumulation, does it not mean the non-generation of new thoughts based on a fragmented view of self? Since attention is the activity of Mind in the brain, during true attention, is there not an understanding of the movement of thought during apparent inattention? In other words, does this not imply that during meditation, the meditative Mind understands the full process of and relationship between fragmentation and unity?

Meditation, according to Krishnamurti, is always new, and has no continuity in the standard sense attributed to the flow of time.[44] It is the summation of all energy since direct perception of what-is necessitates an attention that is all energy. This summation of energy is ever expanding, and action in daily life is part of that energy.[45] Thought dissipates energy while love does not. "Meditation," Krishnamurti points out, "is freeing the mind from all dishonesty. . . . Honesty is not a principle. It is not conformity to a pattern, but rather it is the total perception of what-is. And meditation is the movement of this honesty in silence."[46] It is the denial of the whole structure of thought.[47] Meditation transcends time and eliminates the gap created by thought between perception and

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[44]Ibid., 115.

[45]Ibid., 118.

[46]Ibid., 120.

[47]Ibid., 123.

action. Krishnamurti says,

> The emptying of the mind of time is the silence of truth, and the seeing of this is the doing; so there is no division between the seeing and the doing. In the interval between seeing and doing is born conflict, misery and confusion. That which has no time is the everlasting.[48]

Meditation, says Krishnamurti, "is the awakening of bliss; it is both of the senses and transcending them."[49] He points out that thought can cultivate delight, but the bliss of meditation needs acute and undistorted senses, senses that are free from the bondage of thought.[50] Meditation is the intelligent perception of what-is.[51] It is not separate from but integral to daily life.[52] It is through freedom that meditation, action and learning take place. We cannot, in this thesis, explore what Krishnamurti means by learning since that takes us into his extensive teachings on education. It is worthwhile pointing out, however, that there is a fundamental relationship between learning and the meditative mind.

If the religious mind is the meditative mind, what exactly does Krishnamurti consider to be religion, or the religious life? First, he makes no dualistic distinction between concepts of religious and secular life and the practices that ensue from such distinctions. He points out that,

> The division between the religious life and the world is the very essence of worldliness. The minds of all these people - monks, saints, reformers - are not very

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[48]Ibid., 132. [49]Ibid., 134.

[50]Ibid., 134. [51]Ibid., 141.

[52]Ibid., 148.

> different from the minds of those who are only concerned with the things that give pleasure.[53]

According to him, the religious life is only possible when there is a profound understanding of the nature of inner conflict, which is the source of suffering.[54] This is only possible through choiceless awareness, in the present, of the flow of past conditioning without the generation of new thought images. Such observation of the past in the present, is a new, creative movement. This awareness is able to use memory effectively without accumulating more self-centered memories (through the exercise of choice). He says, "To be religious is to be so choicelessly aware that there is freedom from the known even whilst the known acts wherever it has to."[55] He draws a final connection between the conditioned mind and Mind, the known and the unknowable, and points out the meaning of religion in this revealing passage:

> So freedom from the known is truly the religious life. That doesn't mean to wipe out the known but to enter a different dimension altogether from which the known is observed. This action of seeing choicelessly is the action of love. The religious life is this action, and all living is this action, and the religious mind is this action. So religion, and the mind, and life, and love, are one.[56]

From this it is clear that from the perspective of the religious mind, the conditioned mind is also understood. The religious life, therefore, is the activity of one who has come in touch with Mind, the whole of reality.

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[53]Krishnamurti, Second Penguin Reader, 202.

[54]Ibid., 203.

[55]Ibid., 204.

[56]Ibid., 205.

Truth, God, Mind, and the Ground of Existence

Krishnamurti says, "Truth is not what-is, but the understanding of what-is opens the door to truth. If you do not actually understand what-is, what you are, with your heart, with your mind, with your brain, with your feelings, you cannot understand what truth is."[57] Thus what-is, is the point of departure for the discovery of Truth. Krishnamurti implies that Truth is a greater reality accessible through what-is. If some phenomenon such as anger arises in consciousness, it would be what-is. Allowing this phenomenon to flower fully, could lead to the discovery that it is the result of thoughts of a separate self which have no basis in reality. Thus, Truth seems to be the ability to see the fundamental relatedness between particular phenomena and the whole. He says,

> To be aware of the whole field is to see also the particular, but, also at the same time, to understand its relationship to the whole. If you are angry and are concerned with ending that anger, then you focus your attention on the anger and the whole escapes you and the anger is strengthened. But anger is inter-related to the whole. So when we separate the particular from the whole, the particular breeds its own problems.[58]

Sometimes such phenomena disappear completely since they are recognized to be the product of mistaken thinking. They were the result of a conflict between an illusion and a fact. They were the result of a conflict between the content of thoughts and some aspect of reality, or a conflict between the content of different thoughts. This helps to illuminate what Krishnamurti means when he says, "to see the false as

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[57]Krishnamurti, Beyond Violence, 117.

[58]Krishnamurti, Second Penguin Reader, 207.

the false, to see the true in the false, and to see the true as the true -- it is this that sets the mind free."[59] By this I understand that to recognize that the content of thoughts is not what-is but is merely a representation of what-is, is to recognize the false, the content of thoughts, as the false. To recognize that thought can never substitute for the reality of what-is, is to see the true in the false, and to recognize the ultimate reality of what-is is to see the true as the true.

Since what-is is real, it is factual. Since it is fact, it is opposed to non-fact. It is actual, not illusory. In this sense it is true, not false. As a true piece of reality, it leads to Truth. Truth is the ever-new, constantly changing, discontinuous movement of what-is. When Krishnamurti refers to Truth as a pathless land, he does not mean that there are many paths to Truth, but that there are no paths to it. Any path is a path away from it. Truth, though obscured, is always immanent. Krishnamurti says,

> What-is is the implicit; and awareness of the implicit, without any choice, is the unfoldment of it. This unfoldment is the beginning of wisdom. Wisdom is essential for the coming into being of the unknown, the inexhaustible.[60]

As choiceless awareness allows what-is to unfold, it reveals its full meaning. This is Truth. Krishnamurti says,

> The religious mind sees and understands the full significance of what-is. That is why it is very important to understand yourself, which is to perceive the workings of your own mind: the motives, the intentions, the longings, the desires, the constant

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[59]Krishnamurti, Commentaries on Living: Third Series, 4.

[60]Krishnamurti, Commentaries on Living: First Series, 47-48.

> pressure of pursuance which creates envy, acquisitiveness and comparison. When all these have come to an end through the understanding of what-is, only then will you know true religion, what God is.[61]

True religion, according to Krishnamurti, is the realization of God or Truth. We have shown that this realization is to be one with Mind, to be one with Truth. Thus, "understanding" the "full significance of what-is" means something beyond the limited capacities of thought. It is to be in the realm of (I would venture to say, to actually be) the unknowable.

"Total insight into what-is," we have shown, is the event, in Krishnamurti's teachings, that brings an end to sorrow. It brings an end to the "centre," the "self," the "I." By so doing, it ends all concepts of a particular mind and then there is only Mind.[62] In a discussion with the renowned theoretical physicist, David Bohm, Krishnamurti stated: "Emptiness and silence and energy are immense, really immeasurable. But there is something -- I am using the word, 'greater', than that."[63] He calls this "the Ground" stating that "there is nothing beyond it." Though it is the beginning and ending of everything, such as space, energy, emptiness, and silence, all of those "are," but the Ground "is not." [64] I think that by this Krishnamurti means that the Ground is beyond all predication, but that all phenomena are born out of it and die back into it. It is completely "unknowable", since it cannot be grasped by

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[61]Krishnamurti, Life Ahead, 109.

[62]J. Krishnamurti and David Bohm, The Ending of Time (New York: Harper & Row, 1985), 33.

[63]Ibid., 42. [64]Ibid., 43.

thought. A phenomenon, such as anger, falsely perceived as an independent entity, through the instantaneous movement from observation to insight dies into the Ground, which is then falsely perceived to be the whole, the Mind. pure energy, silence, emptiness, or some such universal conceptualization. This universal conceptualization also has its being (birth, existence, and death) in the Ground.[65] The Ground is not the cause of all phenomena, since it is beyond the chain of cause and effect. The logic here is that since every effect is the cause of some subsequent phenomenon, every cause must be the effect of some prior phenomenon. If the Ground was the cause of anything, it would have to have been the effect of some more fundamental cause.

Since all things have their being in the Ground, then Mind is the movement of the Ground, or even that Mind is the Ground.[66] The Ground is movement in the sense that it is active. In further conversations with David Bohm, Krishnamurti goes on to state that the material universe itself is Mind.[67] He acknowledges that the person who is liberated from all fragmented views of self, which, in its subtlest form is the manifestation of an objectified reality, <u>is</u> Mind.[68]

The foregoing observations give us the most comprehensive perspective on Krishnamurti's use of the verb "to be." Since the Ground is the source and end of all phenomena, and itself is beyond all predication (i.e., it "is not"), it may be called by various names, or numerous

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[65]Ibid., 44.

[66]Ibid., 152-153.

[67]Ibid., 244, 249.

[68]Ibid., 36.

qualities and activities may be predicated upon it, though all these are inadequate terms. Thus it may be called the Ground, or Mind, or the otherness, and be attributed qualities of Intelligence, Emptiness, Being, Energy, Love, Death, Bliss, Passion, Compassion, or Beauty, and activities such as Creation, movement, or Insight, to name but a few. Krishnamurti does not distinguish between the name, quality, or activity of the Ground. It is commom for us to read that Ground is Mind, that Mind is Intelligence, Intelligence is Compassion, Intelligence is Insight, Mind is Love, Love is Creation, and so on. It is better referred to through negation, through what it is not. This involves pointing out that nothing conceivable encompasses it. In fact, the very act of conceiving and being aware of the conception is to partition reality into conceiver and conceived. As long as there is a conceiver, Mind, also called the otherness, or the essence, cannot manifest although it is always there.[69]

What, one is led to ask, is the origin of thought, of conception? In Krishnamurti's Notebook we read:

> The essence of thought is that state when thought is not. However deeply and widely thought is pursued, thought will always remain shallow, superficial. The ending of thought is the beginning of that essence. . . . thought can never find the essence of itself. It must cease for the essence to be.[70]

So, in Krishnamurti's teachings, thought, and by implication, the conditioned mind is the result of the essence, the Ground, the Mind. But Mind is beyond, is much more than, the sum of its parts, all of which have their

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[69]Krishnamurti, Krishnamurti's Notebook, 61.

[70]Ibid., 57.

existence in it.[71] To Krishnamurti, it is this Mind that is sacred, since it is Truth, it is factual, it is the Ground or essence of all reality. Thought is not sacred.[72]

Now this points to an apparent contradiction or duality. If thought itself comes from the Ground, the sacred, in what sense can it be considered profane? I suspect the answer lies in the perspective of one's existential status. We have already seen that duality, in Krishnamurti's teachings, is based on the division that exists between a fact and an illusion, or between two illusions. Thus distinguishing between an apple and an orange is not duality, but not distinguishing between an apple and the thought, "apple," is dualistic since the idea, "apple," is not the apple. If they are seen for what they are, the thing and the thought are as different as apple and orange. This is non-dualism. But if one mistakes the idea for the thing, or has a mistaken idea for which there is no corresponding thing, this is duality. The existential status of the conditioned mind is dualistic in that it is constantly producing mistaken ideas of itself and reality. It is nothing but the conglomeration of these mistaken ideas. These ideas are fragments of what is actually an indivisible whole. The conditioned mind also partitions the imagined whole into sacred and profane. But from the perspective of the religious mind, Mind, there is nothing but the whole, the sacred. There is only fact. There is no duality. Analogous to the classic story of the rope mistaken

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[71] Ibid., 100-101.

[72] Ibid., 15-16.

for a snake, the correct perception dissolves the false view completely. The false view is then seen as non-fact. I think that this is the sense in which Krishnamurti distinguishes sacred and profane. When Mind is, there is no sacred and profane. But as long as there is thought there are innumerable notions of wholeness, and of sacred and profane spheres, all of which, by reason of being non-fact, are profane.

In Diagram 8, I have tried to schematically represent the domain of the Ground according to Krishnamurti's world view. To do so I have used a Venn Diagram, in which a universal set is depicted by a rectangle and subsets of the universal set are depicted by closed curves within the rectangle. It is worth noting that the world of the conditioned mind is represented as a subset of the Ground. I have done this since we have shown that the conditioned mind has its existence in the Ground. Freedom ruptures the boundary separating the fragment (the subset) from the whole. It is also worth noting that freedom provides understanding of all the phenomena in Diagram 9.

