CHAPTER - V

KRISHNAMURTI'S POSITIVE CONCEPTION OF RELIGION

I. What Krishnamurti means by 'Religion'

II. Self-Knowledge.

III. Two facets to thought - the psychological and the factual.

IV. Exploration into the nature and limitations of thought.

V. Emergence of Intelligence.

VI. Meditation.
(a) **What is religion?**

In the previous chapter we have expounded Krishnamurti’s criticism of the traditional religions and have noted its unique features. We have seen that Krishnamurti, like other anti-religious thinkers, decries religion with words as irrational, illogical, insane and so on. But he parts their company in so far as they hold that religion is a matter of the past and has very little or no significance in the modern world. He is neither for reviving the old religions, nor for starting a new one, nor again for living a non-religious life. The purpose of Krishnamurti’s criticism, as we have noted earlier, is to enable the mind to put aside everything that goes in the name of religion but which is merely a projection of the mind or a product of thought. Now if the mind puts aside everything that ordinarily goes in the name of religion then it is free to investigate if there is anything sacred, what the meaning of true religion is, what is meditation and so on. Krishnamurti says, "Religion then has a totally different meaning, whereas before it was a matter of thought... 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 Krishnamurti explains what he means by ‘religion’. He says, "We mean by religion

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1: J. Krishnamurti, *The Wholeness of Life*, p.144 - 45
the gathering together of all energy to investigate into something; to investigate if there is anything sacred. That is the meaning we are giving it, not the religion of belief, dogma, tradition or rituals with their mechanical outlook.

But we are using the word 'religion' in the sense: to gather together all energy, which will then be capable of investigating if there is a truth which is not controlled, shaped or polluted by thought. Thus religion "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." 

Krishnamurti has, on different occasions, explained what he means by the word 'religion' or what a true religion is. Though these different descriptions are essentially the same, they emphasise different aspects of religion. It would, therefore, be useful to bring these different descriptions of religion together because this would enable us to discuss different aspects of religion. In addition to the above quoted two statements, we find also the following statements:

iii) "Religion, if you look into a good dictionary, means gathering together energy to be totally good. I am adding the extra words 'to be totally good', good in action, good in thought, excellent in the way of life. And that implies diligence, care, attention. Care implies care in your work, in your thoughts, how you bring up your children, how you treat your wife, your husband, care which means affection, love." 

1. J. Krishnamurti, Truth and Actuality, p.145
2. J. Krishnamurti, The Wholeness of Life, p.145
3. J. Krishnamurti, J. Krishnamurti in India, 1974-75, p.37
iv) "Religion also implies the understanding, the discovery in one's own mind, of what is sacred and also if there is such a thing as the eternal. Religion means beauty, goodness, which means also excellence and the finding or coming upon something sacred. It is also the enquiry into something that is not touched by thought because thought is time, thought is measure. It is also to find out if there is or if there is not something that is nameless, timeless, that has no beginning and no end. All that is religion.\(^1\)

(iv) "Religion implies gathering all your energy to understand something beyond the limitations of thought; gathering together all your energy to find out what is true; to find out for yourself, not according to somebody else, what it means to have enlightenment, what it means to have a quality of mind that is not caught in time".\(^2\)

(v) "Religion implies gathering all your energy so that you care, so that you have compassion, love".\(^3\)

(vi) "Religion is something that can not possibly be put into words; it cannot be measured by thought".\(^4\)

(vii) "Religion - in the sense in which we are using that word, where there is no kind of fear or belief - is the quality that makes for a life in which there is no fragmentation whatsoever.\(^5\)

It is clear from these various statements that according to Krishnamurti, religion is not something to be investigated by thought. Thought is conditioned. It is rooted in desire and fear and it always seeks pleasure and security. The thought creates a centre, the ego, the 'me' and always reacts to

1. J. Krishnamurti, *J. Krishnamurti in India-1974-75*, p.38
2. Ibid., 56
3. Ibid., p.60
any situation from that centre. It is in search of psychological security and creates psychological time. It has created the whole disorder, confusion and contradiction and it is, in principle, incapable of putting order and discipline into the chaos created by it. It has created division between the soul and the body, the conscious and the unconscious, between the super-ego and the lower self and it tries to control, suppress or sublimate what it considers to be the lower self. Now when thought realises that it cannot solve the enormous problems which it has created, that all religions, ideologies and systems it has produced in solution to the human problems only add to the confusion, i.e. when it realises its own inherent limitations, it becomes completely silent. Out of this silence emerges Intelligence, love and compassion. The energy which is wasted in conflict due to fragmentation is now gathered together and used creatively. Now the total brain starts functioning. The mind which is free from all conditioning becomes very sensitive and meditative. It becomes aware of the total confusion. It observes, perceives, listens to 'what is' without any distortion, without condemnation, without any desire to change or transform. It is attentive. This awareness and attention empty the mind of its consciousness, and the mind becomes free from conflict, time, self, authority etc. It becomes light unto itself. It becomes quiet and still. Krishnamurti says, "When the mind is still, then that which is immeasurable comes into being".

Again he says, "Only when you discard completely, through understanding, the whole structure of the self, can that which is eternal, timeless, immeasurable, come into being. You cannot go to it; it comes to you".¹

Thus in the religion, as Krishnamurti perceives it, there is no place for effort, thinking, beliefs, rituals, temples or churches. Religion, virtue, beauty do not fall within the field of thought, within the field of the known. The proper field of thought is science, technology, knowledge. What is sacred, holy, is untouched by thought. But this does not mean that a person has to kill or control thought if he wants to be religious. What is important is to observe, to be aware of the whole process of thought, with the self as its Centre, the whole process of conditioning and to understand what is meditation, awareness, attention. It is only through this awareness that the total revolution takes place; that intelligence, love, compassion emerge and that the holy, the sacred comes into being. In the sequel we shall try to explain these different aspects of religion or religious mind as described by Krishnamurti.

(b) The Urgency of Change: Before, however, discussing these different aspects of religion, it is necessary to emphasise that to have a religious mind, to have this quality of mind is regarded by Krishnamurti not as a luxury but as the most urgent need. He says, "If one is serious, one must find out what religion is. Because religion is the

¹ Ibid., p. 119
core of new culture; without religion there is no culture; you may have beautiful paintings, you may write marvellous literature, compose lovely music, that is not culture; that does not bring about a new quality of mind. And we need a new quality of mind, when the whole world around us is collapsing, degenerating. To revive the old religions as some people are trying to do is meaningless. But a man who is deeply concerned with starvation, with wars, with corruption, with hypocrisy, with total dishonesty, must in seriousness find out, what is the true significance of a religious mind. It is only such a mind that can bring about a new culture. Not one religious mind alone, but the religious mind of man.¹

The present culture is based on ambition, comparison, competition, ideals, ideologies, approximation to ideals, efforts, tradition, authority, conflict, violence and so on. It is the product of thought. Our morality and religion are based on desire and fear, on the principle of pleasure. Howsoever re refine, it, we cannot bring out a totally new culture based on love, compassion, intelligence and understanding, in which there is no place for comparison, competition, ideologies etc. This new culture can be brought about by what Krishnamurti conceives as the religious mind. Thought and science will have an important function in this new culture. Scientific discoveries make our life easier and comfortable. Science has given us electricity, telephones.

¹ J. Krishnamurti, J. Krishnamurti in India 1974-75, p.37
planes and many other things which have made our life happy and prosperous. "Science has helped to cure diseases but it has also given us the hydrogen-bomb which can kill thousands of human beings. So, as science is constantly discovering more and more, if we do not begin to use scientific knowledge with intelligence, with love, we are going to destroy ourselves." Thus the emergence of a religious mind is an urgent need of the day. Thought, knowledge, science, power will be proved to be a boon to the human society, if they are used intelligently and with love and compassion.

Technologically, man has advanced incredibly, yet he remains as he has been for thousands of years, fighting, greedy, envious, burdened with sorrow. There has been outward progress from the bullock cart to the jet plane but psychologically the individual has not changed at all, and the structure of society throughout the world has been created by individuals. The outward social structure is the result of inward psychological structure of our human relationships. So observing what is actually taking place within ourselves and outside ourselves in the competitive culture in which we live with desire for power, prestige, position, name, success and so on, we, as human beings, ask ourselves: Can this society, based on competition, brutality and fear come to an end? And realising further that each one of us is totally responsible for the whole state of the society and the world, we ask: Can we bring about in ourselves,

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without any outside influence, without any persuasion, without any fear of punishment, a total psychological mutation so that we are no longer brutal, violent, competitive, greedy, envious and so on. Religion is the investigation into the possibility of the emergence of an entirely different state of mind which is innocent, virtuous, free, peaceful, beyond violence and so on. Krishnamurti calls this a religious mind. Thus religion as Krishnamurti understands it, is the core of new culture and the religious mind is the core of religion. Our central problem, therefore, is: How to transform oneself completely, radically? How to bring about the total inward revolution in the human psyche?

