CHAPTER SIX
CHOICELESS OBSERVATION

6.1 INTRODUCTION:

The concept of choiceless observation or awareness is the crux of J.Krishnamurti’s philosophy of life. Awareness is only one word that can explain what he has been saying for the last fifty years to large audiences both in the east and the west. A state called choiceless awareness where the notion of choice collapses and we give up taking sides. This state of mind is similar to a state of awareness that collapses into a choiceless state where there are no likes or dislikes from the observer’s point of view. It is also a state where total attention is given without the observer, the observer is the self, the past, who is conditioned. Therefore, to observe choicelessly is not to divide the observer and the observed and since the observer is the past, it’s the past that observes. The division between the observer and the observed is the source of conflict, the source of psychological conditioning. The conflict between desire and necessity is rooted in the state of mind where there is a constant battle between the demands of one's ego and the true self. J.Krishnamurti was the first person to have used the term choiceless awareness, he asserts:

Choiceless awareness is to be aware both externally and inwardly, without any choice. Just to be aware of the trees, the mountains, nature, just to be aware. Not choose, saying, “I like this”, “I don't like that”, or “I want this”, “I don't want that”. It is to observe without the observer. The observer is the past, which is conditioned, always looking from that conditioned point of view, therefore there
is like and dislike and so on. To be choicelessly aware implies observing the whole environment around you, the mountains, the trees, also the ugly world and the towns; just to be aware, observe and in that observation there is no decision, no will, no choice.\(^1\)

A deeper understanding of this notion of choiceless awareness reveals that it is not about giving up anything or taking sides, but rather a state of mind where the ego, the conditioned mind or the shadow is transcended, not by the act of will but by inquiring and allowing them to flower.

According to J.Krishnamurti, choiceless awareness means to be completely free of lower senses like self, ego, I, sense of self, anger, hatred etc. It is in fact developing of a completely pure mind. It is totally passive in nature, if there is made a choice there is a center, the ego, wanting to have a result, to avoid something, to fulfill something. The ego is always wishing, wanting, the best for itself. Ego is making the greatest choice, by making a choice, and there is contradiction, with what ego is experiencing, which is not pleasant. Choiceless observation is the only way, the direct and intelligent way of understanding the truth of ‘what is’. It alone can transform the fact, the actuality by revealing its true nature. It is only through choiceless observation, that consciousness can be emptied of its content. He maintains that excepting choiceless awareness, there is no other way of regenerating the human mind and the world irreversibly and instantly. Choiceless observation is the observation of ‘what is’, the fact or the actuality without the movement of thought which is knowledge or past. It is the observation devoid of the observer, the centre, the censor, the ‘me’ or the thinker which is thought. It is the awareness without the division as the observer and the observed. It is a holistic observation in which the observer is the observed.
As J.Krishnamurti says:

In it there in no reaction, resistance, justification and condemnation.

It is a pure observation sans remembrance, recollection, recognition and naming. It is free from ideas, ideals and opinions. It is observation without prejudice likes and dislikes. It is without a motive and an end in view.\(^2\)

According to J.Krishnamurti, choiceless awareness is an understanding in which the previous experience is totally absent. It is experiencing ‘what is’ without the experiences. It is a ‘negative’ approach to the fact. It is an awareness in which the psychological past is totally negated. It is the denial of knowledge in understanding. It is a 'passive' awareness without effort. It is a 'silent' observation without the activity of thought. It is 'silence' with which thought does not interfere in any form. According to J.Krishnamurti, the negative and the passive approach is the most active and positive one. It alone leads to the absolute certainty which is truth. Skepticism is the basis of true spirituality. Choiceless awareness does not understand the fact from a particular point of view. It is not moulding according to a preconceived conclusion. It is not fitting ‘what is’ into the framework of a system. It does not involve intellectualization, interpretation, explanation or theorization. Nor does it warrant analysis or introspection. Choiceless awareness perceives the fact without translating it to knowledge. J.Krishnamurti avers:

This awareness is not evolutionary. It is not a ‘progressive’ or a gradual understanding of ‘what is’ by accumulating knowledge about it. It is not movement from the past to the future, but it is 'seeing' the fact without distorting and dividing it. It is 'remaining
with 'what is' without moving away from it. It is the complete attention of holding the totality of 'what is', like a vessel holding water. Total attention generates the holistic energy that regenerate ‘what is’.

According to J.Krishnamurti, it is an experimental approach of allowing ‘what is’ to reveal itself as it exactly and essentially is. It is an unpremeditated art of looking at ‘what is’ directly and wholly. It is a non-verbal and non-conceptual understanding. It is an a causal and a timeless insight into ‘what is’ Insight is the comprehension of the truth of ‘what is', in a 'flash'. According to J.Krishnamurti, “the insight is not analysis, time, remembrance, all that. It is the immediate perception of something”. It is an absolute observation of allowing the ‘what is’ to 'flower' freely and fully. The spontaneous and total flowering of the ‘what is’ is the ending of its bondage. J.Krishnamurti says, “Truth is when there is the realization that the observer is the observed. Then, in that realization, which is truth, the conditioning disappears”.

6.2. THE EFFORTLESS ACTION SPRINGS FROM CHOICELESS AWARENESS:

According to J.Krishnamurti, the effortless action springs from choiceless awareness. Mind that is caught in problems, in fear, in despair, in the desire to fulfill itself, is always creating illusion and is therefore in a state of neurosis. That is the first thing to realize. So when the mind is highly sensitive and free of all choice and illusion, out of that choicelessness and sensitivity there is intelligence, and only then can the mind be completely and effortlessly quiet. That state of complete and effortless quietness is the beginning of meditation and in that state of mind there arise action which are completely effortless. So, first there is awareness, a choiceless
observation of all your thoughts and feelings, of everything that you do. Out of that there comes a state of attention which has no frontier, but in which the mind can concentrate, and from this state of attention there is quietness of the mind. And when the mind is completely quiet, without any illusion, without any kind of self-hypnosis, there is the coming into being of something which is not put together by the mind.

According to J.Krishnamurti, we know only the action of will which consists in the formulation of a goal and the struggle for achieving it, which is effort. Action of will involves choice which breeds resistance to the undesirable and the overcoming of this resistance is the effort involved in the endeavor to achieve the desired end in view. So action of will involves choice, resistance and effort. But why do we choose at all? Because we are confused, we don't know ourselves; we don't see ‘what is,’ because we want something else; and so, to choose is to deny, to ignore ‘what is’ To the discerning eye there is no choice, there is only one truth which does not admit of any choice. To have no choice is to be free from effort. Effort is not action, effort is mere activity. Choice implies confusion and conflict, the resistance of the self which is violence, the violate of the law of love, the state of no duality. In other words, the effort to be what one is not, what one should be, is to escape from what is, is to be unaware of oneself. As J.Krishnamurti points out:

Effortless is a distraction from ‘what is.’ Sirs, if I may suggest, think it over and you will see the moment i accept ‘what is’ there is no struggle. Any form of struggle or strife is an indication of distraction and distraction which is effort must exist as long as psychologically I wish to transform ‘what is’ into something it is not. 6
It is notable that J.Krishnamurti, is not referring to the changes that we want to bring about at the physical level; he is talking of change at the psychological level. For, psychologically, if the action is born of the desire to change ‘what is,’ that desire is either the projection of the mind or a reaction of the mind; and so the action will take place in the field of the mind, in the field of becoming; and there will be no categorical change. This interpretation is illustrated by the following extract from his talk at Ommen, 1937:

The mind finds that it does not pay to hate, for it has discovered that there is too much suffering involved in it, and so it makes an effort to discipline itself, to overcome hate by love, to subdue violence and fear by peace. All this indicates the fundamental desire merely to escape from suffering; that is, to guard itself in those virtues and qualities that will not give it pain, that will not cause disturbance. Thus, we are reminded once again, that effort of will is effective in the field of becoming, but as far as the psychological revolution is concerned, effort is a distraction. Effort indicates overcoming of resistance, struggle and strife, but not action. Effort implies dissipation of energy, division in the consciousness and distraction in the flow of attention. Therefore, effort is involved in the activity of mind which is self-perpetuities, self-expansive, fragmentary and contradictory. Total action, action free of distraction, free of division in consciousness cannot come through effort; it has to be effortless, spontaneous. In other words, silence of mind cannot be brought about by the action of will, since it implies effort resistance, convict, duality, fragmentation of consciousness and self-perpetuation.
According to J.Krishnamurti, the action of will is based on idea, on a projection or a reaction of mind. So there should be action without idea, without projecting the self, without a blueprint.

Therefore J.Krishnamurti stated:

Idea becomes a factor in action in order to modify it, to control it, to shape it; but idea is not action. Idea, belief, is a safeguard against action; it has a place as a controller, modifying and shaping action. Idea is the pattern for action. 8

So as long as action is directed towards a predetermined end in view, it is not action but mere activity, conformity to an idea. Now, the action of will has been clearly determined and this will help us to understand the action of intelligence, of love, of intuitive discernment, of choiceless awareness. In order to point out the possibility of such an action taking place, J.Krishnamurti suggests that the futility of effort must clearly be seen for bringing about the dissolution of the limitations of self-consciousness, for receiving truth; if the mind realizes that, it becomes silent of its own accord.

