

## Module 6 : Jiddu Krishnamurti

### Section 3 : The Unconditioned Mind

Here we come to one of the fundamental questions of freedom. Can we achieve the unconditioned mind? Generally we live in a culturally and traditionally conditioned state. All our actions will be conditioned through definite patterns. Often we face challenges, irrational practices in the name of dogma and superstition. Then we generally need freedom to act freely not in accordance with these conditioned traditions and cultures. Krishnamurti's context and content becomes this point where we may need freedom to exercise and the adequacy to overcome these conditioned patterns of Culture, Tradition and Identity. We live in a conditioned state of mind generally. It is the conditioning through the different cultures and social moralities. This conditioning is very deep and makes us think along different patterns. This makes us to act and work according to that particular pattern. It is a kind of relation which links the present through the background of the past. This past had contributed with the cultivation of great knowledge. In it is available the millions of years experience. This is the conditioned state of mind through our education, culture, social morality, propaganda, and religion with a reaction particular to the individual which also becomes another form of conditioning. This conditioning divides people into different nationalities, religious communities, linguistic societies with an insurmountable barrier which will finally become the breeding source of conflict and violence. Krishnamurti says that:

If one is to live completely at peace, creatively—we will go into the words “peace” and “creatively” presently—if one is to live that way, one must understand this conditioning which is not only peripheral or superficial, but also very deep, hidden<sup>17</sup>.

<sup>17</sup> J. Krishnamurti, *Beyond Violence*, Krishnamurti Foundation in India, Chennai, 2005. Page 149

To understand conditioning itself, it requires only one answer. That you had discovered the conditioned nature of your mind and you wanted to know to uncondition your mind. But it becomes so important question that how you did come to such a conclusion that you are being conditioned? Who can be such a decider? Is it that as an observer you did that or is it true that an examiner had done that? Or is it the analyzer? The question may be difficult to answer. First we will try what does it mean to understand conditioning means? If it is the whole structure of a system of conditioning then how did we come to such an observation? This conditioning may be the cause of all the misery that is present in this world of existence. Surely there shall be one person who got conditioned like this. Then what about the fact that there is a difference between the observer and observed? Does a separation exist between the observer and the observed? Let us think that there is separation. Then there will be the manifestation of an automatic conflict to overcome this conflict. We have to consider that there existed two separate things and also two separate movements. They are the observer and the observed. Finding out this point becomes a tremendously important matter in Krishnamurti's philosophy particularly.

This brings in the possibility of having two meanings one with respect to the structure of morality and the second one in the continuation of knowledge. It becomes also very important how you have discovered this fact. Is it informed to you by any other person or is it your own discovery? If it is your own discovery such a finding will furnish you with tremendous energy. Previously the division between the observer and the observed caused in you a waste of energy. But now you are free of such a division and hence with more energy. Krishnamurti says that in an action motivated by such a discovery will not cause to waste energy. We use our knowledge to put into action. This is not a simple thing. Here knowledge gets divided from the action it undertakes. In that sense there will be a conflict. Observer becomes the entity which holds this knowledge. And knowledge here is due to our conditioning. This becomes the basic principle. It is a principle which is not fixed and is a reality which cannot be questioned.

We have to think of the quality of the mind also in such a discovery. The simple fact which we had observed above will be in contradiction to the held belief of the duality of self of higher nature and the body. It just opens the door to freedom. If it fails to do so it has no meaning. But this is not the freedom which enables you to do what you like or as per your choice.