All theory is grey, life alone is green.

—Goethe

The problem of mind is one of the seminal philosophical issues, and philosophers have given it prominent importance in understanding man, life and the world. The thinkers of the East as well as of the West have dealt with the problem of mind in great depth. Jiddu Krishnamurti is one of the prominent thinkers who has delved deep into the nature and structure of the mind. His discoveries in the field of mind/brain are comparable to the discoveries of the physicists in the field of matter. Krishnamurti's analysis and understanding of mind are insightful and instructive.

Krishnamurti's conception of mind is psychological as well as philosophical. He understands human mind as a product of biological evolution. He also considers it as a product of history. The thought that operates in the mind is conditioned by the past. This memory is retained in the mind through time. It is a storehouse of knowledge and experience. Mind, as an organ of intellect and reasoning, performs activities such as comparison, imitation, effort, discipline, beliefs and ideas etc. Krishnamurti calls this aspect of mind as the traditional aspects, and characterizes it with several seamy aspects like division, conflict, contradiction, self-centredness, fear, pleasure, envy, jealousy, competition, comparison, desire, choice.
and sorrow. He also terms this as an ignorant mind which is working against itself. It, by its nature, fosters self-contradiction and conflict.

The traditional mind is confined to the realm of the known which constitutes images, formulae and conclusions. It operates only in the past though it seems active in the present. All its responses are based on the past, on accumulated knowledge. It is the result of culture and beliefs, and is brought about by thought, and therefore is confined to the activity of thought-process. Thought ensures its continuity through symbols, images and ideas etc. The traditional mind is an 'old' mind, and so it tries to find security in the past, instead of coping with the new and the present. According to Krishnamurti the human brain or mind is basically traditional since it is the storehouse of the past. It is a mechanical instrument of all human activities. It accumulates knowledge and experience and acts on their basis. All its activities are limited since it is limited by the past. Krishnamurti says:

The brain is the center of all the senses; .... It's the centre of remembrance, the past; it's the store house of experience and knowledge, tradition. So it's limited, conditioned. It's activities are planned, thought out, reasoned, but it functions in limitation, in space-time.

Krishnamurti regards memory, experience, knowledge, and thought as more or less synonymous with tradition.

**Human Mind as the Product of Evolution:**

The mind is the product of evolution. It has evolved psychologically as well as physically. Physically it has grown larger in size in course of time. Psychologically the brain has evolved in the sense of accumulating more knowledge and more experiences. But both psychological and physical aspects of mind have evolved through time. It is the result of all the past generations. The brain that has evolved through millennia has gathered tremendous knowledge and experience. As Krishnamurti explains:

My brain which has 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.

The evolved mind which is the brain of mankind is part of mankind genetically, and in the course of evolution it has had all kinds of destructive and pleasant experiences.

**Mind as the Product of Thought:**

The traditional mind is the product of thought; it is put together by thought. Thought is the outcome of knowledge or memory, and knowledge or memory is the word, the symbol, the

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Thinking is not personal, according to Krishnamurti. It is common to all human beings. It is the capacity of the brain which expresses itself in words and forms. As Krishnamurti puts it:

Thinking is not yours or mine. There is no individual thinking; there is only thinking. You may think in one way, another may think in another way. It is still thinking. So the thinking consciousness is shared by all human beings.

According to Krishnamurti the thinker is not different from the thought. There is no independent existence for the thinker apart from the thought. Thought creates the thinker. The activities of thinker like observing, thinking, reasoning, analysing, rationalizing are possible only through thought. All the activities of the thinker are within the field of thought, and the thinker adjusts and modifies himself along with his thought. Thought binds and conditions the mind. Therefore, it is important to discuss the origin and structure of thought, and its limitations. Krishnamurti holds that thought arises from memory,


J. Krishnamurti, Mind Without Measure (Madras: KFI, 1990), p.75.
and memory is the result of knowledge which in turn is the product of experience. He says:

the experience may have been from the beginning of man, which we have inherited, that experience gives knowledge which is stored up in the brain; from knowledge there is memory and from that memory, thought. From that you act.

