

**KRISHNAMURTI AND PSYCHOTHERAPY:
BEYOND EAST AND WEST**

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*There is a name which stands out in contrast to all that is secret, suspect, confusing, bookish and enslaving: Krishnamurti. Here is one man of our time who may be said to be a master of reality. He stands alone.*¹

Henry Miller

*Krishnamurti is the master of the art of spiritual insight.*²

Aldous Huxley

*With unequalled clarity and coherence Krishnamurti tells us that our lives are merely a reflection of our inner condition. He invites us, in a way that absolutely no one else does, to follow him in the effort of instantaneous self observation, and to verify for ourselves that it is the endlessly busy interpreting mind which generates our life and its disorder.*³

Jacob Needleman

*Krishnamurti is a spiritual window cleaner who takes our pictures of the sun off the glass so that we can see the real thing.*⁴

Alan Watts

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INTRODUCTION

The task before me is something akin to my attempting to fill a bottomless hole with an elaborate and costly sieve. The hole is the totality of consciousness experiencing life directly, superseding cognition, beyond symbolization; an intuitively experienced consciousness that presently and ultimately unites all life in a fluid and timeless design of being. The sieve is ego immersed in the pursuit of explaining and changing; a phenomenally known consciousness formulated and determined by the epistemological tools of one's collective and individual heritage; for us in the West, theoretical conceptualization and empirical validation. The ego attempts to grasp all of consciousness, never realizing its inherent limitations, never being more than the sum of its own projections. No matter how hard one struggles, or how long one perseveres, the hole never gets filled. The amount of space remaining is always the difference between the word and the thing.

Nevertheless, an attempt will be made to formally explore that frontier of consciousness bordered by words, and in so doing, introduce the thoughts of Krishnamurti for the purpose of formulating a radically different approach to psychotherapy. Nowhere in the literature does such an attempt appear, and I strongly suspect none ever will. Those familiar with Krishnamurti's work will immediately question the efficacy of its application to a therapeutic model. Even Krishnamurti himself adamantly rejects any systemization of his work and equally refuses to vest himself with the trappings of authority on any level:

*I have nothing to teach you - no new philosophy, no new system, no new path to reality; there is no path to reality any more than to truth.*⁵

Despite these obstacles I remain with a deep and abiding need to formally explore the wisdom of a man who clearly sees life and living as few others do. His clarity of vision explodes from a center of a unique and exquisite intelligence, creating a message that is as disturbing in its dissonance as it is liberating in its lucidity. The man offers food for those of us still hungry for understanding and change.

I was first introduced to the thoughts of Krishnamurti during the summer of 1974 in a small rural town in central India while recuperating from a bout of dysentery. One morning an old man dressed in a coat and tie arrived unexpectedly at my door carrying a rose and requesting the opportunity to speak with me. He introduced himself as Mr. Ogal and stated he was a retired judge, recently widowed, eager to discuss the meaning of life with a kindred

soul. At first suspect of his exuberance, I soon became aware of certain radiance, a certain energy I had never encountered in another person before, and I invited him in. The following extract from my journal describes part of that first meeting:

*after all the graspings and clutchings at self expression
after all the erratic and scattered dissipations of energy
after all the searching and seeking for the end of illusion
after all the bullshit answers never spoken
in a language i could understand in my heart
after all the emptiness of feeling weary and tired and wasted and alone
after all the tender aches and bruises inflicted by a militant ego
after all that*

*i find myself one hot july morning in a second floor six rupee room filled with flies
in the central hotel in jahnsi india sitting across from a very earnest very gentle
young old man who hands me a rose touches my knee and talks of revolution*

*i sit there and listen to this unusual man
and i realize something tremendously important is happening
a beginning is forming
a beginning of something beyond thought*

how did he know i was ready ? ⁶

Almost two years have passed since that July morning and I am now just beginning to find the words to share its impact.

Jiddu Krishnamurti was born in 1895 in a large South Indian family of strict but poor Brahmins. At the age of twelve he was adopted by Mrs. Annie Besant who had an uncanny knack for 'discovering' and encouraging talented minds. Krishnamurti was taken to England where he studied privately in preparation for the role designed to fulfill the prophecy of the next World Teacher, in line with Krishna, Buddha, and Christ. An order of The Star Of The East was set up with Krishnamurti as its designated leader. He was groomed for almost twenty years so as to emerge as the incarnation of the next Messiah.

When at last he did emerge at the age of thirty-three, he spoke with a voice that reverberated from the heart of the universe. Only what he said was the shocking part. To the dismay of those who had educated him and who were now ready to follow him blindly forever and anywhere, he said precisely what Lord Buddha had said thousands of years ago:

You are free.

He immediately dissolved The Star Of The East stating that truth cannot be organized or limited. His role as he saw it was not as a messiah or a guru, but as an independent thinker, in which capacity he has been writing and talking ever since.

Krishnamurti's words have little of the customary manner in which speakers generally address their audiences. They are exercises in self observation and analysis. In the process of thinking aloud he probes the depths of the human psyche and attempts to unravel its intricacies. It is important to understand from the beginning that Krishnamurti does not seek to expound a theory, formulate constructs, or prove a thesis; to do so would mean indulging in abstraction and propaganda, to any form of which he is totally opposed. Instead, he has undertaken the task of developing in his listener a new way of seeing.

* * *

The task begins.

PART ONE: TOTAL REVOLUTION

*Freedom from the known is death, then you are living.*⁷

Jiddu Krishnamurti

The book, Freedom From The Known, presents a synthesis of Krishnamurti's thought on the human predicament. The book is an edited selection of talks Krishnamurti delivered to audiences in various parts of the world between 1945 and 1968.

Part One of this paper offers a concise, personalized translation of the book's major contents. The selection, modification, addition, and order in which the words appear is a result of my interpretation of his thought.

In Part Two I will explore some aspects of the relationship between his thought and the process of psychotherapy.

CHAPTER ONE: POSSIBILITIES FOR CHANGE

*You cannot step into the same river twice.*⁸

Heraclitus

As a student of human behavior I am interested in change. I understand clearly that I must change, that the society in which I live must change. I want to explore this area very carefully, very seriously, not in search of an answer, or a direction, or a method to bring about change, but rather I want to question the actual possibility of change in me. Is change possible?

Is it possible for me as a human being living an ordinary everyday life in this society to bring about a total revolution in the very structure of my psyche?

Can I bring about in the essence of my being a revolution so that I am no longer violent, competitive, anxious, fearful, confused, greedy, and all the rest of the manifestations of my nature which has contributed to the violent, competitive, anxious, fearful, confused, and greedy society in which I live?

Is it possible for me to bring about this revolution both in my outward relationships and in the whole field of my thinking, feeling, and acting so as to be completely at peace in all my relationships with others, with things, and at peace with myself?

Is it possible to free myself from the essence of conflict so as to be dynamic, vital, full of energy, living with delight, with enchantment, with wonder and beauty every day?

Is it possible for me to live a completely orderly inward life without any form, of compulsion, imitation, suppression, or sublimation, and can I bring about such order within myself that is a living quality not bound within the framework of ideas, not in some conceptual, intellectual abstract world, but in my daily life of work and study and home?

Is it possible for me to become aware of the total field of my own self so as to be a light to myself that never goes out?

Can I be totally aware of the whole field of consciousness and not merely a part, a fragment of it defined by intellect, so that my mind is always fresh, always new, and full of passion?

Is it possible for me to understand the totality of life without recourse to my own inner authority of yesterday or the outer authority of centuries?

Is it possible for my mind to move in a totally different dimension in which there is no sense of separateness, no otherness, no sense of illusion, no sense of time?

Can I live completely, totally in the present without fear, without sorrow, and still live and function in this world?

Is it possible for thought to stop, for the mind to be quiet, so that it has no center and therefore no space and no time?

Is such change possible and can it be instantaneous?

?

If I understand such change to be possible, then the very process of understanding will be the change.

CHAPTER TWO: THE TYRANNY OF THOUGHT

*We dance around a ring and suppose;
The Secret sits in the middle and knows.* ⁹

Robert Frost

Thought is necessary for daily living. It is the only instrument I have for communicating, for working, for gratifying my basic physical needs. Thought is the response to memory, memory which has been accumulated through experience, knowledge, tradition, and time. Memory manifests itself in images. From this background of memory I react and this reaction is thinking. So thought is essential at certain levels.

Because I need thought and value it highly, I see that I am very materialistic since thought is matter as well as it is energy. Thought is matter as much as the floor, the desk, the typewriter are matter. Energy functioning in a pattern becomes matter. There is energy and there is matter; that is all life is. Energy is action and movement.

All living, all life is energy. If that energy is allowed to flow without any resistance then that energy is boundless, endless. When there is no conflict there are no frontiers to energy. It is conflict which gives energy limitation.

Thought is the source of all conflict. Whatever thought investigates must inevitably be fragmentary. The whole process of the machinery of thinking is to break up everything into fragments, and fragmentation produces conflict, which is a dissipation and a waste of energy. There is not one spot in my consciousness untouched by conflict, conflict being contradiction, a sense of separation, a duality, all of which is the result of thought. Simply, thought breeds duality which is conflict and any conflict dissipates the energy that is necessary for the total understanding of life. So in essence I see how thought obstructs understanding and limits the possibility for change.

Man has accepted conflict as an innate part of daily existence because he has accepted competition, jealousy, greed, acquisitiveness, and aggression as a natural way of life, as the way life is and must be in the real world outside. When we accept such a way of life we accept the structure of society as it is defined by authority and we live within the pattern of conformity.

