PART-TWO

CHAPTER 4

A Summumbonum Of Krishnamurti Teaching

---- "Choiceless – Awareness".
Unlike other teachers or saviours, J. Krishnamurti, one of the wisest men of our century, does not attempt to revive faith but points out that totality is fact and we can all be ‘aware’ of it. It is fragmentation that is wrong and has to be discarded. His exposition of life in its original and unique way, not from any authority but from his direct communion, with reality and concern with the Eternal Truth, enables one to have a fresh understanding of the teaching. Because the human mind is conditioned by present-day education to exaggerate differences, giving importance to the sensate values at the cost of eternal values. Under the present circumstances, when by and large humanity is absorbed completely in the game of mutual gratification and exploitation, his message is even more relevant to our times, in awakening the humanity to its destiny when it is on the threshold of unprecedented crisis of consciousness.

J. Krishnamurti opened up for man a whole vista of new and unsuspected approach to problems that eluded teachers and philosophers of the past. Although he for himself, had not read anything on philosophy, psychology or any religious books, nor was he satisfied by any teachings, by any authority.

In his endeavours at “Awakening the Intelligence” of humanity in an effective and fruitful way, he did not want any interpreters. His teachings do not require interpretation but exploration, as “Truth is a Pathless Land”.

According to J. Krishnamurti, Truth was constant awareness of life within and without oneself. Life should be lived completely at every moment. There was no need to search for truth; it was always there hidden behind a whole heap of old experiences. One can accumulate knowledge, one can learn facts and technicalities, but one cannot learn truth, happiness or of the things that really matter. One can only learn from living and acknowledging the life that is one’s very own, but not from the lives of others.
At the meeting of all the Krishnamurti Foundations in 1979, J. Krishnamurti spoke: “In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teaching in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time.”

For him, there could be no psychological mutation until the process of accumulating knowledge ceases. Truth was the release of the mind from all the burdens of memory and that it could not be found through the intellect or through experience.

A truly intelligent man, in its widest sense, (meaning by it that deep inner intelligence of mind, emotion and will) can have no choice, because his mind can only be aware of what is true, and can thus only choose the path of truth. Only the unintelligent mind exercises choice in life. Only the unintelligent mind has free will.

“Choiceless awareness” were words that J. Krishnamurti used over and over again. Choice implied direction, the action of the will. What Krishnamurti was talking about was awareness from moment to moment of all that was taking place inside oneself without any effort to direct or change it—a matter of pure observation, perception, which would result in change without effort.

Making unexpected and amazing discoveries within oneself without any direction or purpose is what Krishnamurti meant by meditation. He did not approve of those systems of meditation which dull and tranquilise the mind by the repetition of a word or by concentrating on one object or idea. For him the mind is at its keenest, its most alive and most probing during meditation. This state of meditation is a maturity of awareness, which is not to be forced, not to be artificially stimulated. Right meditation is really the most extraordinary phenomenon that one can experience. It’s both a creative discovery & a liberating process.

J. Krishnamurti has written and spoken a great ideal about meditation. The passage below [excerpted from ‘Freedom from the known’, sums up better than any other his vision of ‘right meditation’:

“Meditation is one of the greatest arts in life—perhaps the greatest, and one cannot possibly learn it from anybody. This is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you
eat, what you say, the gossip, the hate, the jealousy—if you are aware of all that in yourself, without any choice, that is part of meditation. So meditation can take place when you are sitting in a bus or walking in the woods full of light and shadows, or listening to the singing of birds or looking at the face of your wife or child.” [Freedom from the known 1969, P. 169]

And in a Foreword by Krishnamurti to Meditations (1980), he has written:
“All effort to meditate is the denial of meditation.”

“Is there any difference between awareness and that of which we are aware? Is the observer any different from his thoughts?” called forth an answer that has become a core and a continuous theme in Krishnamurti’s teaching.

The journey towards its discovery lies through oneself, every other journey is a distraction leading to ignorance and illusions. The journey within oneself is to be undertaken not for a result, not to solve conflict and sorrow. For the search itself is devotion, inspiration. The journey itself is a revealing process, an experience that is constantly liberating and creative. That inspiration comes when one is not seeking it. It comes when all experience has ceased, when the mind-heart is still. What is sought after is self-created and is not the Real.

Any form of conscious meditation is no meditation. Meditation is something entirely different, not all this intellectual or emotional effort. Something which is consciousness with all of its travail, with all this anxiety, pain, loneliness—all that must be understood first by being aware of it.

Thus, awareness is to start there as an attempt to understand the meaning and relevance of what J. Krishnamurti, a great teacher and wise man of our time, calls ‘choiceless awareness’ or ‘attention without motive.’ These, expressions, and the terms ‘meditation’, ‘sensitivity’, ‘intelligence’ etc. in the context of his teaching, mean more or less the same thing.

J. Krishnamurti has narrated repeatedly a story and an incident, which tellingly suggest what such awareness is and what it is not. To begin with these two illustrations, here is one:

“There is the story of a religious teacher who used to talk every morning to his
disciples, one morning he got on to the platform and was just about to begin when a little bird came and sat on the window-sill and began to sing, and sang away with full heart. Then it stopped and flew away and the teacher said, “The sermon of the morning as over.”