Human mind as it exists now, has programmed itself to function in the cycle of experience-knowledge-memory and thought which again is responsible for experience. The mind is the constant repetition of a process of thought, and by constantly repeating itself, or its content, it acquires a pattern. The mind learns or perceives mostly in terms of the past. Thought is in a way the response of the past to the present. It is the movement of the past into the future through the present. So thought often fails to meet the new, as life is not all new. Life that produces thought is grounded in the reactions to the past. As Krishnamurti puts it, "when thought is functioning it is the past, therefore there is no new living at all, it is past living in the present, modifying itself and the present,"

Thought is mostly conditioned by experiences, knowledge, memory and culture. Therefore tradition determines the structure and nature of even the brain cells.

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The traditional brain/mind functions only in the field of the known. Thought is the whole structure of the Known in which it conditions itself, or it creates its own prison by operating within the boundaries of the known. Krishnamurti says: "Thought is always working in a prison. It can call it freedom, it can call it beauty, it can call it what it likes! But it is always within the limitations of the barbed-wire fence."

"Thought is consciousness." All thinking is conscious activity. Thought is not something separate from consciousness. The movement of thought is the movement of consciousness. Thought constitutes the content of consciousness. It comprises of all experiences, beliefs, dogmas and divisions.

The essence of the content of our consciousness is thought. Thought has brought about a structure in consciousness, of fear, of belief. The idea of a saviour, faith, anxiety, pain—all that is put together by thought and is the content of consciousness.

The thought process is a material process; it is essentially a physical and chemical process. The mind, the seat of thinking, is materialistic in character, and that which is

material is also mechanical. It acts with limited energy. It is the essence of the traditional mind. Krishnamurti says: "Thought is a material process because it is held in the very brain cells themselves that whatever thought thinks about or invents, is the result of material process."

Thought is verbalization— It operates in terms of formulae and conclusions, words, symbols and images without which it cannot function. It verbalises all the reactions; memories, abiding incidents, ideas, pleasure, pain and sorrow. They are all verbalized when mind the thinks about them. Krishnamurti says, "Verbalization is thought. The word, the symbol retards action, and idea is the word, as memory is the word. There is no memory without the symbol, without the word."

Thought is a continuous process. It is the continuity of the past into the future in all its modes. It does not allow discontinuity. Being conditioned by the past, it perpetuates itself in all its activities. So it gives continuity and permanency to everything it thinks about and thus makes itself permanent. "Thought can give continuity to something it thinks about; it can give permanency to a word, to an idea, to a tradition. Thought thinks itself permanent, but is it permanent?"

J.Krishnamurti, Mind without Measure, p.44.


Mind is always occupied with something or the other since thought is thinking about something. It is never empty of content. It is always of something. Preoccupation with its object gives continuity to thought, and because of this fact the traditional mind by itself is problematic, as thought creates problems; which it cannot solve. The traditional mind is a problematic mind, since thought itself is problematic. Thought is responsible for many problems like division, conflict, separation, violence and war, as by its nature, thought is divisive, conflictive and separative. "thought cannot solve any human problem, for thought itself is a problem."  

Thought creates the sense of 'Me' and 'Mine' in the thinker. It gives rise to the sense of 'I' in all activities; as the sense of I is articulated in terms of self-acquisitiveness. It is thought that is responsible for the construction of the whole structure of the psyche. In the words of Krishnamurti, "thought has built the psyche, the psychological structure, which is me, my ego." 

The sense of 'I' or 'Me' is not natural but acquired. It is what is brought about by thought. Thought has a center in


Me as it looks at the world from a center which is me. Krishnamurti suggests,

My name, my form, how I look, ray qualities, ray reactions, all the things that are acquired, are all put together by thought. Thought is 'me'. Time is 'me', the self, the ego, the personality, all that is the movement of time as me.¹⁵

**Thought and Time:**

Thought can function only in the field of time. Thought is movement in time. Thought is memory and remembrance of past things through time. The sense of time is built into the nature of human mind, since mind sustains itself in terms of time or past. It is the Psychological becoming of the mind that creates the sense of time. Time, knowledge, memory and thought form a single unit. They are not separate but form a single movement. Thought as time always tries to achieve something, and in trying to become something, thought gives permanency to time. Tomorrow is the invention of thought in order to achieve its aspiration and ambitions and to achieve fulfilment. Thought is bound by time. "Thought is time, the thought that has been and the thought that will be that which is an ideal. Thought is the product of time, and without the thinking process time is not. The mind is a matter of time,"

J.Krishnamurti, *The wholeness of Life* (Madras: KFI, 1990), p.188.