(II)

When the question "Whether it is possible to bring about a complete revolution in the human psyche and if possible how to bring it about" is asked, there are two or three reactions possible which are not conducive to this investigation. Firstly, persons who are fairly secure, socially and economically or who do not find anything fundamentally wrong with the present religion or culture may say that no such radical change is necessary. Krishnamurti says "With these people we are not concerned." Secondly, there may be those who think that finding for oneself whether there is truth or God or anything sacred may be important but that it is too difficult for a common man. Such persons block their way to

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1. J. Krishnamurti, *Freedom from the Known*, p. 17
any further enquiry and therefore such an investigation is not meant for them also. Thirdly, a person may say, "I see the necessity for a fundamental inward change in myself, but how am I to bring it about? Please show me the way, help me towards it." Such a person is afraid of giving up or discard the dead weight of authority. He, therefore, cannot stand on his own feet. He has not thrown away his attitude of dependence, slavery, conformity. Though he appears to be earnest, what he is seeking is a new authority, a new method, a new system. He is not prepared to doubt or question everything and to stand completely alone. These three types of persons, therefore, are not interested in finding out for themselves whether it is possible to bring about a total revolution in the human psyche.

A person who does not take up any of these three attitudes, who is serious to bring about a complete change in himself, but who no longer depends on any tradition, is left to himself. He is alone to find out, completely free to discover. How does he begin? He finds that if he wants to transform himself, he cannot do so without first knowing himself. Krishnamurti says, "To transform oneself, self-knowledge is essential; without knowing yourself, there cannot be transformation. One must know oneself as one is, not as one wishes to be which is merely an ideal and therefore fictitious, unreal; it is only that which is that can be transformed, not that which you wish to be".  

1. Ibid  
2. J. Krishnamurti, _The First and Last Freedom_, p. 44
must understand the whole structure of the "I", the self.

One must be aware of one's own conditioning and the whole field of consciousness in which thought functions and relationship exist. All motives, intentions, desires, pleasures, fears, inspirations, longings, hopes, sorrows, joys are in that field. One must also understand the division of this consciousness into the active and the dormant, the upper and lower levels known as conscious, sub-conscious and unconscious. We must also be aware that we have been conditioned by nationality, caste, class, tradition, religion, language, education, literature, art, custom, convention, propaganda of all kinds, economic pressure, the food we eat, the climate we live in, our family our friends, our experiences & every influence you can think of & therefore our responses to every problem are conditioned. So we must be aware of this total complex structure of consciousness with its divisions and fragmentations.

Now is there any method for self-knowledge? Before answering this question, it is necessary to distinguish learning about oneself from acquiring knowledge or skill. Self-knowledge, about which Krishnamurti talks and which is essential for finding out what truth is, does not consist in accumulating information about the human organism and mind which is given by physiology or psychology. What is relevant is not obtaining scientific knowledge about man. Krishnamurti says, "Acquiring knowledge about yourself, and learning about yourself are two different things.......

1. J. Krishnamurti, Freedom from the Known, p. 29
2. J. Krishnamurti, Freedom from the Known, p. 25
Learning about yourself is not like learning a language or a technology or a science - then you obviously have to accumulate and remember; it would be absurd to begin all over again.\(^1\) In acquiring knowledge or skill, one has to use a method, a system; one has to use memory and thought; one has to arrive at certain conclusions, one has to analyse and speculate. And the result of all this is that one becomes an expert - a scholar or a very efficient technician. But self-learning is not an intellectual process. It is not a matter of expertise or scholarship or specialization. Learning about self does not come to an end so that one can say, "I know myself". If you say, "I know myself", "you have already stopped learning about yourself; or if you say, "there is nothing much to learn about myself because I am just a bundle of memories, ideas, experiences and traditions", then you have also stopped learning about yourself. The moment you have a conclusion or start examining from knowledge, you are finished, for then you are translating every living thing in terms of the old.\(^2\) Thus the understanding of oneself is not a result, a conclusion; it is seeing oneself from moment to moment. Self-learning is learning all the time, learning every minute, learning by watching and listening, learning by seeing and doing. It is a constant movement without the past.

Learning, therefore, implies a great sensitivity.

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1. Ibid., p. 22
2. J. Krishnamurti, Freedom from the Known, p. 24
But as Krishnamurti points out, "Most of us are not sensitive even physically. We over-eat, we do not bother about the right diet, we oversmoke and drink so that our bodies become gross and insensitive. How can there be a very alert, sensitive, clear mind if the organism itself is dull and heavy?" Moreover, our mind also has become dull by following a method or a system. This is because "A system, a method implies a routine, a forming of habit. If you practice a certain system daily, your mind invariably becomes dull.... So systems, methods, practices must completely disappear.... Such a mind has already become extraordinarily sharp, alive, intense, earnest."2

If our perception or observation is to be clear, it must be free from all distortions, ideologies, and images. "It is only when we see without any preconception, any image, that we are able to be in direct contact with anything in life."3 But "each of us has an image of what we think we are or what we should be, and that image, that picture, entirely prevents us from seeing ourselves as we actually are."4 Therefore to understand what is we require a mind that is not caught in opinions, judgement and values, in which there is no identification, condemnation or justification. To understand 'what is' is extremely difficult because 'what is' is never still, never static, it is always in movement. Krishnamurti explains this by giving an illustration of

1. Ibid., p.23
2. J. Krishnamurti, Beyond Violence, p.51-52
3. J. Krishnamurti, Freedom from the Known, p.91
4. Ibid., § 24
understanding a child. He says, "If you want to understand a child, you must love and not condemn him. You must play with him, watch his movements, his idiosyncrasies, his ways of behaviour, but if you merely condemn, resist or blame him, there is no comprehension of the child. Similarly to understand what is, one must observe what one thinks, feels and does from moment to moment. That is the actual.

Lastly this understanding is not an intellectual process. We are not indulging into a theoretical understanding of the human mind as the psychologist would do it. It is not introspection. It is not a process of analysis. So we do not try to understand ourselves bit by bit. We want to be aware of the whole field of consciousness of the totality and that too with our total being. If we understand anything merely theoretically, intellectually, it results into a belief or an idea. It does not result into action. This is because our understanding lacks emotional content. "Only when there is an emotional content do you become vital." We must, therefore, look at ourselves with total attention. Attention is total awareness which excludes nothing. "Such awareness is like living with a snake in the room; you watch its every movement, you are very, very sensitive to the slightest sound it makes. Such a state of attention is total energy, in such an awareness the totality of yourself is revealed in an instant." Such a seeing is acting.

So to learn about oneself is to be totally aware of or attentive to the whole structure of consciousness without

1. J. Krishnamurti, The First and last Freedom, p.46
2. J. Krishnamurti, Freedom from the Known, p.28
3. Ibid., p.32.
any desire to change or shape it, without seeking anything, "never taking sides, never opposing, never agreeing, never justifying, never condemning, never judging - which means watching it without any choice. And out of this choiceless awareness perhaps the door will open and you will know what that dimension is in which there is no conflict and no time."

(II)

When one observes in this way without any justification and condemnation, without any motive, without past knowledge or ideas, what does one find in oneself? What one finds is not an entity called a thinker or an observer or a self or a 'me' but a bundle of past memories and desires, fears and frustrations, hopes and despairs, pleasures and pains, conflicts and tensions, joys and sorrows. There are also a host of beliefs and ideas - political, moral religious - which are implanted in me by the tradition and society to which I belong. This is the whole field of consciousness or thought. Moreover this consciousness is not static but dynamic; it is ever-flowing, ever-seeking. We feel inwardly empty and insecure and therefore are constantly craving for security and pleasure. We are all seeking permanent \textit{gratification, lasting happiness}. We are struggling to become something. We are seeking self-fulfillment. Krishnamurti says, "Obviously the desire to fulfill, to become something, arises when there is awareness of being nothing."
insufficient; empty, inwardly poor, I struggle to become something; outwardly and inwardly I struggle to fulfil myself in a person, in a thing, in an idea. To fill that void is the whole process of our existence. Being aware that we are empty, inwardly poor, we struggle either to collect things outwardly, or to cultivate inward riches. There is effort only when there is an escape from that inward void through action, through contemplation, through acquisition, through achievement, through power and so on. That is our daily existence.1

So we observe in us a sense of insecurity, a feeling of emptiness or void or poverty and we are constantly trying to fill in that void or to escape from it by acquisition and accumulation of outward and inward riches. Not satisfied with what we want to change or transform it. Finding our actual existence without any meaning or significance, unholy, ugly, we try to make it meaningful by trying to realise noble or higher ideals of beauty, virtue, holiness and so on. Thus, there is a conflict between 'what is' and 'what should be'; the actual and the ideal, what we are and what we want to become. Our life, therefore, is a constant battle both inwardly and outwardly and our whole energy is dissipated in this constant struggle.

