



Meditation Without Method: J. Krishnamurti's Path

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Abstract: Jiddu Krishnamurti, a preeminent 20th-century philosopher and spiritual teacher, presented a uniquely distinctive perspective on meditation that diverged fundamentally from traditional religious structures and systematic disciplines. His vision of meditation emphasizes a holistic approach to human existence, integrating physical, mental, and spiritual well-being into a singular movement of living. Rather than dealing in abstractions, he addressed the core issues that permeate our everyday lives: the complexities of modern society, the persistent psychological search for security, and the imperative for human beings to liberate themselves from the deep-seated inner burdens of violence, fear, and sorrow. Krishnamurti asserted that true meditation is neither a technique to be mastered nor a mechanical practice to be repeated; instead, it is the natural, unforced outcome of self-awareness and a profound inner silence. For him, meditation transcended mere physical postures or breathing exercises, representing instead a holistic way of being characterized by absolute clarity of perception and freedom from the limitations of psychological conditioning. This state demands a deep, direct insight into the very structure of thought, achieving what he described as freedom from the known. Consequently, this discussion explores Krishnamurti's radical definition of meditation, the nature of its practice without method, and its urgent relevance in navigating the crises of the present scenario.

Key Words: Meditation, Choiceless awareness, Self-Knowledge, Revolution, Transformation.

Introduction

Jiddu Krishnamurti (1895–1986) was a distinguished Indian thinker, teacher, and social reformer whose life's work focused on the fields of religion and spirituality. Born into an orthodox Brahmin family in Madanapalle, South India, he was the eighth son of Jiddu Narayaniah and Jiddu Sanjeevamma. Following the death of his mother and his father's involvement with the Theosophical Society, Krishnamurti came into contact with Annie Besant, who aimed to establish him as a future global spiritual leader. However, Krishnamurti sought to promote a radical social and psychological revolution through a philosophy of simplicity and clarity. For over sixty years, he travelled the world speaking on the nature of mind and consciousness, the chemistry of society, and the necessity of individual change. In his view, meditation plays a central role and is inseparable from life itself, serving as an integral part of daily existence rather than a separate activity. While traditional Vedanta, through atma vidya or the Brihadaranyaka Upanishad, encourages discerning truth from untruth, Krishnamurti redefined the term, originally derived from the Latin *med* or Sanskrit *dhyana*, to reject formal rituals in Hinduism, Christianity, Buddhism, or Sufism as mere customs.

Unlike traditional perspectives like Patanjali's Yoga or Radhakrishnan's views, which revolve around mind control and transforming the inner self, Krishnamurti's unique approach rejects all forms of techniques, mantras, or concentration exercises. For him, meditation is "life's greatest art," characterised by a "choiceless awareness" of every thought and feeling without judgment or effort. He argues that true meditation is not a "popular tranquilliser" or a means to an end, but a state of total alertness and freedom from the known that arises naturally in daily actions, such as walking, eating, or experiencing joy and misery. It avoids the conflict of thought control, instead focusing on the impartial observation of our relationships with people, ideas, and nature. By negating systems and authority, the mind becomes quiet, allowing for a movement in time and beyond time. Generally, meditation focuses on cultivating mindfulness through techniques like breath awareness; however, Krishnamurti skipped formal philosophies and focused instead on everyday human concerns. Amid rising popularity and countless techniques from teachers and traditions, he rejected practices and authority, offering a concept of meditation radically different from traditional approaches.

Meditation brings profound awareness of the self and thinking, allowing thought its proper place, a revolutionary freedom from the known. According to Krishnamurti, meditation is an attempt to see if there is an end to knowledge, aligning somewhat with insight meditation or jnana yoga. For him, meditation isn't an action, experience, or something learned from others; thus, this isn't a how-to guide, but an opportunity to reveal his profound yet simple vision. It has no final destination; it is a movement beyond time that cuts across religious, national, and sectarian boundaries. Krishnamurti emphasized that meditation is not achieved through effort or specific methods; it flows as a movement in attention. True awareness, or attentiveness, is not a method leading to attention that would remain within thought's controllable field but arises effortlessly once positive and negative assertions are understood and dropped. He emphasized that this total revolution in the human psyche is essential for societal change and peace. This paper is an attempt to analyze J. Krishnamurti's views on meditation and its relevance in the present scenario.

