

Module 6 : Jiddu Krishnamurti

Section 5 : The Wholeness Of Life

Man exists in a state of fragmentation. In such a state can man be aware of wholeness? Man cannot be. The state of fragmentation proves that man is not the whole. And from a state of conflict the fragmentation develops. The conflict is due to the existence of opposing desires, opposing wishes, opposing thoughts. Pain is the other indicator of this fragmentation. Fragmentation is defined as the state of "I am an American, I am a Hindu, or a Jew" something like that. Whole exists beyond these labels of the National, Racial and social Identities. Generally man lives like a miasma in a confusion. Man actually lives in such confusion from one piece to the next piece with a chain of reactions. This is the actual case of social fragmentation. This is the psychologically created fragmentation. In our ordinary living conditions it is not possible that we are fragments. We even claim that we are the whole. That is the delusion we generally breed. Without this delusion we try to understand what the source of this fragmentation is. Krishnamurti in his book *The Wholeness of Life* says that it is fear that causes this fragmentation. He says that it is more than this fear. It is the dependency of us on the idea of belongingness to a particular group through a relationship. This idea of belongingness creates the security within our psychological makeup besides the fragmentation of our biological state. In his debate with David Bohm, and David Shainberg he comes out with the idea of conditioning as the chief source of this fragmentation. This conditioning makes us more to depend upon our identified groups. This provides the base of our psychological security. In a dramatic and acute turn Krishnamurti simply says that not even this conditioning but the very knowledge of these group identities will provide us the basic security. Here in Krishnamurti's sense it is not simply conditioning knowledge of these group identities. It is the fragmentation with the knowledge itself, he says that all knowledge belongs to the past. Not only this if we use knowledge in certain fashions, i.e., when we use our knowledge psychologically, when we use knowledge in our understanding, it turns to be the knowledge of the whole. It may be the whole of Krishnamurti, the whole of life, or the whole of the world. Krishnamurti says that it is a kind of spilling of knowledge into the psychological field. This spilling may extend to the philosophical as well as metaphysical fields. That is, this kind of knowledge provides us with the "whole of" kind of knowledge. His further discussions will reveal that our basic biological make up of our human beings makes us generally insecure. This is actually what is happening. To overcome this insecurity we try to have this knowledge. This security generally comes out of the ideal of social grounds. But we may find it to be not true, for, it comes out of the illusions of our mind.

It is the illusion of security in this world. This illusion cannot simply be removed by our minds because we who live with a fragmented mind cannot be intelligent to understand that it is the illusion. It resists even. Because we feel that psychological security is more important than biological security. This psychological security comes out of the "me", the "me" that provides us with the idea and feeling of my money, my world, my house like that. The very psychological possessiveness becomes the root of this security. But according to Krishnamurti they are the delusions.

Krishnamurti avoids all the jargons of traditional vocabulary. He creates his own system of words. It is a system which contains much empirically grounded experiences rather than the simple lexicon knowledge. However, he retains to use the only word "Meditation". In Krishnamurti's vision Meditation provides the space for the immeasurable, the wholeness of life. It is claimed that the word meditation cannot be replaced by another word. What the senses do know is only a fragment. And also that Whole is not the sum of extended fragments. Truth becomes the whole. This whole exists by itself. The whole is independent of the facts. Reality in this context is defined as the thing which appears. In the book of **Nameless Experience** it is stated that:

But then what about Reality? Reality is what appears, not what is. Reality is what the observer sees. It is verily the observed. This is an entirely new meaning of Reality which Krishnamurti brings to us. Reality is what the thought of man has put together. It sounds, paradoxical, even superficially absurd, to say that Appearance is reality²³.

According to Krishnamurti even illusion is a reality. The false too will appear as real even though it is not true. Within the illusory cognition of a snake (in the rope) is real just as a real snake. The non-cognition of rope as rope cannot come to the consideration of the person under the illusion. Thus reality becomes the appearance to the observer from this point of view. This plays the important role in the concept of Meditation with Krishnamurti. We can observe this from the following dialogue from his book *Truth and Actuality*

Krishnamurti: generally, meditation is from here to there, with practice and all the rest of

it. To move from this to that.

Dr. Bohm: Move from one reality to another.

Krishnamurti: that is right. Meditation is actually seeing what is. But generally meditation is taken as moving from one reality to another²⁴.