As J.Krishnamurti says:

You cut away the whole problem of effort because you cannot come to reality through effort; effort must come to an end for reality to come. You must be capable of receiving. It is not a reward or a punishment. It is not a reward for good deeds. Society is concerned with your respectability, but truth is not. 9
Thus, it will be seen that this effortless action of intelligence etc. is a movement of totality in which the resistance and the conflict of the self-centre is conspicuous by its absence. There is no rational link to lead the mind from the limited to the unlimited from finitude to infinity, for reason is a fragment of the finite. That is why he calls that action a transformation, a mutation of mind. The total action is not a product of the mind, is not based on idea, a predetermined goal, is not self-perpetuate, does not involve will, resistance, and the conflict of choice. This action cannot be brought about merely through the intellectual rejection of the mind, of the action of will, but can come into being when effort is eliminated through the understanding of the whole process of will, of finite existence and of the oneness of all life. The action of intelligence effortlessly comes into being through the choiceless awareness of the convict involved in the action of will, of the ignorance regarding the true significance of self-consciousness.

According to J.Krishnamurti, effortless action is not merely the opposite of the action of will, though it comes about through the negation of will, of choice. Effortless action is a movement of totality and is therefore categorically different from the fragmentary action of will, since it is free from the conflict of opposites, of division in consciousness as self and non-self.

As J.Krishnamurti asserted:

In that freedom from opposites, action is no longer an achievement but a fulfillment; it is born of discernment which is infinite. Then action springs from our own fullness, and in such action there is no choice and hence no effort.¹⁰
So, the action of intelligence is free from effort, from choice, from ideation, from self-centered motivation; it does not operate for any hope of reward or fear of punishment. The action of intelligence is based on love, on the oneness of life, and the infinity of being; it is immediate, timeless, and fulfilling. So the action of choiceless awareness does not lead to stagnation, it is only in choiceless awareness that there is true action, the total action, which leaves no psychological residue, which is complete and absolutely efficient, as it brings about immediate fulfillment. To sum up: self-motivated action implies effort and effortless action springs from the choiceless awareness of the limitations of action based on idea. The action of intelligence comes into being, when the action of the mind ceases through self-knowledge, through intuitive discernment, through the understanding of ‘what is’. So, the problem of existence can be fruitfully approached only through the effortless action of intelligence based on love and not through the action of will based on idea. J.Krishnamurti says, “we have tried every other way; and we can only know the way of love if we know the way of idea and abandon idea, which is to act”.  

6.3. THE NATURAL CONCENTRATION OF ATTENTION POSSIBLE ONLY WHEN THERE IS NO CHOICE:

According to J.Krishnamurti, self-control or discipline leads to the concentration of mind. And concentration is considered to be preliminary to meditation. Many people, many systems of spiritual endeavor, encourage practice of meditation and concentration. Indeed concentration is regularly practiced as a means to or a process of meditation. Now, the question is how far concentration can lead to meditation. Concentration of the mind, of attention on one thought, one idea to the exclusion of other thoughts, other intruding ideas, is what is generally understood by meditation. But, to J.Krishnamurti, concentration is not meditation. Concentration in
the sense defined above breeds duality and conflict in the mind, for it implies choice of one idea or thought to the exclusion of others. So it is wrongly conceived, obviously.

As J.Krishnamurti says:

This process of concentration or one-n pointedness is generally considered necessary for meditation. This exclusive method will inevitably fail, for it maintains the conflict of the opposites; it may momentarily succeed, but as long as duality exists in thought-feeling, concentration must lead to narrowness, obstinacy, and illusion.¹²

According to J.Krishnamurti, concentration on ideas is also practiced as a means of thought-control. But control of thought and concentration of attention are not confined to spiritual pursuits only. Even the business man, the worker, the scientist, the artist, technician, the driver of a car and so on, have to concentrate attention on their specific jobs in order to execute their piece of work efficiently, successfully. The businessman concentrates in order to become wealthy, the scholar concentrates to become famous, the scientist concentrates to distinguish himself; and so it is the motive that matters and not the concentration of attention. Accordingly, J.Krishnamurti discards concentration as a means or a process of meditation, not in itself but as the action of will, as the expression of self-perpetuative tendency of the mind. If one concentrates to become somebody, to achieve a certain goal, to obtain a reward, to produce a result, whatever is the nature of the objective, spiritual or mundane, ultimately it is a form of desire, an expression of the process of becoming. So concentration as an exclusive process is a wrong approach, for it creates and
perpetuates conflict. He therefore, suggests another type of concentration which is attention, concentrated but not confined to an idea; and such attention is possible only when there is no choice, when each thought is silently observed and its true significance is discovered as it arises giving room to another thought. Thought is not to be controlled but it is to be understood, and in that understanding there comes a natural concentration of attention which is not arrested by any one idea. As J.Krishnamurti points out:

You are but creating conflict, making the mind become smaller, contracting the mind, forcing the mind to fix itself on a particular idea; whereas, to me, the joy of meditation consists, not in forcing the mind, but trying to discover the full significance of each thought as it arises.  

6.4. ATTENTION IS COMPLETE AWARENESS:

‘Observation, like a flame of attention, it wipes away hate.' 'Observation is like a flame which is attention, and with that capacity of observation, the wound, the feeling of hurt, the hate, all that, is burnt away, gone.'

