

The background of the cover is a deep blue sky. In the lower half, there are large, white, fluffy clouds. A bright sunburst is breaking through the clouds in the lower-left quadrant, creating a strong light effect. The title is written in a large, yellow, serif font with a slight shadow effect.

PERSONAL
DISCOVERY
OF
TRUTH

VIMALA THAKAR

**PERSONAL DISCOVERY
OF
TRUTH**

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First Edition 1999

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Published By:

Vimal Prakashan Trust
5, Theosophical Housing Society,
Navrangpura, Ahmedabad-380 009
Gujarat, INDIA

Printed By:

Rite-Print-Pak
Opp. Phoenix Mills, Senapati Bapat Marg
Lower Parel, Mumbai-400 013
Off. : 497 3138, 497 3285, 492 9836
Fax : 91-22-4961621

VIMALA THAKAR

PERSONAL DISCOVERY OF TRUTH

VIMALAJI'S FIVE TALKS

AT

J. KRISHNAMURTI [GUJARAT]

GATHERING

MOUNT ABU

1999

COMPILED AND EDITED

BY

BACHUBHAI SUTARIA

INDIA

VIMAL PRAKASHAN TRUST

1999

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FOREWORD

In March 1999, J. Krishnamurti (Gujarat) Gathering was held for five days at Mount Abu, under the auspices and guidance of respected Vimalaji Thakkar. Many friends from Gujarat and Mumbai, who were seriously interested in Krishnaji's Teachings, attended this Gathering.

Five enlightening discourses were given by Vimalaji. In a very friendly and informal way, she shared with the participants her perceptions of life and what she had learnt from Krishnaji's life and Teachings.

During this period, two dialogues amongst three groups of participants took place. Two video talks by Krishnaji were also shown.

We are grateful to Vimal Prakashan Trust for undertaking the publication of this book. We appreciate very much the assistance given by Shri I.M. Doctor and Smt. Indiraben Doctor in the printing of this book. We also owe thanks to many friends in Gujarat and Mumbai for their whole-hearted co-operation in various ways. We are specially grateful to Kaiserben Irani who recorded the discourses, to Shri Sudarshan Dheer, the world famous graphic designer, for preparing, as a labour of love, the excellent art-work for the cover pages, and to Shri Rajesh Valia for providing the beautiful photograph for the front cover.

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We are immensely grateful to respected Vimalaji for her invaluable guidance, her inspiring talks and her great assistance in making this Gathering successful.

BACHUBHAI SUTARIA

October 1999

Baroda .

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TEACHERS AND THEIR TEACHINGS

I WELCOME ALL OF YOU to this austere room at Shiv Kuti, for the gathering which has been organised by The Gujarat Committee of Krishnamurti Gathering. Let it be very clear, from the very first moment that the speaker is not going to interpret J. Krishnamurti's Teachings. He had mentioned several times to all the members of Krishnamurti Foundations all over the world, as well as to the teachers of Krishnamurti Schools in various countries of the world that no one should ever try to interpret his words. His books and cassettes were a sufficient channel for spreading the words. So obviously, the speaker will not try to clarify, to explain or to interpret J. Krishnamurti's words or Teachings.

In a very friendly, informal and intimate way, I would like to share with you my perceptions of life and what I have learnt from Krishnamurti's life and Teachings.

Now, how do we relate to any teachings of a religious or spiritual nature? And who are we, who are trying to relate? Why do we want to relate to the teachings of a person or to the presentation of his teachings?

Characteristics Shared with Non-human Species

I wonder if all of us are aware that we the human species are a product of cosmic evolution in which the biological structure that we have, is shared with non-human species. It is a human animal, social animal, rational animal, that shares with the non-human species, the formation of the biological structure, the built-in instincts that are the driving force behind the struggle for survival and so on. We share with the non-human species, the instinct of survival, the instincts of appetite, of thirst, of sleep, of sex. Let us not feel very superior to the non-human species and believe that we have emerged to rule over the planets. