

KRISHNAMURTI ON MEDITATION

...Very few sages in history have explained meditation with the simplicity and clarity of Krishnamurti. Meditation or awareness is of the very essence of his teachings. Awareness may be described as the choiceless observation of one's thoughts and feelings without any sense of comparison, judgement, evaluation, condemnation or identification. Awareness is the passive and choiceless watching of all one's reactions to situations, people, ideas and objects. This constant watchfulness extends to all the layers of consciousness and particularly to the unconscious. Since the unconscious frequently reveals its contents and hidden motives at odd moments and especially when one is least expecting any intimations of it, it is hardly necessary to stress the importance of being aware even during sleep. Awareness is a 24-hour job ! Awareness is not a technique, discipline or spiritual practice. Awareness is not a process of spiritual self-chastisement, nor is it the means for obtaining any reward. Although awareness has no purpose or motivation it is nevertheless because of awareness that there is a possibility of transcending this enslavement, this awful bondage of psychological conditioning. In awareness one is alert and passively watchful of the world within and the world without. Awareness is receptivity to all that is happening. The person who is knowledgeable and intellectual is not necessarily awake psychologically. Awareness is a state of watchfulness that springs from an inner emptiness. The mind of one who is chattering all the time or preoccupied with one thing and another has little chance of being aware. The unoccupied mind is the awakened mind: the occupied mind is fast asleep. Krishnamurti once related an incident which happened when he was travelling in a car. The car accidentally knocked down a poor animal but two persons inside the car did not notice what had happened because they were engrossed in a conversation on how to be aware!

It is fairly important to realise that one cannot deliberately or consciously try to be aware. The entity that attempts to become aware is no other than the conditioned mind itself. The 'ego' or the sense of 'me' is the outcome of conditioning. The ego has no existence apart from that of the conditioned mind. Therefore whatever the ego does cannot in any way result in liberation. The cultivation of virtue, the quest for 'enlightenment' and the desire for self-improvement are activities of the ego in various disguises. In awareness it is absolutely necessary to ensure that one does not operate from a central point of observation in the form of the 'me' or the 'ego'. In pure awareness there is no central point of observation in the form of an 'observer'. In the state of pure awareness one speaks, acts and thinks from an egoless state of creative emptiness.

Uit:

Susunaga Weeraperuma, Living and dying from moment to moment

Motilal Banarsidass Publishers Private Limited, Delhi 1978.

Hoofdstuk 1: The personality and Teachings of J. Krishnamurti.