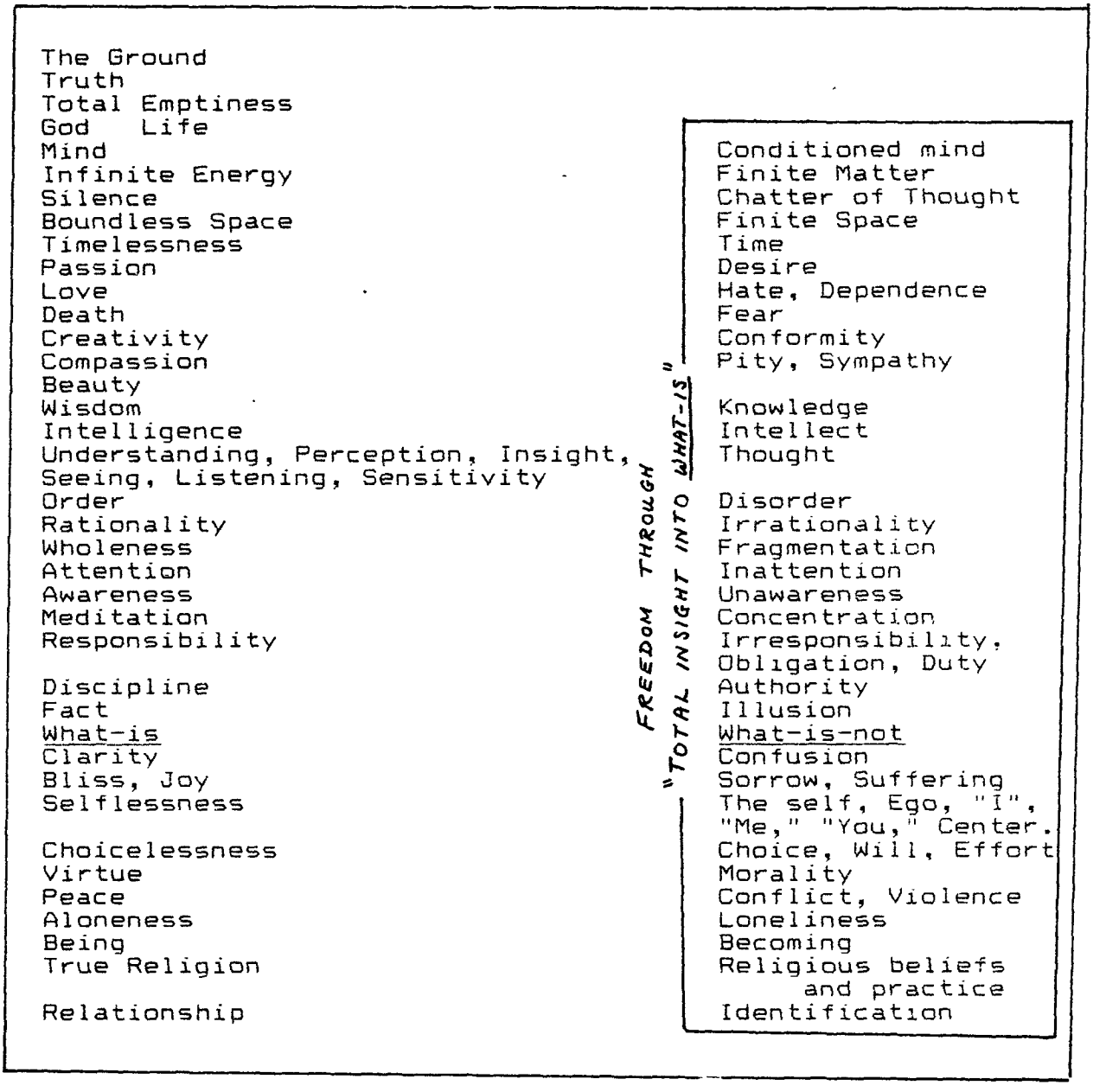
From the perspective of freedom, the phenomena of the conditioned mind no longer exist, though they are understood in an inconceivable way. Furthermore, although there is a kind of correspondance between the phenomena constituting the conditioned mind and the qualities of the religious mind, these are not in dialectical opposition. Only one or the other exists. Dualistic tensions only exist within the conditioned mind. The phenomena within the sphere of the conditioned mind are the result of thought and are

rooted in the notion of a separate self. So, we have such phenomena as desire, pity, concentration, and will which have been shown to arise in a complex relationship with thought and self. When these have disappeared through "total insight into what-is", we have, correspondingly, passion, compassion, attention, and choicelessness as synonymous qualities of the Ground, or Truth, or Mind. And yet, it must be once again re-emphasized that the descriptive terms used for the qualities of Mind are totally inadequate, and are subject to being seized upon inevitably by the conditioned mind. The conditioned mind then engages in further interplay between these conceptualized phenomena. Thus it debates over the virtues of "will" versus "choicelessness," or speculates on the differences between "love" and "compassion," or analyzes the various modes and dimensions of "emptiness."

There is little to be gained in enumerating the many limitations inherent in trying to diagram an inexpressible, unknowable world-view. One can, however, point to its merits. It symbolizes the fragmentary nature of the conditioned mind as a subset of the whole from which it arises. It highlights the equality of many terms (encountered in this thesis) frequently used by Krishnamurti as attributes of the Mind and groups many of the terms (encountered in this thesis) that he assigns to phenomena of the conditioned mind. It also shows the correspondances between them indicating how, in Krishnamurti's teachings, the complete ending of a phenomenon in the conditioned mind is necessary for the corresponding quality of Mind to emerge (if in fact it really exists). Thus, for example, conflict, morality, and duty must end for peace, virtue, and

responsibility to be. And yet, since all the terms for the Ground may be equated with each other, since they are all inadequate representations of an inexpressible Truth, any term in the left column could be placed opposite each of the phenomena of the conditioned mind.

Diagram 8



CHAPTER 6

SUMMARY OF THE ANALYSIS

In this work we have done an analysis of the structure of some aspects of Krishnamurti's teachings concerning the conditioned mind, insight, and the religious mind. This has been done in order to elucidate the thesis that in his teachings it is "total insight into what-is" that is the crucial event that liberates the mind to true religion. No substantial scholarly study on the relationship between insight and religion in his teachings had been done thus far. In order to reveal the pivotal role of insight, it was necessary to examine, in some detail, the nature of mind prior and subsequent to insight, which itself is instantaneous. The analysis of the structure presented certain challenges since Krishnamurti found no value in teaching a systematized body of ideas. He was interested in exploring the nature of Truth together with others, so that persons could realize Truth for themselves. Thus a wide variety of dialogues and discussions were consulted in order to elucidate the structure which very clearly exists within his teachings. I do not claim that this structure is the only one that exists in Krishnamurti's teachings. I do feel, however, that this structure is central to his teachings and will prove relevant to aspects (such as his views on education) not examined in this thesis.

We discovered that, according to Krishnamurti, the

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[1]Krishnamurti and Dr. W. Rahula, Death (England, 1979), audiocassette.

human brain has evolved to its present state through millenia of conditioning influences. Conditioning is like a stream that has no beginning.[1] A significant aspect of this conditioning manifests in the ability of human beings to create thoughts, symbols for reality. Conflict arises when one mistakes symbol for reality. Also implicit in Krishnamurti's teachings is that there are numerous symbols that have no correspondance to reality whatsoever.

Perception is the term used by Krishnamurti for our interaction with reality, which is termed, what-is. The what-is is dynamic and in constant change. Perception of what-is should lead to sensations and rational action, but the presence of lingering symbols, old thoughts in the form of memories, distort perception. Thoughts linger because of a person's desire for continuity. This desire is the result of thoughts of a separate self. Thought, Krishnamurti points out, is useful for practical living, for manipulating the material world. Since thoughts are but symbols for reality, they become problematic when applied incorrectly to self-understanding. The thought of a separate self is useful for interaction with material objects including the body, but should not be mistaken for the real self, which though realizable is inconceivable. When such thoughts of a continuous separate self are threatened by perception of the ever changing what-is, sensation is deemed unpleasant, fear is generated, and more thoughts are produced to maintain permanence. This Krishnamurti terms as an escape from what-is into a world of psychological phenomena, based on a false understanding of oneself.

These psychological phenomena, created by thought,

generate their own sensations, and so, escape consists of generating thoughts about self and the world that are self-sustaining, secure, and pleasurable. This is desire for pleasure and desire for the avoidance of pain. The average person exists in a world full of psychological phenomena, a personal reality of their own thought creations. Where these worlds of psychological phenomena overlap one finds what are commonly understood as religious beliefs, political, social, and economic ideologies, and other shared models of reality. While the overlap of these shared models may give one a sense of security through relatedness to something larger, the ultimate outcome of all reliance on thought, according to Krishnamurti, leads to sorrow.

Sorrow is the result of constant incursions by reality into the world created by thought. And thought itself does not have real permanence. Thus one is constantly struggling through efforts of will to retain some permanence in one's beliefs, whether these be beliefs in the nature of oneself, another person, belief in God, or belief in an ideology, doctrine, or model of reality. The struggle to sustain the symbols leads to the creation of psychological time. While the individual thoughts had by persons are probably different in specific content, the source and phenomenological manifestations of thought are the common experience of humankind, and therefore, the consciousness of the conditioned mind is common to all. Whoever's conditioned mind it is, it is still likely to experience fear, escape, and ultimately sorrow. Sorrow is the common experience of the conditioned mind.

Reality, however, is the essence of illusory

creations of thought. This reality, or Truth is a movement. It is sometimes referred to as the Ground. It is Mind, a consciousness (although this is a problematic term since it seems to imply a "knower") that is totally different from the consciousness of the conditioned mind. It is intelligence itself and it is the source and summation of all energy. It is passion. Thus, when there are perceptions of what-is, singular facts of reality, the human brain, which is normally the seat of the conditioned mind, connects with Mind. In those connections, the energy of Mind is released through the brain as attention, as passion, and insights are obtained. These insights do not originate with the self-conceived person, and are not the result of any preconceived action by that person. They are not the result of anything but are the causeless action of Mind. These insights are accompanied by learning and action, though not in the traditionally understood sense of acccumulated knowledge and planned activity.

The passion that accompanies these insights provides the energy for true self-understanding. This passionate energy allows alert but passive observation of what-is. To remain in this state of awareness, there must be freedom from the exercise of choice since any choice is the result of a divisive thought that has arisen in consciousness that has lost attention. Such choiceless awareness reveals the movement of perception and its response. The response to perception is the birth of thought and the separate self. Choicelessness allows awareness and ultimate understanding of both perception and its response. The attention, in

which there is no separation between the observer and the observed, that may accompany this awareness is necessary for an understanding of the full significance of the movement of what-is, namely Truth. However, most people are not sufficiently sensitive or passionate for there to be either constant awareness or attention. However, there may be periods of awareness within which there are periods of attention and inattention.

When there is awareness, the what-is that the average person observes is some psychological phenomenon in the consciousness of conditioned mind. This phenomenon is always linked with sorrow. Choiceless awareness of that phenomenon, through the attention of a discontent with one's suffering and a passion for self-knowledge, leads to the full flowering of that phenomenon. If there has been no escape, no fear of the consequences of the awareness, then there has only been a passion to discover who one really is no matter what the consequences (even if this might mean complete annihilation of the self as it has conceived itself). As I understand it, this passion elicits clear observation of the process from direct perception to sensation, the arising of thought, the creation of the observer, and consequently, the particular psychological phenomenon. This "full flowering" of that psychological phenomenon produces an insight into the whole nature of that phenomenon. The phenomenon is discovered to be not just an isolated source of sorrow, but inter-related to the whole structure of the consciousness of the conditioned mind which has been constructed by thought and the self, which themselves arise from the movement of an inconceivable

wholeness. This direct perception of the whole through what was once thought to be a fragment, Krishnamurti refers to as partial insight. Such partial insights completely end the sorrow that results from misunderstanding the phenomenon. Thus an insight into anger results in the complete understanding and ending of anger.

And yet this may only be a manner of speaking on Krishnamurti's part for partial insights are more appropriately ascribed to the insights of scientists or artists, where the phenomena observed are not psychological but external and material. The passion for self-understanding can, through the attention of choiceless awareness, lead from observation of any phenomenon to the whole and from the whole to insight into every psychological phenomenon created by thought. This, according to Krishnamurti, is "total insight into <u>what-is</u>." This total insight is an event that provides complete freedom from sorrow. Observation, awareness, and attention in themselves, are inadequate to bring about freedom from conditioning. Insight is the crucial event. There is no recipient of the insight, no experience of insight since there is neither receiver not experiencer. There is a complete ending of the center, of the "I." The ending is complete in the sense that in total insight there is no continuity of time. The center has ended in the sense that one no longer identifies with creations of thought. This does not mean that there are no longer thoughts of "I," "me," and "mine," but that these only arise in response to the practical necessities of relationship. Thus there is an "I," "me," and "mine" as opposed to "You," "yours," or "It," in all elements related

to the material world, and this includes thought and language. This creates an apparent center to the outsider who observes from the perspective of the conditioned mind. But psychologically, if "total insight into what-is" has provided profound understanding of a reality, a self (if one may) that is beyond all predication, and beyond all duality, there is no longer any center. No predication about oneself or about the nature of absolute reality is believed, accepted, known, or realized as Truth. The brain is now freed from all conditioning influences of thought and is an instrument of Mind.

