

Message 308

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Sage Jiddu Krishnamurti

1. Once you have laid the foundation of virtue, which is order in relationship, there comes into being this quality of love and dying, which is all of life; then the mind becomes extraordinarily quiet, naturally silent, not made silent through suppression, discipline and control, and that silence is immensely rich.

Beyond that, no word, no description is of any avail. Then the mind does not inquire into the absolute because it has no need, for in that silence there is that which is. And the whole of this is the benediction of meditation.

2. The ecstasy of solitude comes when you are not frightened to be alone - no longer belonging to the world or attached to anything. Then, like that dawn that came up this morning, it comes silently, and makes a golden path in the very stillness, which was at the beginning, which is now, and which will be always there.

3. Meditation is a movement in and of the unknown. You are not there, only the movement. You are too petty or too great for this movement. It has nothing behind it or in front of it. It is that energy which thought-matter cannot touch. Thought is perversion, for it is the product of yesterday: it is caught in the toils of centuries and so is confused, unclear. Do what you will, the known cannot reach out for the unknown. Meditation is the dying to the known.

4. As you watched, a great stillness came into you. The brain itself became very quiet, without any reaction, without a movement, and it was strange to feel this immense stillness. 'Feel' isn't the word. The quality of that silence, that stillness, is not felt by the brain; it is beyond the brain. The brain can conceive, formulate or make a design for the future, but this stillness is beyond its range, beyond all imagination, beyond all desire. You are so still that your body becomes completely part of the earth, part of everything that is still and yet moving!

And as the slight breeze came from the hills, stirring the leaves, this stillness, this extraordinary quality of silence, was not disturbed. The house was between the hills and the sea, overlooking the sea. And as you watched the sea, so very still, you really became part of everything. You were everything. You were the light, and the beauty of love. Again, to say 'you were a part of everything' is also wrong: the word 'you' is not adequate because you really weren't there. You didn't exist. There was only that stillness, the beauty, the extraordinary sense of love.

5. So one must begin with the mind and not with the body, the mind being thought and the varieties of expressions of thought. Mere concentration makes thought narrow, limited and brittle, but contemplation comes as a natural thing when there is an awareness of the ways of thought. This awareness does not come from the thinker who chooses and discards, who holds on to or rejects. This awareness is without choice and is both the outer and the inner; it is an interflow between the two, so the division between the outer and the inner comes to an end!

Thought destroys love. Thought can offer only pleasure, and in the pursuit of pleasure, love is pushed aside. The pleasure of eating, of drinking, has its continuity in thought, and merely to control or suppress this pleasure which thought has brought about has no meaning; it creates only various forms of conflict and compulsion as the thinker, the controller is also the thought — the controlled!

6. Maturity in meditation is the freeing of the mind from knowledge, for knowledge shapes and controls all experience. Knowledge begets 'experiences' as conditioned reflexes and 'experience' strengthens knowledge. Holy Reality is Existence - not your shoddy and silly experience. A mind which is a light to itself needs no experience. Immaturity is the craving for greater and wider experience. Meditation is the wandering through the world of knowledge and being free of it, it enters into the Unknown, Unknowable, Immensity, Immeasurable.

7. So meditation can take place when you are sitting in a bus or walking in the woods full of light and shadows, or listening to the singing of birds or looking at the face of your wife or child.

8. A religious life is a life of meditation, in which the activities of the selfishness are not.

9. For most of us, beauty is in something, in a building, in a cloud, in the shape of a tree, in a beautiful face. Is beauty 'out there,' or is it a quality of mind that has no self-centered activity?

10. To be absolutely nothing is to be beyond measure.

11. The Death of the mind that meditation brings about is the immortality of Life.

12. To meditate is to transcend time. Time is the distance that thought travels in its achievements. The traveling is always along the old path covered over with a new coating, new sights, but always the same road, leading nowhere - except to pain and sorrow.

It is only when the mind transcends time that truth ceases to be an abstraction. Then bliss is not an idea derived from pleasure but an actuality that is not verbal. The benediction is Division-free Awareness — the only Divinity.

13. Belief is so unnecessary, as are ideals. Both dissipate energy which is needed to follow the unfolding of the fact, the 'what is.' Beliefs, like ideals, are escapes from the fact and in escape there is no end of sorrow. The ending of sorrow is the understanding of the fact from moment to moment. There is no system or method which will give understanding but only a choiceless awareness of a fact. Meditation according to a system is the avoidance of the fact of what you are; it is far more important to understand yourself, the constant changing of the facts about yourself, than to meditate in order to find god, have visions, sensations, and other forms of entertainment. 'God' is unfortunately the product of guilt, gullibility, greed, gratification and many other garbage of your divisive consciousness.

14. Meditation is not something different from daily life; to go off into the corner of a room or assemble in a mass-prayer hall or field, then come out of it and be a butcher — both metaphorically and actually.

15. Man in order to escape his conflicts has invented many forms of meditation. These have been based on desire, will and the urge for achievement, and imply conflict and a struggle to arrive. This conscious, deliberate striving is always within the limits of conditioned mind and in this there is no freedom. All effort to meditate is the denial of meditation!

Jai Jiddu - Joy of Benediction