[Ref: ‘Freedom from the known’. P.89]

When awareness is there, talking about is unnecessary.

The other illustration graphically presents a case of inattention in the midst of talk of attention.

“I remember”, says Krishnamurti, “once traveling in a car .... with a group of people. I was sitting in front with the driver, there were three behind who were talking about awareness, wanting to discuss with me what awareness is. The car was going very fast. A goat was in the road and the driver did not pay much attention and ran over the poor animal. The gentlemen behind were discussing what is awareness; they never knew what had happened .... That is what we all are doing. We are intellectually concerned with the idea of awareness, the verbal, dialectical investigation of opinion, yet not actually aware of what is taking place.”

[Ref: ‘The Flight of the Eagle’ P.41]

Now, attention or awareness is distinguished from concentration in that it does not exclude anything. It does not focus on any specific object to the exclusion of others. But it is not necessary that we always concentrate on something or other. A watching without any end in view is choiceless awareness. It is such an observation in which there is no seeking and no effort.

J. Krishnamurti’s tested remedy for the havoc created by memory-thought-knowledge complex in man and human affairs is an insistent call to return to the facts, ‘to what is’ ‘in choiceless awareness.’ Instead of attending to facts, we seek to run away from them and in doing so create all sorts of problems. So the only remedy lies in being passively aware of facts and our attempted escapes. One has to be aware without any choice or judgment’ not only of what is happening outside, but also of what is taking place inside oneself:

“If one is not aware of what is happening outwardly”, writes Krishnamurti, “and one begins to be aware inwardly then one becomes rather neurotic. But if one begins to be aware of what is ... happening in the world,.... and then from there moves inwardly, then one has balance.”

[Ref: ‘The wholeness of Life’. P. 215]
However, there is no absolute division between inner and outer awareness. It is the same movement like tidal flow, that goes in & out. It is at one time awareness of mental processes of desire, fear, anger or envy, and at another time of our environment, of how we walk, talk or eat, how we treat another and so on.

Through the mirror of Krishnamurti’s words one learns and sees clearly what is outwardly and inwardly which is a unitary and undivided process.

True indeed to walk a thousand miles, one has to put the first step. One has to observe what is happening outwardly in society and also inwardly in oneself as the first step to form a healthy basis on which one can build. And there is then the necessity of the right kind of observation of the facts as they are—the passion to see things as they are and therefore have the energy to go beyond it.

Here is an old story of a disciple who wanted to find truth. The teacher brought him to the river, put his head into the water, and he gasped after air. And then the teacher said, “If your desire or passion to find truth is like that when you were in the water gasping after air, you will find it.”

This passion is the passion to see things as they are.

Awareness thus is self-knowledge. But self-knowledge does not occur in isolation or withdrawal from the world. One does not have to renounce the world and become a recluse in order to be aware. Awareness is in the understanding the way of life in its every-day setting: its misery, loneliness, despair, hope, fear, the urge to be successful or famous etc. i.e. life in all its aspects.

“Meditation”, says Krishnamurti, “is not something different from daily life; do not go off into the corner of a room and meditate for ten minutes, and then come out of it and be a butcher .... both metaphorically and actually. Meditation is one of the most serious things; you do it all day, in the office, with the family ..... when you educate your children to become soldiers, to kill, .... watching them to enter into his trap of the modern world; watching all that, realizing your part in it, all that is part of meditation ..... Meditation is not something farther from life.” [Ref: ‘Flight of the Eagle’ P. 46]

It is in the mirror of relationship that we can see ourselves as we actually are.

In attention or awareness, there is no motive or choice, and therefore no image-building. Then relationship is the beauty of love without the image.
Where there is motive or choice, there is no attention.

Why is awareness so characterized as ‘choiceless’? Because in it there is no taking of sides no acceptance or avoidance, no preference no avoidance, no acceptance or rejection, no pre-determined direction, no motive to satisfy, no problem to solve.

Choice implies conflict. To choose is to emphasize one alternative against the other, and this is done in terms of one’s past experience and conditioning. So, there is no freedom in choice.

In awareness there is clarity— no confusion and therefore no choice. For a man who has clear understanding, there is no question of choice between alternatives. Where there is no motive, no like or dislike for particular actions, there is no choice either.

In awareness, there may be immediate action, not from choice, but in freedom.

Awareness is total or complete attention. When one attends with the totally of one’s being, with all one’s mind and heart without any division in it, such whole attention is awareness. But ordinarily for most of the time we are inattentive. We look at things with partial or divided attention; - look at things from prejudices, from verbal and psychological images. So we never see anything completely. In other words, we perceive things with the mind having conditioned.

The “seeing” is immediate. “It is only when we see without any preconception, any image, that we are able to be in direct contact with anything in life.” Observes Krishnamurti. [Ref: ‘Freedom from the known’P. 92]

It is, thus, important to note that in awareness there is direct and immediate contact with reality as it is. It is only when the mind is free from the old (-the old habits, customs, ideas, traditions, memories) that it meets everything anew, and in that there is joy.