It is this Mind that is the truly religious mind. Religion is the activity of this Mind. It is a mind free from all beliefs, free from all sorrow, free from any sense of separateness. It is also the truly scientific mind and a meditative mind. Only the Mind is capable of creative and sane scientific research, since it is free from fixations with accepted world views and theories, and has a deep-felt sensitivity to the whole of reality. Thought that arises in a brain used by Mind is creative, as well as sane and rational. The Mind has qualities of clarity, order, bliss, beauty, and wisdom. The Mind is engaged in constant meditation which is a movement in attention, a movement in insight, a movement in intelligence, a movement in Truth. This movement is discontinuous, in the sense that it is outside of time. It is constant but not static. Mind is not bounded by space but is silence and total emptiness. This emptiness is the summation of all energy, and thus Mind is engaged in the inconceivable action of creation, the movement of energy. The outward explosion, or unfolding of

this energy from the Ground is Love. The enfolding or return to the ground is Death. Love and Death, together, constitute Creation. And yet, we have shown how these are all just ways of speaking about something, an otherness, an essence, that is completely beyond all conceptualization. All terms for, qualities of, and activities of the Ground are synonymous since there is only oneness. They are all equally inadequate.

Krishnamurti suggests that the individual brain that is an instrument of Mind has undergone a transformation in its very cells as a result of total insight. This is because millenia of conditioning have actually left an imprint on the physical structure of the brain in the way of neurological connections and brain capability. Since total insight is irreversible freedom from all conditioning, there must be such a change.

According to Krishnamurti, to the person who has had total insight there is no sense of "I" and "You" at the deepest psychological level. Mind, operating through that brain, is engaged in activity inconceivable to those who are conditioned. The conditioned person, not understanding the behavior, is likely to either worship, kill, or neglect the unconditioned person. The conditioned person may regard (through a superficial understanding) the activity of the unconditioned person to be compassionate, although to the unconditioned Mind there is no sense of one being compassionate towards another. In a way, compassion implies an I/You dualism that does not exist in Mind. The conditioned person, not understanding the activity of Mind, is puzzled by the physical activity of the unconditioned.

But the physical activity of the unconditoned human being is an extremely small part of the action of Mind. Therefore, though the unconditioned human being would probably be engaged in teaching people to free themselves from the sorrow of conditioning, Mind operating through that brain, is affecting all creation in profound and inconceivable ways.

The unconditioned person does not wonder about the meaning of or purpose of existence. There is complete meaning without the activity of thought. Whatever the unconditioned person does or says, it will be translated into something illusory by the conditioned person. If, however, there were to be several unconditioned persons, that society would would be "a paradise on earth"[2] based on intelligence and compassion. It would consist of individuals who were able to see the immensity of the whole through any fragment, and were compassionate towards those who saw only fragments. Unconditioned persons are themselves whole, and one with Mind and existence. They are Truth itself.

This concludes the summary of the analysis of the structure that underlies Krishnamurti's teachings on the religious mind and religion. We have seen that "total insight into what-is" is the crucial event that allows the religious mind, or Mind, to fully manifest. Prior to its full manifestation the individual's mind is said to be conditioned by the activity of thought. I have provided a

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[2]Krishnamurti and Bohm, The Ending of Time, 174.

substantial analysis of the structure of the conditioned mind, showing the relationship between many of its phenomena, and showing how only "total insight into what-is" actually liberates the conditioned mind from its conditioning. We have seen how the essence of the conditioned mind is Mind. Through sensitive observation without any observer, choiceless awareness, and attention, which are activities of the Mind through the brain, there may come about a full understanding of the nature of conditioning. This is insight. Insight is only of the Mind. Thus there is no Mind/brain duality. There is only oneness.

By implication, it has also been shown that Mind is the only reality. It is the action of Mind, as observation, awareness, attention, and finally insight, that frees the conditioned mind. Until the event of total insight there are countless forms of duality, the result of mistaking concept for reality. Upon the event of insight, there is only Truth. It may be described in many ways, all of which are inadequate, and may sometimes appear paradoxical. Thus it is referred to as Being, Creation, and Death or it is said that it "is not." I feel that it is from the perspective of Mind, as he understands it, that Krishnamurti's makes his observations and from this perspective that they are best understood.

CHAPTER 7

GENERAL APPRAISAL OF KRISHNAMURTI'S APPROACH

In this chapter I intend to touch upon three areas in order to present a general assessment of Krishnamurti's teachings concerning religion, the religious mind, insight, and conditioning in the light of our preceding analysis. First, I shall examine several criticisms of Krishnamurti's approach by other scholars and religious figures. Next we shall point out some similaritites within his teachings to other religious philosophies, particularly Buddhism. And finally, I shall consider some of the implications of these teachings for the field of Religious Studies.

Existing Criticisms

While it is true that George Bernard Shaw said that Krishnamurti "is a religious teacher of the greatest distinction, who is listened to with profit and assent by members of all Churches and sects,"[1] and that Henry Miller also wrote glowingly of him[2], Krishnamurti is not without his critics. While many of these criticisms raise important questions concerning Krishnamurti's teachings, several of them, we shall see, are based upon misunderstanding.

For example, P. M. Rao suggests that Krishnamurti's

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[1]George Bernard Shaw, Quotations on Krishnamurti, Krishnamurti Foundation of America. See also, Mary Lutyens, Fulfilment. 27-28.

[2]See Henry Miller, "J. Krishnamurti: Master of Reality," in The Mind of J. Krishnamurti, ed. Luis S. R. Vas (Bombay: Jaico Publishing House, 1975), 275-279.

philosophy is faulty and that his error is, ironically, a semantic one.[3] Rao feels that Krishnamurti thinks that words like "greed" have two kinds of content: an emotional and a factual content. According to Rao, Krishnamurti thinks that "if we ignore the purely emotional content of these words we shall be able to arrive at the purely factual content -- thus making it possible for us to see things as they are."[4] Rao suggests that this is a fallacy since words such as "greed" have no factual content. If I have understood Rao's position correctly, I must conclude that he is mistaken in his understanding of Krishnamurti. When Krishnamurti speaks of "greed," he is not referring to the word, nor to some dualistic notion of fact versus emotion, but to the reality of the sensation that is manifesting which has been labeled by thought as "greed." He does not suggest that one ignore the emotional content of the word. "Ignoring" is hardly part of Krishnamurti's teachings, which emphasize sensitive observation of all phenomena. If anything in Krishnamurti's teachings resembles the notion of "ignoring," it is that, after insight, certain phenomena which arise in relationship with perception are likely to terminate with sensation rather than being carried on to the creation of thought. In this sense, if at all, he suggests that the word "greed" is "ignored." Through insight, "greed" is understood, not as a phenomenon distinct from the rest of reality and the observer, merely because it has been labelled, but for what it really is. If as Rao

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[3]See P. M. Rao, "Escapism and Escape," in Maha Bodhi (June, 1963), 117-122.

[4]Ibid.,, 120.

suggests, there is "absolutely no factual content" to words like "greed," then that would be discovered upon letting go of the word.

Another criticism concerns the consequences of Krishnamurti's teachings that certain aspects of memory are unnecessary. Krishnamurti sometimes speaks of how the beauty of a sunset may be spoiled by the memory of past sunsets. If things were not classified as beautiful or ugly, how could one talk of beauty, the criticism inquires?[5] This again is due to a misunderstanding. Beauty is not the opposite of ugliness from Krishnamurti's perspective. Beauty is the response of Mind to its own creation. From the perspective of Mind, there is only Beauty, nothing else. Relative beauty and ugliness are both phenomena of the conditioned mind which judges and compares based on memories of past experience. Thus the conditioned mind can talk of beauty, within the framework of some aesthetic criteria. The error of seizing upon a conceptualized quality of Mind, such as Beauty, without understanding that the description is inadequate and that Mind is a oneness, is a main reason for such misunderstanding and ensuing criticism.

According to Henri Bergson, a capital error "consists in seeing but a difference of intensity between pure perception and memory instead of a difference in nature."[6] He states that "there is in perception something

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[5]See ibid., 120.

[6]Henri Bergson, "Matière et Memoire," quoted in F. Th. Stcherbatsky, Buddhist Logic (New York: Dover Publications Inc., 1962), 1:180.

that does not exist at all in memory, and that is an (ultimate) reality intuitively grasped."[7] Th. Stcherbatsky suggests that Bergson's position coincides with the Buddhist view (e.g., Dharmakīrti, Kamalaśīla, Dignāga) except that for Buddhists the ultimate reality is transcendental and cannot be cognized by discursive thought but only felt as sensation.[8] This distinction between direct and indirect perception is fundamental to Krishnamurti's teachings which more closely resemble the Buddhist view. Sensation arising from direct perception is related to Beauty in Krishnamurti's teachings since it is an attribute of Mind. Sensations of "greed" or "relative beauty and ugliness" arising from memory are of a totally different nature, since they are produced by thought within the conditioned mind.

Some critics point out that Krishnamurti, despite his admonitions against analysis, is himself culprit of analysis, judgement, and comparison especially with respect to the motives of *gurus* and politicians. Furthermore, is he not distorting reality by referring to Hinduism, Buddhism, or Christianity in a derogatory manner?[9] Now, these criticisms touch upon the delicate subject of the personality of the philosopher. Does he practice what he preaches? While such questions are rarely asked of Western philosophers, and would generally be ignored, one notes that questions regarding Krishnamurti's own realization and

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[7]Ibid., 1:180.

[8]Th. Stcherbatsky, Buddhist Logic (New York: Dover Publications Inc., 1962), 1:180.

[9]See P.M. Rao, Escapism, 120-121.

personal behavior frequently arise. Perhaps this stems from the view that Eastern philosophy is generally not just speculative but intrinsically linked to praxis. Since Krishnamurti defies placement in the East-West categorization, he is open to such criticism. Or perhaps, since Krishnamurti is more teacher than philosopher he is expected to be a living exemplar of his teachings. Whatever the source of such questions they certainly need to be addressed.

The point made earlier in this study, that Krishnamurti is better perceived as an observer, and inquirer, than as an analytic philosopher, might prove helpful. Krishnamurti never claimed to arrive at his statements about motivation (or anything else) through discursive thought but through direct observation of phenomena. He articulated these observations as best he could, with the urgent plea to others not to accept what he observed (though he himself might consider it a fact, or even a law), but to verify these observations for themselves. To him, words are inadequate tools to describe Truth, whether one is discussing the qualities of Mind or discussing the phenomena of the conditioned mind. All words are conclusions, frozen and therefore false images of constantly changing, perennially new, Truth. Therefore words are certain to distort reality. In fact, this is precisely why he is speaks of what is commonly understood as religion in a disparaging manner. In line with his teachings, the word, the doctrine, the teachings, the image, can always be criticized as being imperfect representations of Truth. To

mistake one for the other is, in his words, silly, ignorant, or even ridiculous.

If one remained choicelessly aware of what-is without condemning, justifying, or analyzing a situation, could it not lead to accepting an intolerable state of affairs, such as submitting to horrible political and economic realities? Is not Krishnamurti's approach "the art of resolving a problem by ignoring its existence"?[10] Such questions, which involve prescriptions for social action and response in the face of perceived injustice, are fairly common reactions to Krishnamurti's approach. They are quite important since they incorporate what may loosely be called an "objectified reality" critique of Krishnamurti's teachings. From this perspective, certain philosophies, particularly Indian ones, are criticized for internalizing, or subjectifying reality and thus neglecting the outside world with the grievous consequences of social, political, and economic degeneration. Does not "choiceless awareness" lead to this?

According to Krishnamurti, we have no need to fear ending up submitting to horrible social, political, and economic realities, since we are already in such a predicament. There was hardly a discourse or dialogue in his entire life that did not draw urgent attention to the existing state of human anguish in the forms of war, poverty, disease, crime, exploitation, environmental

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[10]See P. M. Rao, Escapism, 121. See also Dinesh Chandra Mathur, "J. Krishnamurti on Choiceless Awareness, Creative Emptiness and Ultimate Freedom," Diogenes 126, Summer '84, 91-103.

destruction, isolation, and ignorance. His whole life's work appears to have been directed at addressing the very real problem of human suffering. He would probably consider it a grave delusion to think that the world situation was satisfactory. And yet, he considers the psychological transformation of the conditioned mind to be of the first and foremost importance to rectify the situation.[11] To Krishnamurti, freedom from conditioning must precede action because without that freedom there is no real relationship to and no understanding of the whole of humanity. Without freedom from the known, there is no sensitivity to the constantly changing demands of the present which necessitate creative responses. This, to him, is true responsibility: the ability to respond creatively to what-is rather than to uphold an ideal dogmatically. Any action proceeding from a fragmented understanding of the self, however seemingly beneficial, is ultimately divisive and violent.

This does not mean that Krishnamurti is a social nihilist or a social dropout. He feels that the basic necessities of food, shelter, clothing, social order, and environmental hygiene are essential for all life and he has no criticism of organizations created to ensure the proper maintenance and delivery of those needs.[12] He would probably question the belief that such social action is adequate to resolve the basic human problem of suffering and would reject any system that preached a method towards the solution of that fundamental problem. As we have shown,

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[11]Krishnamurti, First and Last Freedom, 34-41.