According to J.Krishnamurti, attention is not the same thing as concentration. Concentration is exclusion; attention, which is total awareness, excludes nothing. It seems to me, says J.Krishnamurti, that most of us are not aware, not only of what we are talking about but of our environment, the colours around us, the people, the shape of the trees, the clouds, the movement of water. It is because we are so concerned with ourselves, with our own petty little problems, our own ideas, our own pleasures,
pursuits and ambitions that we are not objectively aware. And yet we talk a great deal about awareness. He gives one example:

Once in India I was travelling in a car. There was a chauffeur driving and I was sitting beside him. There were three gentlemen behind discussing awareness very intently and asking me questions about awareness, and unfortunately at that moment the driver was looking somewhere else and he ran over a goat, and the three gentlemen were still discussing awareness - totally unaware that they had run over a goat. When the lack of attention was pointed out to those gentlemen who were trying to be aware it was a great surprise to them.\(^{14}\)

This is the case with most of us. We are not aware of outward things or of inward things. If we want to understand the beauty of a bird, a fly, or a leaf, or a person with all his complexities, then we have to give our whole attention which is awareness. And we can give our whole attention only when we care, which means that we really love to understand - then we give our whole heart and mind, to find out such awareness is like living with a snake in the room; we watch its every movement, we are very, very sensitive to the slightest sound it makes. Such a state of attention is total energy; in such awareness the totality of our-self is revealed in an instant.

**6.5. ANALYSIS OF THE SELF-REALITY AND TRUTH:**

According to J.Krishnamurti, while analyzing the nature of the self, J.Krishnamurti distinguishes between reality and truth. Reality belongs to the past. It is a psychological-material process. Reality is all that is conceived by thought.
Reality, as J.Krishnamurti puts in his Truth and Actuality, “Reality comes from thing and that anything that thought operates on, or fabricates or reflects about, is reality” 15

According to J.Krishnamurti, the mind or the consciousness with its thought content is reality. The content comprises the factual as well as the psychological knowledge. The factual content is the knowledge which is reasonable and useful for the biological well-being of humankind. It includes the scientific, the technological, the semantic, the numerical and the historical knowledge or information, whereas the psychological content is a messy collection of the irrational and fictitious knowledge. It consists of the illusions - beliefs, hopes, images, symbols - invented by thought as a means of escape from the inward poverty, the psychological insecurity. The psychological content constitutes the mind which is conditioned, fragmented, self-centred, self-contradictory, conflicting, confused, anxious, insecure, jealous, aggressive, corrupt, violent, war-like, crooked and insane. The psychological content of consciousness is the actuality, the fact of human existence. It is with this content that human being has been living for millions of years. Devoid of self-knowing or awareness, the conditioned consciousness determines itself; it generates its own energy; it adds to its content and perpetuates itself to self-destruction. But J.Krishnamurti does not condemn human reality to its psychological structure which is superficial and acquired. The psychological content is only the name and form and not the true nature of humanity. He points out, “The uniqueness of the individual does not lie in the superficial but in the total freedom from the content of consciousness”. 16

According to J.Krishnamurti, the task of philosophy is to break the continuity of the conditioned consciousness. It is to end the psychological content of the human mind and regenerate it, like the phoenix. Regeneration is the understanding of the
truth which is the emptiness of mind. Truth is the mind which does not contain a 'thing' put together by thought. He says:

It is freedom which is totally independent of thought. It is the mind which is devoid of the content of division, contradiction, conflict and so on. It is the mind which is whole and sane. Truth is 'nothing'. It is the mind which is no-thing or nothingness. 17

6.6. TRUE COGNITION COMES THROUGH CHOICELESS AWARENESS:

According to J.Krishnamurti, in cognition process we discuss how we acquire and use knowledge. Cognitive process involves perception, memory, thought, knowledge and its usage. Before going to discuss the cognitive theories put forwarded by psychologists, we have to understand whether the world is cognizable or not; on these philosophers have different opinions. The idealists, for the most part, refuse to recognize that the world is cognizable. They argue that the reality which we fail to cognize may possibly be cognized by higher beings, namely, gods, spirits etc. Their cognition is beyond man's reach. Hence idealists come to the conclusion that the world is unknowable. Some of them, for example Berkeley, in principle admit that the world is cognizable and even work out theories of cognition. But in doing so they focus on cognizing their own thoughts rather than on cognizing the objective world and human society. Agnostics doubt the possibility of cognizing the world. On the other hand, materialists, particularly Marxists, hold that since the world exists objectively, it is possible to cognize it. They show that the cognitive process is carried out not by some ‘pure’ consciousness severed from man but by a real human being with the help of his mind; it asserts that the cognitive process is social in essence and nature. The cognitive subject is not an individual isolated from other people but a man
who takes part in social life and uses forms of cognizing activity developed by society.