Thirdly, when we try to modify or transform what is or what we are, we do it according to some pattern, some system, some authority and thus the whole movement is moulded or regulated according to the conditioning.

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Lastly, when we try to transform what is, we believe that this transformation is a process, in time; that if we are insecure, non-virtuous, unholy now, we shall become secure, virtuous, holy after some time, after some efforts.

So to understand oneself is to understand this whole movement - arising from the feeling of insecurity or void or emptiness, dissatisfaction with 'what is'; trying to mould or transform 'what is' in the light of an idea or ideal of 'what should be' which is accepted on some authority and is therefore a result of conditioning and to hope to realise it through hard efforts and discipline in some future time. This is the essence of human existence as we live it. This whole process or movement is the function of thought. This is the nature of human consciousness. And according to Krishnamurti, one who is serious about finding out for himself whether there is anything sacred, timeless, free from conflict has to understand this whole movement. He must observe this movement not only verbally or intellectually but actually with his total being. And one has also to enquire who is this observer, thinker, the self which says, 'I must change', 'I must observe'. All this constitutes religious enquiry, religious investigation.

Before we proceed further it must be made clear that thought or mind is the function of the brain. Neuro-psychologists have shown how the sense-impressions create chemical changes in the brain-cells and the impressions are stored in them. These impressions constitute memory. When an organism is confronted with a problem, it responds to it from the
stored-up memories. This is thought. Thought, therefore, is a response of memory to the challenge. Krishnamurti says, "Memory is a material process; thought is material and chemical - the scientists agree about this." The brain that records the impressions is like a machine, a computer. The thought process is mechanical.

Though the brain function like a computer, it is a biological entity while computer is a lifeless, inanimate machine. Brain, as a part of living organism has self-motivation, self-purpose and consciousness which the computer lacks. The brain works for biological survival of the organism. When there is a danger it devises the ways of protecting the organism from it. There is, however, a qualitative difference between the animal brain and the human brain. The human brain is not only conscious but also has the capacity for self-consciousness. This means that the human brain, unlike the animal brain, can form concepts or ideas. It can create a conceptual world - a world of values, abstract ideas, and ideals. Man has an advantage of this conceptual capacity over other animals. He could produce language, culture, science, arts, morals, religion and so on. He can think of the past and plan for the future. He can now produce his own food, clothing and shelter. He has achieved tremendous scientific and technological progress. But this thought, this capacity for self-consciousness has also created enormous psychological and social problems. Thought creates the 'I', the self, the ego.

1. J. Krishnamurti, Truth and Actuality, p. 57
Since the animal brain does not have the capacity for self-consciousness the animals do not have the 'I' consciousness or the self or the ego. But on the human level thought creates a centre from which it responds to various challenges. This centre is the self. And around this Centre are woven past memories, future hopes and aspirations. Thus human life is lived not only on the physical and biological level but also on the psychological level. It is on this psychological level that thought has created the division between 'you' and 'me'. It is on this level that thought has divided human beings historically, racially, geographically, nationally and also on the basis of religion and other ideologies.

One of the most important problems created by thought is that a man besides biological survival and security seeks psychological security. Man feels psychologically insecure. He has many fears such as the fear of death, fear of losing one's job, reputation, character. It is the thought that engenders, breeds, sustains and nourishes fear. In order to escape from these fears thought creates time; it creates the 'me' and it projects many ideas and ideals. So we find that the human thought has created enormous problems, conflicts, contradictions and disorder.

(III)

When Krishnamurti says that thought, memory, fear, the feeling of insecurity, the 'me', time, conditioning have created enormous problems, he uses these terms in the
psychological sense. (a) **Memory** we must distinguish between factual memory and psychological memory. We go to school and learn language, mathematics, and other subjects. That is factual memory. That is essential for daily life. Without it a person won't be able to recognise another person, to locate his home, to use language. So also we learn different techniques or skills. It is necessary to remember these techniques by practising them. This may be called a habit-memory. All this memory—factual memory—is essential for acquiring knowledge, scholarship and technical skills. This memory need not give rise to problems, though quite often it does give rise to problems because a person may seek knowledge as a means to psychological security. But there is also psychological memory. It is the memory of pleasant and painful experiences. It is centred around the 'me' or the 'self'. It records those impressions which somehow affect the 'me'. For example, someone says or does something which hurts me or pleases me. This leaves a mark on the brain and when I meet you again that memory responds. Krishnamurti says, "From childhood we are hurt, it happens to everybody in school, at home, at college, in universities, the whole of society is a process of hurting others. One has been hurt and one lives in that consciously and unconsciously. So there are two problems involved: the past hurt retained in the brain, and not to be hurt".  

1. J. Krishnamurti, *Truth and Actuality*, p. 97
of memories, factual and psychological, he says, "there are two facets of memory, the psychological and the factual. They are always interrelated, therefore, not clear cut". It is the psychological aspect of memory that creates problems. The factual aspect of memory does not create psychological problems. It is very useful in the field of knowledge, science and technology but it has no place in the fields of morality, aesthetics, and religion.

(b) the self or the 'me'!

When the human brain has some pleasant or unpleasant experiences, these experiences leave their mark on the brain-cells. The brain with its capacity for self-consciousness gives continuity to these experiences by craving for pleasant experiences and by avoiding the unpleasant ones. Thought creates a centre out of these memories of past experiences and desires or aversions for future experiences. Thus the self or the 'me' is the product of thought. Now one organism is physically separate from another organism and other objects. This is a fact. But thought further creates the image of 'you' and 'me' and these images separate each one of us. Thus thought divides itself in three fold ways: (i) as time into the past, present and future, (ii) into different aspects of the 'I' and (iii) between 'you' and 'me', self and not-self. In this case also the fact that we are separate organisms does not pose any serious problems. But the psychological divisions between the past memories and future hopes, between different fragments of the total consciousness especially between the thinker and the thought
and between the 'me' and the 'not-me' create grave problems. The most important of these problems being the problems of fear, insecurity, conditioning and time.

(c) Fear: When we look into ourselves we find that all of us live in the shadow of fear. We are afraid of darkness, of our boss, of the public opinion, of being lonely, of illness, of future uncertainty, of death and so on. "There are not only the conscious fears of which one is aware but also those that are deep down, undiscovered in the deep recesses of one's mind." This fear must be distinguished from the physical fear. For example, walking in wild parts, one may meet a bear, a snake or a tiger; then there is immediate instinctive action. This is not an imaginary fear. It is not a product of thought and so it cannot be overcome by accepting certain beliefs. Krishnamurti says, "When you meet a snake, there is only instant physical response, you run away, you sweat, you try to do something about it....The brain, the nervous system responds instinctively to protect itself; that is a natural intelligent response. To protect the physical organism is necessary, the snake is a danger and to respond to it in the sense of protection is an intelligent action."  

As contrasted with this physical fear the psychological fear is a product of thought. The physical fear does not pose any serious problems because firstly we have inherited from animals the instinctive physical response to it and secondly we have invented various ways of overcoming physical dangers.

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1. J. Krishnamurti, Beyond Violence, p.64
2. J. Krishnamurti, The Impossible Question, p.52
The psychological fear poses one of the gravest problems in life. Krishnamurti wonders how people have stayed with fear for generations without enquiring?, "what is fear, how does it arise?.... Why does it exist in human beings? And human beings have put up with it for generations upon generations, they live it". And the fear has created chaos, violence, divisions, insanity in society. Krishnamurti says, "fear distorts action, distorts clear perceptive thinking. Fear darkens our lives---If there is the slightest fear there is a contraction of all our senses--- Education, society, governments, religions have encouraged this fear; religions are based on fear. And fear also is cultivated through the worship of authority - the authority of a book, the authority of the priest, the authority of those who know and so on. We are carefully nurtured in fear". Thought has created religion, nationality, ideologies, gurus and guides to escape from fear. Man feels secure in belonging to religion or to nation or to ideas. He also goes after money, property, power, knowledge to make himself secure. He seeks security in friends and relatives. But the pursuit of security leads to more fear and more violence and division. Krishnamurti, therefore contends that the true religion is not an escape from fear. The true religions mind must be free from fear. The psychological fear has no place in the true religious life.

