

Module 6 : Jiddu Krishnamurti

Section 4 : Meditation

If you have this extraordinary thing going in your life, then it is every thing; then you become the teacher, the disciple, the neighbor, the beauty of the cloud-you are all that, and that is love¹⁸.

These are the words spoken by Krishnamurti. In his view meditation helps one to attain freedom from the conditioned, nay from the imprisoned state of mind. It is simply un-conditioning the conditioned state of mind. When we want to know in detail about meditation we have to know two things first. They are

1. Seeking and
2. Order.

Meditation is not a thing to seek. In seeking something, we ought to know it first and then only we will be seeking that thing. Thus meditation is not like that general seeking.

Further order can be understood from the existing disorder. Peace can be understood from the conflict. Thus meditation is neither a seeking nor an order that was realized from the existing disorder. We cannot be fooled by the literature which claims that it can guide you or inform you in your meditation or about meditation. We can neither believe the claims of those who come forward with their experience as authentic. In fact Meditation is the harmony of the mind in itself. Here mind includes both the brain and emotions.

We cannot find any use of seeking in our Meditation. We have already come across the basis of our seeking. First in our mind we shall have the idea or the image of the object we really seek. In that sense what is sought is predetermined by our wish. Our unhappiness will seek hope. In our loneliness we seek companion. In our despair we seek a way out. It might be the luck we think of. Thus in that sense our seeking involves the knowledge of the object of our seeking. We have to know the object in perfection. And you can be sure that it will depend upon our wishes and desires.

¹⁸ Ibid., Page 87

In the same manner we try to establish the order of righteousness in our attempt to meditate. This righteousness is not the result of the respectability. It is not the social morality. But it comes out of the faultiness of a particular event. As the faulty nature of a particular event breeds to develop within us the idea of righteousness order comes out of the clearly understood idea of disorder. If we try to observe such experiences we will be able to understand that those experiences will be furnishing us with counter ideas. In the same manner the ideas of order will come without any effort. They won't require our effort. If effort existed within the development of the ideas of order distortion shall exist there and then we might have used some controlling mechanism. But that shall not take place. Our ideas of order shall come out without effort. We shall be able to understand disorder with the cause of that disorder. It becomes generally the conflict existing within us. Observing the conflict is not equal to overcoming it. Neither it is equal to suppressing or throttling it. It is a mere understanding of the conflict alone. Observing simply brings in understanding. It is the observation without any distortion, without any compulsive or directive impulse. It is in real an arduous task. Controlling involves suppression rejection or exclusion. It itself will be a division between the subject the controller and the object that is the thing which is being controlled. That means there is a conflict. When we can understand this conflict, automatically control and choice will come to an end. It may be a contradiction to our thought in particular. We even are perplexed to think of how it becomes possible to be an order without control and without any action of the will. As we have already seen that it involves contradiction between the controller and the controlled. The conflict within will involve or bring in distortion in our understanding. This will end the division between the controller and the controlled. Hence there will be comprehension and understanding. Understanding of actually what is involved needs no effort of control. Understanding is simple understanding without any action to control the conflict.

We try to understand what meditation is. Meditation denies seeking and putting an effort to

control. It denies the contradiction between the observer and the observed. In Krishnamurti's philosophy Meditation is strangely the love¹⁹. It is the love without fear. This love is not touched by pleasure, by desire, by jealousy. Here love knows no competition. It will not divide love into your love and my love. This comes only when our mind is in complete harmony including the brain and the emotions associated with it. If this is not so it will be equal to self-hypnosis²⁰.

We shall find out the activities of our own mind. It functions generally. It functions with its self-centered activities. These activities are the 'me' and 'not me'. Mind plays with the tricks of illusions, delusions and the imagery. This imagery is of all the romantic ideas one may have. For sentimentality is incapable of love. Sentiment breeds brutality, cruelty and violence. It is not equal to love. This is to be established deeply in you. It is not so easy. It requires being aware of what is going on in you. Prejudice, predetermined conclusion or a formula to view the things will not be helpful to obtain this. Even the knowledge of the psychologist's knowledge will not be helpful. It shall be a lone mind. And it shall not take into account the experiences of others as well as propaganda. Neither a teacher nor a leader can impart this enlightenment. It is only an understanding of what is in us. We need not go away from us to achieve. It only knows what is going on within the mind's psychological field. And it shall be free from distortion, shall not have any choice or any resentment, bitterness, explanation or justification. It is just the "**awareness**".

¹⁹ Ibid., Page 89

²⁰ Ibid., Page 90

There is a difference between observation and experience. Experience is something we really were through. But observation involves a describing mind. And here the description is not the described. When you observe you are observing as something. It is not a theoretical one. It is not an idea even. There is no observer at all. There is the act of observing. There is no division between the observer and the observed. Observation is different from the exploration of our analysis. In any analysis there will be the presence of the analyzer and the thing that is being analyzed. In exploration there is always the entity which explores. Observation involves a continuous learning. It is not the accumulation. In accumulation one thinks and acts. In his own words:

An inquiry may be logical, sane and rational, but to observe without the observer is entirely different²¹.

It is the unity of the observed and the observer.

²¹ Ibid., Page 92

We now see the problem of experience. There are so many experiences- the experiences of the deep, wide, mystic, profound, transcendental, godly and spiritual. We all will have experiences. We are either cognizant of them or ignorant of them. We will try to forget whatever we are having, the pettiness, the misery and the tiny ones. We want to forget whatever we are having as our experiences and try to enter the other dimension. It is a kind of greater and different kind of experiences than the experiences we can have generally. It is an escape from the real, and actually what we really are. Through this actuality only that mysterious thing in life comes in. Experience involves the process of recognition. In this process of recognition we ought to know the thing in advance. Krishnamurti says that:

Experience, generally, is out of the past, there is nothing new in it. So there is a difference between observation and the craving for experience²².

This is extraordinarily subtle and demands greater inward attention. Our original question is what is meditation? So many answers and so many volumes of information were available to come across. Krishnamurti says that to listen to what generally any one is trying to communicate one shall be attentive and one cannot allow his mind to do what it really will be doing. He says that "First I must completely listen to you without any sign of interpreting you. In that process my mind will be silent and quiet".

Now we will try to understand a simple thing. We want to see violence. It is having a whole

structure. In looking at violence the mind becomes completely still. There is no need for us to cultivate a still mind in that sense.

²² Ibid., Page 92