J.Krishnamurti has no specific theory about cognition, but we can form a kind of theory of cognition from his teachings. While talking about memory, knowledge, thought, perception, which are included in cognition, he does not have any of the above views in his mind. But he gives a rational view about cognition. He expressed his views about cognition in the context of explaining how mankind and its thinking are conditioned. So there is a problem in the very nature of our understanding or in our cognitive procedure, which puts us in a chaotic situation.

J.Krishnamurti points out to our habitual and mechanical activity in cognition. This is of the characteristic of the traditional mind; therefore humanity should become free from such a state for meaningful and intelligent way of understanding the actuality, the facts, the what is. One should develop choiceless awareness, without having any prejudices or preconceived notions. This is possible when the mind is perceptive and attentive, as it can reveal facts or what is. Such a mind is always ready to meet the challenges of life as it is empty and innocent. It dies each minute and renews itself. The perceptive mind which does not have any accumulations put together by thought; is nothingness. Nothingness is the creative void. Therefore J.Krishnamurti regards it as true cognition or complete comprehension of the truth. In such cognition, there is only simple experience, without image, concepts, ideas or thought or construction. It is a simple awareness of fact without any motive or desire. Therefore it is more integrated and intelligible approach to cognition than the other approaches, which have their limitations. According to J.Krishnamurti, “to see without distortion of fact of what you are, not what you think you should be is the beginning of wisdom.” 18
And he also says, “Experience is direct; then relationship is direct and not through memory. It is this direct relationship their brings freedom from conflict, and with freedom from conflict that is integration.”

From this we can say that world is cognizable. The world is not something in isolation of the individual; J.Krishnamurti holds that ‘you are the world’. In this sense, understanding oneself understands the world.

6.7. APPROACH TO TRUTH:

The Theosophists adopted J.Krishnamurti, and proclaimed him to be the Messiah, the World Teacher. An organization was founded with him as its head. He had a large following all over the world. In 1922 he underwent a 'process'- a deep 'spiritual' transformation. He realised truth. In 1929 he disbanded the Organisation and declared, “Truth is a pathless land”. According to J.Krishnamurti, “Truth is whole, without parts, indivisible and one, Truth is simple”. Truth is not complex; it cannot be approached by thought, by a complicated system of philosophy, by any procedure laid down by a complicated mind. Truth being simple can only be approached directly, through the purity of the heart. That is why J.Krishnamurti thinks that a clever mind can only pervert the truth, and so addressing his audience he declares:

What I am going to say is very simple, so simple that the complicated mind cannot understand, because the complicated heart and the complicated mind seize and pervert the Truth.

Apart from the simplicity of heart and mind, J.Krishnamurti also considers a few other things necessary in order to approach Truth. These requirements are in fact inherent in his understanding of Truth with reference to belief, especially in the form of religious and philosophical creed and dogma; and ‘also with reference to the preconceptions and prejudices with which the minds of the majority of’ people are
generally infested. For to perceive the simple and the whole one must have a simple, pure and healthy mind. In the words of J.Krishnamurti.

In order to understand Truth, which is life, you must come prepared with an unbiased and unprejudiced heart and mind. I have said that is the first requirement. Secondly, in order to understand life, and hence Truth, you should be discontented, you should be in revolt against all established beliefs, dogmas and creeds. The third is that you should have a mind and a heart that are simple. Now, simplicity does not mean crudeness. Do not look at simplicity from the old fashioned, traditional, narrow, limited point of view of putting on ashes and sack-cloth, of being generally dirty, untidy, and withdrawing one’s self from the world in order to solve the problems of life.  

According to J.Krishnamurti, the inward journey of total freedom requires nothing but pathless land. Man has not to go anywhere to find the Truth. Neither in the past nor in the future. Truth is here and now, in this very moment. No guru, institution, or faith or religion, or thought can help to reach the Truth. Rather these are the real barriers. To J.Krishnamurti, all the gurus, sadhanas and systems are just the waste of time and kind of trap. His insistence is to directly know that one is free, utterly free. He wants us directly to fly in the infinite open sky with infinite freedom. The discontent that he speaks of has even a greater importance in his later expositions. It is known to us, that J.Krishnamurti was never satisfied with the core theories of the Theosophists and he could not live upon beliefs inculcated from outside. But most of the people seek comfort in theories, in readymade formulas, and thereby smother the
fire of their discontent. To J.Krishnamurti, however, discontent is of immense value, for it inspires search for Truth and sustains the trials and tribulations of the struggle for liberation. Discontent with respect to the given provides the impetus for the discovery of the New. As far as the discovery of truth is concerned, to J.Krishnamurti, it is entirely an individual affair. No one can hand over Truth to anyone else. To him, the understanding of truth is independent of religious institutions and methods. Conforming to spiritual organisations is an impediment to the understanding of truth. After all Truth can only be discovered by an individual, who has fulfilled life with understanding, who is able to conduct himself in the affairs of the world, strictly in accordance with the impersonal perception of the law inherent in manifestation. It cannot be perceived by professing a particular faith. Truth is not a fixed thing. It does not have a predetermined path. Nor does it have a direction. Truth is neither in the past nor in the future. Truth is in the living present, the ‘now’. And the understanding of it is immediate and direct.