And that is what most of us are caught in, stuck in, because most of us do not want to feel alone. As long as we conform to the pattern of society, however, life must be a battlefield, and in that there is no possibility for change.

I am examining the relationship between thought and conflict and I see that conflict arises whenever thought fragments the unity of space and time. Thought springs from memory, which is the image that forms the 'me', the center around which I create space through thought. Thought fragments the space between me, the observer, and that which I observe; and in that space, in that sense of separateness, there is conflict. Since memory is always old, thought is always old; it can never understand completely the new, the now.

This relationship between thought and the fragmentation of space and time is a very complex issue and requires deep meditation, not just intellectual agreement or disagreement. I see that relationships between human beings are based on the image forming defensive mechanism of thought. Thought is defensive in that it provides a sense of security, of familiarity. In all our relationships each of us builds an image about the other and these two images have relationships, not the human beings. Relationship based on these images can obviously never bring about peace in the relationship because the images are fictitious and one cannot live 'in abstraction.'

If I have an image about you and you have an image about me, naturally we do not see each other at all as we actually are. What we see are the images we have formed about each other which prevents us from being in contact, which keeps us separate. And yet that is what we all are doing: living in ideas, in theories, in symbols, in images which we have created about ourselves and others, and which are not realities at all, but projections, illusions, and abstractions. All of our relationships, whether they be with property, with ideas, or with people are based essentially on this image-forming mechanism of thought. Because a sense of separateness results, we are in conflict.

I can see this happening in myself. When I build an image about you or anything, I am able to watch that image; so there is the image and the observer of the image. I see someone with a red shirt on and my immediate reaction is to judge it, to determine whether I like it or dislike it. The like or dislike is the result of my culture, my training, my associations, my inclinations, my acquired and inherited characteristics. It is from that

center, that 'me', that I observe and make my judgment. Observing from a center, however, creates space between me the observer, and that thing that I observe. When I look at the stars there is me who is looking at-the stars and there is me, the observer, the experiencer, the thinker, the 'me' as a center, creating space around myself. So long as I look with an image, so long as there is a center creating space around itself, there is always separateness. And in that state of mind, which is in the field of time, there is everlasting conflict.

As I investigate this relationship further I see that thought fragments time and creates even greater conflict. Time is the interval between idea and action. If I have an idea of what is right or wrong, or an ideological concept about myself or society, I am going to act according to that idea. Therefore the action is in conformity with the idea, approximating the idea, but never being the idea; hence, there is always conflict. There is the idea, the interval, and action. That interval is essentially thought. When I think that I will be non-violent in the future, then I have an image of myself achieving a certain result in time. Thought, through observation, through desire, and the continuity of that desire sustained by further thought says, 'In the future I will be nonviolent.' Meanwhile I am still violent. So thought creates that interval which is time. As long as there is this interval there must be sorrow, there must be continuity of fear, because the action is never the idea.

I can clearly see that the dimension in which all of us usually live, the life of everyday existence in which there is fear, pleasure, and pain, has been brought about solely by the fragmentation of space and time by thought.

Fear is one of the greatest problems in life. A mind that is caught in fear lives in confusion and therefore must be violent, distorted, and aggressive. Living in such a brutal, ambitious, and greedy society as we do, with its competitive education, its worship of accumulation, its gross and subtle pressures to conform, we are all burdened with fears of some kind. We are all afraid of something; there is no fear in abstraction. What we often do with our fears is run away from them, invent some ideas or images, to cover them up. But when I allow thought to overcome fear, to suppress it, discipline it, control it, translate it into terms of something else, then there is friction and conflict. So if I am to understand this thing within me called fear, I need to understand more clearly its relationship to thought.

Fear is the movement from certainty to uncertainty. At the actual moment I am sitting here I am not afraid. I am not afraid when I am attending fully to the present. When I am confronted with something immediately there is no fear. It is only when thought comes in that there is fear. Beyond the actual moment, thought intervenes with the images of what might happen in the future and the images of what has happened in the past, and I become afraid. So I am afraid of the past and the future. I have divided time into past and future by thought. Thought, however, is always old because thought is a response to memory which is always old. So thought being always old, fear is always old. What I am afraid of, then, is the repetition of the old as well as the image of 'what has been' projected into the future. The future is never anything more than images from the past, remodified, and projected. Since I cannot think of anything new, I can only fear the old.

Is it possible to look at fear without the image that causes fear? For example, can I look at death without the image which arouses the fear of death? Is the image I have of death the image which creates the fear? Am I afraid of the actuality of coming to an end or am I afraid of the image creating the end? I cannot be frightened of the unknown since I cannot think of what the unknown is; there is nothing to be frightened of except the image of the known. Death is a word, and it is the word and the image the word creates that brings fear. As long as the image exists from which springs thought, thought must always create fear.

The same fragmentation of time and space by thought operates in the creation of pleasure and pain. Pleasure is the structure of society. To find pleasure, and then nourish it and sustain it, is a basic demand of life. But a mind that is all the time seeking pleasure must inevitably find its shadow, pain. They cannot be separated even though I may run after pleasure and try to avoid pain. Pleasure must bring pain, frustration, sorrow, and fear; and out of fear, violence. So it is important for me to understand the nature of pleasure.

Pleasure comes into being through four stages: perception, sensation, contact, and desire. I see a snow capped mountain clear against a blue sky. I look at it with intense delight, and as I observe it there is no observer. There is only sheer beauty like love. For the moment the 'me' is absent with all my problems, anxieties, and memories; there is only that marvelous thing. I can look at it with joy and the next moment forget it and move on, or I can allow thought to step in and form an image. If I do that, the problem just begins.

My mind thinks over what it has seen and thinks how beautiful it was. I tell myself I should see it again many times. Thought begins to compare, judge, and say, 'I must have it again tomorrow'.

Thus the continuity of an experience that has given delight is sustained by thought. Thought steps in and chews over the delight and turns it into pleasure. Thought wants us to repeat the experience, and the more I repeat it, the more mechanical and habitual it becomes. The more I think about it, the more strength I give to pleasure and the more I begin to think I need this pleasure. So thought creates and sustains pleasure through desire and gives it continuity. Therefore the natural reaction of desire for anything beautiful becomes perverted by thought. Thought turns it into memory and memory is then nourished by thinking about it over and over again. Thought, because it is old, makes the thing I have looked at with delight and felt tremendously about at the moment of experience, old as well. So I derive pleasure from the old, never from the new. There is no time in the new, in the fluid actuality of now.

It is the struggle to repeat and perpetuate pleasure which turns it into pain. I see this clearly within myself. The very demand for the repetition of pleasure brings about pain because the pleasure is never the same as yesterday. I struggle to achieve the same delight and I become hurt and disappointed and frustrated when it is denied me. So whenever there is a search for pleasure there must be pain; it is inevitable.

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I have been examining the relationship between thought and conflict and I see clearly that one obstacle to total understanding, and hence to the possibility for change, is the tyranny of thought. I live within the prison of my own thinking. Thought fragments the unity of time, making it the storehouse of yesterday, making it incapable of understanding the new. And thought fragments the unity of space, separating 'me', the center, the storer of images, from the actuality of what is. This time-space fragmentation is the source of all conflict, the source of all dissipated energy, the source of all fear, all pleasure, all pain. The tyranny of thought is that it has us believing conflict is inevitable.

CHAPTER THREE: THE FALLACY OF PURSUIT

*The Way is not the way.*¹⁰

Lao Tsu

Man has throughout the ages been seeking something beyond himself, beyond material welfare, a timeless state, something that cannot be disturbed by circumstance or by thought. The traditional approach in this search for a state of permanence, of inner security, has always been from the periphery inwards, and through time, practice, refinement, to gradually come upon that inner flower, that inner light. But when at last one arrives at that center, one finds that there is nothing new there because the mind in its pursuit of that center has been made petty, dull, insensitive, and incapable by its dependence on conformity to some inner or external authority.

The traditional approach inevitably fails in bringing about total understanding because it seeks change gradually through the passage of time and through allegiance to some authority. My conditioning has taught me to think in terms of gradualism, that change in myself can come about in time; that order in myself can be built up little by little, added to day by day; that understanding can grow as a result of accumulating more and more knowledge, more and more experience; that allegiance to some ideal of what should be can remove the actuality of what is. But time does not bring order or peace or understanding or change; it prevents it entirely.

The seeking of order tomorrow does not dissolve the disorder of today; it merely postpones it. Problems exist only in time, and that is when I meet an issue incompletely, in fragments. This incomplete coming together with the issue creates the problem. When I meet a challenge partially, in fragments, without complete attention, I bring about a problem. And the problem continues as long as I continue to give it fragmentary attention, as long as I hope to solve it one of these days, as long as I sit back and say, 'I must think about it first' or 'I must consider which approach is best'. Meanwhile, the house is burning.

The primary cause of disorder in ourselves is our dependence on seeking answers from authority; the external authority of a reality described and promised by another as well as the stronger, more subtle, internal authority of our particular little experiences, accumulated opinions, knowledge, ideas, and ideals. I had an experience yesterday that

taught me something, and what it taught me becomes a new authority. That authority of yesterday is as destructive as the authority of a thousand years. When I seek to understand myself or anything through the dead authority of the past, seeking change becomes a fragmentary activity, separating 'what should be' or 'what has been' from what is. In that fragmentation of space and time lies contradiction, confusion, and conflict.