(d) Insecurity: Each one of us feels inwardly insecure and hence fights all his life to be secure. Each one of us seek

1. J. Krishnamurti, Truth and Actuality p. 76
2. Ibid., 76,77
biological, economic, social, religious security and struggles all his life to be completely inwardly secure. Here also we must distinguish between physical or biological security and inward psychological security. We need physical or biological security. "I must have food, clothes, shelter. It is absolutely necessary". But man gives more importance to psychological security and he seeks it in ideas, beliefs, knowledges, images. If I belong to some group, some organization, some sect, some ideological community, I feel safe there. But man does not realize that the search for psychological security divides people and makes them biologically insecure. Krishnamurti says, "If there were no fragmentation historically, geographically, nationally, we would live perfectly safely. We would all be protected, we would all have food, all have houses. There would be no wars, we'd be all one.... That is prevented because I am a Hindu, you are an Arab, he is a Russian". Thus the search for psychological security creates grave individual and social problems and even thwarts physical and biological security. If I challenge or reject the ideology of the society to which I belong, if I do not psychologically belong to a group then I am out of that group. Then I become insecure. And because the group gives me physical security, I accept everything that the group says.

(e) Conditioning: We have seen that man feels inwardly, psychologically insecure and has many psychological fears.

1. J. Krishnamurti, The Wholeness of Life, p. 15
2. Ibid., p. 16
He is constantly in search for security. This naturally makes him depend for his security on the tradition, on the society or community to which he belongs. The religious and other traditions also through propaganda impose on an individual various ideas and beliefs and thus fully mould or condition him.

Conditioning means getting moulded psychologically according to some set pattern. In short framing habits, not physical habits as riding, walking, but getting mind used to certain pattern of ideas. Prof. Dhopeshwarker describes conditioning as a law of psychology. He says, "Conditioning is really the law of Association, on the law of Habit, working at the unconscious level". Habit is the result of repeated action. Psychological conditioning is the result of repeated thoughts repeated ideas. It means becoming callous, patterned and being moulded with fixed ideas. A conditioned mind is that which is limited, bound by ideology, authority, or religion.

Conditioning takes place mainly because of two factors: the inner demand to be secure and the external agents who impose their ideas. A man feels secure when he followed the path trodden by some authority. These are the symptoms of a dull and dependent mind; one can escape the responsibility of one's action by following religious, moral, cultural authority. He wants to behave according to a set pattern. Krishnamurti points out why one wants to follow ideas. If I examine the whole conditioning, I see that it is a propaganda, a series of

1. A.D. Dhopeshwarker: Awareness in Action p. 25
acceptance of beliefs, all arising out of fear, through demand of security, psychologically, because inwardly one is in sufficient, miserable, unhappy, uncertain, one puts one's hopes in something that can offer security, certainty. ¹

To satisfy the inner demand for security, one unconsciously behaves according to the authority, and when one is not attentive, conditioning takes place. Krishnamurti says, that when one is attentive, the marks are not left on the brain cells, that is, nothing is accumulated in the form of memory and no habit is formed. Conditioning takes place when the mind is not alert.

Man is conditioned psychologically by various external factors, he is conditioned by the culture, morality, nationality, religion in which he is brought up. From the childhood he is taught to accept the traditions by his parents and teachers. He is never given a scope for self-reliance. The intellect is being blunted from childhood. The elders in the society who themselves are conditioned transfer it to the next generation. Krishnamurti explains how the process of conditioning takes place. "We are told what to think and what not to think. Books, teachers, parents, the society around us all tell us what to think, but they never tell us to find out how to think. To know what to think is comparatively easy, because from early childhood our minds are conditioned by words, phrases, by established attitudes and prejudices---They are set like clay in a mould and it is very difficult to break through this mould. "This moulding of mind is its conditioning."

¹ Krishnamurti, Beyond Violence, p. 144
Physical conditioning is different. Our conditioned reflexes help our body to carry out mechanical work such as developing technical skills, walking, eating etc. The physical conditioning does not pose any serious problems. But conditioning becomes a problem when we are psychologically conditioned to create our own image and to see environment through the images. Nationality, religion, race, prestige and status are all results of conditioning that create problems.

There are physical and mental factors that condition the mind. The physical factors such as food, climate do not create problem but help an individual to adjust with the physical environment. Conditioning by mental factors such as ideas, images pose a problem. Conditioning for physical security is essential. Confusion starts with framing of ideas for psychological security.

Apart from physical conditioning we are psychologically conditioned due to our psychological need of security and very powerful external propaganda. We are hypnotised not only by external influence, but also we have our own peculiar process of hypnotising ourselves into believing something or not believing and so on. ¹

For centuries this conditioning has been accepted and is being accepted without challenge. With the mass media, social, political, economic conditioning is widespread. Parents, teachers, leaders make use of conditioning to impose their views. What Paulo has experimented on rats and dogs, politicians and spiritual leaders are doing to nearly every

individual in the society. Consciously or unconsciously almost each one conditions or is conditioned by another. With easy techniques of conditioning, conditioning is becoming refined brain-washing. It is being accepted universally without being acknowledged.

The man is being deprived of his freedom due to conditioning. Conditioning creates psychological prison as Hindu, Indian, American, Communist and so on, in which an individual stays habitually. These labels created by conditioning cause divisions and wars. Krishnamurti sees the gravity of the problem and says that one has to be sufficiently attentive to see the whole significance of this conditioning, how it divides people nationally, religiously, socially, linguistically. These divisions are tremendous barrier, they breed conflict and violence. We are facing the nuclear war because of divisions as Americans, Russians, Capitalists, and Communists. We are fighting for the labels and forget that under these labels a man is the same. As a man he has the same individual problems of hopes, despair, desires and emotions. Instead of understanding this universal man the humanity is divided into nations, religions, castes and breeds. One is conditioned when one identifies oneself with a nation, a religion, a political party and so on.

(f) Time

When we look at our lives we find that most of the time we psychologically, mentally live either in the past memories
or in the future hopes and fears. "Our lives are mostly spent in time - time not in the sense of chronological sequence, of minutes, hours, days and years, but in the sense of psychological memory..... Memory is time; for there are two kinds of time - the chronological and the psychological. There is time as yesterday by the watch and yesterday of memory. You cannot reject chronological time; it would be absurd - you would miss your train. But is there really any time at all apart from chronological time?"

Thus Krishnamurti makes a clear distinction between physical or chronological time which is a fact and a psychological time which is the product of thought. The latter is the movement of thought. It is the movement involved in becoming something, in transforming 'what is' into 'what should be', in the passage from the actual to the ideal. The psychological time exists when the memory of yesterday's experience in response to the present creates the future. This process of transformation breeds conflicts, contradictions and merely avoids or escapes 'what is'.

It must be made clear that when one wants to accumulate knowledge or information or acquire skill, one has to follow a process, one has to go step by step. But this time required to bring about the required efficiency or proficiency is a chronological, physical time. We can say that the duration of the course is for two years or four months or seven days and so on. Now thought which is familiar with these notions

1. J. Krishnamurti, The First and Last Freedom, p.132
of transformation, time, progress, process, applies
the same to the inward psychological process involved in
becoming virtues, becoming holy. But becoming virtuous
or holy is not a process in chronological time because
it is not a matter of acquiring knowledge or skill. It
requires no practice. Therefore, "When we use time as
a means of acquiring a quality, a virtue or a state of being,
we are merely postponing or avoiding what is. We escape
from 'what is', from the present, the actual to lapse into
the past which is dead and no more there on in to the future
which is a projection of thought and therefore non-existent.
This moreover creates conflict, contradiction which results
in dissipation of energy. A man is torn into the past and
future and his mind becomes incapable of understanding the
present. Thus the psychological time obstructs our perception
of the present and creates psychological problems which seem
to be insoluble. The chronological time does not pose any
problem and is a fact. It is for this reason that Krishnamurti
says that in the religious investigation psychological time,
progress, process has no relevance. One cannot find out the
timeless through the process of time. Wittgenstein also
says, "If by eternity is understood not endless temporal
duration but timelessness, then he lives eternally who lives
in the present."2

We are familiar with and accustomed to, what may be
called, the way of thought. That is to say, we are educated

1. J. Krishnamurti, The First and Last Freedom, p. 133
2. L. Wittgenstein, Tractatus Logico-Philosophicus, 6.0311
from the childhood to exercise will and to make efforts to get something. We know that acquiring perfection or mastery in any field requires time. Thirdly, we have found that we acquire skill or scholarship through repetitive action, through past knowledge acquired through experience or education, through past memory; that we become skilled through routine, practice or habit forming. This is the way of our daily living. This is the way man has done tremendous scientific progress. The progress has been possible because each generation is benefited from the knowledge acquired by the past generations through memory, tradition and records, it adds new information, new discoveries and inventions to the past storehouse and it passes on this whole bulk to the next generation. So there is continuity in time, and the process of perfection is an additive process. We are familiar with this way. We are conditioned to think in this way. We find that the notions of thought, memory, will, effort, progress, time, conditioning, tradition, past knowledge are all relevant and important in our daily life, in the field of science, technology and knowledge. Now the traditionalists say that this is the only way we can function in the field of morality and religion also. They apply the same principle to the problems of change in the human psyche. According to the traditional approach if one wants to become good or virtuous, to achieve freedom or to put an end to suffering, conflicts or to have love, compassion and peace, then one has to make efforts, one has to struggle hard, one has to follow a system or method handed down to us by our religious or moral tradition.
Krishnamurti says, "The traditional approach is through knowledge. And can knowledge be about freedom? If it can, then discipline, control, sublimation, suppression are all necessary because that is all we know. That is tradition; tradition means to carry over."