According to J.Krishnamurti, paths or systems involve time. They only condition the mind according to their pet and patent ideas. They programme and industrialize the individual. They can never liberate the mind completely. Total and ultimate liberation is possible only when the mind is entirely independent of all paths. J.Krishnamurti says,

I maintain that Truth is a pathless land, and cannot be approached by any path whatsoever, by any religion, by any sect. Truth being limitless, unconditioned, unapproachable by any path whatsoever cannot be organised, nor should any organization be formed to lead
or coerce people along any particular path. First understanding that, you will see how possible it is to organise a belief.\textsuperscript{22}

So belief being purely an individual matter, you cannot organise it. If you do it, it becomes crystallized; it becomes a creed, a sect, a religion to be imposed on others. This is what everyone throughout the world is attempting to do. By path what is implied is a common way, a set method of leading to a common goal. Truth is not an external goal, an objective; Truth is a realisation of pure being which is unlimited and unconditioned; and this realisation takes place as the consummation of love, as a culmination of a process of becoming, a process of self-purification brought about through understanding and self-discipline.

According to J.Krishnamurti, the direct discovery of truth requires freedom not only from the paths and methods but also from the teachers and the leaders of spiritual organisations. Attachment to 'gurus' is a barrier to the direct perception of truth. Dependence on them keeps the seeker in perpetual ignorance. Following implies faith without understanding. Spiritual teachers are generally regarded as the removers of the ignorance of their followers. The classical meaning of the word 'guru' is the dispeller of darkness. But J.Krishnamurti holds that a “guru, however much enlightened he may be, cannot put an end to another's ignorance”.\textsuperscript{23} Because, basically, one alleviating the ignorance of another is out of the question. The very idea is irrational. Each one has to dispel his or her ignorance by oneself. J.Krishnamurti declares, “You are all depending for your spirituality on someone else, no man from outside can make you free”.\textsuperscript{24} According to J.Krishnamurti, Truth is a pathless land; it doesn’t mean that there are many ways leading to truth. The Theosophists fondly contributed to the view that the Truth is one but it can be approached by many ways. As a matter of fact this doctrine
was and is held by some Hindu reformist movements as well and by those who seek
to reconcile different sectarian approaches to the Godhead in this way. It will
therefore be interesting to find out what J.Krishnamurti has to say about it:

It is not for anyone to say: you must go through this or that
particular way. There is no one-way, though there is only one path.
Now it is like this. You know, when you go climbing a mountain,
you notice how there are hundreds of paths coming to a certain
point on the mountainside, but as you go higher and higher nearing
the summit, there remains only one path. There is only one path,
which leads to the summit, because there cannot be many paths
where there are a great many precipices. There is only one path
towards the summit and it is of that path I am talking. I am not
concerned with the hundreds of paths lower down because when
you understand the direct path, the other paths do not matter. The
other paths only complicate the mind. 25

J.Krishnamurti is a most practical man and he is not concerned with any
hypothetical questions, nor is he ever interested in intellectual speculation or in
academic discussions that are a favorite pastime of the professional philosophers and
the like. So, he gets down to the crux of the problem. As far as the attainment of
liberation or the discovery or understanding of Truth is concerned, there is only one
law, only one way, only one path and that law is the essence, or the intelligence -as he
later calls it. “Let understanding be the law” was a slogan with him for quite some
time and this slogan, once again characterize his unique vision in which the end lies in
the means. Understanding is the goal and understanding also is the means. So, he does
not deny many ways, leading men to a certain point, but as far as the attainment of the goal is concerned, he admits the only path that the individual carves out for himself. He does not admit a common path at any stage and in any form. As he clearly says:

Each one has to make his own path, because truth is a matter of individual perception and individual experience in turn, and you cannot follow the path of another, however great, however wise. Whatever prophet he may be, he cannot lead you. The individual must grow, the individual must become more and more unique to understand truth.  

It is characteristically unique of Krishnamurti that he finds following to be entirely incompatible with the development of individual uniqueness, and therefore every authority, religious or spiritual, however great and successful can only be a hindrance to the spiritual enfoldment of the individual.

6.8. CHOICELESS AWARENESS IS THE ENDING OF SORROW AND SOLUTION OF OUR PROBLEMS:

According to J.Krishnamurti, the understanding of the truth, viz., the nothingness of oneself is the ending of sorrow. Human being has been suffering for millions of years. Human consciousness is a stream of sorrow, since it is ridden with division, conflict, fear, anxiety, etc. Suffering is universal and not individualistic. Individual is a part of the humanity which is caught in the net of suffering. Individual consciousness is not different from the consciousness of humanity. J.Krishnamurti says, “my consciousness is the consciousness of man; it is the consciousness of humanity because man suffers, he is proud, cruel, anxious, and unkind, this is the common ground. That is the psychological structure of man”.  