Society exerts tremendous pressures to accept and follow the thoughts and opinions of its great teachers, its great leaders, its great saints. When I do accept and follow another's thoughts, I become a second hand person, which means I live on words and am satisfied with descriptions. Every system of thought or philosophy, every framework of speculation and theory, every form of dogma or ideology, is nothing more than abstraction and propaganda. It is merely an escape from the actuality of what is. Whenever I attempt to seek truth or reality or peace or whatever you want to call it through a screen of words, of images, of abstractions, I am only adding to my conflict by separating myself from that very thing I seek to understand: the actuality of what is.

It is important that I understand this matter of attachment to ideology. If I were to accept and follow some system, some method, some formula, I would merely be copying, imitating, conforming; and when I do that I have set up in myself the authority of another. In trying to conform to that now internalized authority there will be conflict between me and that authority. I would suppress myself and never find anything true, for what is actually true is not the authority but what I am. If I try to study myself according to another I will always remain a second hand human being. When I separate myself from others by religious or political belief, by nationality, by tradition, by any form of ideology, I am breeding the seeds of violence. Taking sides, agreeing or disagreeing, condemning or justifying, prevents me from seeing clearly, watching what is. When I look with an ideology I am merely looking at projections I have made of what should be. I begin to compare myself, what I am, with an ideal of what I should be. Contradiction exists whenever there is comparison, whether it be with someone else, with some ideal, or even with the image of what I was yesterday. This contradiction becomes a primary source of conflict.

The duality between ideal and actual comes into being when I accept and conform to ideals and use them to try to change the actuality of what is. My conditioning has taught me to

believe that I must have ideals in order to cope with what is. In actuality, ideals are only a means of avoiding what is. The belief in nonviolence does not end violence, it merely abstracts it. Principles, beliefs, and ideals must inevitably lead to contradiction and confusion. A mind that is confused, what ever it does, at any level, will remain confused. I see this very clearly. So what happens?

What happens when I see that a total revolution in the structure of my psyche is possible but it is obstructed by my two most basic and vital faculties - cognition and motivation? What happens when I see that a revolution that will bring about total awareness and an end to conflict is possible but has no leader, no teacher, not even a path or direction in which to follow?

What happens is that I cease to act in terms of confusion any more and learn how to see.

CHAPTER FOUR: THE AWAKENING OF INTELLIGENCE

Through the eyes of a child we must learn how to see. ¹¹

The Moody Blues

What I have been concerned with is the bringing about of change in myself, and therefore in my life, and therefore in society. Society as it is, is a horrifying thing with its endless wars, its competition, its nationalism, its religious fanaticism, its greed. All outward forms of change brought about by wars, revolutions, reformations, laws, and ideologies have failed completely to change the basic nature of man, and therefore of society. As human beings living in this monstrously ugly situation, can this society based on competition, brutality and fear come to an end? Not as an intellectual conception of some utopia, not as a hope, but as an actual fact. It can only happen if each one of us recognizes the central fact that we, as individuals, as human beings, in whatever part of the world we happen to live, or whatever culture we happen to belong to, are totally responsible for the whole state of the world. Each one of us is responsible for every war because of the aggressiveness of our own lives, because of our selfishness, our gods, our prejudices, our ideals, all those things that divide us and make us feel separate. Only when we realize, not intellectually but actually, as actually as we would recognize hunger or pain, that each one of us is responsible for this existing chaos, only then will we act.

What is needed is something totally new - a revolution, a mutation, in the very structure of the psyche. The traditional approach, the approach of thought through time seeking change cannot possibly solve the human problem of relationship. The intellect is not the whole field of existence; it is a fragment, and a fragment, no matter how cleverly put together or how ancient and traditional, is still a small part of existence, whereas I am concerned with the whole. Searching, seeking, uncovering, moving from the periphery inwards toward the center implies time. Time is not the way; nor is the authority of yesterday. When I seek I am really only window shopping.

When I realize the inherent limitations of the traditional approach, I begin to ask myself if it is possible to break through this heavy conditioning of centuries immediately and still not enter into another form of conditioning. Is it possible to be free of conditioning so that the mind can be altogether new, sensitive, alert, aware, intense, capable, full of passion, and intelligent? Is it not possible to explode from the center?

That is the question. There is no other question. To ask this question is to ask it of myself. Nobody can answer this question for me but me, and that is why it is so important that I understand myself. To understand myself is the awakening of intelligence.

Investigation into this whole question is meditation. 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, different systems. All of these are sheer nonsense, utterly mechanical, a form of self hypnosis. Meditation is not following any system; it is not repetition, imitation or concentration. Meditation demands an astonishingly alert mind because it involves the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought because controlled thinking breeds violence.

Rather, meditation is the understanding of the structure and origin of thought and that very understanding of the structure of thinking is its own discipline. Meditation is to be aware of every thought and feeling, never to say it is right or wrong, but just to watch it and move with it. In that watching I can see the totality of myself in an instant.

Understanding myself is not an intellectual process. Acquiring knowledge about myself and learning about myself are two different things. The knowledge I accumulate about myself is always of the past and a mind that is filled with the past is never going to understand the new. Learning about myself is not like learning a language or a technology or a science. In those cases I obviously have to accumulate and remember; it would be absurd to begin all over again. But when it comes to learning about myself, a living, moving, fluid being, learning must always be in the present. Since most of us live in the past and are satisfied with the past, knowledge becomes extraordinarily important to us. That is why we worship the accumulation of knowledge and understand so very little.

To understand myself needs no authority of yesterday or a thousand years because I am a living being, always moving, flowing, never resting. When I look at myself with the dead weight of authority I fail to understand the living movement as well as the beauty and quality of that movement. To be free of all authority is to die to everything of yesterday. It is only after I die to the past that I begin to live and learn how to see.

Learning implies a great sensitivity. To be completely sensitive to all the implications of life demands that there be no separation between the organism and the psyche; it is a total movement. When I look with sensitivity at what is actually taking place in the world, I begin to understand that there is no outer and inner process; there is only one unitary process. It is a total movement, the inner movement expressing itself as the outer and the outer reacting again on the inner. In the understanding of all this is truth, and to be able to see this seems to me all that is needed. If I know how to look then the whole thing becomes very clear, and to look needs no teacher, no system. Nobody need tell me how to look. I just look.

But how am I to be free to look simply and with great sensitivity? It is one of the most difficult things in the world to look at anything simply, without fear, without distortion. From the moment I was born to the moment I die my mind is shaped by a particular culture in the narrow pattern of the 'me'. My response to every challenge is conditioned, and conditioning always being inadequate, my response is always inadequate. So I am concerned with being totally aware of my conditioning and not how to be free from it. I may never be free from it; and if I say, 'I must be free from it', then I am just falling into another trap of another form of conditioning.

Most of us walk through life inattentively, reacting unthinkingly according to the demands of the environment, and such reactions create only further bondage, further conditioning. If I am satisfied with my conditioning I will obviously do nothing about it, but if I am not satisfied with it I soon become aware that I never do anything without it. Now, if I am at all sensitive, at all serious, I will not only be aware of the extent of my conditioning, but I will also be aware of the dangers it results in, of the brutality and hatred it leads to. If I see the danger of my conditioning merely as an intellectual concept, I will never do anything about it. Only when there is passion do I become vital. In seeing a danger as a mere idea there is conflict between the idea and the action, and that conflict dissipates vital energy.

It is only when I see my conditioning and the danger of it immediately, with total attention, that I act. Freedom comes when I see and act immediately; the seeing is the acting. Freedom is not revolt because when I revolt it is a reaction, and that reaction sets up its own pattern and then I get caught in that pattern. Freedom is a state of mind - not

freedom from something, but rather a sense of freedom - a freedom to doubt and question everything, every form of dependence, conformity and authority. Such freedom implies being completely alone. In this solitude I begin to understand the necessity of living with myself as I am, not as I think I should be, or as I have been or as someone else expects; to live with myself as I actually am right now, neither accepting it or denying it, but just seeing it as it is. To be free is to live completely in the moment, to live with what is without any image or ideal.

Therefore to see is to act which is to be free. The very attention I give to a problem is the energy that solves the problem. When I give my complete attention, my whole being, everything of myself, there is only the state of attention which is total energy. That total energy is the highest form of intelligence.

Attention is not the same thing as concentration. Concentration is exclusion; attention, which is total awareness, excludes nothing. When I give my whole attention I find that I am free from the past completely, that it falls away from me naturally. In that state of total attention thought begins to wither away and the thinker, the observer, the center, the 'me', comes to an end. When I give my total attention to fear I see that I am fear and not separate from it. I am no longer looking from a center that seeks to overcome it or escape from it. When I see that I am fear and cannot do anything about being fear, except watch it, then fear comes totally to an end.

Out of this awareness comes silence, and in that silence energy reaches its highest point. When the mind is silent, love comes into being. Love emerges when the 'me' dissolves. Love is new, fresh, alive, with no yesterday and no tomorrow. It is beyond the turmoil of thought. To find this extraordinary thing that man has sought endlessly through sacrifice, through worship, through relationship, through every form of pleasure and pain, is only possible when thought comes to understand itself so completely that it comes naturally to an end. Then inwardly I am completely silent. I am not seeking, not wanting, not thinking. There is no center at all, no space, no time. There is no room for contradiction, therefore no conflict, no dissipation of energy. There is only total energy without motive, which is love. And when there is love it can do what it will.