²³ Rohit Mehta, *J. Krishnamurti and the Nameless Experience*, Motilal Banarsidas, Delhi, Varanasi, Patna, 1979, Page 475

²⁴ Ibid., Page 476

In the development of our concepts in meditation we try to move from a lower point of view to a higher. It is like moving from the mundane to the so called spiritual. Meditation is generally regarded as the movement from ordinary worldly attitude. This attitude is elevating and noble in its content. This brings in a changed outlook. It is nobler in essence. This becomes the aim of our meditation. This, Krishnamurti says is a move from one reality to another. Spirituality involves an outlook from a higher point of view, the nobler one. This brings in the moral man as the nobler one and distinguishes him from the ordinary mundane human being. This imparts a totally new and different scale of observation which in turn creates the phenomenon. Mistaking snake for a rope is one such phenomenon. This actually explains that the scale of observation and the observer are the same. Thus only his concept of the non-duality of the observer and the observed can be understood. Krishnamurti says that the Observer is the Observed.

The thinker is the thought²⁵. Thus the observer moves from one point to another point. This is a movement involving the sphere of the known and the familiar. Then there is no hope of knowing the new. We are tied down to the realms of the known eternally. This creates the circle from which we cannot step out. Our aim is to aim at the communion with the unknown. Krishnamurti says in his **Book of Intelligence**:

In Meditation one has to find out whether there is an end to knowledge and so to freedom from the known²⁶.

Krishnamurti thinks that freedom means freedom from the known. As it is putting an end to the known and as it is thought to be the communion with the unknown, it will bring to a stop all the movement from one reality to the other. And reality becomes one that is observed. Here in this state it is thought that there is no difference between the observer and the observed. The observed lacks independent existence from that of the observer. Meditation becomes the dissolution of the observer and observed phenomena. For Krishnamurti, freedom means freedom from the known. He says that:

The known is the observed and is the product of the knower. It is only when the un-holy alliance of the knower and the known gets dissolved that there comes freedom from the known and therefore a communion with the unknown²⁷.

²⁵ Ibid., Page 477

²⁶ Ibid., Page 477

²⁷ Ibid., Page 478

He further writes in his the **Only Revolution**:

Meditation is not an escape from the world; it is not an isolating self-enclosing activity, but rather the comprehension of the world and its ways... Meditation is wandering away from this world; one has to be a total outsider. Then the world has a meaning. ²⁸

Escaping from the world means running away from the problems of life. To wander away from this world means taking a stroll in the open spaces of life. After this stroll one again comes to the regular work-a-day. This wandering will help one to refresh and to renew one's health and sanity. It is not a "without". It is within. It is a wandering of one's self into the open spaces of consciousness. This kind of strolling makes one return back to the world as an outsider. It is a new look towards the problem of everyday

life. Meditation makes us renewed within our psychological sense without any commitment or identification. Thus it is an escape from the world. It cannot make him uninvolved in the world activities. But his renewed sense makes him loose his identification. In that sense it is the involvement in the world affairs without identification. Thus this involvement without identification becomes the hall-mark of the man of meditation. This is a kind of wandering away from this world. It is a journey undertaken into the open spaces of consciousness. It is a wandering away from the realm of reality to the experience of truth.

²⁸ Ibid., Page 478

The following becomes Krishnamurti's explanation. There is the movement of thought. It is having the dimensions of time and measurement. This is the realm of reality and thought. Truth finds no place. Reality is a realm. In this realm we think. The action of thought results in the form of an idea, in the form of a principle, as an ideal which is projected from our previous knowledge with its modification into the future. This is the world of reality. This world is a psychological one. In this sense it has created the reality of "me" and "mine". It is a reality of my house, my property, my wife, my children, my country, my god. The above are nothing but the products of our thought. This field becomes our realm of reality. In that realm we have established a relationship with each other. This relationship will be in a constant conflict. This becomes the limitation of thought. And wandering makes one to live away from the company of one's own thoughts. And he says:

Meditation is a kind of strolling away from one's own thoughts. One must take a stroll from the risk of life and has to return to the world with renewed refreshment. This will strengthen the health and sanity of one's living. This is not a stroll from without. It is a stroll from within. It is a kind of wandering into the open spaces of consciousness. After this stroll one is returning to the world as an outsider. It amounts to view the things for the first time in this kind of meditation. This will not allow us to have any identification. This makes the man of meditation free from any kind of commitment and identification. This makes his involvement without identification possible. This indicates an escape from the world of identities. Thus the true mark of meditation is the involvement without identification.