The traditional mind is corrupt and contaminated because thought is itself corrupt and contaminated. It is corrupt in the sense that it is divided within itself. It is contaminated in the sense that it is not whole and integral. It is fragmented within itself. Thought is the repetition of the past, and the thought which is in the form of knowledge and ideals corrupts and fragments 'what is'. As Krishnamurti explains:

Ideals corrupt the mind; they are born of ideas, judgments and hopes...we are using the word mind to imply senses, the capacity to think, and the brain that stores all memories as experiences, as knowledge... we said ideas corrupt. Knowledge also corrupts the mind. Knowledge is the movement of the past, and when the past overshadows the actual, corruption takes place. We are using the word corruption to mean that which is broken up, that which is not taken as a whole.  

Thought contaminates that which is ever new and fresh, and with its ideas and words colours the unknown. It is thought as memory, the conditioned thought, that contaminates the past, straining the purity of the new, the unknown thought. Of course memory is essential for all practical purposes."  

18 Mary Lutynes, years of Fulfilment, p.172.
The traditional mind is incomplete because thought is incomplete. Thought is incomplete as it is based on the past or on knowledge which is incomplete, in the sense that it is not holistic. Knowledge is partial, and is relative in terms of ignorance. Knowledge is also cumulative. Thought which is incomplete interferes with or influences all the perceptions and experiences, and prevents the experience from being complete. The more thought influences/interferes the more experience remains incomplete. The completion of thought-process is a meaningless idea, as any effort to complete the thought-process is only an extension of its continuance.

Thought in Daily Life:

Life moves in the realm of thought. All the human activities and relationships are based on thought, or are based on the images which thought creates. According to Krishnamurti, thought has two dimensions: the physical and the psychological. Physically, thought has been helping man in biological survival. The advancement of science and technology has contributed to better living conditions in the realm of health, communication, transport etc. But psychologically thought brings about chaos in human life. It divides the human mind and humanity by creating various kinds of images, symbols, organizations and structures. It is responsible for poverty, violence and war. So Krishnamurti thinks that thought other than the factual leads to sorrow.

Thought is capable of creating great structures like cathedrals and temples. It can invent the idols, the rituals and gurus but it is still limited, for it cannot comprehend the Truth.
Thought, being conditioned, is limited. It builds its own limits and seeks security in the known only. "Thought is anchored to memory and it can never be free to discover the truth of any problem," says Krishnamurti. 19

Thought is fragmentary. Thought, born out of knowledge, must inevitably be fragmentary. Whatever is limited will definitely generate conflict. "Thought is limited, because all knowledge is always limited, that very image brings about conflict that feeling of reverence to a person, to a symbol, or to a certain long established tradition." 20

The traditional mind is the product of psychological time. Psychological time is the mind's sense of constant becoming. It is the movement of thought from what is to what should be, or from the present to the future. Krishnamurti admits the existence of factual time which is measured by the watch or the calendar. It is useful for biological and practical purposes. Psychological time is the inwardization of chronological time, is a barrier to the immediate understanding and solving of human problems. The traditional mind is caught up in the network of psychological time. Chronological time is time necessary for doing certain work: anything from learning a skill or going to the moon. It is required for biological existence,

19 J.Krishnamurti, Commentaries on Living First Series, p.159. J.Krishnamurti, Krishnamurti to Himself and also in Total Freedom., p.145.
whereas psychological time is an inward reflection of the outward movement of evolution. It is the time needed by the mind for the fulfilment of its unfulfilled desires. Psychological time arises when one thinks of learning or changing oneself. For instance, one thinks: "I must have time to learn about myself. I must have time in order to change myself from what I am to what I should be. In it memory plays an important role." \(^{21}\) Psychological time is the product of the mind's urge to improve itself in the future. It is the result of the mind's effort and struggle to become or achieve the ideal as against the fact. It is born due to the conflict between what is and what should be. It is the source of contradiction in the mind. Psychological time is responsible for the endless continuity of what is and therefore it does not allow 'what is' to alter itself radically. It may allow some modification in 'what is'. But it is a barrier to a complete change or transformation of what is. It perpetuates the traditional mind with its contradictions and conflicts. Krishnamurti says:

Existence may entail efforts, but all considering process of becoming, the psychological urge to be better, to become something, the struggle to change what is into its opposite. This psychological becoming may be the factor that makes everyday living painful, competitive, a vast conflict... And this becoming that is without end, and so conflict is without end.