Verbally we can go so far; what lies beyond cannot be put into words because the word is not the thing. No words or explanations can open the door. What will open the door is daily awareness and attention, simplicity and sensitivity. It is like cleaning a room and keeping it in order. Keeping the room in order is important in one sense but totally unimportant in another. There must be order in the room, but order itself will not open the door. Volition and desire will not open the door. What's beyond the door cannot be invited or sought after. It is of the utmost importance to understand this very simple fact. To invite it means knowing what it is, having some image of it and it cannot be known by thought. All that can be done is to keep the room in order, which is to be sane, rational and orderly. Then perhaps the door will open and the breeze will come in. Or it may not. It all depends upon one's state of mind. That state of mind comes about when thought understands itself by watching it and never trying to shape it, never taking sides, never opposing, never agreeing, never justifying, never condemning, never judging. It means watching without any choice. And out of this choiceless awareness perhaps the door will open and in will enter that dimension in which there is no conflict, only love.

PART TWO: JOURNEY TO THE EAST

*Within ourselves we have our Eastern aspect, deeply buried
and yet still acting as our hidden source of light.*¹²

Herman Hesse

In Part One the thoughts of Krishnamurti serve as a mirror in which we can observe ourselves in choiceless awareness. His thoughts become an exercise in self-observation wherein we explore the intricacies involved in bringing about real and meaningful change within the structure of our psyche. In this section, Part Two, the exploration shifts away from analysis of self and moves toward the analysis of the relationship between Krishnamurti's message and the process of psychotherapy.

Because Krishnamurti does not seek to propose a theory of personality, because he does not offer a system or model for change, the investigation seemingly becomes ambiguous at some times, and subject to misrepresentation at all times. There also exists a very strong tendency to oversimplify what he says. The elusive nature of this whole subject defies almost every attempt to set it within a fixed and rigid framework of conceptualization. Such is the stuff of intuitive understanding. Part One, therefore, can be perceived as the voice of the East expressing itself in its own terms. Part Two can be perceived as the voice of the West trying to assimilate what was heard into its own terms. In the process of translation, expectedly but unfortunately, much of the quality and essence of what was said eludes the grasp of definitive analysis. Nevertheless, what Krishnamurti says is of such relevance and value to anyone seriously interested in understanding the full range of human nature, that I feel compelled to proceed with an attempt at integrating his thoughts into a Western framework.

The exploration begins in Chapter Five with an inquiry into the cultural origins of both Krishnamurti's work and the process of psychotherapy. These cultural origins are then analyzed in terms of their epistemological and ontological variance. Chapter Six briefly surveys some of the aspects of the impact the East has had on three Western personality theorists: Carl Jung, Carl Rogers and Abraham Maslow. Chapter Six then explores ways in which Krishnamurti's work can be integrated into the process of psychotherapy.

CHAPTER FIVE: THE POLITICS OF REALITY

*All the world's a stage,
And all the men and women merely players.* ¹³

William Shakespeare

The relationship between Krishnamurti and psychotherapy is basically an extension of the relationship between their cultural origins. Despite Krishnamurti's life-long acquaintance with Western ways of thinking and despite his repeated assertions of being an independent thinker, he still remains a product of his conditioning. His thoughts clearly reflect a profound and highly refined Eastern mentality. The influence of Hindu, Buddhist and Taoist cosmology on his thinking is unmistakable. Although Krishnamurti is not a spokesman for any one system of thought, his thinking does manifest itself as a form of Eastern eclecticism.

Traditional psychotherapy, on the other hand, is the singular creation of the Western mind. Erich Fromm, in Zen Buddhism and Psychoanalysis, writes:

Psychotherapy is the child of Western humanism and rationalism, and of the 19th century romantic search for the dark forces which elude rationalism. Much further back, Greek wisdom and Hebrew ethics are the spiritual godfathers of this scientific-therapeutic approach to man. ¹⁴

Since the relationship between the Eastern mind and the Western mind is a relationship between two seemingly different approaches to reality, it is important to understand two aspects of this relationship: first, how these different approaches to reality are formed - the question of epistemology; and second, what entities these different realities contain - the question of ontology.

D. T. Suzuki, in Lectures on Zen Buddhism, outlines the epistemological variances between the East and the West when he refers to two basic but distinctly different approaches to discerning reality. He describes the Western approach as:

analytical, discriminative, differential, inductive, individualistic, intellectual, objective, scientific, conceptual, schematic, impersonal, legalistic, organizing, power-wielding, self-assertive, disposed to impose its will upon others, etc. ¹⁵

Against these Western traits, he describes those of the East as:

synthetic, totalizing, integrative, intuitive, nondiscriminative, deductive, nonsystematic, nondogmatic, nondiscursive, affective, subjective, spiritufily individualistic, and socially group minded, etc. ¹⁶

Here, then, are two very distinct, very different forms of epistemology. From the Eastern point of view, truth is essentially intuitive: the act or process of coming to immediate direct knowledge or certainty without recourse to reason or inference. Truth for the East is whole and fluid because it has not been fragmented by the intellect. From the Western point of view, truth is essentially cognitive: the act or process of intellect through which knowledge is gained from perceptions and ideation. Truth for the Westerner emerges from the elimination of plausible rival hypotheses.

F. S. Northrop, in The Meeting of East and West, describes the epistemological variance between the two cultures in terms of their epistemological components: the theoretical versus the aesthetic. Western knowledge is based on the theoretical component which is derived from two sources: empirical data and a priori postulations. Northrop writes:

*One is thus led to conceive of the nature of things as composed of two ultimate and irreducible components; the one purely empirical and directly inspectable in character, the other unobservable and designated only by theory proposed a priori, and then later given the status of existing when this proposed a priori theory is verified empirically and indirectly through its deductive consequences.*¹⁷

Eastern knowledge, on the other hand, is based on the aesthetic component which is solely experiential in nature. Northrop writes:

*The genius of the East is that it has discovered a type of knowledge and has concentrated its attention continuously on a portion of the nature of things which can be known only by being experienced directly.*¹⁸

An intriguing account of how such epistemological variance develops appears, oddly enough, in a book entitled, The Marijuana Smokers. Erich Goode, a social scientist trained in the rich tradition of Western rationalism, discusses the politics of reality and its inevitable consequences:

All civilizations set rules concerning what is real and what is not, what is true and what is false. All societies select out of the data before them a world and declare that the real world. Each of these artificially constructed worlds is to some degree idiosyncratic. No individual views reality directly, but our perceptions are narrowly channelled through concepts and interpretations. What is commonly thought of as reality, that which exists, or simply is, is a set of concepts, assumptions, justifications, defenses, all generally and collectively agreed-upon, which guide and channel each individual's perceptions in a specific direction. The specific rules governing the perception of the universe which man inhabits are more or less arbitrary, a matter of convention. Every society establishes its own kind of epistemological methodology. The more complex the society, the greater the number of competing versions concerning

*reality. Today the arenas of controversy are more far-flung than they ever have been. Now, instead of societies differing as to how they view the real world, subsegments of the same society differ as well. This poses a serious problem for those members of society who have an emotional investment in stability and the legitimacy of their own special version of reality. The problem becomes a matter of moral hegemony, of legitimating one distinctive view of the world and discrediting competing views. The one selected view of the world must be seen as the only possible view of the world; it must be identified with the real world. All other versions of reality must be seen as whimsical and arbitrary, and above all, in error. At one time this twin mystification process was religious in character, but today the style is to cloak truth with an aura of scientific validity. Nothing has greater discrediting power today than the demonstration that a given assertion has been scientifically disproven. Our contemporary pawnbrokers of reality are scientists.*¹⁹

The West may be impressed with scientific validation of truth and may go so far as to endorse science with having a monopoly on truth, but I suspect that those with an Eastern mentality would never agree. For them this issue is mute, even absurd, despite the apparent reality of moral hegemony. If anything, these Eastern thinkers might point to the rapidly growing appeal that Eastern mysticism and transpersonal psychology has found in the West, and smile.

With the appearance of such overwhelming variance, it seems likely that the traditional opposition between East and West will remain forever irreconcilable. It seems as if Kipling's verse from the last century states the case clearly and concisely:

*East is East and West is West
And never the twain shall meet.*²⁰

How can the East, in its emphasis on intuition and contemplation of things in their aesthetic immediacy become reconciled with the West in its pursuit of the theoretical component? How does one move beyond the moral hegemony inherent in cultural relativity and still avoid the branding of differences as illusionary or inferior? The reconciliation begins, I propose, with not taking sides. Such a position demands the understanding that the theoretical and the aesthetical components, the cognitive approach and the intuitive approach, are not in opposition to each other. Instead, the components are interdependent and complementary to each other. From this perspective, East and West can be shown to supplement and reinforce each other. As Northrop writes:

*They can meet, not because they are saying the same thing, but because they are expressing different yet complementary things, both of which are required for an adequate and true conception of man's self and his universe. Each needs the other.*²¹

And this is precisely why we must begin to understand the East within us.

The question of ontological variance between East and West is a more difficult, more complex issue because of the wide variety of inclusive entities. An investigation into one central and fundamental ontological difference may, perhaps, provide sufficient insight into the degree of complexity involved, and at the same time, indirectly introduce one thread of congruence that potentially reconciles Eastern thinking with Western psychology. That one central issue is the Eastern concept of *maya*.

