

# Contents

- [The Three Symbionts](#)
  - [The Three Necessities](#)
  - [The Transformation](#)
  - [And Afterwards](#)
- 

## Details

It is impossible to specify just exactly what you have to do to undergo the Jiddu transformation because your conscious mind differs from mine and your life experiences differ from mine. Moreover, undergoing the transformation necessitates spontaneous action which means action which is free of time or method. Because no method can be given, you will not find here any exact prescription of what you have to do. Instead, you will find pointers. Please feel free to correspond with the author (via [<transformation@sleitch.nildram.co.uk>](mailto:transformation@sleitch.nildram.co.uk)) about any of the points mentioned.

Firstly, I describe the three minds which each of us has. Understanding that you have three minds rather than one will help you considerably. Secondly, I give you pointers on what you have to do to learn how to act spontaneously (the `how' does not imply a method). Thirdly, I give you pointers about the understanding required of the conscious mind. And fourthly, I describe the transformation and explain why it requires no time.

## The Three Symbionts

Contrary to received opinion, we each of us have three brains, each of which is the seat of a mind. The three brains are:

1. The Cerebrum

This is the seat of the conscious mind.

2. The Cerebellum

This is the seat of the subconscious mind.

3. The Autonomic Nervous System

This system can be further subdivided into

- The sympathetic nervous system
- The parasympathetic nervous system

This is the seat of the unconscious mind and is an example of a "many-mind".

Here is a definition of consciousness which does not involve perception: if a brain has sufficient complexity that neural activity can continue without external stimuli, then that brain has consciousness.

In what follows, I shall be using the pronoun *she* to refer to each mind, but of course if you are a man, the conscious mind will be male. Are the others male? You might think so, but thinking it so does not make it so: you have to find out for yourself. Try asking your "little one" (see below). From now on, she includes he, her includes him.

The three brains function in different ways and cooperate to ensure the continued survival of the whole organism. They are, in fact, symbionts. Let us examine their characteristics.

## **The Conscious Mind**

*Cerebrum* is a latin word meaning 'brain'.

This is the mind about which most is known. Her seat is the largest of the three minds largely because it houses the visual cortex, the aural cortex and memory. It is now known that memory is a physico-chemical phenomenon: that is, it requires both chemicals plus brain structure to function successfully. Memory seems to consist of two main types: knowledge and understanding. However, the understanding of the conscious mind is a kind of knowledge and you only understand something as long as you can remember the understanding. It has long been known that memory is associative.

Learning of the conscious mind involves the production of memory.

This is the mind which has the intellect and the ego (the *centre* in Krishnamurti's words). This mind can accept metaphorical meaning instead of the actual meaning of the words. It is this mind which undergoes the *revolution* that Krishnamurti talked about. It is also this mind which gets corrupted by power. And, finally, it is this mind which must see that all action stemming from this mind is wrong action.

This mind can move the muscles of the body, but cannot control them with the precision afforded by the subconscious mind.

## **The Subconscious Mind**

*Cerebellum* is a latin word meaning 'little brain'.

The subconscious mind has consciousness, but a consciousness which is lesser or below that of the conscious mind, and functions completely differently from the conscious mind. She does not have memory: learning of the subconscious mind produces wisdom. Normally, power does not corrupt this mind. Absolute corruption refers to the corruption of the subconscious mind by a corrupt conscious mind. It is very rare.

Because the subconscious mind does not have memory, subconscious perception transcends time. It is this mind which sometimes has second sight and other mental powers.

This mind controls and coordinates the use of the muscles by the conscious mind. Without the subconscious mind, a person can do no more than what a new-born baby can do. It is this mind which enables us to speak, sit up, stand, walk, run, play musical instruments and, indeed, gives us all our motor skills. The control and coordination of our muscles is sometimes termed *synaptic control* because the subconscious mind uses synapses to transfer her impulses to the nervous system of the conscious mind. Note that subconscious control involves neural impulses which we perceive as spontaneous impulses. The subconscious mind cannot, by herself, move our muscles except those in the eyelid: she is limited to tiny impulses such as the jerk of a leg, or the flick of a finger. Blinking is one example of a subconscious action.

Other names for the subconscious mind are *second nature* and *intuition*. Have you noticed the difference between learning to drive a car and when driving has become second nature? It is the difference between using our conscious and subconscious minds.

One of Krishnamurti's great discoveries was that this mind is capable of controlling our actions without the time delay inherent in any action of the conscious mind.

Let me say something more about the subconscious mind. I have discovered, by observation, that the subconscious mind sends neural impulses via the pons (a latin word meaning 'bridge') to the conscious mind in advance of when the requisite action powered by the conscious mind needs to occur. The subconscious mind is very aware of the inherent delay built into the conscious mind, so her impulses are 'timed' to arrive at the right moment (not really 'timed' because the subconscious mind has no awareness of time, only change).

## **The Unconscious Mind**

The unconscious mind does not have consciousness. She is slower than the other two minds, but is still capable of learning. It is this mind which learns to control our bladder so that we urinate when it is socially acceptable to do so, rather than merely because the bladder contains urine.

The unconscious mind is responsible, *inter alia*, for our breathing, the beating of our heart, the speeding up or slowing down of the heart, the peristaltic action of the oesophagus and the intestines, and the correct functioning of the stomach, liver, kidneys and other organs of the body.

## **The Three Necessities**

Briefly, the three necessities are:

- Good communication between the conscious and subconscious minds
- Readying the subconscious mind
- Understanding of the conscious mind

## **Good communication between the conscious and subconscious minds**

Due to the intensive development of the conscious mind during our schooling, almost to the complete denial of the subconscious mind, communication between the minds is largely one-way: from the conscious to the subconscious mind.

This one-way communication leads ultimately to a dearth of communication from the subconscious mind to the conscious mind. In fact, many of us learn to suppress our spontaneous actions, always to our detriment. The mistaken attitude that spontaneous actions should be frowned upon leads to the subconscious mind more-or-less giving up on communicating with the conscious mind. For this reason, having been exposed to Krishnamurti's teachings, we find it initially very difficult indeed to start communicating with our subconscious mind.

In order to ready the subconscious mind for the Jiddu transformation, we first have to convince the subconscious mind that the conscious mind is willing to listen to her. This we do by learning to act spontaneously. Let us be very careful here. Spontaneous action means action which is free of method, because method is based on a principle which is remembered. Method is always based on the past and so any action produced from method will be bound to the past. So spontaneous action must arise without method, or order, or principle or idea.

Because method is not involved, it is not possible to give a method for learning to act spontaneously. All I can say is that you should continue living until you get an impulse to act, **then ensure that you act on that impulse**. It is vital that you act on the impulse, otherwise you will have to wait until the next impulse.

On every occasion you act on impulse, the conscious mind is indicating to the subconscious mind that she is willing to listen to her. The subconscious mind needs much assurance, resulting from much spontaneous action, before the subconscious mind is willing to speak directly to the conscious mind.

Having acted on impulse, you will need to be on the lookout for the next impulse. The more often you succeed in acting on impulse, the more often the impulses will come. This *being on the lookout for impulses* should take place at the same time as the next section.

## **Readying the subconscious mind**

I suspect that many people have undergone the Jiddu transformation without realising it because their subconscious mind had not been readied to take control at the moment of the transformation. The point is that, after the Jiddu transformation, the subconscious

mind is in control of the organism, not the conscious mind. The latter, partly because it is so big, is unable to respond directly with reality, but only through the medium of the intellect or the memory. This indirect response produces a delay in response which is the source of the pain, violence and misunderstanding that Krishnamurti talked about.