\(^{22}\) J.Krishnamurti, *Commentaries on Living*, p.195.
In reality, psychological time is something fictitious and imaginary. It superimposes itself on chronological time with the demand that the latter move according to its requirement. When this does not happen, the mind experiences tensions and frustrations. Psychological time destroys the beauty of "what is'. And the one who is caught in psychological time, and operates with its limited energy is an example of the traditional mind. The traditional mind is narrow and limited and cannot handle the vast energy. It is always guilty of the avoidance of fact.

Traditional Mind is the Mind of Knowledge:

Knowledge is derived from human experience. The brain acquires knowledge through acknowledgement or recognition of facts. It also acquires knowledge through accumulation of experiences, through analysis, through incidents, and through information. The constant accumulation of information and acquisition of various forms of knowledge involve the assertion of knowing. Knowledge is knowing a thing by recognition. The traditional mind is the storehouse of knowledge and operates in the field of the known. Knowledge means having known and it is put together by thought. The known is in the form of beliefs and ideas. The brain, when it struggles with nature, or when it meets any challenge, derives knowledge through that struggle on the basis of experience. Krishnamurti says: "Knowledge is having ideas, having opinions about things, having a sense of continuity as in relation to the known and no more. Ideas are memories, the result of experience, which is response to a challenge." 23

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23 J. Krishnamurti, *First and Last Freedom* (London: Victor Gollancz,
The traditional mind is the result of the known, and the known is always associated with the past. It is sensation, experience and memory. The experiences either inherited or accumulated in the present become knowledge. It is stored up in the brain as memory, which is of the past. In the words of Krishnamurti:

Knowledge is always of the past. What you know is already in the past, is it not? You do not know the present or the future. The strengthening of the past is the way of knowledge. What may be uncovered may be totally new, and your knowledge, which is the accumulation of the past, cannot fathom the new, the unknown.24

The traditional mind is filled with past information and it therefore responds accordingly. Experiences that we have had leave a residue on the brain-cells as memory which becomes the storehouse of knowledge. So the brain is put together through time which is the past, and acts, responds, functions according to the memory of the past.

The traditional mind finds security in knowledge or the past. It assumes that knowledge frees the mind/brain from the bondage. It thinks that knowledge leads to wisdom. But knowledge is only the accumulation of ideas/words—and through

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this it strengthens only the beliefs and prejudices. Knowledge with its beliefs, hopes, frustrations, and illusions always conditions the brain. Knowledge implies process in time as the past. Because of this Krishnamurti says there is no future-knowledge. And the knowledge which is of the past is limited, even though it involves experience, as experience is limited. Krishnamurti explains:

Knowledge is always limited. There is no complete Knowledge about anything. The scientific knowledge is limited. Every kind of knowledge in any field is limited—biological, sociological, technological, and in the world of religions with all their Gods, and all Gods are invented by thought.

Krishnamurti holds that knowledge is not only limited but it is also incomplete.

Knowledge both in the scientific world and in human existence, is based on experience. This experience is gathered for millions of years or for the last 3000 years. And that knowledge is used to accumulate further knowledge, further exploration but knowledge is always past. There is no question about that. And knowledge is never complete about anything. That is fact.  

The traditional mind is bound to knowledge which is incomplete and limited. Knowledge includes not only factual

25 J'.Krishnamurti, *Hind without Measure*, p.73
26 Ibid., pp.43-44.
information but also ideas, beliefs and prejudices, and conditions the mind to a particular pattern or framework. Therefore the traditional-mind cannot have an adequate response to the challenges of life.