The word '*maya*' is derived from the Sanskrit root 'matr' which means 'to measure, form, build, or lay out a plan' and refers to the mind's capacity to measure and classify whatever it investigates. Most simply conceived, *maya* refers to the phenomenal world of the physical plane. The process is essentially intellect trying to organize and create meaning out of the filtered data received by the senses, then fragmenting it, dividing it, separating it. The process is always division and the result is always duality. This process is somewhat similar to the process Gestalt psychologists refer to when describing figure-ground relationships. Krishnamurti refers to this process as thought fragmenting the unity of time and space, creating the sense of separateness that becomes the source of all conflict.

Examining this process a bit further, it becomes evident that facts and events are delineated not by nature itself, but by human description, and that the way we describe and divide them is relative to our varying points of view. *Maya* is the intellect's attempt to grasp the fluid forms of nature in its grid of fixed categories of thought by means of images, labels, and words. Images, labels, and words must be fixed and definite like all other units of measurement, otherwise we could not communicate. Their use, however, is, as we have seen and shall continue to see, limited and dangerous.

Maya is evident in all humanity, it exists in each of us whether we be from the East or the West. It is similar to the politics of reality described by Goode in that reality is constructed for each individual according to the social conventions operating within an individual's environment. Each culture agrees or disagrees on how it will define what is real. The difference between East and West, then, lies not so much in the composition of their respective social *maya*, but rather, it lies in the importance each culture attaches to their own particular version of *maya*. The Western mind attaches tremendous importance to this

social fiction of *maya*, takes it very seriously, and usually believes it to be the whole of reality and the single most valid source of truth. This same Western mind pursues truth as if it can be wrestled out of the quagmire of an intrinsically dualistic and self-contradictory fabrication. The Eastern mind, on the other hand, sees *maya* as one would see a play. For them, *maya* is an intellectual, abstract construction of a cosmic illusion, an illusion of the phenomenal world posing as the real world, an illusion which veils the underlying reality that exists beyond the images projected by the intellect. Rigid attachment to the *maya* puts the mind in danger of confusing its measures with the thing being measured, of confusing fixed convention with fluid reality, of confusing, as Krishnamurti points out, the image with what is. The Eastern mind sees that enslavement to *maya* creates unending conflict and obstructs total understanding. The difference, then, between Eastern and Western attachment to *maya* is that while the Western mind seriously attacks life as a problem to be solved, the Eastern mind choicelessly observes life as a mystery to be lived.

Perhaps an example of how the East and West differ in their view of man will illustrate how they differ in their attachment to *maya*. Alan Watts, in Psychotherapy East and West, discusses one socially constructed concept of man that is of extreme importance to almost all educated Westerners:

*One of the most important Christian conventions is the view of man as 'skin-encapsulated ego', the separate soul and its fleshy vehicle together constituting a personality which is unique and ultimately valuable in the sight of God. This view is undoubtedly the historical basis of the Western style of individuality, giving us the sensation of ourselves as isolated islands of consciousness confronted with objective experiences which are quite 'other'. We have developed this sensation to a particularly acute degree. But the system of conventions which inculcates this sensation also requires this definitively isolated ego to act as a member of a larger body and to submit without reserve to the social pattern of that governing body. The tension so generated, however interesting or exciting at times, is in the long run as unworkable as any other flat self-contradiction. It is a perfectly ideal context for breeding psychosis when taken too seriously.*²²

Krishnamurti observes the same process taking place whenever the individual attaches himself to any form of authority. The tension between 'what should be' or 'what has been' and 'what is' is a primary source of conflict and suffering.

The Western tendency to describe man in dualistic terms such as matter and spirit, conscious and unconscious, instinct and reason, etc., is an index of just how seriously we attach ourselves to our own version of *maya*. The East has no such counterpart; for them

maya is illusion. For the Western mind *maya* may well be illusion, but the first rule of the Western politics of reality is that it is an illusion to be taken seriously, and therefore, not really an illusion. Watts calls this phenomenon 'primordial repression' and considers it to be the Westerner's most deeply ingrained social attitude. According to Watts, as soon as we attach ourselves to *maya*, as soon as we take it seriously, we become self-frustrating organisms. Life then becomes an endless series of repeated attempts to solve a false problem or make sense out of a self-contradiction. Rigid attachment to *maya* is why the neurotic person keeps repeating his behavior pattern. He is so set on solving the problem that he never realizes the problem is impossible. It is impossible not because it is overwhelmingly difficult, but because it is meaningless. It is meaningless because the problem is posed as a self-fulfilling prophecy of perpetual conflict.

With so much variance between the way the East and the West relate to their respective forms of *maya*, there at first appears little chance of finding common ground. It seems as if any attempt to relate the thoughts of someone like Krishnamurti, an Easterner, to a totally separate reality defined by the Western science of psychological theory would be like trying to mix oil with water. And yet, if we as Westerners look deeply into such Eastern ways of living as proposed by Hinduism, Taoism and Buddhism, the cultural origins of Krishnamurti's thought, we soon discover that we do not find systems of philosophy or religion as they are understood in the West. Instead we find something much more similar to our own conception of psychotherapy. These Eastern ways of life are more accurately understood as ways of liberation than they are understood as philosophical systems or rigid codes of conduct. These Eastern ways of liberation resemble psychotherapy in that all are concerned with relief from suffering. All attempt to relieve suffering by bringing about changes of consciousness, changes in the ways of experiencing existence, and changes in relationships to others and to the natural world.

The goal of the Eastern ways of liberation is the releasing of the individual from his bondage to *maya* by helping the individual become aware of, and to ultimately see through, the various forms of social conditioning that bind him to the *maya*. They assert that since attachment to an egocentric consciousness is a limited and impoverished existence, the aim is to find release from this limitation. They do not seek to support or destroy the social *maya*, but rather, they seek to help the individual see it for what it is - an illusion of reality not to be taken seriously. Images of the world, and of oneself, are not to be confused with

reality. Watts writes:

The rules of society are not necessarily the rules of the universe, and man is not the role or identity which society thrusts upon him. For when a man no longer confuses himself with the definition of himself that others have given him, he is at once universal and unique. ²³

The Eastern ways of liberation seek, therefore, to help man find release from his attachment to the dualistic and self-contradictory web of the social *maya*. Release depends upon becoming aware of what Watts labels the primordial repression - that feeling that life is a problem, that it is serious, that it must be solved, and that it can be solved by the intellect. The ways of liberation aim at developing the attitude of detachment, that the problem we are individually and collectively trying to solve is absurd. The person who has been released from bondage to the *maya* sees that life and living is more than the constructs of social convention. He is described by Krishnamurti as the person who sees life and living as a total, fluid movement without time or space; he sees that all life is united and whole, beyond duality. Krishnamurti describes the process of liberation as freedom from the known - to die to the authority of the known.

The person who releases himself from bondage to *maya* lives fully within society. He does not live the life of a hermit or of passive resistance. He adopts the conventions of society, but lives without attachment to those conventions. He sees them for what they are: illusions and fictions generated by socially reinforced egocentric needs, needs for order, meaning and security in terms of conformity to an external authority. The liberated person plays the social game rather than taking it seriously. He is, as Krishnamurti describes, the person who understands himself so well that he lives in choiceless awareness, a dimension in which there is no conflict, no time, only love.

On the other hand, applied science has become Western man's way of liberation ever since the collapse of the Christian cosmos. Watts writes:

The historical origins of applied science lay in Western man's exaggerated feeling of estrangement from nature, and in many ways his technology is still an attack on the world. Everything is scrubbed clean of mystery until it is quite dead and the universe is explained away as 'nothing but' mechanism and fortuitous arrangements of blind energy. ²⁴

The mistake incurred by such an approach when applied to the study of human behavior is that the individual is honored and his uniqueness enhanced by emphasizing his separateness from others and the surrounding world. This is the point at which

psychotherapy, the applied science of human behavior, differs from the Eastern ways of liberation. The Christian cosmos has vanished but the Christian ego remains, along with all the suffering that separateness brings.

It has become increasingly apparent that psychotherapy must be more than the facilitation of adjustment, more than modification of maladaptive behavior, more than the fostering of effective coping behavior, more than the reconciliation of individual behavior with social norms. The danger of perceiving psychotherapy solely as an adjustment process is made clear by Watts when he writes:

*Whenever the therapist stands with society, he will interpret his work as adjusting the individual and coaxing his 'unconscious' drives into social respectability. But such 'official' psychotherapy lacks integrity and becomes the obedient tool of armies, of bureaucracies, churches, corporations, and all agencies that require individual brainwashing. The therapist who is really interested in helping the individual is forced into social criticism.*²⁵

Helping an individual adjust to an insane society is not doing anyone any good; it benefits neither the individual nor the society.

Psychotherapy will never be more than a process of social adjustment as long as it continues to work within the psychoanalytic model of man. The weakness lies in the continued acceptance of a dualistic view of man: conscious and unconscious, psyche and soma, subject and object, reality principle and pleasure principle, reason and instinct - all acting against each other.