In short it is a movement away from reality, away from the "me and mine" away from the observer and observed.

But it shall be observed that there shall not be any compulsion either from the inner or the outer spheres of consciousness. There shall not be any compulsion like "I must meditate". Our meditation shall be free of any kind of discipline and decision. According to Krishnamurti:

If you deliberately take an attitude, a posture, in order to meditate, then it becomes a plaything, a toy of the mind. If you determine to extricate yourself from the confusion and the misery of life, then it becomes an experience of imagination-and this is no meditation. The conscious mind or the unconscious mind must have no part in it; they must not even be aware of the extent and beauty of meditation –if they are, then you might just as well go and buy a romantic novel²⁹.

²⁹ Ibid., Page 479

It is a common practice of so many people to associate meditation with the un-usual experiences. These will be generally Colours and Sound Designs. It is neither the repetition of a word nor the experience of a vision. It is not even the practice of silence. Chanting mantras may quieten the mind but it is nothing other than self-hypnosis. According to Krishnamurti meditation is not self-hypnosis. Positive thinking may not be equal to Meditation. Anything that comes into being as the product of thought cannot be meditation.

The argument runs like this. Meditation is not self-hypnosis. It is not positive thinking. Positive thinking is not better than self-hypnosis. The dull mind induces passivity. And it reflects through silence. Meditation is not this kind of silence. Cultivation of silence is not equal to Meditation. Meditation involves no achievement. There will be no goal to be achieved. Goal achievement involves setting of a goal. In achieving this goal one has to set a goal. Discipline becomes the goal to achieve. Goal is generally set by the mind. It is also true that the mind evolves methods and practices in this task. Generally it is the silence that will be made as the goal of meditation. Thus mind tries to cultivate

silence. Thus cultivated silence is oppression. It is a fact of oppression both with the practitioner and the witness. This kind of silence is suffocation. For, anything that is cultivated in the psychological sphere is suffocative and oppressive. Let it be a virtue or silence. And thus anything that is cultivated is a product of thought. Anything that the mind recognizes becomes only a product of thought.

Krishnamurti's argument continues like this. What the Observer in meditation experiences, is not the silence. Actually silence will not be in the borders of recognition. And silence has no frontiers. In silence, the space of division ceases. Generally we think that space had the dimensions and they are the three dimensions of length, breadth and thickness. Modern science considers space and time as one. Time becomes invisible space. With the visibility of space the demarcating line of time will go back diminishing. Our normal functioning will make consciousness as the fourth dimension. Time will be the fifth dimension. A dimension is generally a mode of seeing. As we have seen above we come to recognize that there will be a fifth dimension, and it will be apparent from our own consideration that space will be having an infinite number of dimensions. Then, does it lead to think that Meditation is the exploration of infinite dimensions. A dimension is a mode of seeing and in fact it is a scale of observation. Thus, dimension becomes only a point of view. We can move from one dimension to the other dimension. It is movement from one reality to the other. But meditation is not a movement. Meditation, Krishnamurti says, is the perception of the world without any reference to these dimensions. The world then appears as Nothingness because there were no dimensions. He questions further:

Then what is meditation in relation to space? It is the perception of the world bereft of all dimensions. Is it possible to see a dimension-less world? Is not our visibility dependent upon the framework of dimension? A world without dimensions must appear a world of Nothingness, for it is dimension that gives form and shape to the world³⁰.

Form and shape comes out of the dimensions alone. According to Krishnamurti, space exists as space with an object and space without an object. Our regular day to day world is the space with an object. The other space which exists without an object is the space without frontiers. Silence has no frontiers. So, it cannot be defined. That which cannot be defined cannot be recognized. Recognition by the mind happens only when there is a clear definition of name and form.

³⁰ Ibid., Page 481

Meditation is not a movement from one centre to the other. Mind in its thinking perceives the world from its perspective with an established centre. This can be called as the dimension of its perception. Contrary to this, mind in our meditation dissolves these centers. This is termed as Freedom from the known by Krishnamurti.