As explained above, knowledge is the projection of thought, and as thought is divisive, knowledge brings about duality. Krishnamurti says:

Knowledge, the division between the known and the unknown is itself divisive. The division of yesterday, today and tomorrow: the today, modified from yesterday's knowledge which is the past, modifying the future, is divisive. Knowledge is also my image of you and my consciousness about you—my senses that I knew you, when you in the meantime may have changed. My image of us divides us.27

Krishnamurti differentiates between two kinds of knowledge, namely, psychological and factual. Factual knowledge consists of experiences and judgments about facts. It contributes to our efficiency and helps in our struggle for survival. Psychological knowledge consists of past valuations or judgments of value, each heavily charged with emotions. It strengthens the sense of me, or the ego. It is the essence of the traditional mind. Psychological knowledge is illusory whereas factual knowledge is real. Factual knowledge includes knowledge which is well reasoned, and proved by experiment. The

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J.Krishnamurti Tradition And Revolution, p.50.
scientific, technological, mathematical and linguistic disciplines come under the category of factual knowledge. Psychological knowledge is a product of speculation or thought. It is what thought abstractly creates. It is fictitious, and irrational. Psychological knowledge is of me, the ego or Psyche. It is based on images. It brings about image patterns through time, and these images are continued further. Knowledge generated through images of the traditional mind even impede relationships. It is a hindrance to understanding. Krishnamurti thinks that factual knowledge, like the skill to drive a car, to learn a language etc., is essential for our biological survival, but the psychological knowledge is problematic. It makes the mind traditional, "knowledge at a certain level is essential, but psychological knowledge about oneself, ones experiences etc, becomes routine. The image I have about my self also obviously becomes routine, and all that helps to bring about shrinkage of the brain."^28

The traditional mind, which is burdened with knowledge, has little space for creativity. The traditional brain is the shrinking brain.

Memory:

The traditional mind is full of memory. Remembrance of past experiences is memory. Memory is the reservoir of knowledge. It operates on the basis of previously acquired

knowledge, or remembered knowledge. Memory is structured information and includes visual images, sound sequences, motor programmes, abstract concepts, relationships, values and attitudes etc. It also includes the incidents from the remote past (tales, ancient signs, symbols) as well as the recent past (activity of immediate past). Memory is both subconscious and unconscious, or both these layers of the psyche are composed of memories. While the conscious mind reflects the immediate acts of the brain with its conditioning, the unconscious mind which is also a part of traditional mind, is a storehouse of relics and memories of the past, which work unconsciously.

The traditional mind is habituated to retaining the memory of the past. And the mind which is burdened with memory is not capable of creative perception and action. Being burdened with past experiences, the mind is selective in its operation. It ignores most of the information which comes through the senses. It allows only a small portion of information to reach the stage of active processing. Depending on the individual psyche, and its plans, values and goals, the mind selects certain information and rejects certain other information. In this sense, the traditional mind is selective in its cognitive activity.

The traditional mind fails to experience anything completely. All its experiences are unfinished or incomplete. An unfinished or incomplete experience which is stored as memory, makes the mind dull. As memory is incomplete, the traditional mind responds to the new situation incompletely. It restlessly searches for completeness within memory. But it always remains
incomplete, for memory continues to influence it in all its activities. The traditional mind keeps memory alive and gives continuity to it. Krishnamurti says:

Marks left on the brain cells. See what happens—unfinished experience leaves a mark on the brain cells which holds memory. Memory is matter—the brain cells are matter. So every incomplete experience leaves a mark which becomes knowledge. The brain as accumulated knowledge has received information, and information is knowledge. Its weight makes the mind dull.29

The Traditional Mind is a Conditioned Mind:

Krishnamurti explains that the traditional mind is a conditioned mind. From the time of birth the brain is conditioned and shaped by tradition and the conditioning has been going on for centuries. Krishnamurti says, "it is the tradition that has been imposed upon you from the childhood or the beliefs, the experiences, the knowledge that one has accumulated for oneself. They are all conditioning the mind."30

A conditioned mind cannot think freely. All its arguments, conclusions, justifications and reasoning are within the boundaries of conditioning. The very structure of the conditioned mind is limited. It isolates itself from actuality and operates within the limitations of conditioning.

29 J.Krishnamurti, Tradition and Revolution, p. 74
30 J.Krishnamurti, Total Freedom., p. 171.
Krishnamurti Bays: "The mind through propaganda, through tradition, through the desire to be secure, begins to condition itself."\textsuperscript{31}

In its desire to be secure, the traditional mind conditions itself and always wants to become something or the other. Behind this striving to become something there lies a deep sense of insecurity.