The conflict arising between these dualities is always irreconcilable, always insolvable because of the way man's nature is defined. Freud, in Beyond The Pleasure Principle, writes:

*For its own survival Eros must be regulated, civilized and repressed, but the repressed instinct never ceases to strive for complete satisfaction, which would consist of the repetition of a primary experience of satisfaction. No substitutions or reactive formations and no sublimations will suffice to remove the repressed instinct's persisting tension.*²⁶

So, as the social obligations grow larger and require more and more discipline, more and more tension emerges. There is no way out, and Freud calls the process 'repetition compulsion'. The problem with this view of man is the way in which it is posed. The psychoanalytic view of man is posed in the form of a socially reinforced self-fulfilling prophecy. When we define man as the catalyst for inevitable conflict, we necessarily limit

man to the fulfillment of that definition. When we view man as an organism engaged in inevitable conflict resulting from contradictory forces, we doom man to just such an existence. The problem is made insolvable from the very beginning because the proposed adjustment mechanism, the ego, exists only in relationship to the tension generated between the irreconcilable forces of the contradictory parts, i.e. libido and the culture. Hence, the ego remains an inadequate and relatively useless mechanism for adaptation.

As the Rolling Stones lament: *Can't get no satisfaction.*

As long as man continues to define himself as a self-contradictory organism, an organism functioning solely in response to inherent tension between opposing forces, there can be no hope for release. As Watts writes:

Therapy is healing, making whole, and any system which leaves the individual upon the horn of a dualistic dilemma is at best the achievement of courageous despair. ²⁷

The difference, then, between the Eastern ways of liberation and traditional Western psychotherapy is that while both seek to relieve suffering by changing consciousness, both seek according to their separate views of reality.

The East sees life as a unified and boundless flow of energy veiled beneath a socially constructed illusion of duality and contradiction. The goal is to see through the illusion into the cosmic unity beyond and to become totally aware of how attachment to that illusion is formed by social conditioning. The West sees life as duality and conflict as a result of its dependence on the egocentric view of man, and the goal for the West has traditionally been tension reduction through adaptation to the norm, a process involving rational analysis and dependence upon the authority of the past.

Understanding these differences goes far beyond seeing their varying components as essentially complementary and interdependent. Both East and West must learn from each other that neither has a monopoly on truth. Understanding this basic fact is essential before any attempt can be made to integrate the work of Krishnamurti into a psychotherapeutic framework. As a way of beginning this process of integration, it would be advantageous to briefly discuss how the East has already influenced the nature and direction of contemporary Western psychotherapy.

CHAPTER SIX: THE EAST WITHIN

It seems quite true that the East is at bottom of the spiritual changes we are passing through today. Only this East is not a Tibetan monastery full of mahatmas, but in a sense, lies within us. ²⁸

Carl Jung

The list of Western psychologists who are indebted to the East grows each day, and to include all of them in this paper would be impossible. Instead I plan to choose three major personality theorists and attempt to show how an Eastern concept has formed a basis for much of their subsequent work. The three theorists are Carl Jung, Carl Rogers and Abraham Maslow.

The wisdom of the East was first introduced to Western psychologists over fifty years ago in the writings of Carl Jung. Realizing that Freud's theory of personality was inadequate in explaining the full range of human experience, Jung drew upon his extensive knowledge of Eastern philosophy to propose a more universal theory of personality. The following excerpts from Jung's writings illustrate the profound influence the East had on his thinking, and they clearly echo the thoughts previously expressed by Krishnamurti, Suzuki and Watts:

a) East And West Variance

It is the East that has taught us another, wider, more profound, and higher understanding; that, is, understanding through life. ²⁹

The wisdom of the East is based on practical knowledge coming from the flower of Chinese intelligence, which we in the West have not the slightest justification for undervaluing. ³⁰

Western man is held in thrall by the 'ten thousand things'; he sees only particulars, is ego bound and thing bound; and is unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars and even his own ego like a dream; he is rooted essentially in the Ground, which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. ³¹

The West is always seeking uplift, but the East seeks a sinking or deepening. The outer reality, its corporeality and weight, appears to impress the Westerner much more powerfully and sharply than the Easterner. Therefore, the the Westerner seeks to raise himself above the world while the Easterner likes to return to the maternal depths of Nature. ³²

b) The Limits Of The Intellect

The totality of the psyche can never be grasped by the intellect alone. Intellect

is only one among several psychological functions, and therefore does not suffice to give a complete picture of the world. ³³

The energy and the interest which we devote to science and technology, the man of antiquity gave in great part to his mythology. ³⁴

c) The Maya

Man has awakened in a world that he does not understand, and this is why he tries to interpret it. For there is a cosmos in all chaos, secret order in all disorder, unfailing law in all contingency. ³⁵

To have a Weltanschauung means to make an image of the world and of oneself, of what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, and as little also can he know himself. All knowledge is limited and subject to error. ³⁶

The fatal mistake of our Weltanschauung hitherto consists in the fact that it claims to be an objectively valid truth, and even, in the last resort, a type of scientific evidence. ³⁷

The fundamental error in every Weltanschauung is its peculiar propensity to appear as the truth of the thing itself, whereas it is only a name we give to a thing. ³⁸

A new Weltanschauung must discard all supersition regarding its objective validity, and must be able to admit that it is only a picture which we have painted for our own psyche and not a magic name with which we can create objective things. We have a Weltanschauung not for the world but for ourselves. ³⁹

What Jung seems to be saying in all of these excerpts, and in much of his writings, is that the Western man's dependence on the intellect as a means toward salvation in the form of technological nirvana only further buries the awareness of a spiritual crisis underlying all of man's suffering. The task of the psychotherapist is to bring this awareness of a spiritual crisis to the surface where it can be experienced directly.

Jung is well known for introducing the Taoist concept of Yin and Yang into personality theory. This concept is described by Whitmont and Kaufman in Current Psychotherapies;

The Yin represents the feminine principle The Yang is its opposite - the masculine principle These two principles do not oppose but complement each other, needing each other. The Yin without the Yang is the status quo, inertia, while the Yang without the Yin is the enthusiastic rushing forward without the solid base of concreteness. Every element contains these two principles to varying degrees and proportions. These proportions are unalterably fixed, they change with necessity.... ⁴⁰

What differentiates this Taoist principle of Yin and Yang from the Western concept of duality is that apparent opposites in the intellect are actually relational in nature, and therefore, harmonious. Opposition is always superimposed on harmony by the intellect. There can be no conflict when there is no opposition. Instead, everything is mutually interdependent unity. The implications of such a concept are profound. Watts writes in The Way Of Zen:

In a universe whose fundamental principle is relativity rather than warfare between dualities there is no purpose because there is no victory to be won, no end to be attained. Every end exists only in relation to its other end. Because the world is not going anywhere, there is no hurry. One may as well 'take it easy' like nature itself. This is the first principle in the study of Zen – hurry, and all it involves, is fatal. There is no goal to be attained. ⁴¹

Watts is saying here precisely what Krishnamurti describes as the fallacy of pursuit; the seeking of change through dependence on authority and belief in gradualism. Change is not brought about through a dualistic battle of opposites; pursuing an ideal, the opposite of what is, does not change the actuality of what is.

A second major personality theorist who has been influenced by the East is Carl Rogers. Betty Meador identifies this influence in Current Psychotherapies when she refers to the Taoist concept of 'wu-wei'. The translation of this concept into Western terms is: non striving, non action, non planning, non purpose, non making, non interfering. The concept of *wu wei* can best be understood as growth resulting from spontaneity. Alan Watts writes:

Things made are separate parts put together from the outside, like machines; things grown divide themselves into parts from the inside, like seeds. Because the natural universe works mainly according to principles of growth, it would seem quite odd to the Taoist mind to ask how the universe was made. If the universe were made, there would of course be someone who knows how it is made, and since no one made it because it has grown, no one can answer how it was made. A universe that grows excludes the possibility of knowing how it grows in the fixed terms of thought and language. It operates according to spontaneity, wu wei, and not according to plan. ⁴²

So long as the intellect is pursuing change by trying to make change, the possibility for spontaneous growth becomes limited. Trying to make 'what should be' does not allow 'what is' to be 'what is'.

This *wu wei* concept of growth is at the base of Roger's client centered therapy. According to Rogers, facilitating growth means allowing growth to occur naturally, not making it occur so as to fit some preconceived abstraction in the form of some kind of adaptive norm. Such a non directive approach to behavioral change means that one does not interfere, one

does not plan what is best; rather, one simply trusts the other's potential to grow by itself. The following quotation by Lao Tsu describes the Taoist principle of *wu wei* as it is understood and used by Rogers:

To interfere with the life of things means to harm both them and one's self. He who imposes himself has the small manifest might; he who does not impose himself has the great secret might... The perfected man does not interfere in the life of beings, he does not impose himself on them, but he helps all beings to their freedom. ⁴³

Helping others to their freedom means helping others find within themselves the means of understanding themselves. Rogers provides this type of helping by creating a climate in which the individual is allowed to freely explore his own world of thoughts, feelings and experiences without the direction or guidance of the therapist. Rogers, like Krishnamurti, understands the danger of reliance on authority; authority for both men obstructs the total understanding of oneself. Understanding oneself does not come about by either interference or imposition; it comes from trust in the spontaneity of growth and in the choiceless observation of the growth process.

A third Western psychologist who has been greatly influenced by the East is Abraham Maslow. Maslow dedicated most of his professional life to the development of a humanistic, growth oriented theory of personality. He was concerned with moving psychology away from its traditional preoccupation with pathology and sought to direct it toward the investigation of positive mental health. The new orientation has become known as 'The Third Force' and it has sought to understand the full potential of human nature. It was Maslow's belief that a clear understanding of health contributes more to human development than any type of classification of pathology. In pursuit of this understanding, Maslow began studying the characteristics of those persons who seemed to him to have become self-actualized. These people became Maslow's models of psychic well being and they served as the empirical base for his theory of self-actualization.