The Nature of Meditation

Jiddu Krishnamurti states that meditation is often misunderstood as a technique for escape or achievement; it is not simply the common practice of chanting mantras, sitting in specific postures, or regulating breathing. While these methods may calm the mind, they are not true meditation. Instead, meditation should be an integral part of daily life, much like love and death, free from rituals. Genuine meditation is not an escape but a deep exploration of the self and an appreciation of beauty that arises only through a state of choiceless awareness. In this state, the mind stays free from self-centred activity, including the movement of thoughts, emotions, and desires. It involves stopping thought and experiencing absolute silence. Krishnamurti notes that when we try to meditate, the mind often becomes restless; we should not attempt to control these judgments. Labelling a judgment as "good" or "bad" traps us; instead, we need to understand its nature without our own opinions. Since this only requires understanding and not control, meditation can happen anywhere- walking, riding a bus, working at an office, or with family. This practice encourages shifting from a self-centred view to a wider awareness, resulting in inner peace and fulfilment. Krishnamurti once recalled a car ride in India where passengers were so absorbed in discussion that they did not notice the car hitting a goat; he used this to show how people are often content with explanations or brief practices instead of truly perceiving reality. To truly know meditation, one must understand the entire process of thought, encompassing both the conscious and unconscious mind. Without this depth, meditation becomes a mere imagination that creates illusion. Relying on a method means following a path laid down by another, which prevents direct perception. Technique implies authority, repetition, and imitation, leading to mechanical behaviour rather than understanding. As society demands an overhaul of its injustices, false moralities, and divisions, "personal-enjoyment" meditation proves insufficient. Real meditation radically transforms the mind and heart through inner silence, birthing a religious mind capable of grasping the sacred. True beauty demands a sensitivity cultivated through right living and diet, which naturally quiets the mind. An anxious or confused individual cannot force quietude; rather, by understanding confusion and the end of sorrow, quietness emerges unbidden. Meditation begins by starting at the beginning, which is the end.

The Meditative Mind and Movement of our Life

Jiddu Krishnamurti's vision of meditation aims to free the mind from the limitations of past conditioning, accumulated knowledge, and self-centred activity. He argues that the "known" is always limited; when we approach life through the known, we are merely interpreting through bias rather than truly seeing. Consequently, true meditation is freedom from the known. At the heart of this freedom is choiceless awareness, a state of pure observation without judgment, selection, or comparison. It is a deep, silent attention where the mind watches everything, thoughts, feelings, actions, sensations, and surroundings, without trying to change, control, or interpret them. Through various anecdotes, Krishnamurti illustrated that being present in this manner allows the meditative mind to achieve a silence that goes far beyond thought's images or words. This is the "religious mind," untouched by churches, temples, or chants; it is an explosion of love that erases separation and dissolves the division between the one and the many. From this silence alone, the meditative mind acts. This stillness is not merely the absence of noise but a deep cessation of thought characterized by a love that transcends all division. Such a state allows for action rooted in sensitivity, paying close attention to one's own judgment process. Rather than controlling the mind or chasing a specific state of consciousness, one must seek to understand the very nature of the mind itself.

Krishnamurti emphasizes that total attention, not exclusionary concentration, is the key to life's significance. This integrated, non-judgmental focus is essential for human survival and is present, consciously or unconsciously, in every moment. It rejects all self-concentration, effort, compulsion, or traditional methods like mantras, Zen sitting, or breathing exercises, as these only dull the mind and foster mechanical habits. True meditation demands an alert understanding of thought's structure, free from all interference. The practice explores whether the brain can grow naturally quiet without the force that creates duality. By observing the movements of fear, pleasure, and conditioning, the brain becomes dynamically quiet, like a frictionless dynamo that is active yet silent. This requires a rigorous discipline of constant awareness rather than conformity. True meditation integrates everyday action with intelligence rooted in righteous living: a freedom from envy, greed, and power-seeking born of self-knowing. Without this foundation, meditation is a mere escape or a sensuous thrill. When the heart infuses the mind, it becomes limitless, a movement of love as inexhaustible as water. The mind dives from the surface to the depths, dissolving measurement and form in an utter peace that is both vulnerable and indestructible. This unteachable journey starts innocently amidst daily strife, pain, and joy. One must plunge from the unknown shore like an untaught swimmer, for the beauty of meditation lies in never knowing the destination. It is a personal journey of immense stability and mobility that reveals the nature of reality, experienced individually without reliance on external authorities.