It programmes itself like a computer. The programing is not only factual or biological but also psychological. Krishnamurti says, "We have been programmed biologically, physically and also programmed mentally, intellectually... This brain has become as a computer but not so capable because its thought is limited.\textsuperscript{32} Because of psychological conditioning, the traditional mind isolated itself from what is and is not therefore free to understand 'what is' there actually. It cannot perceive the reality as it is. The conditioned perception creates division and conflict. Division and conflict are responsible for all kinds of problems at the individual and social levels. The conditioned mind is a partial mind. It is prejudiced and swayed by desires and fears, hopes, likes and dislikes. It is constantly disturbed and distorted. The conditioning leads to the partial use of the brain, as more attention is given to what was and what will be rather than to what is, it also connects all sorts of divisions and distractions.

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like thinker and thought, experiencer and experienced and deeply affects human relations. The conditioned mind is fragmentary in nature.

**Conditioned Perception:**

The perception of the traditional mind is conditioned and partial. It cannot perceive the truth as a whole. Instead of perceiving what is the traditional mind approaches it with preconceived notions and prejudices, for it operates with the help of symbols, images, ideas and beliefs. It considers these as more important than what is actually there. Krishnamurti says:

> Every thing that is recorded—conscious as well as unconscious sensory impressions, various images, conclusions, prejudices—is involved in perception. I see you and the various images that I have, been built through perception, through association, and through prejudice emerge. Thousands and thousands of images are recorded and are held in the brain cells. When I meet you, I turn on attention, and an the images emerge. That is what we call perception, is not it?"  

The traditional mind finds security in conditioned and partial perceptions. The conditioning gets strengthened in the course of experience. The mind conditioned in a particular way gets further conditioned as it responds to more and more stimuli. Krishnamurti illustrates this thus:

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J.Krishnamurti, *Tradition and Revolution*, pp.145-146
You are conditioned as a Brahmin in accordance with tradition which has been going on for centuries and you respond to stimuli, to social change and conflict as brahmin. You respond according to your conditioning, according to your past experiences, knowledge, so new experience only conditions further. Experience according to a belief, according to an ideology, is merely a continuation of that belief, the perpetuation, the idea. Such experience only strengthens the belief.

The traditional mind is a mind of attachment and identification with what is other than the actual, what actually is. Attachment to some thing or the other is a means of escape from its own emptiness; such experience, according to Krishnamurti, strengthens the conditioning of the mind. And all its conditioning is prompted by the desire for success. The traditional mind desires to be successful, or to achieve what it wants. It is conditioned above all by the desire to be secure psychologically.

The Traditional Mind is a Believing Mind:

Belief, according to Krishnamurti, is the denial of truth. Belief is where truth is not. It is the product of thought. Belief is the extension of desire; and leads to faith. Belief gives the mind a peculiar strength which arises from necessity. Krishnamurti says that belief in anything is the expression of the mind's desire to become something, feeling

J.Krishnamurti, Commentaries on Living, p.208.
uncertain, the traditional mind clings to beliefs, in which it finds certainty. Belief is prejudice and bias. Being burdened with beliefs, the traditional mind fails to see the truth as a whole. Belief symbolises and verbalizes the object of perception, and binds and isolates the brain from reality. Krishnamurti says the activity of belief leads to confusion. The traditional mind believes in order to overcome its fear. But belief is itself the source of fear. It is the inadequate response of the traditional mind to a challenge.

The actions of the traditional mind are incomplete as they are based on thought which is inherently incomplete. Thought is action which is conscious. The conscious action has always an end in view. It is self-centered and the sense of the actor is implied in it. It is influenced by ideas; or the ideas condition action. It moulds the action according to its goals. The action based on thought is divided between what is and what should be. This division breeds conflict. Explaining this, Krishnamurti says that action based on an idea is no action at all. It is only an imitation and a repetition of the past. Real action, according to Krishnamurti, is action without an idea, an end in view. Real action is that which is devoid of the sense of an actor. The traditional mind is incapable of real or total action, for it is based on the past which controls action.

The Traditional Mind is Fragmentary, Divisive and Conflictive:

The traditional mind is not holistic, but fragmentary, for thought is fragmentary. Thought is divided within itself; and holistic thought is a contradiction in terms. Where there is fragmentation and division, there is conflict. Fragmentation
implies conflict, logically as well as factually. Krishnamurti says, "Thought being divisive whatever action it creates must be fragmented, which therefore gives rise to conflict."