This is a fundamental principle of Krishnamurti’s teaching. Until one can get rid of one’s old self one cannot begin to see truth. To receive something new the old must cease. Thought must cease before there could be understanding. Knowledge
and learning were impediments to an understanding of the new. Nothing of any value could be learnt from books or the experience of another.

There cannot be true awareness unless the mind is free from all symbols, images and remembrances. For seeing what one actually is Krishnamurti says:

"When we are looking at something with complete attention there is no space for a conception, a formula or a memory." [Ref: ‘Freedom from the known’ P. 90]

Awareness is totally effortless, spontaneous. It is always in the present, instantaneous, a moment-to-moment affair – without any accumulation of experience, without any reference to past or future. The mind in awareness becomes completely silent; there is no chattering, because thought has come to an end.

"When the mind is completely aware," says Krishnamurti, "it becomes extraordinarily silent, quiet; it is not asleep but highly aware in that silence."

[Ref: Beyond violence P. 55]

Awareness, which is intense sensitivity, is not unresponsive to life. It is awakened intelligence, open and sensitive to every movement of life. It is not conditioned by memory, but can use memory in meeting any outward challenge.

"Memory must die psychologically, inwardly, but function only outwardly. Inwardly, there must be death and outwardly sensitivity to every challenge and response."

[Ref: Krishnamurti’s Notebook P. 93]

Awareness or meditation is essentially undivided and unbounded. It has no frontier or limit. Since there is no division in awareness, it is not personal or impersonal, not yours or mine---- it is rather anonymous. There is beauty and love in it.

"To be sensitively aware of thought, of feeling, of the world about you ... is to explode from moment to moment in affection." [Ref: Krishnamurti’s Notebook P. 204]

When once answering a question: ‘Does not the process of constant self-awareness lead to self-centredness?’ “It does, Krishnamurti replied, in effect, as long as you are consciously or unconsciously concerned with a result, with success; you are miserable, frustrated, and feel there is a state in which you can be happy, fulfilled, complete, so you use awareness to get what you want. Through awareness, self-analysis, reading, studying, you hope to dissolve the ego and thereby become happy, enlightened, liberated-one
of the elite. So the more you are concerned with gaining an end, the greater the self-centredness. But in understanding why the mind seeks a reward, a satisfying result, there is a possibility of going beyond the self-enclosing activities of thought.”

What does awareness do? What happens when there is awareness? There is learning or understanding—not only of things & processes outside, but also of what is taking place within the mind. It attends to all things as they arise without inviting and without rejecting.

“Every thought and feeling must flower for them to live and die; flowering of everything in you, the ambition, the greed, the hate, the joy, the passion ..... As each fact is allowed to flower, in freedom, in its entirety, the conflict between the observer and the observed ceases.”

“To understand hidden urges and compulsions, you will have to be aware of them without choice... then in the pure act of seeing, they will wither away and you will be without sorrow and so be as nothing.” [Ref: Krishnamurti’s Notebook PP. 189&202]

In choiceless awareness the principle of division and sorrow, separation of 'me' from 'not-me' is obliterated and there is freedom and joy. Krishnamurti says:

“When anger occurs and there is no observer, no division, it blossoms and then ends—like a flower, it blooms withers and dies away.” [Ref: The wholeness of Life P. 142]

Awareness does not follow any beaten track. It is always new and fresh, and therefore full of joy. Seeing or understanding is not a drawn-out process. If it is not immediate, it is nothing. That is the reason why awareness is not matter of evolution or gradual process.

Transformation is not in the future, can never be in the future. It can be now, from moment to moment. Truth is not cumulative it is from moment to moment. Eternity is in the moment, in the now. The now is not the reflection of the past, nor the continuation of the past, through the present, to the future.

Awareness is normally made difficult by the piling up of one thought after another. So it becomes important to be able to slow down the stream of thoughts. This happens naturally in meditation, -Which is of the essence of seeing.
If there is any one thing Krishnamurti’s teaching is about, it is awareness. It is so to say, the key to the solution to the universal problem of sorrow, according to such a radical spiritual teacher.

The question, then, is: how to acquire awareness? But Krishnamurti disallows this question, because the question is wrong in itself. It is put by the chattering mind, which is already having so much knowledge of awareness and asks ‘How’? “But”, Krishnamurti says, “When you ask ‘how’ then there is the division between the observer and the thing observed.” [Ref: The Flight of the Eagle P. 45]

The question ‘how’ presupposes that there is some method, some system or some person laying down the procedure to be followed for achieving awareness. The assumption seems to be entirely wrong, as awareness does not come as a result of going through a step-by-step procedure as a blueprint or so. But meditation does not represent a state of ‘arrival’, but is the whole movement from beginning to end. Besides, a repetitive procedure makes the mind mechanical and dull rather than alert and sensitive. There is no separation between means and ends for Krishnamurti. He says thus:

“What is a method, a system? ..... method implies a practice; and a mind that practices something day after day becomes mechanical, loses its quality of sensitivity and freshness.” [Ref: You are the world P. 150]

Meditation is truly the essence of the inward journey of the inquiry into oneself and choiceless awareness is the opening of the doors of perception.