Krishnamurti wants that a person who is serious about these problems should not accept this tradition uncritically. He must question it and find out whether the ways of thought are valid in the field of virtue, beauty and religion, in the field of love, compassion, peace and freedom. He must find out whether there is real security in ideas, beliefs and various projections of thought. He must find out whether thought can achieve silence through efforts. So he must ask whether thought can solve our human problems or whether there is a totally different approach in which there is no place for memory, thought, conditioning, fear, past knowledge, time and so on. We must closely examine whether there can be any path, any method, any system which would reach us to truth or whether truth is a pathless land. The traditional approach says, "There is a way to truth, follow me." The non-traditional approach of Krishnamurti says, "Truth is a pathless land, don't follow any body." And one cannot accept the latter on authority, even on the authority of J. Krishnamurti. The former is the way of thought, the way of tradition, the way of authority, the way of beliefs, ideas, the way of time, the way of efforts, progress, struggle, conflict while the latter

2. J. Krishnamurti, *Truth and Actuality*, p. 44 and 46
is a matter of revolution, perception, awareness, attention, freedom, understanding. Now there is a struggle going on between these two approaches of our consciousness. So we find out the way which thought functions, its capacities and limitations. We must also ask whether thought can ever perceive truth or is truth beyond the realm of thought? And if it is beyond thought how can we come upon truth?

(IV)

Man is faced with innumerable and enormous problems. There are problems of poverty, starvation, disease, tyranny, ignorance, injustice, inequality, exploitation, corruption, violence, unemployment, population growth, problems of sex, ambition, frustration and all types of misery and suffering. When we are faced with these problems, we first classify them into economic, political, social, religious, psychological and other problems and we are inclined to solve them piecemeal. Thus we believe that the problems of poverty, starvation, unemployment are economic problems, problems of tyranny, injustice are political problems, problems of sex, ambition are psychological problems, problems of corruption, exploitation are probably moral problems, problems of meditation, holiness are religious problems and so on. We forget that these problems are interrelated and believe that each problem can be tackled separately in isolation from other problems. Similarly we divide our life into separate compartments. A business man
loves his children when he comes home but at his business he does not love anybody; he wants profit and therefore exploits his customers. We are violent in politics and wish to cultivate non-violence in religion. There are thousands of problems which appear to be separate, which we never seem to see as interrelated, but no problem can be solved in isolation by itself. We have to deal with life as a continuous movement of problems and crises, great or small. For instance, the problems of sex cannot be solved in itself unless we understand the whole movement of thought, desire, fear, pleasure, memory, the division between the thinker and thought and so on. For instance, starvation which cannot be stopped by itself, because it is a problem involving the national, political, economic, social, religious and psychological divisions between man and man. This is true of every problem. We won’t be able to solve the problems of war politically, unless we understand the violence in each one of us and we won’t understand violence unless we understand the whole movement of thought, the search for psychological security, fear, authority and so on. If we try to find an answer to each particular problem, then we only bring about further division, further conflict. Thus a person who tries to control sexual urge by suppression or sublimation without understanding the whole movement of thought—the desire for pleasure, the division between body and mind only tortures his body and mind, becomes brutal, insensitive, neurotic, dull and lives

1. J. Krishnamurti, *The Impossible Question*, p. 41
2. J. Krishnamurti, *The Impossible Question*, p. 42
3. Ibid.
in conflict and frustration. A person who is serious about the problem and mature enough to tackle it must ask: Why does sex become a problem at all? and what is that entity which wants to control? He would find that sex does not become a problem at the biological level. But 'I', who is seeking gratification, who is seeking pleasure, who is greedy, who is seeking self-fulfilment through the satisfaction of this urge, have also accepted that sex is bad because "all the organised religious ... have said one must have no pleasure, no sex... one must not look at a woman, or anything which might remind one of sex and so on." \(^1\) Thus the controller, the 'I' who wants to control is the product of conditioning the product of tradition. And why does he want to control? Why does he accept the tradition? He wants to control because he wants permanent gratification. He accepts the tradition because he wants psychological security, because he is conditioned to think so. Thus a person realises that the 'I' who desires sexual pleasure and the 'I' who wants to control sexual desire are not separate, different from each other. This is not a conflict between 'I' and something other than 'me' but is a conflict within myself. The controller is not different from what it wants to control. The desire for sexual pleasure, the desire to control sexual urge are all the products of thought. It is the thought which breeds this division, which breeds this fragmentation, this conflict. I also realise that the problem of sex cannot be solved in isolation without

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1. J. Krishnamurti, *The Impossible Question*, p.54
understanding the whole structure of thought involved greed, desire, pleasure, fear, security, tradition conditioning, the ego or the super-ego and so on. Krishnamurti, therefore, says, "If you are at all serious and mature you must have asked why the mind tries to solve each problem as though it were unrelated to other problems. Why does the human mind, the brain, always divide as 'me' and 'mine', 'we' and 'they', religion and politics and so on? Why is there this constant division with all the effort to solve each problem by itself in isolation?"¹

There are, as we have seen, innumerable problems and it is neither necessary nor possible to tackle each of them separately. What must be done rather is take any problem, go through it deeply right through without assuming anything see how it is related to other problems, look at it holistically and find out how it is ultimately rooted in the very nature and structure of thought. Krishnamurti says, "If I want to understand the problem of violence completely, totally, so that the mind is altogether free from violence, I can only understand it by understanding the structure of thought. It is thought that breeds violence".²

A problem only arises when life is seen fragmentarily. And it is essential to see how it is the very nature of thought to divide. It divides life into the past, present and future; it divides life into different desires, into different compartments such as politics, religion, economics, morality.

¹. Ibid., p.42
². J. Krishnamurti, The Impossible Question, p.44
and so on, and there is also the division between the
individual and the society and of the individual into soul,
mind and body, the superego and the libido, the conscious
and the unconscious, the thinker and the thought, the
observer and the observed. These basic divisions are the
root-cause of all conflict and contradiction.

Though thought divides life into the past, present and
future, it assumes that there is a permanent self, the thinker
which exists through all the changes, through all the terms.
Though thought divides life into different fragments, desires,
compartments, it assumes that all these fragments belong to
an entity called the self. This self assumes the authorities
as the thinker, as the causeor; "he with his accumulated know-
ledge, evaluates the good and the bad, what is right and what
is wrong, what should or what should not be suppressed, and
so on." This self or 'I' becomes all important. All thoughts,
al actions, all emotions are centred round this self. On the
one hand, thought separates the self from the body, from what
it considers to be various carnal desires and on the other
hand, it identifies the self with what is noble, what is good.
Krishnamurti says, "It (self) seeks expansion through
identification with god". Though pretending to be noble
thought is selfish. Its all activities are self-oriented.
It projects itself as self. For its liberation thought creates
religion and asks the self to suppress, control, restrain
what it calls the lower desires, to undergo torture with
expectation of a better life afterwards. Various methods and
vows are observed to get better place in heaven or to have

1. J. Krishnamurti, The Impossible Question, p.33
union or blessed fellowship with God. The self is being made perfect with knowledge, celibacy, charity and so on. Religions ask to suppress or to sublimate the lower nature or through suppression they expect better future for the self.

Either through suppression or sublimation, the thought is escaping from 'what is'; it is projecting itself as something else; its activities have no other motive but self interest, and self-security. If there is no thought as 'me' or 'self' there may not be beliefs. Beliefs are great escapers and illusions. Beliefs give psychological relief; and beliefs are not outside thought. One thought gives relief to another thought. Beliefs create the illusion that the self is permanent; the self is important. Thought, as thinker does not realise its limitations and goes on glorifying and expanding itself. It is not in its nature to deny itself; it cannot realise itself to be illusory, because it is afraid of complete annihilation. The thought wants to preserve its continuity and imagines immortal soul. The projections, beliefs lead to more conflicts and clashes and the thought that wants to self to control its lower nature to create order, creates more disorder by enlarging and expanding itself as soul, by identifying itself with family and race, caste, religion, nation. Thus thought cannot create an order. However much thought may try to end the conflict with its power of imagination, manipulation, speculation, it does not succeed. It works within duality, within the basic division. One who wants to control, and one who is to be controlled, both are thoughts. The philosophies, and religions that have
talked about controlling thought, controlling self have not succeeded for all these years. The reason for their failure according to Krishnamurti is that these philosophies themselves are the product of thoughts. When the philosophies try to find the way out of the difficulty, it is as if thought is trying to suppress itself, one thought is standing against another thought. "When thought says it must become silent it is still thought what traditionalists do is to work within the field of thought, which is the corner of the field. But it is still the result of thought." The thought poses itself as thinker, it divides itself into thinker and thought and if it is not realised that thinker is thought then it is difficult for the investigations to proceed further.