The theory proposes the existence of a hierarchy of needs, each of which must be met and satisfied in order to insure optimal psychological and physical health. In the early 1960's Maslow's theory included a composite profile of the self-actualized person. The profile described personality characteristics these people shared in common. It was at this point in Maslow's career that the East began to significantly influence his work. He began to see that self-actualization was not the end of the hierarchy, that people can and do go beyond

actualization of the self. So profound was this growing awareness that Maslow began focusing all of his attention on this new dimension, and in the process, built the foundation of a movement known today as Transpersonal Psychology. The exploration Maslow pioneered before his death in 1970 is presented in his posthumously published book, The Farther Reaches of Human Nature, and its development has been continued and expanded through the transpersonal movement. The Journal of Transpersonal Psychology describes its area of investigation as including the following issues:

meta needs, transpersonal process, values and states, unitive consciousness, peak experiences, ecstasy, mystical experience, being, essence, bliss, awe, wonder, transcendence of self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, the theories and practice of meditation, spiritual paths, compassion, transpersonal cooperation, transpersonal realization and actualization; and related concepts, experiences, and activities. ⁴⁴

Each of the above issues was first explored by Maslow and each reflects his kinship with the Eastern ways of liberation. Two significant areas of influence stand out and deserve passing attention.

First, there is a very strong resemblance between Maslow's hierarchy of needs and the Hindu concept of 'chakra'. Although I have found no direct reference in Maslow's writings to this Eastern concept, it seems most likely he was familiar with it. The concept of chakra involves a series of seven energy centers either existing within the body or connected to the body. These seven chakras do not necessarily have any physiological correlates, rather, they are psychic localizations of energy that get fixed or stuck at anyone of the seven levels. If one does not get stuck, one passes through all seven levels; the process may take one lifetime, or several.

According to Baba Ram Dass, formerly Dr. Richard Alpert, Harvard psychologist turned guru, most people in the West are stuck in any one of the first three chakras. He described these seven chakras during a talk to the Menninger Foundation in 1972. The series of talks were published under the title, The Only Dance There Is, and the following excerpts are part of that series:

The first chakra can be characterized crudely as being connected with survival and survival of the individual as a separate being. It's like we're in the jungle and there's one piece of meat and who's going to get it, you or me? It's a survival of the fittest type model. It's a Darwinian assumption about the motivation of beings. When you're at that chakra, your motivation is to protect

yourself as a separate being, your separateness. You can think of that as darkest Africa. And the channel up which all this is going is called the Sushumna - think of it as a big river.

You go in the river from Africa and the next stop, the next chakra, is like the Riviera. See, you got your security under control and now you start to go into sexual gratification and sexual desires and reproduction. You can't-be busy reproducing if you're protecting your life, but the minute your life's protected a little bit, then you can concern yourself with the next matter, which is reproducing the species. So the second chakra is primarily concerned with sexual actions, reaction, and so on.

The third chakra is like Wall Street and Washington and London. It's primarily connected with power, with mastery, with ego control. Most of the world we think of is connected with those particular centers. All the energy's located there. People justify their lives in terms of reproduction or sexual gratification, sensual gratification, or power or mastery. And it's interesting that pretty much any act we know of in the Western world can be done in the service of any one of those energies.

Now it turns out - and this is the one that many of you will find hard sledding, but it's the way I understand it now, having been through this particular trip I've been through - that Freud is an absolutely unequalled spokesman and master of second chakra preoccupation, that is, of those beings who were primarily involved in second chakra. There are a lot of ways in which he slips over the edge, but his system is primarily concerned with second chakra. Adler is primarily concerned with third chakra. Jung is primarily concerned with fourth chakra. I would point out that there are still the fifth, sixth, and seventh chakras. And these are in terms of other kinds of psychic spaces and ways of organizing the universe and understand what's happening.

So that to the extent that you have 'uncooked seeds' of the second chakra and you have a Freudian analyst, he's going to help you cook those seeds. He's not going to do much about where you're stuck in the third chakra, particularly. And he isn't going to have much to say about the fourth chakra, which is what Jung pointed out about Freud. Now, you take any one of these theories and you can extend them out in many directions, but there is a discontinuous place between the third and fourth chakra.

When Jung starts to deal with his archetypes, collective unconscious and so on, he is starting to deal with what's called the fourth chakra, which is the same thing as Buddha's compassion. He is still on the astral planes and he himself is afraid to go on. That's quite clear. He goes just so far and then he stops, because he's afraid that if he goes the next step, he will no longer be able to do what he does as Carl Jung. That's a very tricky place, to be able to surrender your game which you have certain mastery in, in order to go for more. But I'm afraid everybody is driven to go for more until they can, in the depths of their inner being, say, 'This is enough'. And they can only say it when it is. So the press of evolution on man's consciousness is inevitable. There's nothing he can do about it. He really doesn't have much choice in the matter.

The transition from the third to the fourth chakra is the first one into the transcendent state. It's the first one into the state of compassion, that is, where one experiences the shifts over figure-ground relationships so that you and I are human beings behind not only blue-suitedness or dark suitedness and white-shirtedness, but also behind personalities and ages and bodies, and there is a place where, although we still see each other as separate, we are experiencing a feeling of a unitive nature with one another. That is another level of consciousness, where that unitive nature is real, rather than intellectually known. It's a real plane.

The fifth chakra is where you turn back inward, and rather than seeing outward manifestations, you start to go deeper within or deeper up, as you might call it, and become preoccupied with higher planes of light or energy or form of it all. It's sort of different planes of perceptual organization of the universe.

The sixth chakra is very comparable to what's called the causal plane, which is a place where one has broken sufficient attachments to any one perspective, so that you can stand back sufficiently far to gain what could be called cosmic perspective, to begin to see the most basic laws of the universe in operation everywhere in the universe. It's very much what the Egyptians were concerned with. It's what Plato's pure ideas are primarily about. It's what we might call wisdom. At that place you are in the realm of pure ideas. That is, you have in a sense left the gross body. You are no longer identified with this body, nor are you identified with your personality, which is a more subtle plane. You are only identified with the ideas, all the rest is but manifestation, coming outward in planes of grossness.

The seventh chakra, the top chakra, is the chakra where you merge back into the oceanic, into the one, totally. The seventh chakra is the ocean. It's where it all goes back into one. It's even behind all the laws and ideas.

Now, when one is climbing this ladder, at each new level there is a new way in which you can receive energy or transmute energy in the universe. You can work with different kinds of energy when you are localized at each chakra, than you could before. At each level you are inclined to get stuck in that level. You have to, at each level, go beyond that one too. What is usually the case for most of us who are doing this work is that we are very unevenly distributed in our energy. The process is to transmute energy, or move it up into these higher and higher chakras, because every higher chakra is a more and more cosmic way of perceiving it and understanding and living with it all, which means a higher level of functioning, if you will. The job is to take energy from a lower center and move it to a higher center. This becomes the work.

The final place you end up coming to is where you complete the cycle. And you come back into every plane and you live consciously at every plane, because every plane is another truth. And you live in a Bodhisattva role, which means living in this world of illusion at the same time you are not in the world of illusion, because you are fully aware at the seventh chakra also. That is, you are conscious right across the planes simultaneously.⁴⁵

The similarities between the seven chakra levels and Maslow's hierarchy of needs is most evident in the transitional stage between basic needs and meta-needs, from meeting deficiency-needs and actualizing being-needs. The progression upward through the hierarchy is the same and so is the process of energy transformation. The highest stage for Maslow is also a transcendent stage. Maslow began studying various forms of transcendence while compiling profiles on such personalities as Aldous Huxley, Albert Sweitzer, Martin Buber, Albert Einstein and other exceptional twentieth century individuals. What he found were characteristics very similar to the states of consciousness described by Ram Dass in chakras four through seven. Maslow presented his findings in terms of hypothetical statements under the unlikely heading of *Theory Z*. *Theory Z* people are transcending self-actualizers who share the following characteristics:

- 1. Peak experiences and plateau experiences become the most precious aspects of life,*
- 2. They understand the language of being and live at the Platonic ideal level under the aspect of eternity.*
- 3. They perceive unitively or sacrally; they perceive sacredness in all things at the same time they also see them at the practical level.*
- 4. They are consciously and deliberately meta-motivated, i.e. by perfection, beauty, goodness, unity, dichotomy-transcendence.*
- 5. They seem somehow to recognize each other and come to almost instant intimacy and mutual understanding at first meeting.*
- 6. They are holistic about the world and see mankind as one and the cosmos as one.*
- 7. They have a natural tendency to synergy - intrapsychic, interpersonal, intracultural, and international.*
- 8. There is more and easier transcendence of the ego, the Self, the identity.*
- 9. As their knowledge increases so increases a sense of mystery and awe, mystery is attractive and challenging rather than frightening.*
- 10. They are more reconciled with evil in a holistic sense, are more decisive, have less conflict, ambivalence, regret, and act more swiftly, surely, and effectively.*
- 11. They are apt to regard themselves as carriers of talent, instruments of the transpersonal, temporary custodians of greater intelligence or skill or leadership or efficiency.*

12. They are more apt to be profoundly spiritual in either a theistic or non theistic sense.

13. They are more Taoistic with more j pulse to stare and examine than to do anything about it or with it. ⁴⁶

The list continues with some twenty more characteristics but it seems sufficiently clear that Maslow and Ram Dass are talking about the same phenomena - the movement into a state of awareness not bound by the ego or the intellect, the type of awareness Krishnamurti talks about when he describes the nature of the total revolution of the psyche.