[12]Krishnamurti, Second Penguin Reader, 234-236.

this is not because he ignores the existence of the problem but because he is keenly aware of its complex and profound nature and does not settle for a simplistic or superficial solution. After all, the rich and powerful also experience psychological suffering, as a result of which, from Krishnamurti's perspective, they inflict more suffering on the poor and the weak.

Choiceless awareness, when conceptualized, is mistakenly understood as inaction. It is definitely a radical departure from the traditional approaches of condemning, justifying, and analyzing human behavior, all of which are based on static ideals and principles. These, Krishnamurti would likely say, have not proved particularly beneficial and move us closer to the brink of self-induced extinction. Choiceless awareness, as I understand it, is based on the clearest possible observation of the whole of reality, as it is, external and internal, at the moment of observation. The action that results from such observation, to my mind, would probably be more harmonious than wilful action based on abstract ideals and unawareness of the present situation.

I see choiceless awareness as presenting a challenge to two major undercurrents in contemporary thought. The first is the notion that absolute truths may be captured in or approached through concepts and that these concepts are not just the subjective creation of the human mind. This view finds early expression in Plato's Doctrine of Forms. The high emphasis on rational thought as the staircase to Truth again gained prominence with the influence exerted by

Rene Descartes on modern Western philosophy. Choiceless awareness is supposed to reveal the inability of thought to achieve these ends. The second undercurrent that is challenged is the notion of free will. From my understanding of Krishnamurti's teachings, there does not appear to be any such thing as individual free will. There is only the movement of Mind. Free will is just a deluded impression had by a fragmented self put together by thoughts. It is one of the phenomena of the conditioned mind. The more deluded and unaware one is, the more likely one will have a separate sense of self and a belief in free will. I see it as something like swimming against the current of a powerful river. One has the impression that one is moving upstream, when in fact all things are moving downstream. According to Krishnamurti, awareness should reveal that the source of choice is illusory. Only then is choiceless awareness really possible. It would require analysis beyond the scope of this thesis to explore the above challenges adequately. Perhaps it is this kind of challenge to traditional Western philosophy that that led Troxell and Snyder to say that "Krishnamurti may lead philosophers away from reliance on abstract thought to greater concern for direct awareness of ourselves in the world."[13]

It is difficult to speculate upon exactly what kind of action would result from choiceless awareness, though it would be reasonable to say that it would involve intelligence and compassion. The "choiceless awarer"

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[13]Eugene A. Troxell and William S. Snyder, Making Sense of Things: An Introduction to Philosophy, (St. Martin's Press, 1976), 148-149.

(though there is no such entity distinct from the object of awareness) is likely to be compassionate towards others who are caught in delusionary modes of thinking and intelligently help them to see through their delusions. Of course, here compassion does not necessarily entail patience, tolerance, sympathy, or pity, and intelligence does not necessarily entail intellectual argumentation. The action would be a harmonious response to circumstance, without any self-directed motive. Like a lamp in a dark room, the activity of Mind would apparently affect illusion.

But does not Krishnamurti's prescription of alert passive interaction with what-is suggest an existence no different from that of animals who do not invent secure centres of selves, nor classify "better" and "worse" but whose lives are nonetheless pervaded by anxiety over survival?[14] This sort of criticism was also launched against Taoist naturalism and contains certain assumptions. How do we presume to know the mental phenomena that permeate the minds of animals when we are engaged in debate over understanding the nature of consciousness of our own species? Animals may have no sense of self but neither can we be certain that they have ever addressed the question of who they are or arrived at an answer. Krishnamurti's teaching does not suggest that freedom from conditioning will free one from the facts of reality (e.g., old age, succumbing to predation, other diseases, accident, death) but that it frees one from the illusions concerning reality. Furthermore, according to Krishnamurti, the liberated mind

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[14]See P. M. Rao, Escapism, 121.

is not devoid of thought, but uses thought in a rational and sane manner to address the facts. Whatever faculties distinguish a human being from an animal are enhanced or certainly harmonized through holistic understanding, Krishnamurti would probably maintain.

It is worthwhile pointing out that in Krishnamurti's approach to Truth, nothing needs to be renounced, especially not one's mental faculties. Once something is perceived to be illusory it automatically loses its capacity to deceive. In that sense it drops away. What is needed is energetic utilization of the faculty of direct observation whose use has been de-emphasized due to excessive emphasis on the faculty of reason applied to objective observation. There is virtually no formal education on the observation of internal mental processes, since there is no way to study subjective reality objectively. We are taught to apply thought but not taught to observe thought arise. Being unaware of the source of thought, we cannot easily distinguish between thoughts that have been acquired through our own experiences or that have been taken from others. We often ground our very existence in our thought. It is to this imbalance in our ways of looking at ourselves and the world that Krishnamurti draws our attention. Such holistic observation, I feel, can only enhance our understanding, rather than diminish it.

Fundamentally, Krishnamurti's teaching suggests that to solve the problem of sorrow and to discover Truth we need to wake up completely to the whole network of sorrow caused by mistaking the symbol for the real. To do this is to be

liberated and to have (or more accurately, to be) the religious mind. Anything less than this is still within the realm of illusory images created by thought. A criticism occasionally launched against Krishnamurti is that a number of his avid listeners claim that despite years of sincere listening to him no changes had occured in them.[15] This is quite possible since, from my personal interaction with people who are deeply interested in Krishnamurti's teachings, the word "change" means something very profound to many of them.[16] The development of greater capacities to observe, or to relate to others, or to understand their own processes of thinking did not merit the word "change" in its deep sense. In keeping with Krishnamurti's own use of the term, to many of them change implied psychological revolution, total freedom from conditioning. As Krishnamurti himself says,

> A man who is passionate about the world and the necessity for change must be free from political activity, religious conformity and tradition - which means, free from the weight of time, free from the burden of the past, free from all the action of will: this is the new human being. This only is the social, psychological, and even the political revolution.[17]

In a certain sense, just as Christians may always feel themselves sinners, or Hindus may always feel themselves caught in the net of *samsāra*, so too, Krishnamurti's listeners are likely to consider themselves either totally

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[15] P. M. Rao, Escapism, 122.

[16] I base this on observations made during the time (Sept. 1981 to June 1982) I spent as a teacher at Wolf Lake School, Victoria, B.C., Canada, then one of the eight schools based on Krishnamurti's educational philosophy.

[17] Krishnamurti, Second Penguin Reader, 317.

awakened or fundamentally unchanged. Ironically, thinking "I haven't changed" reinforces the self and exacerbates all phenomena contingent upon it, leading to more sorrow.

If conditioning is a process that has occurred through time, why can it not be ended through time?[18] There appears to be only a semantic basis for this question. It implies the sort of reasoning that suggests if an egg is cooked through the application of heat surely it can be uncooked through the removal of heat? Psychological conditioning, in Krishnamurti's teachings, is a process that occurs through an incorrect understanding of one dimension of time, what he calls psychological becoming. Only through ending that false conception, not through sustaining it, can conditioning end. Put another way, one could say that conditioning begins with the creation of psychological time.

Dinesh Mathur has criticised Krishnamurti's teachings on several grounds.[19] By placing great emphasis on the individual does not Krishnamurti deny his own thesis of existence as relationship? By not prescribing programs of social action against the realities of war, poverty, population increase, unemployment, runaway technology, and other problems is not Krishnamurti's notion of "creative emptiness" just empty without being creative? Is it not just a another Utopian ideology like the ones Krishnamurti himself condemns? He has hardly made a dent on the crises facing the world, Mathur suggests. What possible use can

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[18] See P. M. Rao, Escapism, 122.

[19] See Dinesh Mathur, Creative Emptiness, 91-103.

"choiceless awareness" have for a hungry man? Does not Krishnamurti's refusal to change his position in the light of the world's problems reveal an intellectual who is an "idealistic dreamer," who in stark contrast to someone like Mahatma Gandhi ignored messy social realities?

He further suggests that merely bringing a psychological problem, like anger, to the level of awareness is not enough to eradicate it. Mathur sides with the Buddha, who, he points out, recommended continuous striving to replace harmful tendencies by love, sympathy, and compassion through moral action. Surely the forming of right habits gives one the proper amount of freedom to deal with new problems, Mathur comments. He also considers Krishnamurti's concept of "creative emptiness" vacuous since he understands it as the "gap" that exists between two "mental contents." Mathur suggests that Krishnamurti mistakes the "absence of focal conscious, mental states" with emptiness. These absences are just temporary somnolent states, he says, out of which one is rudely awakened by "the cries of the hungry children, telephone calls from the utility companies and the nagging look of his wife." Every concrete act of choice, Mathur concludes, is the only "defensible meaning of freedom in the real world."

The analysis done in this thesis provides material with which to respond to some of Matnur's questions. We have seen that Krishnamurti does not place unreasonable emphasis on the individual. It is perhaps more correct to say that it is the conditioned person who does so. Awareness is not just an activity performed in isolation but in relationship.

Krishnamurti says,

> All existence is in relationship. So the first thing is to become aware of one's relationship to everything and everybody, and to see how in this relationship the 'me' is born and acts. This 'me' that is both the collective and the individual; it is the 'me' that separates; it is the 'me' that acts collectively or individually, the 'me that creates heaven and hell. To be aware of this is to understand it.[20]

Clearly, according to Krishnamurti, the distinction between individual and society is artificial, another symbol created by thought. Krishnamurti's teachings entail transcendence of that duality.

From the standpoint of Krishnamurti's teachings, it would probably be inconsistent, even absurd, to prescribe a socio-economic program to be followed by conditioned persons. It would detract from his most urgent teaching: "Be liberated." Presumably, once liberated, one would then act in a socially responsible way. It may be argued, that Krishnamurti is literally suggesting that if we all became "Buddhas," Awakened Ones, then the world would be fine. This, I feel, is exactly what he is suggesting, and exactly what he expects us to do. To Krishnamurti, there is no other ultimate solution to the world's problems. It is the very attitude that such an expectation is unreasonable, difficult, entails lots of time (maybe even many life-times), or is plainly impossible that prevents it from occuring. Such radical prescriptions appear to be the hallmark of great spiritual teachers who generally do not expect change to occur through anything less than total committment.

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[20]Krishnamurti, Second Penguin Reader, 303.

Yes, Krishnamurti would probably agree, the idea of "creative emptiness" is just a Utopian ideology to the conditioned mind. The reality of it, however, he would likely say, is not. As pointed out before, Krishnamurti was in favour of efforts to secure the benefits of social welfare for all humanity. One can only speculate as to why he did not delineate programs of social action. Was it because he realized that the specific details of such prescriptions could, in time, become dead ideas no longer applicable to the reality of the world situation and thus stifle creative response? Or could it be that he felt working in the role of a social reformer within a specific context would have obscured his central teaching on liberation from conditioning? Surely a study of the educational communities that he initiated will reveal many more specific details on Krishnamurti's social ethos.[21] Responsibility, according to Krishnamurti, is not duty or obligation. Since responsible action proceeds from both understanding and ability, it suggests that each person's activity is unique and cannot be compared to someone else's.

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[21]For information on the Krishnamurti schools and Krishnamurti's educational ideas see the following: Krishnamurti, Education and the Significance of Life, Beginnings of Learning (New York: Harper & Row, 1975), Krishnamurti on Education, and Letters to the Schools, Vols. I & II. See also F. McLaughlin, "In the Form of Krishna," Media and Methods 9 (S 1972): 23-27, David Bohm, "Lesson from the Master (J. Krishnamurti)," Times Educational Supplement 3145 (S 12, 1975): 38, and Jacob Needleman, The New Religions. Also see Thomas C. Cavanaugh, "The General and Educational Philosophy of Jiddu Krishnamurti and Its Relevance to Contemporary Education," (Ed.D. diss., University of Southern California, 1979) and Donald Martin Wesley, "An Analysis of Selected Works of J. Krishnamurti: Implications for Higher Learning," (Ed.D. diss., University of Cincinnati, 1975).

From that perspective, it would be as meaningless to measure Krishnamurti on Gandhi's yardstick as it would be to judge Gandhi in the light of Krishnamurti's teachings.[22]

Unlike Mathur, I certainly find it difficult to consider a person who renounced great wealth and power, lived in relative simplicity, and who travelled extensively until the final year of a long life giving passionate talks on the innate freedom of the human being, an "idealistic dreamer." I am equally hesitant to judge the degree of Krishnamurti's impact on the crises facing the world. After all, on what criteria does one base judgement? What was Christ's impact on the world situation a few years after his death? Or the Buddha's? While one cannot deny that such people as Mohandas Gandhi or some Nobel laureates for Peace have made considerable visible contributions to alleviating human strife, perhaps Krishnamurti induced effects in more subtle ways. Some of the more obvious influences exerted by him are dealt with in the first chapter of this thesis. Many an ambitious spiritual leader or social reformer would have longed for the extremely well-structured, wealthy, world-wide organization of over 20,000 educated and socially powerful members to carry out their wishes at the very inception of their careers. Krishnamurti had exactly that kind of following in the Order of the Star. He could almost certainly have created a tremendous visible impact on the world, no matter what he did, except renounce his power. And

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[22]For a comparison of their educational philosophies, see Jacques E. Rommelaere, "A Comparative Study of the Educational Theories of Mohandas Gandhi and Jiddu Krishnamurti," (Ph. D. diss., University of Connecticut, 1976).

he did so after great deliberation, fully realizing the potential of that power, not to slip into a life of ease and escape, but to live more fully the truth of his realization. From his perspective, the liberated mind works on reality in ways inconceivable to the conditioned mind. Perhaps he would say that there is no visible effect, because Mind is beyond cause and effect.