Here the thinker is 'Me' and we have seen how the 'Me' creates the problem. Krishnamurti says, "When 'I' says 'I must control and discipline thought' it is thought which has separated itself as the 'I' and controls thought as something separate. It is still thought, the I and not I."

The thought is the thinker but the thinker says, that the thought is wrong, it is to be reformed, modified, controlled. By separating itself, the thinker sees the limitations of thought and condemns it. He does not stop by condemning and trying to reform the thought but he further imagines something unlimited, and beyond thought. Thus the thought projects the soul or the infinite god of religion as beyond itself. Yet it is the product of thought, the

1. J. Krishnamurti, Tradition and Revolution p. 16
2. J. Krishnamurti, The Awakening of Intelligence p. 347
imagination of thinker. The soul the Atman, the Paramatman all are within thought. Any super entity that may be imagined as observing the thought is within the field of thought.

Therefore in the process of self knowing, knowing without past knowledge if thought realises that it cannot go beyond itself, that in the efforts of knowing it creates the thinker, in the efforts of controlling thought it creates the controller and if it further realises that the content of the consciousness, with all its fears, desires, pleasures, conditioning, the desire for security, desire for continuity in time, is not outside thought; that even the soul, gods and all supernatural and spiritual objects are within thought all religions, philosophies, and moralities are products of thought; then probably thought may become quiet; it may drop all efforts saying it really cannot know.

When the thought becomes quiet knowing its limitations, then there is only content of consciousness together. There is only possible awareness of what is going on. The thought that creates duality between observed and observer and the resistance between them is no more there. Krishnamurti explains how thought itself and not the thinker realises its limitations. "Thought itself realizes - not the thinker who thinks it cannot and therefore pose its super consciousness, a higher self, God or whatever it will - but thought itself realizes that any movement it makes is within the field of time...." Then thought becomes completely silent.... This is an
observable testable fact. The silence is not the result of discipline. ¹

Through the process of self-knowing, through the passive awareness of "What So", conditioning withers away. A.D. Dhopeshwarkar says, "The conditioned mind being caught in the meshes of its own conditioning cannot see beyond; it is inclined to think that the conditioned mind is the whole mind. Awareness sees the conditioned mind from outside as a whole in the proper perspective; therefore it can see it as unreal---- Awareness faces the conditioned states and pronounces them as unreal and then it is possible for us to abandon them, not temporarily, or superficially, but radically and completely.² Being simply aware of how conditioning takes place, that is being attentive is itself unconditioning. The process of unconditioning is the problem of being attentive, being aware. The unconditioned mind is the meditative mind.

A mind that has dropped all conditioning is a religious mind; such a mind sees everything afresh and its understanding becomes complete and without distortion. Unconditioned mind is a free mind; free from fear, desire, hopes, envy. It is the real transformation of mind, a 'true revaluation'. The mind functions at a level where physical security is taken care of and psychological security which is creation of thought and which helps conditioning, is itself dropped. Psychological security breeds fear. When one feels insecure, one is afraid and being afraid seeks solace in ideas where conditioning takes place. Therefore to be religious is to be free from fear, thought, conditioning, I-consciousness etc. These are all inter-related.
The only way to dissolve these problems is to look at them as they are and understand them. The only problem is to look at them without centre. According to Krishnamurti to look in this way is to be passively aware. "Awareness discovers that our mind is conditioned." Self-knowledge is to be aware of thought-process, that is to be aware of the formation and structure of self. Passive awareness is awareness without thought as 'me'; it is attention. In the absolute silence of me the whole organism becomes tremendously attentive and the perception becomes total. Thought is not interrupting with ideas and the understanding is complete. In that awareness, one discovers enormous things, the beauty of freedom and love -- and the attention becomes a tremendous energy because there is no resistance from the centre - 'me'. The centre consumes energy by creating conflict. "Attention means height of energy." This attention is the highest form of virtue, therefore it is love. It is supreme intelligence. What is the function of the brain and thought, when the intelligence emerges in the state of awareness. It is important to see they work when the thought becomes silent, the thinker disappears and the function of the brain continues; the function is to register and record. The brain, which demands security, and imagines me, God etc., disappears. Krishnamurti calls it 'Old brain' which is accumulation of ideas, past-experience, egotism, and so on. The brain which records and yet remains free from ideas is

1. A.D. Dhupeshwarke, Meditation p
2. J. Krishnamurti, The Impossible Question p. 139
3. Ibid 199
4. J. Krishnamurti, Urgency of Change p. 14-15
'new brain'. It is secure in itself. It does not feel need to imagine. Psychological security becomes irrelevant in the absence of the ego. A question is raised about the physical security and Krishnamurti says, "So I will protect the body. There is no egotism in it—I will wash it, look after it—. Life goes on but without the 'me' as the observer. Life goes on, the registration goes on, the memory goes on, but the 'me' which thought has brought about, which is content of consciousness, that 'me' disappears—. It does not mean the body does not go on but the centre which is the activity as the self, as the 'me' is not. Again that is logical because thought says I am limited. I will not create the 'me' which is further limitation. It realizes it and it drops away. when thought is dropped or when it functions at the level of recording events for practical purposes then intelligence emerges. Intelligence is the essence of religious life. Human life gets significance with the emergence of intelligence when the brain functions as a recording machine and the chattering of thought is silenced. Without intelligence human life may be reduced to biological survival. Human life, which is characterised by aspirations, ambitions, hopes, competitions, desires, repentance, sorrow is emptied of this consciousness which is thought; then the mere survival may be called a vegetative life, and the situation becomes purely materialistic as the last active thing in human brain is brain cell which is matter. Krishnamurti realises the situation, "I realise

1. J. Krishnamurti, Tradition and Revolution p.135
2. Ibid p. 141
that thought and thinker are very very limited and I do not stop here; to do so would be a purely materialistic philosophy.¹ The matter does not end with stripping of thought. In the very silencing of thought there is intelligence.

( V )

"When the mind is stripped of the psychological elements in the very stripping there is the uncovering of this intelligence or intelligence comes into being in the very stripping. There is biological survival and intelligence---. Intelligence has no heritage. Consciousness has heritage.... Let the mind empty itself of all that. In the very emptying comes intelligence---. Therefore there are only two things left : the highest form of intelligence and survival which is entirely different from animal survival. Man is not merely the animal because he is able to think, design, construct."²

Krishnamurti further analyses the relation of brain with intelligence and thought; because the accumulated knowledge and erudition which are thoughts, are generally understood as intelligence; and both thought and intelligence depend on the brain. Thought, thought and intelligence have relations with the brain or both depend on the brain there is a fundamental difference between their relations with the brain. "Thought is a function of the brain. It is physical, electrochemical process.³ It is a material process. Thought is matter. It can be measured, it being mechanical. Intelligence is not

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¹ J. Krishnamurti, Tradition and Revolution p. 140
² J. Krishnamurti, Tradition and Revolution p. 182
³ Ibid
produced by thought and it is also not the function of the brain. But without a healthy brain intelligence cannot function and also "It requires brain in order to exist."¹ Intelligence requires brain as an instrument. Krishnamurti agrees with Dr. Bohm, a physicist who says "The brain does not create intelligence but it is an instrument which helps intelligence to function. The quietness of the instrument is the operation of intelligence. The non-quietness of the instrument is the failure of the intelligence."² When the brain is quiet with all its functions of imagination, ideation the intelligence is possible; so the brain may be said to have a negative function; and thought, which is a function of matter i.e. brain-cells, is not denied by Krishnamurti. He admits the limited function of thought at the factual level but denies it at the psychological level. In this restricted function it may be said that thought works as a pointer and then thought has value. Krishnamurti holds that intelligence is pointed by thought. Intelligence is there. It does not depend on thought but thought has value if it works as pointer. But then somehow thought and intelligence seem to fuse in a common function."³ Krishnamurti does not deny that thought; matter, intelligence have a common source; that they might be inseparable in so far as their source is common; but they are distinct so far as their functions are concerned. The basic difference between intelligence and thought is that intelligence has security in itself; "that very intelligence is secure"⁴ and thought seeks security in all its activities.