Krishnamurti's ideas of choice are very interesting.

Every mind establishes a centre. And these centers will be the perspectives of that mind eternally. And every centre is having its own choice. As we have seen that Freedom with Krishnamurti is the centre-less mind. And as it is without a centre it will not exercise its choice. Choice becomes limitation and truly a denial of freedom. Krishnamurti's ideas come from the very concept of non-dualism. The discrimination between objective world and subjective world will vanish generally in our meditation. Thus choice becomes choice between the two. So choice cannot be freedom. Psychologically it may seem absurd. But Krishnamurti simply says that choice is freedomlessness. Meditation frees the human mind from the perplexities of right and wrong choice. In a meditative mind there is no choice.

Meditation is indeed a state of choice-less-ness³¹.

Meditation is opening the door to spaciousness which cannot be imagined or speculated upon.

Silence and spaciousness go together.

The immensity of silence is the immensity of the mind in which a centre does not exist.

Krishnamurti writes:

Meditation is an entry into the immensity of space. It is an experience of the immeasurable where all measurements of the mind shall cease³².

³¹ Ibid., Page 482

³² Ibid., Page 483

Truth exists outside also of the measurements of the mind. According to Krishnamurti meditation belongs to Truth. And meditation will not belong to reality. He says:

Meditation is to find out if there is a field which is not already contaminated by the known.³³

Krishnamurti thinks that mind will not cease to measure till it completes its measurements. Mind measures the world of encounter with its own frame and within the terms of the known. This measurement will be in the form of comparison and contrast. This known knowledge will belong to the past. Present's measured with a reference to the past. A healthy mind tries to know only the knowable and will not try to know the unknown. When we encounter the unknown there will be a crisis.

Krishnamurti expects an order in the world of reality. This only will achieve our progress further in the field of meditation. Generally, world of reality is world of thought. Unless there is an order in the world of reality we cannot achieve progress. And reality is the projection of our mind. If at all we wanted to explore the unknown our mind shall have in itself the ordered thought and reality as the project of mind. And thought is a response from memory. The process of thought is reactive in nature. It is the centre of memory. Every stimulus elicits challenges from our memory. The thought process in Krishnamurti's philosophy is a challenge-response phenomenon. Thought requires a stimulus either from within or from without. Absence of stimulus cannot result in a thought process. Memory is one such source.

³³ Ibid., Page 483

And also it is true that thought requires a field to exist. The contradictions or opposites (in our thought) will become this field. Absence of contradictions will not result in a thought process. To achieve order is to see that these contradictions will not make any sense. There cannot be a general definition of the field of opposites. These opposites create confusion. Formulating a problem involves the demarcation of opposites. Krishnamurti feels that having alternative solutions and not to choose any one of them makes the mind to come to the perfect order. But to see the alternatives and not to choose makes every mind with loaded crisis. The crisis remains unresolved. This is the critical state of mind. In such a critical state of mind, Krishnamurti affirms, that the seed of Truth comes to light. This transforms the mind. And this becomes the birth of a new mind. He writes:

If a seed of truth is planted it must operate, it must grow, it must function, it has a life of its own.³⁴

All the soils are not fit for such a plantation of the Seeds of Truth. Soil shall be ready. This critical state of mind will serve as the soil of that seed of Truth. The seed of Truth may come from anywhere and in any time. Its coming is unpredictable. Only plan can bring it. Only the soil can be made ready to plant the seed. The unresolved crisis makes the mind alert. In this state of unresolved crisis with the alert mind something happens. The crisis awakens intelligence. Yet facing the challenge of the unresolved crisis becomes the Actuality. Unlike the mechanical and mathematical problems which can be computerized and can be resolved, problems of life at the psychological level cannot be solved so easily. There will be alternatives and complexities. Intelligence links Truth and Reality. Reality is the wisher of Truth and it is conveyed by intelligence. Intelligence comes to life in the interval of challenge and response. Intelligence always shows the way.

³⁴ Ibid., Page 491

Krishnamurti's ideas of silence, order, conflict of the opposites and the negation of these conflicting opposites are very novel and unique. It may appear meaningless to negate when the ordered conflicting opposites were formed from the chaos. Krishnamurti says that to obtain that silence from an ordered procession is possible where as it is difficult to make silent the mob, the crowd, without an order. This according to Krishnamurti saves much of energy of the mind. And such a state of freedom with its negation of the opposites will make the mind more vigorous.

Meditation needs a systematic movement of thought. And meditation is an unending movement. And the benediction the blessing of this meditation will not come as a matter of your effort. It comes to you when you open your heart. And it only knows when to come to you. It is beyond and without your knowledge the blessing will come. It is beyond your will and effort and in fact this benediction will not leave any continuity to be known by you. It is a long and exhaustive explanation Krishnamurti puts to explain the doubts of the followers. He asserts that we are not negating the order but the content of the conflicting opposites. Order brings in the space and space contains the centre and as we have already stated that meditation shall dissolve all the centers that space created with a centre shall also be negated. Not only this. Here in this process not only thought is negated but the thinker is also negated. In his extremes he continues that it is the negation of the negation even. And then only the benediction of meditation comes. This is the blessed state. In this state the bliss will exist. It cannot be reached by thought that steps to create the continuity of that bliss. It becomes impossible for one to attain that. But the thinker will himself be the continuity of that benediction; it is the openness of minds in meditation. It is beyond the effort of the mind even.

In an effort there is a motive. Every motive creates a centre. This centre creates an openness of something (may be the space with an object) but not the openness per se. Open mind is the mind without a centre. It is a space without an object. It is the emptiness. It is space without an object. Idea, thought, goal, all will be absent. It is the emptiness. It is the emptied mind. It is emptied of its knowledge the known. Known is the past. This is a movement of conclusion to conclusion. And conclusion will be followed by judgment. It may belong to the past or to the present. The innocence of present exists in Meditation. And it exists alone by itself. Accumulation of knowledge ceases with the mind which is lone and untouched by thought. It is claimed here by Krishnamurti that the emptying of the mind happens here, in this present emphasize in this present. This emptying of the mind in this present paves the way for the future, which will have its past from this present. Krishnamurti reasserts that meditation is not like a conclusion with an end but a continuous movement. And it continues to the total emptying of the mind including the negation of the products of the order itself. Everything shall go. It only gives the space without an object. It becomes the final order, the absolute order. Then only the readiness to accept the Seed of Truth will be established. And the seed becomes the insight with Krishnamurti. Insight can be achieved by the mind which is ready without any impediments of ideas or, conclusions or even the spiritual hangings. Silence becomes then the status of the mind. Silence comes to the mind as a matter of control. Krishnamurti sees that we cannot live without a control. We try to control our desires and appetites. What does it show? It shows that there is controller for every control. Upon close observation we may see even that in fact it is not the controlled object but the actual controller is being controlled. Thus the gap appears between the controller and the controlled. Our thought generally divides the controller and the controlled. This happens due to the very state of the thought's fragmented nature. As it is very common with Krishnamurti's philosophy, control also will establish one centre in the mind. It is not the space we want. So we shall be freed of this centre. And in that process indulgence arises. As indulgence also involves another centre we have to discard that also. The other conflicting opposites, the condemnation and justification shall also be discarded. Krishnamurti asks us to come out of the controller. Let us observe the sequence of his meditation.

We will bring out the order in thought. There will be conflicting opposites. They will provide alternatives to our conflict. We will negate the opposites; negate the alternatives by negating choice. We will negate meaning also. This makes us to understand the Open Mind which was actually proposed by Krishnamurti. He says:

Just as the seed is contained by the soil, so are the opposites contained in the soil of consciousness. The soil contains the seed in its warmth and nourishment, so does consciousness contain the alternatives or the opposites. This containment is the silence. The soil contains the seed in the warmth of its silence³⁵.

This creates the gap or interval between a challenge and a response. This is preceded by the

state of emptiness as emptiness embraces all. All the centers have been dissolved. In this silence the seed sprouts. The soil becomes the protection of the seed. Care and tenderness becomes available from the soil. It expresses itself then.

All this happens when the soil is far from death, and potentially active. Here we can observe the total mechanism with its contents. The mechanism is the evolution of the sprout. The contents are the contending opposites and the defined and available alternatives. The soil is fertile and active. The procession comes to an end with the choice-less observation in a total silence in this mechanism. Krishnamurti asserts that this shall not be considered as the absence of the opposites in the silence. He says that they are present even in the silence. Without an indulgence these opposites and the alternatives exist in this silent fertile and active soil together. Krishnamurti feels that only the soil that is a virgin can have such opposites attended with care. Krishnamurti advises us to listen carefully without any reaction like interpretation, comment or condemnation. Here Krishnamurti uses the comparison of listening to (the act of) soil. Further in an attentive state only this listening becomes possible.