As this study has shown, choiceless awareness, as described by Krishnamurti, goes beyond the notion of allowing repressed symbols and images from the subconscious to enter into the conscious mind. This method of eradicating a phenomenon such as anger seems more appropriately attributed to Freud. In Krishnamurti's teachings one is expected to understand and move beyond the images in both the subconscious and conscious mind.

Mathur's suggestion that the development of right habits such as replacing harmful tendencies with love, sympathy, and compassion through moral action can free one to deal with new problems is quite important since it touches upon a fundamental divergence between Krishnamurti's teachings and those of Theravāda Buddhism. We shall look more deeply into this in the next section of this chapter. Here it would suffice to point out that, from the perspective of Krishnamurti's teachings, any attempt to be loving, or to be compassionate reinforces the self. According to him, moral action is not possible as long as the self is there. Krishnamurti would likely ask: what are harmful tendencies? Who perceives them? What is love, sympathy, and compassion? What is moral action? Can action from habit be considered moral? Can habit solve old problems

and fundamentally free one to deal with new problems? Or are new problems also dealt with through habitual response?

Of all of Mathur's criticisms, those concerning the meaning and content of "creative emptiness" seem to be the most provocative. Is "creative emptiness" the "gap" between two mental contents? From the standpoint of the conditioned mind which examines the description, this would appear to be the case. Since we sometimes remember that we were thinking and also remember moments of lapses in consciousness, somnolent states in which we had no sense of thought, time, and space, there appear to be gaps between mental contents. From Krishnamurti's perspective, however, as we have shown, there are no such "gaps" in the awareness of the mind that has been freed through insight. Creative emptiness is a highly dynamic lucid state. It is a capacity of the liberated mind. During "creative emptiness" the brain is an instrument of Mind, and is attentive to every perception, sensation, and thought that arises in consciousness. It is hard to believe that Krishnamurti, who was outspoken against mentally stupefying practices, was actually prescribing day-dreaming about nothing in particular as a solution to human suffering. There is a substantial difference between having an image of nothingness and having no image. Mathur's sense of "creative emptiness" seems more akin to the former category. Krishnamurti is quite clear in his viewpoint on dreaming, whether during the day or at night. He said,

> When there is awareness of the total movement of life in a human being during the waking hours, what need is there for dreams at all? This total awareness, this attention, puts an end to fragmentation and to division.

> When there is no conflict whatsoever the mind has no need for dreams.[23]

Certainly the issue of choice versus choicelessness has pervaded religious philosophy for millenia, often under the rubric of discussions regarding free-will. Krishnamurti's position is clear. From the standpoint of the conditioned mind there may be individual will, as well as debates concerning the ultimate reality and source of will. From the standpoint of the religious mind there is no such thing as will, only intelligent response to what-is. This is the inconceivable movement of Mind. Krishnamurti distinguishes this from the notion of surrender to the will of God, since there is no element of faith involved in surrendering to what-is. There is neither a will to surrender, nor is there a surrenderer. To Krishnamurti, creative emptiness arrived at through choiceless awareness is not a defensible meaning of freedom in the real world. It is the real world.

Some surprising criticisms of Krishnamurti were launched by Lama Anagarika Govinda, who calls him "one of the most conditioned persons in the world." "He is so conditioned that he simply can't get out of his own thinking or even his own vocabulary," Govinda continues.[24] Lama Govinda feels that Krishnamurti's experiences with the Theosophical Society exerted such a strong influence on him

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[23]Krishnamurti, "The Penguin Reader", 272.

[24]Lama Anagarika Govinda, quoted in Renée Weber, Dialogues with Sages and Mystics: The Search for Unity (London: Routledge & Kegan Paul, 1987), 66.

that despite his intelligence he tragically could not free himself from those experiences. However, Father Bede Griffiths, who also feels Krishnamurti's early experience severely influenced him, says that "he made a total break, and therefore for him the spiritual life has been something solitary, a marvelous experience that he's had himself."[25] Father Griffiths suggests that this is the weakness in Krishnamurti's doctrine, for while to Krishnamurti the realization is completely fulfilling and all steps to it have been abolished, normal people desperately need those steps. P.D. Ouspensky is reported to have said of Krishnamurti that "he was not in the position of ordinary mortals who had to work heroically if ever they were to attain that state. Krishnamurti had, as it were, missed a step."[26]

Now such comments suggest two points. First, Krishnamurti was not liberated. And second, if he was, he was not like others and had either bypassed stages to liberation or ignored them after liberation. As mentioned earlier in this chapter, such comments touch directly upon Krishnamurti's personal realization but cannot be avoided. In order to proceed we must assume that attaining enlightenment is as factual a possibility as falling in love, or understanding quantum mechanics. I do not suggest these examples facetiously, but as examples of subjective states that are generally accepted as possible and factual attainments. You may say that you have fallen in love or

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[25]Ibid., 167.

[26]M. Lutyens, Awakening, 153.

understood quantum mechanics. Without personal experience of the same states, while discretion would dictate that I reserve judgement, I could choose to believe or disbelieve both the reality of the state and your attainment of it. Had I fallen in love or understood quantum mechanics myself, I would be able to verify the reality of the state, and be better equipped to evaluate your claims.

Similarly, certainty regarding a person's enlightenment (I am using this synonymously with liberation and awakening) is only possible, if at all, for another enlightened person, since the conditioned individual has no criteria on which to base judgement. Furthermore, comments from self-proclaimed enlightened beings, regarding enlightenment, often seem paradoxical to the conditioned being. Has one's true nature really changed upon awakening, or has it merely been discovered? Consider as an example this dialogue between the Buddha (the Awakened Being "par excellence") and Subhūti, a disciple, in the Mahāyāna scripture the Aṣṭasāhasrikā Prajñāpāramitā:

> The disciple Subhūti said: "Profound, O Venerable One, is the perfect Transcendental Wisdom."
> Quoth the Venerable One: "Abysmally profound, like the space of the universe, O Subhūti, is the perfect Transcendental Wisdom."
> The disciple Subhūti said again: "Difficult to be attained through Awakening is the perfect Transcendental Wisdom, O Venerable One."
> Quoth the Venerable One: "That is the reason, O Subhūti, why no one ever attains it through Awakening."[27]

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[27]Heinrich Zimmer, Philosophies of India, (Princeton, New Jersey: Princeton University Press, 1951. Reprinted, 1974), 487. See also Edward Conze, The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary (Bolinas: Four Seasons, 1973), 145. There the Buddha says, "Nothing is fully known by the enlightened." And later, "The perfection of wisdom is not something that thought ought to know, or that thought has access to."

Does this help us to verify the following two questions? Is liberation from conditioning, as described by Krishnamurti, possible? And, did Krishnamurti himself attain such liberation? His response to both questions would likely be to use these questions as a means of pointing out their epistemological implications. How does one come to know anything at all with certainty? To Krishnamurti, who rejected the validity of understanding through belief, the only way to find out the answer to such questions is through direct perception and realization. Without "personal" realization, Krishnamurti would likely suggest, one can only speculate, and such speculation is a waste of time in the face of the urgent crises facing humanity. Time spent on such speculation creates the period within which suffering, conflict, and violence are also created.

Nonetheless, this thesis is based on an analysis of Krishnamurti's own teachings regarding liberation from conditioning and therefore needs to address the issue of his conditioning further. There is no doubt that Krishnamurti was subjected to an extraordinary amount of conditioning influences. First, there were the traditions of his Brahmin upbringing which involved strict adherence to caste rules and rituals. Thereafter, he was subjected to tremendous pressures, both extremely crude and highly subtle, as he was being shaped into the vehicle for a superhuman entity. Krishnamurti's physical appearance, diet, clothes, language, and religion were changed. One could say that, other than for his brother, Nitya, his family had been changed. The whole meaning behind and purpose for his life had been altered and major efforts were undertaken to reinforce these

new attitudes. In the Lives of Alcyone, one finds seven hundred pages of stories, which like Buddhist *avadānas* and *jātakas*, detail forty-eight of his "past lives."

While we are all subjected to the conditioning influences of our family, friends, education, society, religion, and personal experiences, certain people are under greater pressures to become what others wish them to be. I can think of royalty as one example. The other, more cogent example, is that of recognized incarnations in such religious traditions as Tibetan Lamaism. Children deemed to be reincarnations of highly developed spiritual beings, such as the Dalai Lamas, are meticulously reared into the role for which they were selected. Krishnamurti's years with the Theosophical Society resembled such a tutelage. Of course, the role for which he was groomed was more than that of a national monarch, or the spiritual mentor of a particular religious group. He was to be the World-Teacher, the *jagadguru*, the Bodhisattva Maitreya, the initiator of a new world religion, and the hallmark of the next evolutionary wave of the human race as conceived by Theosophy.

While it is clear that Krishnamurti was subjected to powerful conditioning influences, it is not at all clear if he was deeply conditioned. In some rare entries about his past we read in his journal,

> What they did to him, what they said to him never seemed to wound him, nor flattery to touch him. Somehow he was altogether untouched. He was not withdrawn, aloof, but like the waters of a river. He had so few thoughts; no thoughts at all when he was alone. His brain was active when talking or writing but otherwise it was quiet and active without movement.[28]

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[28]Krishnamurti, Krishnamurti's Journal (San Francisco: Harper & Row, 1982), 15.

This verifies that he was subjected to conditioning influences but suggests that he never felt he was affected significantly by them.

It is probably a rare occurance for a member of royalty to renounce that royalty and denounce monarchy, though some have been known to renounce the responsibility of rulership. I know of no cases (though perhaps there are some) of recognized incarnations renouncing their roles after years of training and pointing out to their discoverers that all such belief was fanciful nonsense. With respect to that kind of renunciation, Krishnamurti stands in select company, if not completely alone. Perhaps "realization" is a better word, in this context, than "enlightenment," since the first conveys a truth discovered while the latter conveys discovery of the Truth. With such a definition I would be more inclined to affirm that Krishnamurti underwent a profound realization that radically altered the direction of his life. As pointed out in the first chapter of this thesis, this probably occurred in 1922 in Ojai. We have shown how this corresponds remarkably well with mystical "illumination." His subsequent years were spent in articulating that realization to others. We also indicated how he spoke of "full awakening" some twenty-five years later. Whether or not this was absolute enlightenment as understood by other religious traditions is difficult to say, but it is certain that Krishnamurti's realization gave, at least to him, complete meaning to life. More than this, however, is the unusual "ring of truth" that his words appear to have for others, which seems to indicate that his realization has proved meaningful to them as well.

If we acknowledge Krishnamurti's realization and try to imagine what teachings from the perspective of that realization would be like, we can better appreciate Krishnamurti's admonition about stages to realization. From the perspective of a unified wholeness that is beyond conceptual categories of time and space, that is indescribably *here* and *now*, to talk about stages of realization is as ludicrous as talking to someone who is sleeping about different levels of wakefulness. One is either awake or asleep. All phenomena that occur in dreams during sleep are illusory. Even the occasional sound from the waking world is often translated into some element of one's dream to keep one from waking. To those members of religious organizations who have spent their whole life in religious practice in order to attain Truth, or who are themselves creators of religious organizations that teach methodical practice to the attainment of Truth, Krishnamurti's viewpoint is devastating. This is because it implies that either they have deluded themselves and wasted their time, or that they have deluded others. Perhaps this is why some would categorize his teachings as incorrect, or worse, would treat his realization as unique.

Continuing our exploration of the notion of setting out on a path to enlightenment and passing through stages, we read in the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*:

> The Enlightened One sets forth in the Great Ferryboat; but there is nothing from which he sets forth. He starts from the universe; but in truth he starts from nowhere. His boat is manned with all the perfections; and is manned by no one. It will find its support on nothing whatsoever and will find its support on the state of all-knowing, which will serve it as a non-support. Moreover, no one has ever set forth in the Great Ferryboat; no one will ever set forth in it, and no one

> is setting forth in it now. And why is this? Because neither the one setting forth nor the goal which he sets forth is to be found: therefore who is setting forth, and whither?[29]

We can draw strong parallels between the above passages and Krishnamurti's teachings that "Truth is a pathless land." From the standpoint of realization, there is neither a path nor stages. There is only one indescribable Truth that is the summation of all fine qualities but best described through the negation of any predicated quality. Since there is a unity between the realizer and the Truth realized, neither of them yield to conceptualization.

