

(The State of Duality)

The Thinker and the Thought

J. Krishnamurti States:

So long as I am experiencing, so long as I am becoming, there must be this dualistic action; there must be the thinker and the thought, "*two separate processes*" at work, there is not integration, there is always a center which is operating through the will of action to be or not to be – this is the process. So long as effort is divided into the experience and the experience, there must be deterioration. Integration is only possible when the thinker is no longer the observer. That is, we know at present there are the thinker and the thought, the observer and the observed, the experiences and the experienced; there are two different states. Our effort is to bridge the two.

The will of action is always dualistic. Is it possible to go beyond this will which is separative and discover a state in which this dualistic action is not? That can only be found when we directly experience the state in which the thinker is the thought. We now think the thought is separate from the thinker; but is that so? We would like to think it is, because then the thinker can explain matters through his thought. The effort of the thinker is to become more or become less; and therefore, in that struggle, in that action of the will, in "becoming," there is always the deteriorating factor; we are pursuing a false process and not a true process.

Is there a division between the thinker and the thought? So long as they are separate, divided, our effort is wasted; we are pursuing a false process which is destructive and which is the deteriorating factor. We think the thinker is separate from his thought. When I find that I am greedy, possessive, brutal, I think I should not be all this. The thinker then tries to alter his thoughts and therefore effort is made to "become;" in that process of effort he pursues the false illusion that there are two separate processes, whereas there is only one process. Therein lies the fundamental factor of deterioration.

Is it possible to experience that state when there is only one entity and not two separate processes, the experiences and the experience? Then perhaps we shall find out what it is to be creative, and what the state is in which there is no deterioration at any time, in whatever relationship man may be.

I am greedy. I and greed are not two different states; there is only one thing and that is greed. If I am aware that I am greedy, what happens? I make an effort not to be greedy, either for sociological reasons or for religious reasons; that effort will always be in a small limited circle; I may extend the circle but it is always limited. Therefore the deteriorating factor is there. But when I look a little more deeply and closely, I see that the maker of effort is the cause of greed and he is greed itself; and I also see that there is no "me" and greed, existing separately, but that there is only greed. If I realize that I am greedy, that there is not the observer who is greedy but I am myself greedy, then our whole question is entirely different; our response to it is entirely different; then our effort is not destructive.

What will you do when your whole being is greed, when whatever action you do is greed? Unfortunately, we don't think along those lines. There is the "me," the superior entity, the soldier who is controlling, dominating. To me that process is destructive. It is an illusion and we know why we do it. I divide myself into the high and the low in order to continue. If there is only greed, completely, not "I" operating greed, but I am entirely greed, then what happens? Surely then there is a different process at work altogether, a different problem comes into being. It is that problem which is creative, in which there is no sense of "I" dominating, becoming, positively or negatively. We must come to that state if we would be creative. In that state, there is no maker of effort. It is not a matter of verbalizing or of trying to find out what that state is; if you set about it in that way you will lose and you will never find. What is important is to see that the maker of effort and the object towards which he is making effort are the same.

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That requires enormously great understanding, watchfulness, to see how the mind divides itself into the high and the low – the high being the security, the permanent entity – but still remaining a process of thought and therefore of time. If we can understand this as direct experience, then you will see that quite a different factor comes into being.

-End of statement

Thinking is not insight. Insight is not thinking. Wisdom is not thinking. Thinking is not wisdom.

Insight, intuition, and wisdom occur when thinking stops, momentarily or permanently.

Thought is only memory or the combinations of two or more memories to form another.

Intuition and wisdom are from the "spirit," or consciousness prior to and without thought (thinking).

Wisdom is true spiritual understanding. The "remembrance" of all things spoken of by Jesus.

The Zen "koan" is designed to "stall" or arrest the thinking process in hopes of attaining insights, or the "ultimate insight" of SELF realization.

Thinking is the "rapid recalling" of the physical bio-computer brain when it is in its "search engine mode," when searching stops, natural intuition may come into play and provide the answer. Intuitions are from the universal consciousness, the true and universal Self.

Many people understand the temptation of the physical body. But the thought process is also part of the physical body and is a form of *subtle* temptation.

To think or assume that the body is the material, and that "thoughts" are the *spiritual* "realm" is incorrect. Thoughts are *subtle*, but they still are part of the material realm and must be overcome to attain freedom.

The physical body is the origin of your suffering and unhappiness; however, it can become the alter for your practice of self cultivation. Do not think that acting with trickery and deceit is beneficial to your physical body. What you may think is good for your body may damage your mind. When your mind is damaged, your soul will descend.
-Hua Ching Ni - (Teacher)

Gross man seldom or never realizes that his body is a kingdom, governed by emperor soul on the throne of the cranium, with subsidiary regents in the six spinal centers or spheres of consciousness. This theocracy extends over a throng of obedient subjects: twenty-seven thousand billion cells (endowed with sure if seemingly automatic intelligence by which they perform all duties of the bodily growths, transformations, and dissolutions) and fifty million substratal thoughts, emotions, and variations of alternating phases in man's consciousness in an average life of sixty years.
-Yogananda

Thoughts and thinking are necessary in order to stimulate insight to the nature of one's true self. The paradox is, in order to attain (actually return to) God-self-realization one's thoughts and memory must temporarily be set aside as one's practices meditation. (The SELF is prior to one's own body, brain and thoughts and even to one's own psychological personality.

As you think in your heart, so shall it be. -Proverbs 23:7 What we think, we become.

-Buddha

These statements describe the laws of karma. Have these statements been distorted to be the secret keys to anything an individual wants, ...or are they a *WARNING* to avoid entrapment in the PHYSICAL *and* MENTAL life experience as one passes through the material plane of evolution?... after all ... "What profit is it to a man if he gains the whole world ... but loses his own soul?"
-Jesus (Matt. 16:26)