This meditation is the heart of the religious mind. It was not, in Krishnamurti’s view, the practicing of a method or system, such as doing special kinds of breathing, repetition of mantras or chants, concentration on objects, images or words, or various forms of thought control. For him ‘practice’ meant a directional aim, which makes this kind of meditation into a ‘pre-meditation’, a movement within the confines of the known, and therefore not free. Such meditation becomes a form of self-hypnosis and perpetuates a sense of internal strife.

So meditation for Krishnamurti implies no practice of a method or system, no concentration and no control. In this sense meditation cannot be a deliberate, preconceived process, an experience:
"Meditation is a state of freedom, but not from anything. Freedom from something is only the cultivation of resistance. To be conscious of being free is not freedom .... Meditation is the breaking down of the experiencer which cannot be done consciously."

[Ref: Commentaries on Living, (second series), P. 166]

J. Krishnamurti also rejected the practice of systems because meditation is not a specialized activity but the way of life. It has significance only when there is an understanding of the meditator, when there is self-knowledge, and this understanding of oneself begins with awareness of the complexity of daily life, one’s reactions in the mirror of relationship, from moment to moment. It is seeing what actually is and not getting lost in some fancy or absorbed in the toys made by the mind. A Krishnamurti expressed it:

"Meditation is really very simple. We complicate it. We weave a web of ideas around it, what it is and what it is not. But it is none of these things. Because it is so very simple, it escapes us, because our minds are so complicated, so timeworn and time-based. And this mind dictates the activity of the heart, and then the trouble begins. But meditation comes naturally, with extraordinary ease, when you walk on the sand or look out of your window or see those marvelous hills burnt by last summer's sun. Why are we such tortured human beings, with tears in our eyes and false laughter on our lips? If you could walk alone among those hills or in the woods or along the long, white, bleached sands, in that solitude you would know what meditation is. The ecstasy of solitude comes when you are not frightened to be alone, no longer belonging to the world or attached to anything. Then, like that dawn that come up this morning, it comes silently, and makes a golden path in the very stillness, which was in the beginning, which is now, and which will be always there."

[Ref: Freedom, Love and Action, P. 162-163]

We have so far attempted an exposition of the concept of choiceless awareness on the lines of Krishnamurti. It now remains to take a critical look at it. One difficulty in this pursuit of our thesis is due to the fact that he speaks mostly from his experiences or acute perceptions of life and not from speculations. He describes rather than argues, and that also from a comprehensive understanding.
J. Krishnamurti was not an academic philosopher, and it was never his aim to offer an organized system of philosophy. In fact, one of his basic teachings is that truth cannot be organized, because it is not anything static.

His independent writings are spread over a period of more than sixty years, and many of his later books are compiled from records of his extempore talks and discussions in varying situations. It is therefore quite possible to find contradiction in his statements of different times, but such contradictions are more apparent than real. For example, he says:

"Freedom from the content of consciousness, from one's angers & brutalities, from one's vanities & arrogance, from all things one is caught up in, is meditation;"

[Ref: You are the World P. 150]

And he also says that "meditation is a state of freedom, but not from anything."

[Ref: The wholeness of Life. P. 141-42]

This inconsistency, however, is in the words only—not in meaning. What is meant perhaps is that all psychological trouble comes to an end in meditation, without there being any resistance or struggle in it. Similarity, the incompatibility between the statements "The art of seeing .... is not a thing to be cultivated."

[Commentaries on Living 'Second series' P. 166]

Krishnamurti's emphasis on Choiceless Awareness is quite evident in his talks and writings from beginning to the end of his awakened life. It happens that when one makes a discovery, one speaks out of the joy of it, irrespective of whether others appreciate its importance or not.

Awareness is of reality or 'what-is,' so it cannot be sought after. It is when the seeker is not. When there is motive, there is no awareness. The passion to understand is motiveless, desireless. It is not for any pleasure or profit. Motive and desire are born out of one's past experience and knowledge, and they may relate to the future. But understanding is always of the present—not of the past or the future.

Thus, emptying of the content of consciousness is essential for awareness or meditation to be, for seeing what one actually is. In it the mind is innocent and susceptible. Action comes out of that silence, just as music comes out of the drum as it vibrates to the emptiness within.
Here, to quote Krishnamurti again thus: "... We cover the fact of not knowing with words and information ... you have a lot of information, conclusions explanations about yourself, but you are not aware of that 'which is', the implicit. Explanations, conclusions, called knowledge, prevent the experiencing of 'what is'. Without being innocent, how can there be wisdom? Without dying to the past how can there be the renewing of innocence? Dying is from moment to moment; to die is not to accumulate; the experiencer must die to experience. Without experience, without knowledge, the experiencer is not. To know is to be ignorant; not to know is the beginning of wisdom."

[Ref: Commentaries on Living,(First series,) P. 215]

One would call it a "Passive" approach to the exploration of meditation. Its essence is choiceless awareness, a quality of non-interference with the stream of sensation and consciousness. In this choiceless awareness, the inward mirroring of oneself in solitude is part of meditation!
J. Krishnamurti— a rebel, learnt early in life that religions are not the way to happiness, to truth. He believed that all philosophies and religions are wrong nor did he himself follow any particular philosophy. According to J. Krishnamurti, the spoken or written word is not the truth. Truth can only be experienced directly at the moment it happens. Any thought or intellectual projection of the truth is a step away from the truth. No organization, however old or recent, can lead a man to truth. The truth comes from within, by seeing for oneself and in order to understand one has to penetrate directly, by silently observing.