So J.Krishnamurti attempt to point out the possibility and the actuality of a fundamentally different response to the challenges of life. The quality of this response which is spontaneous and choiceless in orientation is that, it is not formulated by thought and springs not from the mind, which subsists on the duality of consciousness, but from intuition which, according to J.Krishnamurti, is the highest form of intelligence. So, to him the problems of existence, being the expression of the fragmented consciousness and self-oriented action, can only be solved, not by the action of will or of the mind but by the action of intelligence. This leads us to the conclusion that the problem of existence cannot be solved by the mind; and in order to solve it, the mind has to be transcended. And that is what makes his call for a mutation of mind, for a psychological revolution, for a fundamental change in the very structure of consciousness, all the more significant; and for that every individual has to be capable of discernment, of the process of ignorance, and of being choicelessly aware of what is. J.Krishnamurti elucidates the significance of self-discernment in the following words:

When there is discernment, then the pursuit of virtue, the attempt to unify yourself with a reality, with God, loses its significance. To discern this process, there cannot be the acceptance of any belief; there cannot be the pursuit of any ideal or the molding of yourself after a pattern of conduct. You must discern for yourself, deeply and significantly, the cause of this misery, confusion, and ignorance, through the arising of the 'I' process. Then there comes into being a bliss that has no words for its measure.²⁸

According to J.Krishnamurti, truth by itself is liberating; the conditioning, the cause-of fragmentation of consciousness is essentially the false identification of the
relative with the absolute, which takes place due to ignorance. To J.Krishnamurti, ‘Ignorance’ is the soil in which the I-process make its roots, cannot be dissolved either through experience or through the mere control of environment; but it spontaneously, voluntarily shrink away, if there is that awareness in which there is no desire, no choice. However the question is, ‘Can the mind be free of conditioning? Or it is just a form of speculation? And J.Krishnamurti's answer would be that one has to find out the truth of it for oneself, though as far as he is concerned, he can see that it is possible to free the mind from conditioning; but that can be done not by choice or will, but by the surrender of will, by silent awareness. As he says:

It is truth that frees, not your effort to be free. Awareness is the solution of our problems; we must experiment with it and discover its truth. It would be folly merely to accept; to accept is not to understand. Acceptance or non acceptance is a positive act which hinders experimentation and understanding. Understanding that comes through experiment and self-knowledge brings confidence.

According to J.Krishnamurti, choiceless awareness is the crucible which dissolves every problem effortlessly. It is fact that the mind, as the creator of problems, must cease to be in order that true intelligence and intuition come into being, J.Krishnamurti focuses his attention on the silence of mind as the solution of the problem of existence. By the silence of mind what he means is the cessation of choice, the freeing of attention from concentration on the opposites, freedom from fear and from self-perpetuative thought. The mind is always busy, chattering, wanting, identifying occupied with becoming this or that; and this preoccupation of the mind with the ideal, with what should be is a positive hindrance to the perception of truth; so thought cannot solve our problems. As he points out:
Thought has not solved our problems and I don't think it ever will. We have relied on the intellect to show us the way out of our complexity. The more cunning, the more hideous, the more subtle the intellect is, the greater the variety of systems, of theories, of ideas. And ideas do not solve any of our human problems; they never have and they never will. The mind is not the solution; the way of thought is obviously not the way out of our difficulty. It seems to me that we should first understand this process of thinking, and perhaps be able to go beyond - for when thought ceases, perhaps we shall be able to find a way which will help us to solve our problems, not only the individual but also the collective.\textsuperscript{30}

According to J.Krishnamurti, cessation of thought brings about the silence of mind, and that silence there is a direct and simple perception of the whole problem it is only when the mind faces the problem directly, looks at it without the interference of idea, of the self perpetuative thought, of the self-identifying memory, that it becomes possible for it to act creatively, totally, without causing any fragmentation of consciousness.

J.Krishnamurti states:

Thought can only come to an end when the thinker understands himself; the thinker and the thought are not two separate processes. The thinker is the thought, and the thinker separates himself from his thought for his self-protection, for his continuance, for his permanency and therefore the thinker is continually producing thought which is transforming, changing and gratifying.\textsuperscript{31}
According to J.Krishnamurti, basically suffering is due to the ignorance of oneself, one's true nature, viz., the 'emptiness'. There are other kinds of suffering which is the outcome of the ignorance of not knowing oneself fundamentally and irrevocably. There is the sorrow of poetry, attachment, detachment, insecurity, responsibility, abandonment, decease and death. J.Krishnamurti says that sorrow can be ended by being aware of it totally. Sorrow is to be faced without explaining it away by theories. It can be resolved by perceiving the enormous sorrow of the humanity without being caught in one's own little sorrow. Personal sorrow of losing one's kith or kin involves loneliness and self pity. Getting caught in it is an impediment to the awareness of sorrow as such. J.Krishnamurti says, “Observing human sorrow without choice and remaining 'with' it without any movement of thought puts an end to suffering as a whole”.  