But, as Father Griffiths points out, is this not of little help to the beginner? According to Krishnamurti's teachings, an imagined self sets out from the indescribable what-is in order to find an imagined Truth, only to discover that it is one with an inexpressible and immanent Truth. The immanence of Truth is crucial. To convey anything else to beginners is to lead them away from Truth. One does not wake up by altering the content and duration of one's dreams. All talk of stages, progress, and method fall under the category of "searching" and are phenomena that originate in illusory thoughts of a separate self. To Krishnamurti, to point out

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[29]Zimmer, Philosophies of India, 485. See also Conze, The Perfection of Wisdom, 91. There we read, "It will be a Bodhisattva, a great being who will go forth, - but he will not go forth to anywhere. Nor has anyone set out in it [the Great Vehicle]. It will not stand anywhere, but it will stand on all-knowledge, by way of taking its stand nowhere. [And finally], by means of this great vehicle no one goes forth, no one has gone forth, no one will go forth."

this and only this is to help a person who is genuinely concerned with self-knowledge. Anything else betrays manipulative self-interest or ignorance.

I find Krishnamurti's suggestion that total insight results in transformation of the brain cells worthy of debate. If he meant this in the sense of altered connections between some of the axons and dendrites of nerve cells, it is certainly a possibility, since it is fairly common knowledge that such changes occur with time (i.e., experience?), or as a result of disease. One is not clear if he was suggesting more profound changes within the (genetic) structure of a cell itself. One wonders about the origin of this notion from someone who based his comments on direct observation. Perhaps certain discussions he held with brain specialists might reveal more about the source of his viewpoint. One wonders whether the severe neck and head pains from which he suffered ("the process") led him to speculate on the possibility of brain transformation or to directly "perceive it." Or was it a suggestion that a true evolutionary change in all human beings itself had occurred through one person's realization? This is quite provocative since it may relate to his suggestion that the Mind works through the human brain affecting creation in inconceivable ways. Such innovative ideas find parallel expressions in the respected but controversial theories of such people as physicist, Dr. David Bohm, and biologist, Dr. Rupert Sheldrake.[30]

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[30]See David Bohm, Wholeness and the Implicate Order (London: Routledge & Kegan Paul, 1980), and Rupert Sheldrake, A New Science of Life: The Hypothesis of Formative Causation (Los Angeles: J. P. Tarcher, 1981).

The last criticism that we shall deal with in this section, which has not been articulated in print to my knowledge, is that there are inconsistencies or incompleteness in Krishnamurti's philosophy. The analysis performed in this thesis was partially motivated by the need to discover if that was true. It was discovered that Krishnamurti's teachings, which entail an ontology (perspectives on the nature of being), a cosmology (perspectives on the nature of reality), and an epistemology (perspectives on the nature of understanding), constitute a complete and unified metaphysic. The apparent incompleteness stems from consistency with a fundamental position that the absolute nature of Truth cannot be articulated since it is in constant creative change. The apparent incompleteness is also the result of Krishnamurti's refusal to engage in descriptions of his metaphysics without attendant realization by his audience, for such descriptions would then be pure speculation. This is consistent with another fundamental position, namely, that immediate realization of Truth is the most urgent necessity. Krishnamurti's refusal to prescribe a practice that leads to realization also gives one the impression that his teachings are incomplete. But this, too, is consistent with a fundamental position that any conceptualized self-directed activity cannot produce freedom from conceptions about the self. Some of the apparent inconsistencies are probably the result of incomplete understanding of his teachings which are contingent on realization. We have seen how statements that appear contradictory or paradoxical may be clarified from the perspective of realization of wholeness. However,

consistent with his teachings, there are certain to be both inconsistencies and incompleteness in descriptive details of indescribable Truth.

Similarites to Other Religious Philosophies

One cannot help but see similarities between aspects of Krishnamurti's teachings and certain other religious philosophies. We have pointed out a few of these in the preceding chapters. I am neither ignorant of nor insensitive to Krishnamurti's reluctance to have his teachings compared to and understood through other similar philosophical ideas when he was engaged in dialogue. His main concern was not scholastic activity but facilitating "insight" in his audience. If the audience was generating thoughts of comparison, they would not be engaging in active, direct listening, and thus would not permit "insight" to occur. Nevertheless, such comparisons may enhance our capacity to understand not only the content of Krishnamurti's teachings but other philosophies as well.

Mysticism

Krishnamurti's letters after his realization in Ojai, in 1922, reveal a sense of ecstacy and unity that resemble the "illumination" accounts of mystics from a wide variety of religious traditions. His "full awakening" could be compared to what Evelyn Underhill classifies as the final stage of complete Union or "Beatific Vision."[==] Does it point to the reality of a singular Truth that may be apprehended by anyone? Perhaps, but despite the

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[==]See Horne, Beyond Mysticism, 41-63, and William James, Varieties of Religious Experience

similarities, a significant distinguishing feature is that while many mystics express their realizations in the language of their religious upbringing, Krishnamurti did not. It is difficult to surmise why this was the case. Perhaps his realization was of a different quality altogether. Or, perhaps he did not have any traditional religious vocabulary with which to work, although this is unlikely since we know he was exposed to both Hindu and Theosophical religious vocabulary. Certainly from the standpoint of the Theosophical Society, Krishnamurti would have come closer to fulfilling the role they ordained for him if he had achieved his realization through the stages that they had planned and articulated that realization in the language of Theosophy. Christian mystics like John of the Cross experienced union with God, the Beloved, by ascending the ladder of their own Christian faith and expressed their ecstatic union in the language of the Church. Krishnamurti did neither. The small vocabulary of concepts specific to his Theosophical conditioning, such as references to the Masters and Maitreya, were quickly shed after realization. Krishnamurti then proceeded to use more generic terms in his teachings rather than those culled from any particular tradition. And despite his occasional reference to Truth as "God," there is not enough convincing evidence to consider Truth as a divine entity that one can worship. I must therefore conclude that his awakening is not "theistic." A more detailed study of Krishnamurti's personal quest for Truth and the mystical dimensions of his life and teachings is almost a necessity.

Taoism

Krishnamurti's teachings on the immeasurable, unknowable source of all manifestation resemble Taoist philosophic ideas in significant ways. In the Tao Te Ching we can find correspondances between the Tao and Krishnamurti's notion of the Ground. We find parallels in the Taoist disdain for accumulated knowledge and their condemnation of desire. Taoist philosophy points out how a concept like "good" creates the concept of "bad" and thus, like Krishnamurti, show how thought divides reality through measurement. The sage's actionless activity and the emptiness of the Tao from which all things emerge are much like Krishnamurti's notion of the action of the quiet mind which, though empty, is the summation of all energy. Many more parallels may be drawn between early Taoist philosphy and Krishnamurti's teachings and would make a worthwhile study.[33]

Śaṅkara's Vedānta

There are significant similarities between Krishnamurti's descriptions of the Ground, and the concept of Brahman in Śaṅkara's school of Vedānta. In this school of Vedānta, upon realization or freedom (*mukti*), all that remains is the pure, infinite light of Brahman which is one with the self (*ātman*). Brahman is the ground (*adhiṣṭhāna*) of all phenomenal appearances. When Brahman is described in

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[33]See for example the Tao Te Ching.

positive terms (*saguna brahman*) it is said to be identical with being (*sat*), intelligence (*cit*), and bliss (*ānanda*). But in its absolute sense, Brahman is beyond all predicated attributes (*nirguna brahman*). Krishnamurti's description of meditation appears to correspond with the Vedāntic *nirvikalpa samādhi* in which there is no subject/object distinction and there is oneness with Brahman. In *nirvikalpa samādhi* the "mind totally merges in Brahman, becomes one with It, and loses all distinction of knower, knowledge, and object of knowledge."[34]

There is no doubt that a detailed comparative study between Krishnamurti's teachings and those of Śaṅkara would be quite useful since one sees many similarities between their teachings of the nature of the Absolute. There are points of convergence in their viewpoints on perception, and the manifestation of phenomena as well. An obvious difference between Vedānta and Krishnamurti's teachings involves practice. The systematization of Vedānta led to the incorporation of yogic practice as a means to realization of Brahman. Furthermore, the four stages of hearing (*śravanam*), reflecting (*mananam*), and meditating (*nididhyāsanam*), culminating in absorption (*samādhi*) are based on hearing about the oneness of the self with Brahman from a qualified teacher (*guru*) who is speaking from scriptural authority,

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[34]Swami Nikhilananda, Self-Knowledge (Ātmabodha) (New York: Ramakrishna Vivekananda Center, 1980), 99. For a general treatise on the Śaṅkara School of Vedānta, see Surendranath Dasgupta, A History of Indian Philosophy, vol. 1 (Delhi: Motilal Banarsidass, 1975), 406-494.

perhaps illumined by personal realization.[35] Krishnamurti's teachings do not point the person intent on self-knowledge to any scriptural authority, any technique, or to any person as spiritual mentor. Krishnamurti points them to what-is. Discontent with ignorance and its attendant suffering is the passion for self-knowledge which, when sensitively directed to what-is without fear, is itself Truth.

To a degree, another difference between Krishnamurti and Śaṅkara is in the essential nature of the Absolute. In Śaṅkara's Vedānta we feel that Brahman, though indescribable, is "there," as pure being. In Krishnamurti's teachings, the Ground is an unknowable movement, more akin to non-being. It "is not." Although the passion for self-knowledge may lead one to the realization that there is only "wholeness," this wholeness is not a supreme, static entity, but a creative movement in emptiness. This takes Krishnamurti closer to the Buddhist position that there is nothing in reality having any substantial independent existence.[36] Yet these distinctions between pure being and pure non-being as separate categories do not help much in clarifying our understanding. It is rather difficult to distinguish between Nirguna Brahman and the Buddhist notion of Emptiness (*śūnya*). In fact, Śaṅkara's philosophy

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[35]See Swami Nikhilananda, Self-Knowledge, 96-99. The scriptural authority in Vedānta includes the Vedas, Upaniṣads, the Bhagavad Gītā, the Brahma Sūtras, and commentaries on those texts. Ibid., 14.

[36]For the Buddhist view see Edward Conze, Buddhist Thought in India, (Ann Arbor: The University of Michigan Press, 1967), 220-225.

was heavily grounded in Buddhism.[37] The foregoing observations point us in the direction of Buddhist philosophy where we find the most striking similarities to Krishnamurti's teachings.

Buddhism

Krishnamurti's teachings have often been compared to the teachings (*Dharma*) of Gautama Buddha. After listening to a public talk by Krishnamurti, Aldous Huxley wrote that it was, "amongst the most impressive things I listened to. . . . it was like listening to a discourse of the Buddha."[38] In his Philosophy of J. Krishnamurti: A Systematic Study, R. K. Shringy says that in addressing the human problem of existence, Krishnamurti "perceives three levels of the awareness of the problem, which can be considered more or less analogous to the first three noble truths (*Ārya Satya*) of Gautama the Buddha, but, he significantly cuts out the fourth i.e., the noble path, for to him, to understand the problem is to solve it; and to him, 'reality is a pathless land'."[39]

There is no doubt that Krishnamurti was strongly influenced by the teachings of the Buddha, in his early years, since those years he spent with the Theosophists were

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[37]See S. Dasgupta, A History of Indian Philosophy, 1:493-494. There we read Dasgupta conclude that "Śaṅkara's philosophy is largely a compound of Vijñānavāda and Śūnyavāda Buddhism with the Upaniṣad notion of the permanence of self superadded." Ibid., 494.

[38]Pupul Jayakar, Biography, 89.

[39]R. K. Shringy, Philosophy of J. Krishnamurti: A Systematic Study, (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1977), 349.

years of preparation for him to become the vehicle for the Lord Maitreya, the Bodhisattva World Teacher, who would eventually become a Buddha, or Awakened One. His biography reveals that he "meditated" (in his later terminology, perhaps "concentrated") on the Buddha, and the Bodhisattva as ideals.[40] In August 1927, in a talk entitled "Who Brings the Truth," Krishnamurti stated that the Beloved, with whom he had obtained union, was beyond all forms, and yet admitted that the image of the Buddha appeared most often to him at that time.[41]

It would be accurate to say that Krishnamurti acknowledges the Truth realized by the Buddha.[42] At the core of his teachings is the fact that Truth can be realized by anyone who is passionate and sincere, anywhere, and at anytime, without the intercession of priests, missionaries, *gurus*, scripture, or mediums of any kind. He is iconoclastic, therefore, of the purported Truth in receptacles or descriptions of that Truth. Krishnamurti seems to suggest that some people who realized Truth did not realize it fully and proceeded to systematize it, or that others, like the Buddha, never really systematized it at all but that this was done by others after them.[43]
This is clearly a valid suggestion. Surely, R. K. Shringy's,

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[40]See Jayakar, Biography, 62-63,

[41]M. Lutyens, Awakening, 249.

[42]See ibid., 261. See also Jayakar, Biography, 428-429.

[43]See Khare, Things of the Mind, 134.

L. Holden's, and my own work are systematizations of a teaching that was never presented as, nor intended to be systematized. And these were done within Krishnamurti's own generation. One can only speculate what might emerge in generations to come. If I may digress, Krishnamurti stated emphatically that the real Teaching was not the description, his words, but Truth itself.[44] My study, therefore, is not a systematization of the Teaching but the analysis of a structure within Krishnamurti's description of Truth.