In the matter of understanding truth or the love, philosophical or religious thoughts are a hindrance, impeding factors. The thought and the word are not the thing, but a distortion of the reality.

J. Krishnamurti repeatedly tells his listeners that he was not going to put forward a theory of philosophy and is not teaching anybody or trying to prove his intellectual superiority. What he was interested in is the direct or first hand experience of the living reality. He says that one must live in the present or to put it more precisely, we must always live in the “now”. By “now” he means the ever-living present, without any involvement of the past or future. The awareness of this moment is what Krishnamurti calls the living reality. For a comprehension to learn to live with the facts and the very nature of fact is to be dynamic. This is the key to become aware of the entire machinery of the mind. To know the workings of the conscious and the unconscious mind, one must become conscious of one’s thought processes, one’s emotions and feelings; one must live attentively from moment to moment. Continuous awareness of one’s mind is the key to Krishnamurti’s teachings as regards meditation in his way.

Meditation, according to J. Krishnamurti’s teaching, is one of the most important things in life—not meditation according to a system, not the practice of meditation but rather that which meditation is. If one can find out, very deeply, the significance, the necessity and the importance of it for oneself, then one puts aside all
systems, methods, gurus, together with all the peculiar things that are involved in the conventional type of meditation established by the organized religions.

For J. Krishnamurti, meditation had an extraordinary importance as for him, not knowing meditation was like being a blind man in a world of light and colour. For meditation is of the essence of seeing. One could say that meditation is central to the teachings—as the whole movement of the teachings from beginning to end. There is no separation between means and ends for J. Krishnamurti, the end is in the beginning and not a mere result. When the action is a harmony with the situation, one lives fully from moment to moment. Immediate and adequate response to a challenge is one’s way to reality and reality itself.

The awakening of intelligence is Krishnamurti’s supreme task—not of the intellect, which cares for results only and is indifferent to means, but of wisdom, which is entirely centered in the present and free from all motivation. Intelligence or wisdom is the fruit of self-knowledge, in seeing things as they are. A clear perception of their immediate and ultimate causes makes one free from these causes and leads to the spontaneous extinction of their effects.

So meditation involves the inquiry into oneself, the movement of non-dual observation, choiceless awareness and the opening of the doors of perception. It embraces the whole movement of the emptying of the content of consciousness. Meditation is truly the essence of the inward journey. This is the unfolding of the totality of one’s being. This meditation is the heart of the religious mind. It is very important to uncover for oneself what one actually is, not according to the theories and the assertions and experiences of psychologists, philosophers and the gurus but rather by investigating the whole nature and movement of oneself, by seeing what one actually is, as though one is looking at oneself in a mirror, psychologically. This brings about such a transformation in the very structure of oneself that affects the whole consciousness of man.

To see what one actually is, it is vital that there be freedom from the whole content of one’s consciousness, the content being all the things put together by thought. Freedom from the content of one’s consciousness is meditation. The very seeing of what one is, is the beginning of the transformation.
Meditation was not, in J. Krishnamurti's view, the practicing of a method or system, such as doing special kinds of breathing, repetition of mantras or chants, concentration on objects, images or words, or various forms of thought-control. Such meditation becomes a form of self-hypnosis and perpetuates a sense of internal strife. So meditation for Krishnamurti implies no practice of a method or system, no concentration and no control but instead it implies the ending of all strife, of all conflict, inwardly and therefore outwardly. If one is completely aware, there is no problem. There is then an action, which is continuous, without any break and therefore holistic. It is to have a mind that is sane, which implies not being committed to any particular form of belief, dogma, or ideal. It is to have a mind able to think clearly, directly, objectively. In the process of meditation one comes to find that action.

To live with "What-is" completely implies no conflict whatsoever. Therefore there is no future as transforming it into something else. The very ending of it is the gathering of supreme energy, which is a form of intelligence. Now to eliminate conflict altogether is only possible, according to J. Krishnamurti, when one observes without any choice. Just to observe oneself. In that way, one eliminates the conflict between the good and the bad. Only in meditation can goodness flower.

According to J. Krishnamurti, meditation is not a specialized activity but the way of life. It can (and probably should) take place in a bus, or walking in the park or even looking at the faces of one's loved ones. Meditation is constant. It has no technique and cannot be learnt from anyone else. No one else can teach one how to quieten the brain and control wandering thoughts. If one forces the mind to be quiet and still, that is not meditation.

Meditation begins when one learns to listen to oneself, to enquire, observe and watch. There has to be "choiceless awareness." It has significance only when there is an understanding of the meditator, when there is self-knowledge, and this understanding of oneself begins with understanding the complexity of daily life, one's reactions in the mirror of relationship, from moment to moment.