Another of Krishnamurti's discoveries is that if the subconscious mind is conditioned to observe, then that very observation will decondition the subconscious mind. That is, the very act of observing frees the subconscious mind from her conditioning. What, you may ask, is the point of conditioning the subconscious mind to observe if the very act of observing frees her? The point is that through observing, the subconscious mind learns without accumulating knowledge. Instead, she grows in wisdom. We can regard wisdom as a structure of the subconscious mind which enables her to respond ever more effectively to reality.

Now, one of the consequences of observing, is that the observing mind, if observation is continued long enough, experiences the joy of discovery and this joy suffices to ensure that the mind will continue observing. So the essence of the readying of the subconscious mind is to condition her to observe until she experiences the joy of discovery. Subsequently, she will observe freely because she wants to.

When the subconscious mind has started to observe (which is what Krishnamurti meant by the phrase *observing without the observer*), she is ready for the Jiddu transformation of the conscious mind.

## **Understanding of the conscious mind**

The main pointer I can offer here is to read what Krishnamurti said and wrote, striving for understanding. Wherever he refers to the *centre*, he is referring to the conscious mind. Wherever he refers to an action without the observer, he is referring to the subconscious mind.

Consider the time delay which occurs in the conscious mind. All actions of the conscious mind which are not spontaneous, that is, all actions which are based on our senses, involve perception which is a very complex process. Although perception is very rapid, it nevertheless takes a finite amount of time for light entering the eyes to be absorbed by the retina, transmitted to the cerebrum, and converted into perception. We then have to react to what we understand. Indeed, very often, we have to perceive our memory (thought) to determine whether what we have sensed is appropriate for some action.

The same argument applies to hearing: the sound wave has to enter our ears, be converted to neural impulses in the inner ear, travel down the auditory nerve to the cerebrum and then be converted by the process of perception into sounds. Although this happens very fast, it still takes a finite amount of time. Thus, by the time we have perceived something, reality has moved on a little way.

The fact that reality has moved on only a little way is enough to ensure that any action based on perception is going to be action based on the past. When you see this very clearly, then you will cease to act on what you perceive.

All this is very different from responding to impulses from the subconscious mind, because the subconscious mind does *not* have perception.

In my own case, the final stage came when I was considering my problems as a whole and suddenly realised that the source of all my problems was *me* (the centre). In that final realisation, was the understanding, the "seeing", that every action of the "me" was the cause of a problem.

It is only when the conscious mind sees that *whatever* action she takes results in conflict, in wrong action, that she stops acting. If the subconscious mind has been readied, then she will start to act the moment the conscious mind stops acting. Thus the Jiddu transformation will gel.

It is as though we are standing on an ice-floe and discover that whatever direction we step in, the ice starts to groan showing that it is too thin to bear us. When we realise that the direction is unimportant, we simply stand still. So it is with the conscious mind. When the conscious mind realises that every action of the conscious mind based on perception is wrong action, then the conscious mind stops acting.

## **The Transformation**

The transformation itself consists of a cessation of action by the conscious mind. In that instant of "seeing", the conscious mind becomes silent and the subconscious mind acts and continues acting.

What is instructive, is how the subconscious mind uses the memory and perceptive abilities of the conscious mind to ensure the intelligent living of the organism.

When the subconscious mind controls all action, and, after all, control is what the subconscious mind is good at, all seeking comes to an end. The very silence of the conscious mind brings peace of being. This is the benediction of which Krishnamurti spoke so often.

## **And Afterwards**

Is there anything you should do after the transformation occurs? Yes! **Live!** And more than that, your subconscious mind should go on observing. I advise you to examine your consciousness and eliminate any beliefs you find there. Also, start to examine the words you use when you speak (use a dictionary) so that you can ensure that whatever you say is as close to the literal truth as you can get. Your conscious mind may understand high-flown figurative language, but your subconscious mind does not. She is like a young six

year old who has not learnt that words can have several meanings, that figures of speech are words whose individual meanings are not the same as the meaning of the complete figure.

Ensure that you always speak the truth, because your subconscious mind is listening as well as your conscious mind. Remember, **do as you would be done by**.

**Good luck!**