At any rate, the similarity of his teachings to Buddhism are evident and has even sometimes led Buddhists to understand Buddhist teachings themselves. This has caused agitation among mainline Buddhists who feel that resulting terminological syncretism raises serious questions about the absolute validity of the Dharma. P. M. Rao, in an article in MahaBodhi, cites the Ven. Shanti Bhadra Thera who had in a previous paper in the same Buddhist journal said,

> To control the mind according to a certain pattern or mould is simply to imprison it; there is no freedom in such devices. It is by passive and alert observation of the ways of the mind without condemnation or justification that the mind could experience a stillness and freedom not bound to time.[45]

These and the views of others, Rao points out, are not the teachings of the Buddha, but those of Krishnamurti. Rao goes on to explain their "striking resemblances to the Dhamma" but also describes the no less striking differences.

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[44]See Within the Mind: On J. Krishnamurti, eds. Pupul Jayakar and Sunanda Patwardhan (Madras: Krishnamurti Foundation India, 1982), 8-18.

[45]P. M. Rao, Escapism, 117.

Similarities, he suggests, include the reality of suffering in the world (Pāli: *dukkha*), the cause of suffering (Pāli: *dukkha samudaya*), and the possibility of ending suffering (Pāli: *dukkha nirodha*). He, like others, sees in Krishnamurti's teachings the first three of the Four Noble Truths of the Buddha. Other similarities are that reality is timeless (Pāli: *akāliko*), to be discovered from moment to moment (Pāli: *sanditthiko*) and to be realized by oneself (Pāli: *paccattam veditabbo*). The differences, he points out, lie in that Krishnamurti feels that any effort or discipline leads to strengthening of the self. Choiceless awareness is the only true meditation.[46]

I suggest that the similarity of Krishnamurti's teachings to those of Buddhism extend much further. The schematic diagrams provided in this work reveal an elaborate concatenation of phenomena that originate relationally with false views of the self based on thought. These phenomena overlap significantly with the twelve causal links (*nidāna*) that constitute the Buddhist notion of dependent co-arising (*pratītya-samutpāda*). Most obvious are contact (*phassa*), sensation (*vedanā*), desire (*taṇhā*), and becoming (*bhava*), though one could make a case for many other correspondances.[47]

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[46]See P. M. Rao, Escapism, 117. It is interesting that while some feel that Buddhism may be better understood through Krishnamurti's observations, others feel that a study of certain forms of Buddhism might help in the understanding of Krishnamurti. See for example, Roch Bouchard, "Krishnamurti Zen," Revue de l'Université d'Ottawa 54, Oct.-Dec. '84, 91-100, and Robert Powell, "Zen and Liberation according to Krishnamurti," in Luis S. R. Vas, ed., The Mind of J. Krishnamurti, 166-170.

[47]For more information on *pratītya-samutpāda*, see Edward Conze, Buddhist Thought in India, 156-158.

The first century Indian poet, Aśvaghoṣa, claims in the Buddhacarita that insight into the whole causal chain of dependent co-arising (*pratītya-samutpāda*) led instantly to Gautama's release from conditioned existence (*samsāra*).[48] This thesis proposes that in Krishnamurti's teachings total insight is the very event that liberates one from conditioning. Krishnamurti's insistence on remaining with what-is is appears no different from the Buddhist *tathatā*, or *bhūtatathatā*, which are sometimes translated as "thisness," "thatness," "suchness," or even Ultimate Reality or Truth. It is also very similar to the term *yathābhūtam* which could be rendered as "that which really is." In Buddhism, it is ignorance (*avidyā*) of this "suchness," "that which really is," that is the cause of suffering and conditioned existence.[49] Perhaps this is why the Buddha called himself a *tathāgata*, although it is not clear what this term really means. One possible meaning is "one who has reached what is really so, the True."[50] This interpretation is quite similar to Krishnamurti's notion of persons who have realized Truth since they have set out from, and arrived at what-is.

One can also see similarities between the Buddhist notion of the absence of independent existence (*anātman*) and

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[48]See Edward Conze, Buddhist Scriptures, (Middlesex, England: Penguin Books, 1984), 50.

[49]See S. Dasgupta, A History of Indian Philosophy, 1:130. See also A. K. Coomaraswamy, Hinduism and Buddhism (New York: Philosophical Library, n.d.), 61-62.

[50]See Richard H. Robinson and Willard L. Johnson, The Buddhist Religion: A Historical Introduction (Belmont: California: Wadsworth Publishing Company, 1982), 241.

Krishnamurti's teachings on the fundamental relatedness of all phenomena.[51] Krishnamurti's attitude towards the Teaching is similar to the some Buddhist uses of the term *Dharma*. It is used both for the Truth and for the description of the Truth. Other Buddhist uses of the term *dharmas* correspond significantly to the various elements, in Krishnamurti's teachings, that constitute the conditioned mind and which we have referred to as phenomena. These phenomena have a relative, superficial independent existence until observed to be inseparable from the whole. An obvious parallel exists between Krishnamurti's Creative Emptiness and the Void (*śūnyatā*) in Buddhist Mādhyamika philosophy. Krishnamurti has himself linked Nāgārjuna's teachings with what he considers "genuine Buddhism."[52] There is also a striking similarity between Krishnamurti's teachings on Mind and the Buddhist Yogācāra or Vijñānavāda school of Mind Only.[53]

Before proceeding further with this comparison of Krishnamurti's teachings with Buddhism, we must ask if it is meaningful to compare the teachings of one person with a religious tradition that has spanned over 2,500 years. The original teachings of the Buddha spawned many schools of

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[51]See Edward Conze, Buddhist Thought in India, 36-39, 122-134 for a discussion of the Buddhist *anātman* doctrine.

[52]Renée Weber, Dialogues with Scientists and Sages, 225. Some other similarities to Buddhism are explored in discussions held with the renowned Buddhist scholar and monk, Dr. Rahula. See Discussions on Truth and Death, (England: 1979), audiotapes.

[53]For more discussion of these doctrines see Edward Conze, Buddhist Thought in India, 250-260.

Buddhist thought from Theravāda to Japanese Sōkagakkai. In essence all these schools are the result of focus upon and interpretation of aspects of the Buddha's personality or teachings. As such, they are all broadly grouped as Buddhism although the differences in belief and practice between certain of these schools is indeed remarkable. It is difficult to unequivocally ascertain what among the canonical literature, if any, were the authentic words of the Buddha. Were they to exist, it is my feeling that a comparison between those original teachings of the Buddha and the teachings of Krishnamurti would be most rewarding. Why? Because we see in Krishnamurti a person who set out to duplicate the feat of the Buddha, namely, to independently resolve the problem of existence for the benefit of humanity. To a certain degree his efforts paralleled those ascribed to the Buddha, such as firmly resolving to find the answer, and maintaining focus steadfastly on the goal despite the "temptations" of the phenomenal world. These efforts culminated in liberation which he felt had as completely resolved the problem of conditioned existence as had the Buddha's awakening. Furthermore, like the Buddha, he spent the remainder of his life travelling and discoursing on realized Truth without reference to or acknowledgement of any spiritual authority except Truth itself. In the absence of these original teachings, I find it more meaningful to find a school of Buddhist thought that seems to have the greatest similarities to the metaphysics analyzed in this thesis.

Of the various schools of Buddhist thought that I

have examined, I find that Krishnamurti's teachings on the religious mind most closely resemble what is sometimes called the Tathatā philosophy of Mahāyāna Buddhism.[54] Some expositions of this philosophy (also called the Tathāgatagarbha doctrine) are found in such works as the Śrī-Mālā-sūtra, the Laṅkāvatāra-sūtra, the Ratnagotravibhāga, and The Awakening of Faith.[55] I shall use The Awakening of Faith to draw comparisons, due to its concise treatment of the Tathatā doctrine.[56] I shall mention similar philosophical concepts without re-iterating all of the corresponding concepts in Krishnamurti's teachings. I hope that they are self-evident.

In The Awakening of Faith we read that the one world of Reality (*dharmadhātu*) when expressed as the Absolute, is the Mind. It is unborn (i.e., beyond time determination) and imperishable. It is beyond all verbalization but Suchness is a provisional term for it.[57] If Suchness is predicated in words it has two aspects. First, it is empty (i.e., "it has nothing to do with thoughts conceived by a deluded mind"[58]).

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[54]See S. Dasgupta, A History of Indian Philosophy, 1:129-138.

[55]For further information on the relationship between these texts in the development of the Tathāgatagarbha doctrine, see Alex Wayman and Hideko Wayman, trans., The Lion's Roar of Queen Śrīmālā: A Buddhist Scripture on the Tathāgatagarbha Theory (New York: Columbia University Press, 1974).

[56]See Yoshito S. Hakeda, trans., The Awakening of Faith: Attributed to Aśvaghoṣa (New York: Columbia University Press, 1967)

[57]Ibid., 32-33.

[58]Ibid., 34.

Second, it is non-empty since having stepped beyond concepts one can speak of its essence as eternal, immutable, pure, and self-sufficient.[59] When Mind is expressed as Phenomena (*samsāra*) it is called the Storehouse Consciousness (*ālaya-vijñāna*).[60] The Storehouse Consciousness appears to be identical with the conditioned mind's activity in the brain, in Krishnamurti teachings.[61]

According to The Awakening of Faith, those

> who have fulfilled the expedient means will experience the oneness in an instant; they will become aware of how the inceptions of the mind arise, and will be free from the rise of any thought. Since they are far away even from subtle thoughts, they are able to have an insight into the original nature of Mind.[62]

The analogy used is that ignorance, like wind, stirs up the surface of the ocean (Mind) into waves (phenomena). When ignorance stops, through insight, all that remains is Mind. Mind is all that there really is, since it has neither beginning nor end. Ignorance has no beginning but has an end. The ending of thought is the birth of Mind but only Tathagatas fully know how one "perfumes" the other with its essence. We have shown that, in Krishnamurti's teachings, the essence of thought is Mind. We have also show how "total insight into what-is" brings freedom from conditioning and the manifestation of Mind. Like Krishnamurti, The Awakening of Faith equates consciousness with its content, namely, deluded thoughts.[63]

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[59]Ibid., 35-36.

[60]Ibid., 36.

[61]See Krishnamurti, Krishnamurti's Notebook, 9.

[62]Hakeda, The Awakening Of Faith, 39.

[63]Ibid., 50.

In The Awakening of Faith, Suchness is endowed with all sorts of excellent qualities such as great wisdom, bliss, eternity, true cognition, and so on. It is identical with Mind and the Dharmakāya (Essence Body) of the Tathāgata.[64] The Awakening of Faith talks about partial insight as providing some freedom but not complete freedom from duality. Perfect insight leads to freedom from duality and oneness with the Dharmakāya of the Buddha. In it there is no subject/object distinction. Furthermore, realization is instantaneous.[65] This bears a striking similarity to Krishnamurti's teachings on total insight and the Ground. During discussions with Pupul Jayakar, Krishnamurti stated that upon liberation the inexpressible other consciousness is all that there is. It manifests through Krishnamurti or through the Buddha (Gautama) but has nothing to do with either of them. It is because they cease to exist through liberation, that it manifests.[66] In reference to what a person should do to attain liberation, The Awakening of Faith mainly suggests cessation (*śamatha*) of all thoughts and clear observation (*vipaśyana*) of all conditioned phenomena.[67] There is little need to elaborate on the similarities between these and Krishnamurti's teachings on sensitive observation and the quiet mind. While this seems to imply that Krishnamurti is suggesting a method, he is not. Sensitive observation and quietness are not possible when the self is present. As such they are the activities of

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[64]Ibid., 65. [65]Ibid., 71, 87, 89.

[66]Jayakar, Biography, 428-429.

[67]Hakeda, The Awakening of Faith, 95-102.

unknowable Mind, not the separate self.

Why such similarities exist is an open question. Perhaps it is natural for observation of Suchness or what-is to yield the same discoveries today as it did two thousand years ago. Krishnamurti's observations of what-is offer us a rich collection of information with which to further probe for an answer. Of course, despite the remarkable similarities, the teachings of The Awakening of Faith differ from Krishnamurti's teachings in the notion of faith. The Awakening of Faith seeks to aid the earnest person in developing "unretrogressive faith in the Mahāyāna."[66] There is also a devotional reference to Amitābha Buddha and an emphasis on merits to be gained by study and practice of this teaching. To Krishnamurti, one should neither develop nor adhere to faith, if it is understood as belief based on hope. He also disregards devotional practice based on blind faith and disregards the notion of accumulating merit through scriptural study.

Naturally, the striking similarities and significant differences between Krishnamurti's teachings and those of Buddhist religious tradition have led to criticisms. These Buddhist critiques of Krishnamurti concern the tension between the Buddha's prescribed method to liberation (the noble eight-fold path) and Krishnamurti's methodless method.[67] For instance, how does the Buddha's advice to follow the discipline of regarding everything as "this is not mine, this am I not, this is not my self," in any way

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[66]Ibid., 25.