The traditional mind is divided "within itself, for thought cannot remain content with what is. Unable to remain content with what is, thought invents its opposite, that is, what should be?. Traditional mind sustains itself in terms of the conflict between what is and what should be. In the words of Krishnamurti:

The what should be is a division which thought has put together in the avoiding or overcoming the reality of what is. Hence the struggle between the actual and abstraction... what is actual is what is, and everything else is non-real. It is the non-real that brings about the fragmentation, not the actual. \(^{36}\)

The traditional mind is sluggish for there is wastage of energy in conflict and self-contradiction. In its struggle to avoid what is, and to attain the ideal, the traditional mind loses its energy. According to Krishnamurti "As long as there is duality between what is and what should be—man trying to become something else, makes an effort to achieve what should be—And as long as there is conflict between opposites, man has not enough energy to change." \(^{37}\)

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Mary Lutynes (ed). *Second Penguin Krishnamurti Reader*, p.98
The traditional mind divides itself into various fragments. A contrived dialectical opposition is set up between what is and what should be in the traditional mind. Being committed to or conforming itself to the conditioning of the past, the traditional mind functions and thinks in fragments. The traditional mind approaches the actuality, not only with verbal and psychological imagination, but also partially and fragmentarily through beliefs, and distorts the actuality. This further narrows down the mind.

Any action from the conditioned fragment of the mind will breed further fragmentation of mind. The traditional mind is conditioned to choose. It can not act without choice. Choice is possible only when there is the background of the past. It is through thought that the mind chooses a certain direction to act. Choice implies motives and ends in view. Choice therefore involves conflict. It is only the confused mind that chooses. A clear and intelligent mind never chooses. It is the mind which is conditioned by the past that chooses. The choice is the projection of thought which is the result of the past. Choice is the reaction of the past to the present. Obviously it does not have the comprehension of life as a whole. Krishnamurti says "There is never a direct comprehension but always the tedious process of accumulation, of the capacity to distinguish, which is really based on memory, on the accumulation of knowledge and, therefore, there is this constant effort made through choice."{38

{38 J.Krishnamurti, *Total Freedom*, p. 198
Krishnamurti argues that choice is ambition. It implies conflict. It prevents the understanding of what is. According to Krishnamurti, "All existence is choice;... choice, in every form, is conflict. Contradiction is inevitable in choice, this contradiction, inner and outer breeds confusion and misery".

The traditional or the conditioned mind is full of desires. Desire is the response of the past to the stimuli. It is the interference of thought with what is. Desire is the want of something, the lack of something, the missing something. Desire begins with sensory responses. Biologically desire is the sensory response to stimuli. However, it is necessary for life. Psychological desire arises when thought creates an image of the sensory experience. Krishnamurti explains "suppose one sees something at the window. It may be a shirt... while seeing sensation takes place, then one touches it and then thought says if you put on that shirt how nice you will look, that creates the image and then begins desire".

Krishnamurti maintains that if there were to be no thought there would be no desire but only sensation without desire. Thought dominates the sensation and creates the urge, the desire, the will to possess. Desire is the movement of thought as time and measure. Desire leads to comparison and imitation. It is the expression of identification of mind with something other than

39 J.Krishnamurti, Krishnamurti's Notebook., p. 192.
40 J.Krishnamurti, Network of thought, p.48.
itself; and does not exist in isolation. It is always related to something. Desire is an urge to become or attain something and breeds dependence. Becoming and dependence both bring about fear.

Desire is time, and is an important aspect of becoming through which the mind projects an ideal. Having identified itself with the ideal the mind creates psychological time to attain it. Desire involves effort. Desire as the means of becoming conditions the mind in different ways. It limits the mind to the attainment of the object and is responsible for inadequate response and incomplete action. It brings about resistance and conflict in the mind. Desire manifests itself in various ways such as conflict and strife, as ambition, jealousy, envy, hope and so forth and because of all these various emotions, the traditional mind is distorted through desire. Krishnamurti says:

The mind has created, through its desire for self-protection and comfort, many hindrances and barriers, thus bringing about its own incompleteness, its own sorrow. To free itself from this sorrow the mind begins to battle against these self-centered resistances and limitations. In this conflict there is born and developed will, with which the mind identifies itself thus giving birth to the I-consciousness. If these barriers do not exist there would be continual fulfilment in action.