1. J. Krishnamurti, The Awakening of Intelligence, p.512
2. J. Krishnamurti, The Awakening of Intelligence, p.488
3. Ibid., p. 488
The physical security is essential, and it may be noticed that it is present in animals instinctively, but in animals it does not create social or psychological problems because it remains at the level of physical security only. Thought creates problems because it seeks psychological security; thought makes fuss of the problems of security, comfort, pleasure, etc and in this process thought itself becomes important; it projects itself as 'I'. When one is caught by thought Krishnamurti says, "physical existence, physical pleasure, physical well-being become tremendously important."¹

Professor Bohm analyses the function of thought. "If you go back to the animals, then there is instinctive response towards pleasure and towards security; that would be right but now when thought comes in, it can dazzle the instinct and produce all sorts of glamour, more pleasure----. And the instincts are not intelligent enough to deal with complexity of thought."²

To this Krishnamurti adds, "So thought really created a world of illusion, miasma, confusion and put away intelligence."³

Krishnamurti's concern is harmony in human life so he raises the question, "Is it possible to change that (disharmony) so that intelligence can function in my life. So that I live without disharmony, so that the pointer, the direction is guided by intelligence?"⁴ When thought expects that it may be guided by intelligence so that there may be harmony, thought creates image of intelligence, it personified it and calls it god, Brahman that operates through one and all.

"What I am trying to convey is that the desire for the intelligence, through time, has created this image of god and

1. J. Krishnamurti, The Awakening of Intelligence, p. 490
2. J. Krishnamurti, Ibid.
3. Ibid.
4. J. Krishnamurti, The Awakening of Intelligence, p. 494"
through the image of God, Jesus, Krishna, or whatever it is, by having faith in that - which is still a movement of thought. One hopes that there will be harmony. So thought should not move; it should be quiet for the awakening of intelligence; there cannot be movement of thought and awakening of intelligence. The awakening of intelligence is freedom from the movement of thought. But thought has its value; it works in its own proper field which is the field of knowledge, science and technology.

If thought functions in order, intelligence can use it, if thought restricts itself to physical, technological level it might be used by intelligence and that would be a boon to humanity. Tremendous progress in technology is done by thought. The intellect, memory, skills are put together to develop the techniques up to that level the presence of thought is not objectionable, but the thought must stop functioning beyond this limit and intelligence must use thought. If thought goes further then it starts its selfish operations. This is what is happening in all fields. If intelligence uses thought, the new scientific discoveries would not turn towards warfare. When humanity requires a lot of help from sciences to fight against diseases, energy crisis, poverty etc., with the progress in techniques without intelligence we are heading towards the total destruction of human race. The physicians and scientists are urging politicians to stop nuclear war. They warn that medical disaster planned by nuclear war is meaningless.

1. Ibid.
Recovery from nuclear war is impossible and most of the survivors would die. Nuclear war would result in injury, disease and death on a scale that has no precedent in the history of human existence. One may realise if one can see sincerely that human reco is proceeding towards economic social and political crisis. When thought finds itself unable to face the crisis, it looks for some supernatural solutions for earthly problems, but whatever thought imagines as god, miracle supernatural are all illusions. According to Krishnamurti thought cannot solve the problem because thought is the product of brain that has limitations. Thought belongs to the past, it has tradition; it cannot reach the present. It always falls short and that is the reason, whenever we rely on thought we cannot meet the problem, we cannot cope up with the 'what is', so the situation in society deteriorates to misery and chaos.

If intelligence operates then thought becomes order and then morality is not different from intelligence. Intelligence, beauty, virtue, merge together to bring about peace and harmony in society. Morality is not different from religious mind. The virtue is not suppressing senses, torturing body, but it emerges with the harmony in body and mind. Krishnamurti explains how intelligence is this whole harmony and virtue and beauty are not different. "Intelligence comes into being when the mind, the heart, and the body are really harmonious. Therefore the body must be highly sensitive, not gross, not over indulging in eating. The very seeing of facts makes you old loss, gives the body its own intelligence. If there
is an awareness of the body, which is not forced then the body becomes very very sensitive, like a beautiful instrument. Have you got that intelligence? that is the only point that matters, that intelligence will operate in this world morally. Morality then is order, which is virtue, a thing that is living, that is not mechanical. Therefore you can never practice being good. When there is that intelligence it naturally brings about order and the beauty of order. This is religious life, not all the fooling around with it.

(VI)

We started with the enquiry whether there is anything which is sacred, holy, eternal, whether we can transform our life radically so that there is love, compassion, virtue, freedom, peace and so on. And what makes us start this enquiry is our dissatisfaction with 'what is'; our dissatisfaction with the life as we presently live; which, we feel, is empty, without any significance, ugly, devoid of peace, love, compassion, virtue and freedom, full of competition, violence, struggle, hatred, frustration and so on. And we asked: is there a way out of it, out of this chaos, confusion and disorder? Man has been searching all these years for something which will make him secure, which will make the life meaningful, which would end this struggle. For this he has accumulated wealth, knowledge, power and he is constantly expanding the field of the known, but in spite of this the man has remained inwardly insecure, dissatisfied.

1. J. Krishnamurti, The Awakening of Intelligence, 420–421
with the known and has ceaselessly continued his search for the unknown. In his attempt to know the unknown, thought has projected many ideas of God, Soul, Immortality, heaven and so on. But all these religious beliefs are only escapes from the feeling of void or emptiness. They are illusions created by thought. So we thought instead of searching for the unknown, let us first try to understand the known, the whole structure and movement of thought. Before we attempt to transform ourselves let us understand ourselves as we are. It is therefore, important to find out, to understand the meaning of seeking—why am I seeking, what am I seeking and who is I& that is seeking? We must understand ourselves, not according to somebody, but actually as we are. To learn about ourselves, we should not be burdened with opinions, prejudices, conclusions. When the mind, the brain throws off the dead weight of authority, tradition, when the mind sees that there is no security in any of the projection of thought, then the mind has more capacity, more drive, more vitality. It becomes extraordinarily alert, sensitive. It has a tremendous amount of energy and "that energy itself produces the radical inward revolution. You do not have to do a thing about it."¹ Out of this perception, passive awareness, observation, understanding of the whole movement of thought, the seeking, the forward movement of thought comes to an end. The thought becomes extraordinarily quiet, absolutely silent. Then a totally different kind of movement begins. This Krishnāmurti calls "meditation."

¹ J. Krishnāmurti, Freedom from the Known, p.18
Krishnamurti does not use the word 'meditation' in the traditional sense. He says, "That word has been used both in the East and the West in a most unfortunate way. There are different schools of meditation, different methods and systems." But the meditation that Krishnamurti talks about is not following any systems. There is no method. It is not constant repetition and imitation. Therefore one cannot practice meditation. Meditation is not concentration.

Concentration is exclusion. It requires effort and there are distractions. There is, therefore, conflict in concentration. Meditation is attention. Attention is total awareness which excludes nothing. In meditation there is not division, no fragmentation. It is 'observing holistically'. In meditation there is no direction, there is no meditation. There is no seeking. Krishnamurti says, "There's no distraction really for meditation is not concentration, which is exclusion, a cutting off, a resistance and so a conflict. A meditative mind can concentrate which then is not an exclusion, a resistance but a concentrative mind cannot meditate—— there is no end to it nor is there a beginning to it. It's like a rain drop; in that drop are all the streams, the great rivers, the seas and the waterfalls; that drop nourishes the earth and man; without it, the earth would be a desert. Without meditation the heart becomes a desert, a wasteland. Meditation has its own movement; you can't direct it, shape it or force it, if you do it ceases to be meditation. This movement ceases if

1. Ibid., p.415
you are merely an observer, if you are the experiencer. Meditation is the movement that destroys the observer, the experiencer; it is a movement that is beyond all symbols, thought and feeling. Its rapidity is not measurable.\(^1\)

Thus meditation is a spontaneous movement. Since in meditation there is no fragmentation or division, there is no conflict. Life becomes a total movement. There is no division between the observer and the observed. When there is anger but there is no 'I', no observer, no division, what takes place? Does anger go on? Or is there a total ending of anger? Krishnamurti says, "When anger occurs and there is no observer, no division, it blossoms and then ends like a flower, it blooms withers and dies away. But as long as one is fighting it, as long as one is resisting it or rationalizing it, one is giving life to it. When the observer is the observed, then anger blossoms, grows and naturally dies—therefore there is no psychological conflict in it.\(^2\) Since the meditative mind does not seek psychological security, it does not cling to the past, to the tradition, nor does it love in future hopes. It lives in the eternal present, in the eternal now. So in meditation time comes to an end. The division of life into different compartments—political, economic, religious and so on—also comes to an end. Meditation is not something separate from life, from daily life. "If you say, 'I am only concerned with meditation and with truth', you will never find it, but do understand how

\(^{1}\) J. Krishnamurti, *Krishnamurti's Note Book*, p. 90-91
\(^{2}\) J. Krishnamurti, *The Wholeness of Life*, p. 142
all problems are interrelated. Th2e ther is no separation between different aspects of life, no separation between the body, the heart, the brain, the mind. The whole is a psychosomatic entity in which there is harmony. There is only one movement in life, the outer and the inner. This movement is indivisible. Meditation is the understanding of the totality of life in which every form of fragmentation has ceased.