In this sense meditation cannot be a deliberate, preconceived process, an experience: As Krishnamurti speaks:
"To practice means you want to reach a certain level of perfection. But in meditation there is no level, nothing to be achieved. Therefore there are no conscious, deliberate meditations. It is a meditation which is totally undirected, totally—if I may use the word—'unconscious'."

[The Future is Now P. 90]

That is why he could dismiss the standard practice of sitting down quietly for a certain period of time every day as not being meditation. Without facing up to the problems in daily life, without putting one's house in order, such meditation lacks the right foundation and becomes a kind of escape, whereas meditation is seeing what actually is and not getting lost in some fancy or absorbed in the toys made by the hand or by the mind.

Meditation is not an activity of isolation. It is a watching awareness of whatever is happening to us inwardly and also from the outside.

The whole point of meditation is not to follow the path laid down by thought to what it considers to be truth, enlightenment or reality. There is no path to truth. The following of any path leads to what thought has already formulated and, however satisfying, it is not truth. It is a fallacy to think that a system of meditation, the constant practicing of that system in daily life for a few given moments, or the repetition of it, will bring about clarity or understanding. Meditation lies beyond all this and, like love, cannot be cultivated by thought. As long as the thinker exists to meditate meditation is merely a part of that self-isolation which is the common movement of one's everyday life.

It is the freedom from isolation and its activities which is the movement of meditation and it is denied when the word and the repetition of the word, is used as a means to achieve that which is not of the word.

Meditation is not separate from daily life but an essential and constant part of it. It is something that should be done all day, every day. It is part of one's life, not something separate or different.

Teachers, gurus, priests or rishis cannot teach meditation. No outside authority is needed. All that is needed is total attention to whatever it is that one is saying, doing or thinking. This total attention is meditation. Meditation does not need a certain posture or attitude. It is not to be premeditated. Meditation as to J.
Krishnamurti is self-awareness—the awareness of every thought, feeling, and movement of the conscious and unconscious mind. It implies the understanding of everything that lies beyond thought and feeling; to be conscious at all times of everything one is doing, thinking, feeling. This is meditation. Solitude is not required nor is it necessary. What is required is for one’s consciousness to be forever centred in the present. As one Zen master says: “Present moment, only moment.” There is no past, no future, only now. In meditation the mind is empty of both past and future and is therefore timeless. Our minds are time-based. If we can simply watch our minds and bodies without judging or assessing or trying to understand, then the mind becomes naturally silent, without suppression or control. This silence cannot be experienced, for experience is the way of the known. Freedom from the known is this silence. Out of this silence the word can be used and the eyes can see without creating the division between the observer and the observed. The division which one makes with his opinions, knowledge and culture, is the conflict, is the battle of life. Thus meditation, in the way of J. Krishnamurti, is the kind of constant awareness that is beyond imagination or desire. There is no success and no failure in meditation. It is only a constant state of total awareness, a state of mind which looks at everything with complete attention and which brings with it total freedom from fear and separateness.

To such a mind there is no time and therefore living has quite a different meaning. Simply being aware of every thought and feeling releases one from time and thought. Meditating should be in the secret recesses of one’s heart and mind. And this is, perhaps, the most difficult way of all to meditate. Yet if there is no meditation in one’s life, then one is like a man without eyes and ears, and the beauty of sight and sound is denied.

In essence the movement of meditation is its unfolding in a unitary and timeless movement. As Krishnamurti expressed it: “In the very beginning is the ending. There’s no distance to be covered, no climbing, no point of arrival. Meditation itself is timeless; it is not a way of arriving at a timeless state. It is, without a beginning and without an ending.”

[Commentaries on Living (3rd Series) P. 145]
This description of meditation is something that cannot be practiced, that cannot be done deliberately, consciously, during a period of time specifically set aside for it. As all organized religions are forms of escape, they offer comfort and assurance of rewards and punishment which is a block to understanding.

There is a transcendent spontaneity of life, a creative reality which reveals itself only in a state of passive alertness, of choiceless awareness. Thus Krishnamurti’s such and similar statements [Ref: Ch.5 in Beginning of Learning.] imply what we would call a ‘passive’ approach to the exploration of meditation. Its essence is choiceless awareness.

J. Krishnamurti also suggested a more ‘active’ exploration, involving the invitation of the content of consciousness for examination. As he told a group of teachers: “Do any of you meditate? Not only to sit still, not only to examine the ways of the mind but also to invite the conscious and the unconscious and to push further into silence and see what happens further and further. If you do not do this, are you not missing a lot in life?” [Ref: Krishnamurti on Education P. 140]

This whole exploration is a movement in self-knowing which implies understanding one’s own thinking, feeling, which is to be aware of the significance of every thought as it arises. But awareness is normally made difficult by the piling up of one thought after another. So it becomes important to be able to slow down the stream of thoughts. This happens naturally, as above, in meditation.

