

# Choiceless Awareness

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Krishnamurti, Jiddu, *The Book of Life: Daily Meditations with Krishnamurti*, Harper Collins Publishers, 1995

## ***Knowledge Is Not Awareness***

*June 15*

Awareness is that state of mind which observes something without any condemnation or acceptance, which merely faces the thing as it is. When you look at a flower nonbotanically, then you see the totality of the flower; but if your mind is completely taken up with the botanical knowledge of what the flower is, you are not totally looking at the flower. Though you may have knowledge of the flower, if that knowledge takes the whole ground of your mind, the whole field of your mind, then you are not looking totally at the flower.

So, to look at a fact is to be aware. In that awareness, there is no choice, no condemnation, no like or dislike. But most of us are incapable of doing this because traditionally, occupationally, in every way, we are not capable of facing the fact without the background. We have to be aware of the background. We have to be aware of our conditioning, and that conditioning shows itself when we observe a fact; and as you are concerned with the observation of the fact and not with the background, the background is pushed aside. When the main interest is to understand the fact only, and when you see that the background prevents you from understanding the fact, then the vital interest in the fact wipes away the background.

## ***Introspection Is Incomplete***

*June 16*

In awareness there is only the present— that is, being aware, you see the past process of influence which controls the present and modifies the future. Awareness is an integral process, not a process of division. For example, if I ask the question, “Do I believe in God?”— in the very process of asking, I can observe, if I am aware, what it is that is making me ask that question; if I am aware I can perceive what have been and what are the forces at work that are compelling me to ask that question. Then I am aware of various forms of fear— those of my ancestors who have created a certain idea of God and have handed it down to me, and combining their idea with my present reactions, I have modified or changed the concept of God. If I am aware, I perceive this entire process of the past, its effect in the present and in the future, integrally, as a whole.

If one is aware, one sees how through fear one’s concept of God arose; or perhaps there was a person who had an original experience of reality or of God and communicated it to another who in his greediness made it his own, and gave impetus to the process of imitation. Awareness is the process of completeness, and introspection is incomplete. The result of introspection is morbid, painful, whereas awareness is enthusiasm and joy.

## ***Seeing the Whole***

*June 17*

How do you look at a tree? Do you see the whole of the tree? If you don't see it as a whole, you don't see the tree at all. You may pass it by and say, "There is a tree, how nice it is!" or say, "It is a mango tree," or "I do not know what those trees are; they may be tamarind trees." But when you stand and look— I am talking actually, factually— you never see the totality of it; and if you don't see the totality of the tree, you do not see the tree. In the same way is awareness. If you don't see the operations of your mind totally in that sense— as you see the tree— you are not aware. The tree is made up of the roots, the trunk, the branches, the big ones and the little ones and the very delicate one that goes up there; and the leaf, the dead leaf, the withered leaf and the green leaf, the leaf that is eaten, the leaf that is ugly, the leaf that is dropping, the fruit, the flower— all that you see as a whole when you see the tree. In the same way, in that state of seeing the operations of your mind, in that state of awareness, there is your sense of condemnation, approval, denial, struggle, futility, the despair, the hope, the frustration; awareness covers all that, not just one part. So, are you aware of your mind in that very simple sense, as seeing a whole picture— not one corner of the picture and saying, "Who painted that picture?"

## ***Awareness Cannot Be Disciplined***

*June 18*

If awareness is practiced, made into a habit, then it becomes tedious and painful. Awareness cannot be disciplined. That which is practiced is no longer awareness, for in practice is implied the creation of habit, the exertion of effort and will. Effort is distortion. There is not only the awareness of the outer— of the flight of birds, of shadows, of the restless sea, the trees and the wind, the beggar and the luxurious cars that pass by—but also there is the awareness of the psychological process, the inward tension and conflict. You do not condemn a bird in flight: you observe it, you see the beauty of it. But, when you consider your own inward strife, you condemn it or justify it. You are incapable of observing this inward conflict without choice or justification.

To be aware of your thought and feeling without identification and denial is not tedious and painful; but in search of a result, an end to be gained, conflict is increased and the tedium of strife begins.

## ***Let a Thought Flower***

*June 19*

Awareness is that state of mind which takes in everything— the crows flying across the sky, the flowers on the trees, the people sitting in front, the colors they are wearing— being extensively aware, which needs watching, observing, taking in the shape of the leaf, the shape of the trunk, the shape of the head of another, what he is doing. To be extensively aware and from there acting— that is to be aware of the totality of one's own being. To have a mere sectional capacity, a fragmentation of capacity or capacity fragmented, and to pursue that capacity and derive experience through that capacity which is limited— that makes the quality of the mind mediocre, limited, narrow. But an awareness of the totality of one's own being, understood through the awareness of every thought and every feeling, and never limiting it, letting every thought and every feeling flower, and therefore being aware— that is entirely different from action or concentration that is merely capacity and therefore limited.

To let a thought flower or a feeling flower requires attention— not concentration. I mean by the flowering of a thought giving freedom to it to see what happens, what is taking place in your thought, in your feeling. Anything that flowers must have freedom, must have light; it cannot be restricted. You cannot put any value on it, you cannot say, "That is right, that is wrong; this should be, and that should not be"— thereby, you limit the flowering of thought. And it can only flower in this awareness. Therefore, if you go into it very deeply, you will find that this flowering of thought is the ending of thought.

## ***Passive Awareness***

*June 20*

In awareness there is no becoming, there is no end to be gained. There is silent observation without choice and condemnation, from which there comes understanding. In this process when thought and feeling unfold themselves, which is only possible when there is neither acquisition nor acceptance, then there comes an extensional awareness, all the hidden layers and their significance are revealed. This awareness reveals that creative emptiness which cannot be imagined or formulated. This extensional awareness and the creative emptiness are a total process and are not different stages. When you silently observe a problem without condemnation, justification, there comes passive awareness. In this passive awareness, the problem is understood and dissolved. In awareness there is heightened sensitivity, in which there is the highest form of negative thinking. When the mind is formulating, producing, there can be no creation. It is only when the mind is still and empty, when it is not creating a problem—in that alert passivity there is creation. Creation can only take place in negation, which is not the opposite of the positive. Being nothing is not the antithesis of being something. A problem comes into being only when there is a search for result. When the search for result ceases, then only is there no problem.

## ***What Is Thoroughly Understood Will Not Repeat Itself***

*June 21*

In self-awareness there is no need for confession, for self-awareness creates the mirror in which all things are reflected without distortion. Every thought-feeling is thrown, as it were, on the screen of awareness to be observed, studied and understood; but this flow of understanding is blocked when there is condemnation or acceptance, judgment or identification. The more the screen is watched and understood— not as a duty or enforced practice, but because pain and sorrow have created the insatiable interest that brings its own discipline— the greater the intensity of awareness and this in turn brings heightened understanding.

... You can follow a thing if it moves slowly; a rapid machine must be made to slow down if one is to study its movements. Similarly, thoughts-feelings can be studied and understood only if the mind is capable of proceeding slowly; but once it has awakened this capacity, it can move at a high velocity, which makes it extremely calm. When revolving at high speed the several blades of a fan appear to be a solid sheet of metal. Our difficulty is to make the mind revolve slowly so that each thought-feeling can be followed and understood. What is deeply and thoroughly understood will not repeat itself.