Self- Knowledge

Jiddu Krishnamurti equates meditation with self-knowledge, asserting that observing oneself as one is the only valid starting point for practice. True learning avoids the accumulation of knowledge; the instant you acquire information, it becomes a filter of prior conditioning that distorts new input. Therefore, meditation demands a state of self-knowing where genuine learning never settles into static knowledge. Establishing this foundation, freedom from ambition, envy, greed, and the worship of success, is itself the act of meditation. Lacking this insight, any "meditation" remains mere self-deception or immature hypnosis. Redefining this ancient concept as essential to human life, Krishnamurti suggests that right values emerge only from knowing the "thinker." Without self-knowledge, actions lack a foundation, and the mind remains busy with work, deceit, or escape. By observing one's own ruthlessness without judgment, the conscious mind spontaneously quiets, allowing it to receive and understand hidden unconscious projections, racial instincts, and old wounds. This relentless inward inquiry is a timeless journey where, eventually, no challenge arises, and no conditioned response stirs.

Self-knowledge is the master key to a radical inner revolution, offering a direct path to resolving colossal global problems. Since society is merely a projection of our personal relationships, world transformation must begin with the individual. This transformation requires extraordinary alertness to "what is," free from ideals, condemnation, or the pursuit of security through authorities. Such direct perception ends violence by facing it head-on rather than chasing the abstract ideal of non-violence. Virtue then flows naturally from passive yet

alert awareness, requiring no force, discipline, or control. Ultimately, self-knowledge is an ongoing discovery in the mirror of relationships, with people, things, and ideas. This total awareness of the mind's layers reveals the present and liberates creativity, silencing the mind for choiceless awareness. When the mind understands each problem as it arises, it becomes utterly still, yielding a natural tranquillity without the need for illusory higher states. By freeing oneself from the known and seeing without conditioning, the goal of meditation is achieved: the cessation of duality and the resolution of all human fragmentation.

Concluding the Circle: Meditation's Ultimate Relevance to Existence, Society, and Global Survival

Jiddu Krishnamurti's perspective on meditation marks a total revolution of the mind, significantly departing from traditional views to address the root crises of human existence and social fragmentation. He posits that meditation is not a path to achieve a goal, but a deep exploration of "what is," leading to a profound inner silence and a perception of the sacred. This process radically changes one's relationship with life, fostering a profound understanding of consciousness and the nature of existence. By observing the movement of thoughts, fear, regret, and worry, without merging with them, the mind becomes clear, sharp, and calm. As it remains alert and free from struggle, it naturally reaches a peaceful, healing stillness, not through forced control, but through deep understanding. This choiceless awareness allows us to observe our reactions and desires without judgment, reducing conflict in relationships while cultivating compassion and sensitivity. Because meditation is inextricably connected to daily life, it can be practised anywhere and anytime, while walking, driving, or working in the office, bringing freshness and vitality to the present moment. Krishnamurti never promised benefits as rewards; rather, as one lives with this awareness, truth and intelligence unfold naturally as a positive, constructive process.

Krishnamurti views existence itself as a paradox for the individual, where ordinary people often remain caught in superficial living and strife-ridden societies. Since society is a mere projection of our inner psychological states, any attempt to transform its outer form without self-understanding is meaningless. The fragmentation of consciousness and self-centred actions create the divisions and urge for domination that characterize modern life. He identifies the root crisis as being within human consciousness itself, disorder arising from thought's divisions rather than merely political or economic issues. Krishnamurti's teachings tackle modern anxiety and division by promoting direct observation of thought's role in creating both, urging freedom through self-awareness rather than suppression or escape. He roots anxiety in thought, projecting uncertainty into the future or clinging to past pleasures, while division stems from fragmented identities like nationalism or ideology. In today's polarised world of misinformation and global threats like climate change and AI upheaval, Krishnamurti's meditation offers modern relevance by urging direct perception of thought's role in fueling nationalism and violence. This awareness dissolves egoic reactions and tribalism, enabling non-fragmented responses to global challenges. By questioning our attachments to identities and futures, we build the intelligence needed for compassionate action. Ultimately, understanding the complexities of one's own mind is the master key to both personal and societal transformation, fostering an eternal regeneration and a life of spontaneous, righteous living.

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