Another way Krishnamurti suggested was taking relationship as the mirror in which to see oneself as one actually is, but it is not the only mirror. As Krishnamurti put it: “Solitude helps the mind to see itself clearly as in a mirror, and to free itself from the vain endeavours of ambition with all its complexities, fears and frustrations, which are the outcome of self-centred activity. Solitude gives the mind a stability, a constancy which is not to be measured in terms of time. Such clarity of mind is character. The lack of character is the state of self-contradiction.” [Ref: Life Ahead. P. 14]

This inward mirroring of oneself in solitude is part of meditation. The most familiar description Krishnamurti gave of meditation is as ‘the emptying of consciousness of all its content, more specifically of the content of conditioned and conditioning self-centred activity with its envy, greed, aggressiveness, fear,
attachment, dependence and so on. This movement of consciousness is essentially a form of self-occupation. The emptying of consciousness therefore means the dissolution of the psychological self in the light of undivided awareness. This emptiness is the space in which creativity, the perception of the new, can take place.

Meditation, thus, not being self-conscious and being free from deliberate self-projection is like setting out on the exploration of unknown territories. And one can do so if one feels a passion for discovery, for the new. Meditation is not timeless by the watch chronologically but it is timeless psychologically as direct perception of that which is. The emptying of consciousness of its self-centred content is the ending of time in the terminology of J. Krishnamurti.

Given its central importance in self-knowing and the opening of the ways of perception, meditation, as elaborated by J. Krishnamurti, deserves the fullest examination and minute attention. This is relevant for anyone interested in the teachings and concerned with the wholeness of life.

Here to sum up with the words of J. Krishnamurti:

".....It is only the unoccupied mind which can observe. A free observation is the movement of learning. This frees the mind from being mechanical."

[Ref: Letters to the Schools, vol.(I)P. 32]

Meditation, in the true sense of Krishnamurti’s teachings, encompasses the art of seeing, listening and learning, which are at the heart of the educational process, and at the heart of the art of living as well.

Meditation in the way of J. Krishnamurti, is, in its nutshell, an invitation to get lost, to set out on uncharted seas, to reach into the secret recesses of one’s being, to come in direct contact with that which is, inwardly and outwardly. But words cannot describe the indescribable, cannot substitute for the actual journey of discovery. It is not the gift of another. What another can do, as J. Krishnamurti did, is to point it out. The rest is up to each one who is not willing to fill his heart with the things of the mind. There is beauty and meaning in life only when the heart is cleansed of the things of the mind. That is the meaning and the depth of meditation,— the emptying of all the content,— thought coming to an end.
During his New Delhi Talks in Dec 25th 1966, J. Krishnamurti sums-up his view on meditation as follows:

"Meditation is not what is done all the world over: repetition of words, sitting in a certain way, repeating some sloka or mantram over and over again. Naturally that makes the mind stupid, dull; and out of that stupidity, dullness, the mind becomes silent and you think you have got silence. That kind of meditation is merely self-hypnosis. It is not meditation at all. It is the most destructive way of meditating. But there is meditation which demands that you attend-attend to what you are saying to your wife, to your husband, to your children, how you talk to your servants if you have any, how you talk to your boss-be attentive at that moment, do not concentrate. Because concentration is something which is very ugly. Concentration is an exclusion."

A leading French sculptor: **Antoine Bourdelle** had been greatly impressed by Krishnamurti at their first meeting and had subsequently modeled a large bust of him, once said in an interview:

"When one hears Krishnamurti speak one is astounded. So much wisdom in so young a man! There is no one in existence who is more impersonal, whose life is more dedicated to others........... In the desert of life Krishnamurti is an oasis."

The 20th century renowned and radical sage—— J. Krishnamurti is one among the many thinkers who have departed completely from the beaten track to search in regions yet unexplored. He spent his life travelling the world, lecturing, discussing, writing. He rejected all organizations of a religious nature & founded schools in India, in England and in America. He had discussions with Noble Prize winning scientists, world famous journalists, professors, psychiatrists, philosophers and sages from many countries. All this was taped and published. He was the most rational having great original insights which he explained in a rigorous logical manner.

Krishnamurti was discovered on a beach of Adyar, Madras, when he was fourteen. His extraordinary aura had evidently not a trace of selfishness in it. He did not formulate any philosophy or any theological structure of ideas or concepts. He himself, being a staunch non-conformist, exhorted always to search for one’s true self without the help of any guru, preceptor or any religious exploiter of humanity for the simple reason that if one tries to study himself according to other by copying, imitating, conforming, accepting one always remains a second-hand human being.  

"Truth has no disciples you must become a disciple of Truth." One must start as though one knows nothing.

J. Krishnamurti was a teacher for the world. He wrote and spoke on the serious issues of life from a spiritual touch with no connection to organized religions and philosophy. He travelled for sixty-five years speaking to large audiences wherever he was invited.

True to his own saying: "To be a light to oneself is the light of all others,"

J. Krishnamurti had been praised by the greatest of skeptics; **George Bernard Shaw**
who wrote after meeting him, "Krishnamurti is the most beautiful human being I have ever seen. He is a religious teacher of the highest distinction." Henry Miller, the eminent Author wrote "...There is no man I would consider it a greater privilege to meet than Krishnamurti." Aldous Huxley, the great rationalist and author wrote after listening to Krishnamurti speak in Switzerland, "...It was like listening to a discourse of the Buddha, such power, such intrinsic authority....." Kahlil Gibran, a great Lebanese Poet, philosopher said of Krishnamurti, "When he entered my room I felt 'surely the Lord of Love' has come." And Time Magazine in its Millennium List of great people, named Krishnamurti as one of the five greatest saints of the 20th century.