The second aspect of Maslow's work that illustrates a profound Eastern influence concerns his call for Taoistic objectivity. Maslow saw the need for modern scientists to replace classical objectivity with a more adequate alternative. Scientists are classically objective when their own wishes, fears and hopes are excluded from the observations they make about about non-living things. When dealing with inanimates, this kind of objectivity works pretty well, but it becomes more and more difficult and inaccurate when living organisms come under scientific scrutiny. Maslow proposes an alternative approach to classical objectivity that is of greater perspicuity, of greater accuracy of perception of the reality out there outside ourselves. The alternative approach comes from the observation that loving produces kinds of knowledge that are not available to non-lovers. Love knowledge is what Maslow calls Taoistic objectivity:

Love for a person permits him to unfold, to open up, to drop his defenses. He lets himself be seen instead of hiding himself. If we love or are fascinated or profoundly interested, we are less tempted to interfere, to control, to change, to improve. That which we love we are prepared to leave alone. We make no demands upon it. We do not wish it to be other than it is. Which is all to say that we can see it more truly as it is in its own nature than as we would like it to be or fear it to be or hope it will be. To the extent that we can be non-intrusive, non-demanding, non-hoping, non-improving, to that extent do we achieve Taoistic objectivity. ⁴⁷

It is apparent here that the same concept of 'wu wei' that so influenced Rogers also significantly influenced Maslow. Taoistic objectivity is an approach that Maslow recommended to parents, to friends, to scientists, to artists, to teachers, to lovers; to whoever seeks to know what is true. Mostly he recommended it to counselors and therapists.

Taoistic objectivity means asking rather than telling. It stresses non-interfering observation rather than manipulative control. We already have such a model in the good psychotherapist. His conscious effort is not to impose his will upon

the patient, but rather to help the patient discover what he himself wants or desires, what is good for him, the patient, rather than what is good for the therapist. This is the opposite of controlling, propagandizing, molding, teaching in the old sense. It implies a preference for spontaneity rather than control, for trust in the organism rather than mistrust. It assumes that the person wants to be fully human. ⁴⁸

Given Maslow's hierarchy of needs and his call for Taoistic objectivity, it is not surprising to find in his writings a proposal for a type of 'meta-counseling'. Just as there are counselors to help people with the problems of unmet or frustrated basic needs, there is also a growing need for meta-counselors to help with the soul-sickness that grows from unfulfilled meta-needs. This call for meta-counseling echos Jung's call for the awakening of one's inner spirit. Maslow proposes that part of the meta-counselor's task would be to help the individual become more aware of these meta-needs. This approach is similar to Ram Dass's which attempts to help the individual stuck in the third and lower chakras to move into the fourth and higher chakras. In these helping roles, the meta-counselor serves primarily as a model of a person who is already transcending, and who, with Taoistic objectivity, allows the individual to become as fully human as he or she can be.

So far in Part Two we have examined some of the cultural origins of Kríshnamurti's thoughts and the process of psychotherapy. In so doing, we discovered specific epistemological and ontological differences underlying Eastern and Western civilization. As a result of this cultural variance, two distinctly different views of man emerged which indirectly determine two distinctly different strategies for change. In an attempt to reconcile these differences it became increasingly evident that continued cultural hegemony only reinforces and perpetuates the variance. An alternative approach was proposed in which the variance could be perceived and understood as relational and complementary rather than dualistic and oppositional. It was proposed that the East and the West have more to gain, i.e. greater understanding, if they begin to perceive their differences as interdependent rather than as a no-win battle in the politics of reality. Each can learn from the other for neither has a monopoly on truth. The exploration continued by illustrating how three Western scientists were able to apply to their work that which they had learned from the East. What each of them seemingly learned individually was the collective understanding that the East lies within each of us, an inner light that lies hidden and buried in the very core of our being, obscured by our attachment to an egocentric consciousness. Each saw clearly that the task of psychotherapy is the liberation of that inner light so as to shine freely, so as to become a light unto one's self.

CHAPTER SEVEN: BEYOND EAST AND WEST

A new type of thinking is essential if mankind is to survive and move toward higher levels. ⁴⁹

Albert Einstein

The total revolution that Krishnamurti proposes is possible right here, right now. It is not in the future. It has no path. There is no method. It cannot be gained through seeking. It cannot be arrived at through time or practice. There are no means. It is a continuous process beginning with an instantaneous explosion from the center. The revolution is total understanding, choiceless awareness, complete attention, total energy. The revolution, the explosion, occurs when thought understands itself so well that it ceases, the past dies, the mind becomes silent, the center dissolves, and love does what it will. The revolution is possible within each of us.

The question remains: if this is the nature of the revolution, what can the psychotherapist do? After all, psychotherapists must do something; their roles demand it of them; they cannot stand idly by the waterfountain all day.

In actuality, the therapist can do very little to bring about change in another. All the therapist can really do is work on him or her self, to do as Krishnamurti says, keep the room in order. Ram Dass, in an article entitled, "*Advice To A Psychotherapist*", appearing in the June, 1975 issue of The Journal of Transpersonal Psychology, says much the same thing:

My work as a psychotherapist is to stay in a place of total involvement in the physical plane, with total non-attachment. That is, I do what I do, and I do it as perfectly as my consciousness allows it to be done, except that I'm not attached to how it comes out., I'm just doing it as best I can....I have no reason to say to a patient that how they ought to be is better than how they are. I'm interested in sharing my being with other persons, and they change to the extent that they are capable and ready and can change, using my consciousness as an instrument Part of the work of consciousness is to continually redefine my own being, my own nature, to the point where I am.... The optimum thing you can do for any other being is provide the unconditional love which comes from making contact with the place in them which is beyond conditions, which is just pure consciousness, pure awareness, or pure love, or pure energy, or pure being, or whatever way you want to say it. That is, once we acknowledge each other as existing, just being here, just being, then each of us is free to change optimally. ⁵⁰

Such advice is difficult to understand by the therapist who is compelled to produce or make

change in others, the therapist who feels some system or method is necessary for change to occur. Most research, however, indicates that the quality of the therapeutic relationship is more responsible for the occurrence of change than the therapist's theoretical orientation or operating methodology. This is not to say that the therapist does nothing, quite the contrary, but a therapist need not rely on either theory or method to provide the catalyst for change. There are some very sophisticated machines operating today which produce change systematically, but none can produce the kind of change I am concerned with here.

All the therapist can do is work on him or her self and in the process, help the individual understand that the total revolution of which Krishnamurti speaks is possible. The therapist cannot bring this revolution about in another, nor can the therapist manipulate conditions to increase the probability of this revolution occurring. Again, the revolution is here, is now; whenever we are ready; whenever the room is in order.

I do think, however, that the therapist can help the individual attempt to put his or her room in order, or at least help them see the need for it. The therapist can do this by serving as a mirror. Serving as a mirror implies two things: first, the therapist has what Maslow calls Taoistic objectivity; second, the therapist is in some form of a transcending state.

The therapist as mirror helps the individual understand that an instantaneous revolution is possible. He does this by allowing the individual to explore that frontier of consciousness bordered by the individual's intellect. This frontier is described by Ram Dass as the transitional stage between the third and fourth chakra. The therapist as mirror can help the individual see all the way to the edge of that frontier by facilitating a cognitive awareness of those obstacles that prevent further progression. With Taoistic objectivity, the therapist creates a loving, accepting climate wherein the individual is allowed to explore to the limits of his or her egocentric consciousness. Once all the limits are seen and understood, the room is in order.

In helping the individual explore this frontier, the therapist serves as a mirror in much the same way as Krishnamurti's words serve as a mirror. The mirror allows us to observe ourselves in choiceless awareness. The therapist as mirror can help the individual see how thought is the source of all conflict, how thought fragments the underlying unity of time

and space creating duality and contradiction, how thought is the response to memory and is always old, how thought creates images which provide us with the sensation of separateness, how thought creates a center separate from the space surrounding it, how thought dissipates energy that is necessary for total understanding.

The therapist can help the individual see how seeking truth according to a reality promised by another is not truth, how dependence on internal and external authority breeds conflict and violence, how problems are created and perpetuated when challenges are attended to incompletely, through time, how seeking through allegiance to ideals prevents total action, how waiting for arrival prevents acting in the present.

The therapist as mirror can help the individual understand how seeing with sensitivity, simplicity, and clarity brings intelligence, and how intelligence arises from meditation, how meditation is total awareness without choice.

The therapist as mirror can help the individual see how the maya is formed and how attachment to the maya creates a false problem. The therapist can help the individual see the fluid movement and unity of all life in which relativity replaces duality and harmony replaces dissonance. In short, the therapist as mirror can help the individual see how necessary it is to keep the room in order so that the door may open and in enter that dimension which lies beyond.

What lies beyond cannot be conceived. For the therapist to continue serving as a mirror, he or she must be transcending. Transcendence has many meanings and Maslow describes over forty different variations. He concludes his description with a condensed statement:

*Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to the cosmos.*⁵¹

The transcending therapist needs no technique, no system. He or she simply is. To those who seek their aid, the therapist serves as a mirror in which they, the seekers and the therapist, learn how to see.

* * *

The task continues.

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