The action of mind, that is motivated by an end to be achieved, creating the duality of ‘what is’ and ‘what should be’ is the only action ordinarily known to us; and this action is called positive, since it affirms the self; whereas, the action of the silent mind is negative, for it negates the self. This negative thinking is also named by him as right-thinking or sometimes as 'vertical thinking' in contrast to the positive which he calls as 'horizontal thinking.' Right-thinking is true perception, as J.Krishnamurti explains: whether you call it right-thinking, negative thinking or vertical thinking, what is implied is the abnegation of the self, of the conditioning identification with idea, of the ego. These different names are employed by him to refer to that state of being which is not conditioned by the ignorance of ‘what is’.

Therefore, J.Krishnamurti thinks that only a change of will, a change of consciousness can solve our human problems. He distinguishes between change in consciousness,
which is a mere modification in the pattern of thought, and change of consciousness, which is a total change and so J.Krishnamurti says:

> When you begin to discern, through experimentation, how action born of want creates its own limitation, then there is a change of will. Until then there is only a change in will. It is the self-sustaining activity of ignorance that gives to consciousness continuity, ever re-forming itself. The fundamental change of will is intelligence. \(^{33}\)

Change in will, is a change in the objects or the objectives of desire, whereas change of will implies purification of desire and its transformation into impersonal love. Thus, he suggests change of will or of consciousness as the solution of the problem of existence, which can be brought about by the cessation of ‘I’ process. However, with the cessation of the I-process, the individual does not come to an end; only the individual ceases to divide the consciousness by the objectification of desire. J.Krishnamurti says:

> In choiceless awareness, duality which exists only in the action of want, fear and ignorance, ceases. There is simply the perception of the actor, with his memories, wants and fears, and his actions; the one centre perceiving itself without objectifying itself. \(^{34}\)

These are some of the important ways in which J.Krishnamurti presents the solution to the problem of human existence. The essential point of reference running through all these expression is that, since action based on idea, on identification, being necessarily related to the self center, is fragmentary and inevitably results in further fragmentation of consciousness, therefore no action of will, of the mind, can bring about the cessation of fragmentation of consciousness and the unity of mankind,
which lies in freeing the mind from the illusion of the self and the intuitive perception of what is. So J.Krishnamurti says, “the only solution of our problem is to discovery of Truth. That is the only revolution which will radically affect our existence, our daily everyday life, our daily life of relationship”.  

And according to Krishnamurti, truth can only be discovered in the choiceless awareness of the psychological structure of the self, of the limitation of the conditioned existence. Therefore, self-knowledge constitutes, for him, the only practical and effective approach to the problem of existence.

6.9. CONCLUDING REMARKS:

In this above discussion an attempt has been made to discuss the state of mind, which is completely choiceless. We examine this chapter and conclude that, what J.Krishnamurti wants to convey, that this state of mind is similar to a state of awareness that collapses into a choiceless state where there are no likes or dislikes from the observer's point of view. It is also a state where total attention is given without the observer; the observer is the self, the past, who is conditioned. Therefore, to observe choicelessly is not to divide the observer and the observed and since the observer is the past, it's the past that observes. The division between the observer and the observed is the source of conflict, the source of psychological conditioning. So when these divisions occurs, it creates tremendous barrier, they breed conflict and violence. When we aware about the source of conflict or the cause of the problem, then we can understand and solve it. Like one of his discussion of J.Krishnamurti, about the first three noble truths (Arya satya) of Gautama the Buddha. We should aware about the fact i.e. conditioned mind, same in Buddha noble truth, we should aware about the fact that there is suffering (Dukhaa), cause of the suffering and there is cessation of the suffering (Dukha-Nirodh). He simply cuts out the fourth i.e. the
noble path for him. Because according to J.Krishnamurti when we understand or aware about the problem is to solve to it, because he says, “reality is a pathless land”. In this chapter we conclude, that the core of his teachings, there is only one word that can explain, what he has been saying for the last fifty years to large audiences both in the east as well as the west is choiceless Observation. Because in his philosophy there is no place for methods, theories and systems for coming to this spiritual experience. So I would like to end this chapter that right perception is possible only when there is observation without the observer. Right perception comes only when there is neither the perceiver nor the perceived. The perceiver or the observer is obviously the conditioned mind and therefore only when the projection of the conditioned mind ceases and drop all the past experience, and then one can see the reality, the Truth or ‘what is’.
6.10. REFERENCES:


15. Ibid, p.45.


22. Krishnamurti, Jiddu, *Early Writings, I*, J.Krishnamurti Foundation Of India, Chennai, p.70

23. Ibid, p.70.


29. Ibid, p.40


34. *Ibid*, p.146.