J. Krishnamurti who disclaimed the crown of greatness and attained to greatness or to say a great emancipation in his own way, by himself in an enigmatic way. In the words of Krishnamurti:

"The totality of our conditioning can be broken, not bit by bit, which takes time, but immediately, by directly perceiving the truth of the matter. It is the truth that liberates, not time, or your intention to be free."

One may ask what is special about his teaching? Here, let me quote Rom Landau, (Few men have searched more open-heartedly for spiritual truth and an unusual view of unfolding inner life than Rom Landau.) who says: "Krishnamurti was a man who lived his teaching even more convincingly than he preached it." [Ref: God Is MY Adventure, London 1964]

But many a people were heard to tell that they were unable to grasp Krishnamurti's message, but confess that he gave them a feeling of happiness and calm that they had never known before. For others, he remains perhaps an enigma—a revolutionary and to most of them, a living paradox.

It was always Krishnamurti's personality that most of all impressed people. All he demanded from people was that they should live a personal life of inner awareness. This possibly opens doors to truth. Human mind can be compared to that of a room, and what one to do is to keep the room open and clean and understanding of life, like the breeze, will come its way when one least expects it.

So, the approach of J. Krishnamurti is very different from what the gurus and conventional preachers of the present and the past have prescribed, rather he does
not subscribe to any conformity, or any authority religious or otherwise. He was against all authority in spiritual matters, against any standards created by one person for the sake of others. He was only concerned with spiritual truth to be found only by one's own constant awareness of life. He says very precisely: "People who need a sanitorium must not come to me... I can only talk to people who are willing to revolutionalize themselves in order to find truth.... I simply must go on denying all crutches. All people are spiritually equal......No body can cure you spiritually."

J. Krishnamurti had found truth by giving up all conventional conceptions of life. For him "truth" is the release of the mind from all burdens of memory. Truth is nothing abstract; it is neither philosophy, occultism nor mysticism. It is everyday life. It is perceiving the meaning and wisdom of life around oneself. The only life worth dealing with is one's present life and every one of its moments. All that is real is the present. For him meditation was nothing else but facing reality as it came along.

Krishnamurti himself, a Messiah of Love, having reverence for the wholeness of life, has given life a new meaning, a new dimension, a new depth and compared human life with that of an open book to be read between the lines as it is, without any prejudice, expectations or preconceived notions about it. What matters is that one should live completely at every moment of one's life. That is the only real liberation. The main idea of Krishnamurti's teaching was complete liberation, which means complete happiness. It is achieved by love and it rests within one's own inherent power.

Krishnamurti, for whom kingdom of Happiness lies within oneself, could only offer truth with all its revolutionary consequences or else no truth at all. One can find truth only by one's own constant awareness of life considering unification with happiness as the final goal.

Again, to quote an authentic and explorative writer & Author: Rom Landau extracted from his book "GOD is my Adventure" (P. 222-23)

"It seems quite natural that the whole of Krishnamurti's life should unfold before me. Is there another life in modern times comparable with his? There have been many masters and teachers whom their followers worshipped....but neither in the records of western
mystics nor in the books of Eastern yogis and saints, do we find the story of a 'sain' who after twenty-five years of preparation for a divine destiny decides to become an ordinary human being, who renounces not only his worldly goods but also all his religious claims. Indeed, was not Krishnamurti's a supreme story? The teacher who renounces his throne at the moment of his awakening, at the moment when the god in him has to make way for the man, at the moment when the man can begin to find God within himself? Have not even the years in which his spirit lingered in dreams been full of a truth that as yet is too mysterious for our comprehension?"

Again, .."Krishnamurti has continued to follow his lonely path and, at the same time, to attract large crowds in America, Europe and Asia. Without identifying himself with Vedanta, Zen or any other philosophy, he has derived enough from them to make a strong appeal to thoughtful easterners and westerners. One of his staunchest admirers is Aldous Huxley. He is as uncompromising as ever, and that his personal magnetism is as potent as the force of his doctrines. He is passionately opposed, as he is to all claims to 'mastership.' It is this steely determination not to evade or dilute what he considers to be essential truth, not to permit anything to stand between that truth and those who seek it, that so greatly enhances the value of what he stands for. While most of the mid-twentieth century teachers may soon be forgotten the seeds thrown out by Krishnamurti's inner compulsion rather than by his deliberation will germinate and bear fruit for many years to come. In so far as Krishnamurti can be identified with any doctrine, this consists simply of an individual, spontaneous recognition of truth without the help of any religions, philosophies or 'therapies' advocated by others, without, in short, any form of 'crutches.' He should therefore be called an awakener or elucidator rather than a teacher."

Carlo Suares rightly points out in his work: "His message is a simple and direct call to all to share in a life set free: the voice of love calling for love. It is the song, of one whose chains are broken, about life that is impersonal and infinite!"

Ref: [Krishnamurti-And The Unity Of Man By Carlo Suares, Bombay:1953]