In this very understanding of the structure of thinking, there is discipline, order. We live a disorderly life in our daily activities; that is a fact. This disorder in which we live, which is conflict, contradiction, opposing desires, pain, suffering, fear, pleasure and all that, this whole of disorder is a product of thought. And thought tries to put order by control, by suppression and this results in further conflicts, further chaos. When one sees, observes the whole nature of disorder without any control, without any movement of thought, order comes into being. There is no control, no force. So there is order, discipline virtue. Krishnamurti says, "Meditation is never the control of the body. There is no actual division between the organism and the mind. The brain, the nervous system and the thing we call the mind are all one, indivisible. It is the natural act of meditation that brings about the harmonious movement of the whole. To divide the body, from the mind and to control the body with intellectual decisions is to bring about contradiction, from which arise various forms of struggle conflict and resistance."

1. J. Krishnamurti, *The Impossible Question*, p.41
3. J. Krishnamurti, *Freedom from the Known*, p.115
Every decision to control only breeds resistance, even the determination to be aware. Meditation is the understanding of the division brought about by decision. Freedom is not the act of decision but the act of perception. The seeing is the doing. It is not a determination to see and then to act. After all, will is desire with all its contradiction. When one desire assumes authority over another that desire becomes will. In this there is inevitable division. And meditation is the understanding of desire, not the overcoming of one desire by another. Desire is the movement of sensation which becomes pleasure and fear. This is sustained by the constant dwelling of thought one or the other. Meditation really is complete emptying of the mind. Then there is only the functioning of the body. There is only the activity of the organism and nothing else; then thought functions without identification as the 'me' and the 'not me'. Thought is mechanical as is the organism. What creates conflict is thought identifying itself with one of its parts which becomes the 'me', the self and the various divisions in that self. There is no 'need' for the self at any time. There is nothing but the body and freedom of the mind can happen only when thought is not breeding the me. There is no self to understand but only the thought that creates the self. When there is only the organism without the self, perception, both visual and non-visual, can never be distorted. There is only seeing 'what is' and that very perception goes beyond what is. The emptying of the mind is not an activity of thought.
or an intellectual process. The continuous seeing of what is without any kind of distortion naturally empties the minds of all thought and yet that very mind can see thought when it is necessary. Thought is mechanical and meditation is not. 

Thus in meditation there is no time, no 'me', no seeking, no escape, no conditioning. There is only total attention. There is factual memory, physical security, biological survival, chronological time, factual knowledge and technological skills. There is recording of what is essential. Thus thought functions efficiently in its proper field. But there is complete freedom from all the psychological problems which thought had created by seeking psychological security. The whole structure of the self with its projection and illusions is completely wiped out. Meditation, therefore, is the emptying of the content of consciousness. 

One of the most important factors in human consciousness is the feeling of sorrow, or suffering. When the mind is watchful, it becomes aware of the enormous sorrow and suffering of mankind. There are various kinds of sufferings. There is physical and biological suffering. But we are here concerned with psychological suffering of man. Human beings throughout the world and throughout the ages have sustained and put up with suffering and sorrow. They go through great anxiety, frustration, sense of loss and loneliness and so on.

1. J. Krishnamurti, Beginnings of Learning, p.250-51
And there are many escapes from sorrow, many explanations of sorrow. If we put all of them aside and look at sorrow and live with it, then what is the state of mind that follows this movement of sorrow. When there is no observer who looks at suffering as if it were from out side then there is only that feeling, that sense of agony. When there is no movement of escape from sorrow then love is. Passion is the flamé of sorrow and that flame can only be awakened when there is no escape, no resistance—— when energy is not dissipated of passion. Compassion means passion for all. Compassion is passion for all.¹

This passion is "not the passion of a belief, passion for some cause, passion for some idiotic conclusion. It is totally different from the passion of desire. It is something which is of a totally different kind of energy, not the movement of thought, which is mechanical."² Love and compassion cannot be cultivated. When there is ending of thought, ending of the 'me', ending of time, ending of suffering, then there is love; then there is "the enormous feeling of compassion - passion for everything, for everything. Passion for nature, compassion for the earth on which we live so that we don't destroy the earth, the animals, the whole thing. Without love, which is compassion, suffering must continue."³ Thus 'thought is not love, thought is not compassion. Compassion is intelligence."⁴

Traditional religions normally hold that a religious

1. J. Krishnamurti, Tradition and Revolution, pogo 3
2. J. Krishnamurti, Truth and Actualität, p. 133
3. J. Krishnamurti, Truth and Actualität, p. 134
4. J. Krishnamurti, The Wholeness of Life, p.182
mind should not be attracted to beauty because beauty is sensuous and a religious man must have austerity, must not enjoy sensuous pleasures. Krishnamurti however, says, "If you want to find out what meditation is, you have to find out what beauty is, beauty in the face, the beauty of action—the inward beauty, the beauty of the way you walk, the way you talk... all that is beauty and without having that, meditation becomes merely an escape, a compensation, a meaningless action." He says so because it is the mind which is free from worries, which is sensitive, which is not conditioned, which is not seeking that can appreciate or create beauty. He says, "It is only a mind that looks at a tree or the stars or the sparkling waters of a river with complete self-abandonment that knows what beauty is and when we are actually seeing we are in a state of love." Generally what we call beauty or creation is a sort of escape, a matter of comparison, a product of conditioning. It is self-fulfilment. But the real beauty or the real creation is there only in the absence of self. "In the absence of self, there is perception. Perception is doing and that is beauty...Beauty is self-abandonment and with total absence of the self there is 'that'. We are trying to catch 'that' without the absence of the self and creation then becomes a tawdry affair." Thus a truly religious mind is a meditative mind, is creative, is sane, is free, unconditioned, virtuous, full of love and compassion in which there is intelligence, beyond time.

1. J. Krishnamurti, Krishnamurti in India 1974-75 p.45
2. J. Krishnamurti, Freedom from the Known, p.90
3. J. Krishnamurti, Tradition and Revolution, p.49-50
untouched by thought and totally silent, completely quiet because it no longer seeks. "The state of mind which is no longer capable of striving is the true religious mind, and in that state of mind you may come upon this thing called truth or reality or bliss or God or beauty or love. This thing cannot be invited...it cannot be sought after."

It cannot be sought after for two reasons: firstly because if the mind seeks, then it creates time, the 'me', the conflict, the struggle and then we are in the field of thought. And we have seen that the true religious mind which observes this whole disorder actually, has come out of it. As said earlier, it has become incapable of striving. It is completely silent. Secondly, to invite that, you must know that. But the moment one says, 'I know', one ceases to learn, one ceases to meditate, one is dead and finished. "One asks oneself then whether it is possible to come upon this without inviting, without waiting, without seeking or exploring - just for it to happen like a cool breeze that comes in when you leave the window open? You cannot invite the wind but you must leave the window open, which doesn't mean that you are in a state of waiting, that is another form of deception. It doesn't mean you must open yourself to receive; that is another kind of thought."

So when there is no seeking, no waiting, no expecting, no inviting, there is only 'what is' and the total awareness of 'what is', then possibly this awareness may open the door

1. J. Krishnamurti. Freedom from the Known, p.122
2. Ibid., p.122-123
to truth. "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." 

"Man has made, whether by the hand or the mind, what he thinks is sacred, all the images in churches, in temples. All those images are still the product of thought. And in that there is nothing sacred." The things that thought has put together as sacred are not sacred. But when the mind is completely silent, totally free, then "one comes upon this extraordinary thing that is timeless and the very essence of compassion." In that silence comes that which is indestructible, that which is sacred. This sacredness is not of thought, nor of a feeling resuscitated by thought. It is not recognizable by thought nor can it be utilized by thought. Thought cannot formulate it. But there's a sacredness, untouched by any symbol or word. It is not communicable. It is a fact—. This sacredness has no worshipper, the observer who meditates upon it. It's not in the market to be bought or sold. Like beauty, it cannot be seen through its opposite for it has no opposite." In the coming of that which is sacred then life becomes sacred, your life becomes sacred, our relationship becomes sacred, everything becomes sacred because you have touched that thing which is sacred." 

1. J. Krishnamurti, Beyond Violence, p.117
2. J. Krishnamurti, Truth and Actuality, p.154-55
3. J. Krishnamurti, Krishnamurti's Note Book, p.16
4. J. Krishnamurti, J. Krishnamurti in India 1974-75, p.45