³⁵ Ibid., Page 491

In an elaborate explanation of his stance Krishnamurti gives the following steps of listening.

1. First we observe the movement of the opposites without choice.
2. This is equal to the act of listening without evaluation or judgment.
3. This is a sort of containment. But it is not the rejection of what actually these opposites are trying to communicate to us.
4. The virgin soil contains both these opposites.
5. This is the soil of mind.
6. This happens because our thought had established order in the realm of reality.
7. This is not dullness of mind or the sleepiness of mind.
8. It is an alert mind.
9. It is capable of finding the cancellation of the alternatives proposed by the opposites.
10. It is neither the acceptance nor the rejection of these opposites.
11. As it is contained in the soil then the seed will sprout.
12. It comes out of the problem itself (like in the homeopathic medicine). And it is the solution.
13. The solution cannot be found in the problem itself.
14. Because it lies in the virgin soil.
15. Indifference towards opposites of acceptance or rejection of the solution exists here.
16. This is due to the total virginity of the mind.
17. A totally virgin mind is active but refrains from action.
18. It is the composite of positive and negative thinking.
19. You need not disturb the phenomenon to find whether it is in the process of giving the offshoot.
20. The seed will finally burst.
21. The problem itself gives the solution.
22. It is a prerequisite that the active soil contain the problem in itself.
23. It implies the clear seeing of the opposites and the alternatives.
24. We have to watch them.
25. Solution comes out of the silence of the virgin soil.
26. The problem and the solutions are not contradictory to each other.
27. With the containment of the alternatives the duality vanishes by the mind.
28. Here Krishnamurti says that Reality and Truth are not opposites.
29. With the suspended judgment of the available alternatives and the opposites and without any evaluation, the seed of Truth then gets planted.
30. Containment of silence is the true containment.
31. It is the containment of the problem as well as its challenge.
32. This silence is the interval between challenges and response.
33. The seed bursts and sprouts.
34. It is in this interval a completely new solution arrives.
35. It is not a reaction.
36. Because of the containment of the opposites here there is no conflict.
37. This ends the chattering of the opposites.
38. This asserts the absence of a centre wherefrom a reaction comes into existence.
39. All the centers are then absent.
40. It is the mind without a centre.
41. It is the interval of deep silence.

In short it is not the rejection but the negation of the opposites. The actual responder is the mind. Now the silence becomes this responder.

This answer comes here from the interval. In this responding silence lies the freedom. It is a freedom from the known. And the answer is the unknown.

In his final explanation Krishnamurti says that it is the silence of a religious mind. **It is the silence of the gods against the silence of earth.** Then there will be the flow of the meditative mind. And here Krishnamurti affirms that love is the way of this mind. Here it becomes the bliss as well as laughter. At this stage Krishnamurti brings in the qualities of that love which he professes.

It is the action of love that appears in a responseless challenge. Love requires no stimulus to respond. Thus love requires no challenge. It is a response without the stimulus of challenge. Krishnamurti is somewhat poetical here in his description of this love.

His love contains in its bosom all the challenge. It comes out of its silence. It is the silence of containment. It gives the world a tender sprout. It is the never-ending smile of the leaf. It is the surpassing beauty of the flower. The overflow becomes the actual action of this silence. Thus it is no action at all. It is only a reaction as Krishnamurti mentions it.

It is not at all concerned with what a man really does. It shall be an overflow. Otherwise it becomes entrapped in the movement of the observer, thinker and the experience triad. It stinks of the continuity of thought in such a manner. It is an overflow. There is service in it. If it is not overflowing there will not be any service. The overflow of silence becomes the real service. It is the shining of the sprout. It is the glory of true innocence. Only the meditative mind can know this overflow. It is described as

“The over flow of containment is such that he who experiences it cannot contain it with himself. He must burst with the ecstasy of joy³⁶.

It is described as the enrichment of the soil by the overflow of the rivers³⁷.

³⁶ Ibid., Page 495

³⁷ Ibid., Page 495