[67]See P. M. Rao, Escapism, 118-119, 122.

strengthen the self? From Krishnamurti's perspective there is an obvious answer. The content of the practice itself may not be conducive to strengthening the self but who is doing the practice and why? The very idea that one is practising implies a practitioner and an item practiced, and it implies both an appraisal in the present of being unenlightened, and a hypothetical future when one will be enlightened through this practice. In this respect, the idea of a practitioner creates the self, while the notion of a being who is progressing towards enlightenment reinforces the self. As previously mentioned, Krishnamurti has questioned the notion that the Buddha ever prescribed a method to liberation, suggesting that this may have grown out of later analysis and systematization of his discourses and dialogues.

Lama Anagarika Govinda takes offence to Krishnamurti's statement that he is freed from all conditioning, feeling that one should admit being conditioned by the whole of reality.[70] It is possible that this criticism is based on misunderstanding for as we have seen in our analysis of Krishnamurti's teachings, the Absolute may be regarded as empty and unconditioned, as well as whole and all-encompassing. Lama Govinda goes on to state that Krishnamurti's system (despite his likely denial of having a system) follows many of the principles of Zen Buddhism. He feels that Krishnamurti is "impatient of the slightest contradiction or the slighest question that does not fit into his system."[71] Others do not perceive

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[70]See Renée Weber, Dialogues with Scientists and Sages: The Search for Unity, 66-67.

[71]Ibid., 67.

Krishnamurti's interruptions of their comments or questions in the same way. They see similarities to the approach of the Buddha who is reputed to have refused to entertain theoretical metaphysical questions placing greater emphasis on the immediate reality of suffering and its resolution.[72]

Implications for the Field of Religious Studies

Krishnamurti's life and teachings comprise a valuable source for productive work in the field of Religious Studies. However, although his teachings contain elements that typify the spirit of Indian philosophy, such as focus on the spiritual, and the integration of philosophical thought and praxis, one must exercise caution in classifying him as an Eastern thinker. Krishnamurti's early involvement with Theosophy, his subsequent extensive world-wide travel and residence, his global influence through published works, and the absence of any traditional allegiance in his teachings make him a religious figure who transcends East-West categorization. There is room for substantial work in the analysis of aspects of his teachings, not to mention comparative and interpretive studies. What is particularly fortunate in the study of Krishnamurti is the access one has to original material. Since it is clearly true that every interpretation modifies the original, easy access to the vast body of original teachings in the form of videotaped, audiotaped, and transcribed discourses and discussions can make them the seed of every subsequent study.

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[72]See Ibid., 222-223.

The life, teachings, and impact of Krishnamurti provide fertile ground for the study of the makings of a religion. Although Krishnamurti dissolved the Order of the Star and refused to have himself imprisoned in the role of religious founder, his teachings have already had an effect on thousands of people. This impact extends beyond the visible interest shown among members of the Krishnamurti schools or the numerous foundations world-wide. However, study of this ongoing impact is complicated by the absence of an organization of disciples. Furthermore, his influence runs the risk of disappearing altogether in the aftermath of his death. Nonetheless, such study could provide useful insights into the many factors that contribute to the germination, endurance, or degeneration of a religious philosophy in a social context.

Krishnamurti's view of religion may be seen as reductionistic since it does not include much of what is commonly considered religion. In fact, many definitions of religion that are often lauded as particularly broad fall outside his category completely. Consider Clifford Geertz's definition of religion as a system of symbols that are either models of or models for reality.[73] While such a definition of religion may be expedient for the purposes of cultural anthropology, by virtue of being based on thought it points to anything but true religion as defined by Krishnamurti. While there is little to be gained here in trying to establish what constitutes true religion,

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[73]See Clifford Geertz, "Religion As a Cultural System," The Interpretation of Cultures (New York: Basic Books Inc., 1973)

Krishnamurti's understanding of it highlights a limitation in Geertz's definition and thus broadens the scope and meaning of religion for those who endeavour to study it.

Actually, Krishnamurti's description of religion suggests that every definition of religion is inadequate since by the very virtue of being thought constructions such definitions are limiting. This alleviates the anxiety felt by most religionists who are often at a loss to provide a definition for their subject matter. Therefore, according to Krishnamurti, religion is not the idea of the community as suggested by Émile Durkheim.[74] It is neither the result of some deep-seated neurosis as Freud would have it, nor the upwelling of Jung's archetypal symbols.[75] It is not, as Marx suggested, a narcotic which controls the masses. And yet, interestingly, Krishnamurti would probably find that each of these definitions was a significant statement about "pseudo-religious" belief and practice. To him, traditional beliefs, individual beliefs, communal beliefs, whether from the conscious or unconscious mind, and the behavior (responsive or manipulative) that results from them do not constitute religion. They are the manifestations of activity within the profane sphere and may probably be studied and theorized about quite adequately, from historical, sociological, anthropological, and psychological perspectives.

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[74]See Émile Durkheim, The Elementary Forms of Religious Life, trans. by J. W. Swain (New York: Collier, 1961).

[75]See Jan de Vries, Perspectives in the History of Religions, trans. by Kees W. Bolle (Berkeley: University of California Press, 1967), 144-146.

True religion, according to Krishnamurti, is the activity of the sacred, the holy, the other, the Mind. What is particularly interesting about this, is that religion does not appear to be the activity of an individual or a communal group, but is the activity of the one, unknowable Reality. It seems somewhat akin to Rudolf Otto's *mysterium tremendum*, the "wholly other" which Otto describes as "that which is quite beyond the sphere of the usual, the intelligible, and the familiar, which therefore falls quite outside the limits of the 'canny', and is contrasted with it, filling the mind with blank wonder and astonishment."[76] Otto goes on to identify this "wholly other" (*ganz andere*) with the Buddhist notion of the Void (*śūnya*).[77] However, in a sharp diversion from Krishnamurti, Otto goes on to develop the notion that the most true religion is the one most highly developed morally and theologically, namely Christianity.[78] Krishnamurti, we have argued, neither condones a theism nor promotes the development of a theology.

If we use terms popularized by Mircea Eliade, we could suggest that from the standpoint of Krishnamurti's teachings, the distinction between sacred and profane is ontological, epistemological, and cosmological. That is to say, at one level of being (self-centered) one's way of knowing (based on thought) is limited, fragmentary,

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[76]Rudolf Otto, The Idea of the Holy, trans., John W. Harvey (London: Oxford University Press, 1926), 26.

[77]Ibid., 30.

[78]See Philip C. Almond, Mystical Experience and Religious Doctrine (Berlin: Mouton, 1982), 92-120.

illusory, and therefore profane. From this perspective (epistemological and ontological), everything, no matter how sublime in conception, is profane. When thought comes to an end both "knowing" and "being" are transformed into understandable but unknowable intelligence and oneness with Truth. That is the sacred realm. It constitutes a different and all-encompassing reality. From that perspective (cosmological), all material manifestations would be seen as hierophanies of the sacred, and are thus themselves sacred.[79]

This brief excursion has tried to make the point that Krishnamurti's teachings are fertile ground for the field of Religious Studies. They represent the work of a highly respected and influential religious figure. Krishnamurti's language is simple and contemporary; his message, fresh and non-traditional. His approach is distinct among modern teachers. His work deserves to be studied since it presents a challenging critique of many widely-held views concerning morality, social ethics, and religion. Greater understanding of his approach to the resolution of sorrow may be an urgent need in a world plagued by conflict and full of suffering.

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[79]See Mircea Eliade, The Sacred and the Profane (New York: Harcourt, Brace, & World, 1959).

CONCLUSION

I have demonstrated through an analysis of the teachings of Krishnamurti concerning "insight," that the event of "total insight into what-is" irreversibly frees the mind from its conditioned state. Through a detailed analysis of the phenomena that constitute the conditioned mind, we saw that, according to Krishnamurti, these phenomen arise from direct perception of what-is and progress, through contact and sensation, to thought. The progress is a complex process in which each phenomenon is linked to every previously occurring one. One of thought's creations is the "self," a mistaken and limiting ideation. When perception threatens this false view, by revealing that there is no permanent, knowable entity such as the "self," the "self" experiences fear and attempts to escape. I presented a brief analysis of the wide variety of phenomena that result from escape and even explored some of the phenomena that arise from a particular form of escape, namely, the desire for security. We saw how, in Krishnamurti's teachings, all these phenomena that arise with the mistaken view of a permanent and separate "self" ultimately lead to sorrow.

I further demonstrated how, according to Krishnamurti, discontent with sorrow, which is a passion for true self-knowledge, leads to refusal to escape from what-is. This is done without fear of discovering the true nature of "self," even if it means finding out that there is no "self." Remaining with what-is, through sensitive, alert, passive observation with all the senses, allows awareness to

discover attention, a state in which there is no separation between the observer and the phenomenon observed. Continued awareness reveals the movement from attentive perception to the arising of thought during inattention. Further awareness reveals the full movement of perception to thought to "self" to fear to escape to anger (for example) to sorrow. For such awareness to occur there must be direct observation, awareness in which no choice is exerted (so that the manifestation of the "self" may be observed), and attention to that full movement. This, Krishnamurti calls the full flowering of the phenomenon. In the attentive observation of a choiceless awareness there is "insight" into a particular phenomenon (such as anger) bringing about a complete ending to it and its accompanying sorrow. Further attentive observation reveals how all sorrow is the outcome of self-centered thought. This is "total insight into what-is." Through it, all sorrow is ended. Actually, the movement of direct observation, awareness, attention, and insight is atemporal.

"Total insight into what-is" ends conditioned thinking and frees the brain to exercise the dictates of Mind. When conditioned thinking ends, all that remains is Mind, an inadequate word for a reality that is completely comprehensible but totally inconceivable. This reality is all that there truly is, everything else having been illusory apsects of it. Major illusory perceptions result from fragmented perceptions of the whole mistaken for the whole (like seeing only the tip of an iceberg), or the superposition of a false image upon a fragment (like seeing

a figure in the clouds), or falsely thinking that fragments are independent entities (like a candle flame). These illusions arise from the whole but may come to an end. The whole neither begins nor ends. Ultimate Reality is beyond predication. Therefore it is empty. It is whole, intelligent, and fully potent. The activity of this wholeness is sane, creative, and loving. One such activity is meditation, a movement in attention. The mind in meditation is the religious mind. Its activity is religion. Thus Mind, all its synonyms, all its qualities or attributes, and all of its activities are one. They cannot be distinguished from each other.

Truth, therefore, is immanent to the religious mind, and transcendent to the conditioned mind. Revelation is instantaneous, eternal, and uninterpretable. Liberation can occur at anytime, to anyone, anywhere, without the aid of scripture, teachers, beliefs, rituals, or organization. It is induced by Truth as the spark of discontent, and grows into a flame of passion, culminating in "insight" into an Emptiness that is the summation of all energy.

We have seen how Krishnamurti's teachings thus constitute a complete and consistent metaphysics that covers ontological, epistemological, and cosmological realms. We have also seen that more important than the specific content of Krishnamurti's teachings is his approach, which was intended to allow the action of "insight" to occur in his audience. A summary examination of his life reveals that a major realization led to a radical alteration in the

direction and purpose of his life. This realization was "insight." However, if one concludes that the event in Ojai, 1922 was "total insight into what-is," what did he mean by "full awakening" twenty-five years later? I have speculated that while "total insight" could parallel mystical "illumination," the "full awakening" could correspond to Unified Vision.

Besides the obvious mystical elements we also saw that Krishnamurti's teachings have many similarities to early Taoist philosophy and Śaṅkara's school of Vedānta. However I found the strongest similarities to Buddhism, Krishnamurti himself stating that he had awakened to the same Truth as had the Buddha. In this respect, as well as others, I found the greatest correspondance between Krishnamurti's teachings and those of the *tathatā* or *tathāgatagarbha* school of Buddhism.

Using some Buddhist terms to explicate Krishnamurti's unusual stance, one finds that his refusal to talk of stages to the attainment of "insight," or methods of practiced can be understood from the doctrine of Two Truths. Buddhism distinguishes relative truth (*saṃvṛti-satya*) based on faulty understanding from absolute truth (*paramārtha-satya*) based on full awakening. From the standpoint of *saṃvṛti*, there is the "truth" behind progress and practice, but actually, "*saṃvṛti* is totally false. Nothing of it is taken up in forming the *paramārtha*.[1]

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[1]T. R. V. Murti The Central Philosophy of Buddhism (London, 1955), 252, quoted in Frits Staal, Exploring Mysticism (Berkeley: University of California Press, 1975), 35.

If Krishnamurti speaks from the perspective of *paramārthasatya* there can be no affirmation of the false whatsoever.

My major criticism of Krishnamurti's teachings concerns the notion of transformation in the brain cells. There does not appear to be any evidence to indicate that this is little more than speculation on his part. Discussion of other criticisms of Krishnamurti's teachings lead us to conclude that while some are concerned with the veracity of his claim of liberation, the majority are based on incorrect understanding of his thought. The former concerns are unprovable either way, and the latter criticisms indicate an imperative for further scholarly study. It is vital that a substantial proportion of such study be undertaken by scholars in Religious Studies, for Krishnamurti was first and foremost a religious figure of the highest distinction.

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