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The traditional mind is an embodiment of factors like fear, envy, jealousy etc.,. Mind is self-centered. It is nurtured in fear. The human mind has put up with fear for generations and lives with it. The mind tries to escape from fear and for achieving it to rationalize, it tries to forget it by trying to attain something that is not fear. All these involve movement of thought in time and time is fear. Psychological time meant to achieve or become something, is the cause of fear. The traditional mind, being in doubt, confusion, and uncertain of achieving what it desires, gives birth to fear. The brain both at the individual and collective level is nurtured in fear for many years. Though based on fear, it always makes efforts to escape from the state of fear. Efforts to overcome fear may be in the form of developing beliefs, ideas, symbols, Gods, nationalism etc,. Thus the traditional mind is the network of thought, and thought is self-centered. It works from the center-called the me, the self, the I-consciousness or ego. The self is the seat of fear, envy and jealousy. According to Krishnamurti, Fear is in the movement away from what is, in flight, the escape, the avoidance of actuality, the what is. It is this flight away that brings fear. Also when there is comparison of what you are with what you think you should be.  

Fear arises in the process of the mind's struggle to become something, or when the mind interprets what is in terms of what should be. It is the result of the conflict of opposites caused

42 J.Krishnamurti, Beyond Violence (Madras: KFI, 1992), p.64.
by comparison and measurement. Fear exists always in relation to the known only. Krishnamurti writes: "Fear can exist only in relation to something, not in isolation. My fear is always in relation to the known, not to the unknown." 43

Fear distorts action and hinders clear perspective. It makes the mind to follow, imitate and conform to some pattern or other. It creates inhibitions, and breeds fragmentation. "If there is the slightest fear, there is a contraction of all our senses. And most of us live, in whatever relationship we have, in that peculiar form of fear." 44

Fear causes fragmentation and division in relationships. It expresses itself in the form of violence—According to Krishnamurti, where there is fear there will be violence, aggression, and a tremendous urge to succeed, both in the physical and psychological world. 45

Fear is the other aspect of pleasure. The traditional mind is conditioned to pleasure and works on the principle of pleasure. Pleasure is the product of remembrance and repetition of the past, which is thought. As has been already mentioned, the traditional mind works on desire which is the product of thought. Desire is pleasure oriented. Pleasure is invariably associated

43 J. Krishnamurti, *First And Last Freedom*, p. 83.
with fear, since it arises out of thought which wants to avoid what is. It is the escape from what is, which causes pleasure and fear. Pleasure is different from the joy that comes out of being with what is. Krishnamurti says: Pleasure is related to the past, there is no pleasure at the moment when it happens. It comes later, when it is remembered, and rememberence is past.

Pleasure is registered in the brain as memory and the pursuit of that memory is pleasure. The brain is occupied with many forms of pleasure. Thought projects pleasure into the future and pursues it. The repetition of pleasure is the movement of thought. Krishnamurti says: "Thought is the movement of pleasure, the brain registers incidents, pleasurable and existing, with remembering, and thought projects them into the future and pursue them."

Krishnamurti maintains that pleasure is associated, not only with fear, but also with pain. He says that the very demand of thought to repeat pleasure involves pain. The repetition is mechanical and monotonous and painful. Therefore the mind conditioned by tradition, suffers psychologically.

Sorrow is of many kinds. Grief, pain, anxiety and loneliness are sorrowful. The suffering may be due to the failure of not being successful, not being able to fulfill, and

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J.Krishnamurti and David Bohm, The *Ending of Time*, p.213

having no identity and so on. Sorrow may be due to the idea of death. It may be due to poverty, ignorance, attachment and to not being loved.

Suffering is both physical and psychological. Physical suffering is physical pain which is natural, and the fear of its repetition in the future is psychological suffering. The traditional mind suffers mainly because of its conditioning. Conditioning is attachment to the past which comprises ideas, ideals, beliefs etc.

Suffering has become a fact of human existence. The human being has been living with the mind which has been caught in suffering. Man has accepted suffering as something inevitable and irremediable. It is considered to be the fact or the reality of life. But Krishnamurti contends that suffering is not natural and inevitable. It is not an irremediable part of mind and life. He is of the view that suffering is due to the conditioning of the mind to the past, to tradition. It is thought which is responsible for suffering and therefore, the transformation of mind by putting an end to thought helps in overcoming suffering. This radical transformation in mind, in the brain-cells, can bring about a new mind which does not suffer. The ending of tradition is the ending of sorrow.