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My path and your path

HE WAS a scholar, spoke many languages, and was addicted to knowledge as another is to drink. He was everlastingly quoting the sayings of others to bolster up his own opinions. He dabbled in science and art, and when he gave his opinion it was with a shake of the head and a smile that conveyed in a subtle way that it was not merely his opinion, but the final truth. He said he had his own experiences which were authoritative and conclusive to him. "You have your experience too, but you cannot convince me," he said. "You go your way, and I mine. There are different paths to truth, and we shall all meet there some day." He was friendly in a distant way, but firm. To him, the Masters, though not actual, visible *gurus*, were a reality, and to become their disciple was essential. He, with several others, conferred discipleship on those who were willing to accept this path and their authority; but he and his group did not belong to those who, through spiritualism, found guides among the dead. To find the Master you had to serve, work, sacrifice, obey and practise certain virtues; and of course belief was necessary.

To rely experience as a means to the discovery of what *is*, to be caught in illusion. Desire, craving, conditions experience; and to depend on

experience as a means to the understanding of truth is to pursue the way of self-aggrandizement. Experience can never bring freedom from sorrow; experience is not an adequate response to the challenge of life. The challenge must be met newly, freshly, for the challenge is always new. To meet the challenge adequately, the conditioning memory of experience must be set aside, the response of pleasure and pain must be deeply understood. Experience is an impediment to truth, for experience is of time, it is the outcome of the past; and how can a mind which is the result of experience, of time, understand the timeless? The truth of experience does not depend on personal idiosyncrasies and fancies; the truth of it is perceived only when there is awareness without condemnation, justification, or any form of identification. Experience is not an approach to truth; there is no “your experience” or “my experience,” but only the intelligent understanding of the problem.

Without self-knowledge, experience breeds illusion; with self-knowledge, experience, which is the response to challenge, does not leave a cumulative residue as memory. Self-knowledge is the discovery from moment to moment of the ways of the self, its intentions and pursuits, its thoughts and appetites. There can never be “your experience” and “my experience”; the very term “my experience” indicates ignorance and the acceptance of illusion. But many of us like to live in illusion,

because there is great satisfaction in it; it is a private heaven which stimulates us and gives a feeling of superiority.

J. Krishnamurti, *"Commentaries On Living"*

POINTS

1.The truth of experience does not depend on personal idiosyncrasies and fancies; the truth of it is perceived only when there is awareness without condemnation, justification, or any form of identification.

2.Without self-knowledge, experience breeds illusion.

3.Many of us like to live in illusion, because there is great satisfaction in it; it is a private heaven which stimulates us and gives a feeling of superiority.

WORDS

1.bolster up his own opinions

bolster :(n) *a long pad placed under a pillow*

(v) *give support to*

2.dabble in science and art

dabble: *be working, interested not very seriously in art etc.*

3. conferred discipleship

confer: *come together for discussion*

4. the way of self-aggrandizement

aggrandizement: *make more important, greater is size, power*

5. an impediment to truth

impediment: *get in the way; block*

6. a cumulative residue

cumulative: *increasing*

residue: *what is left over*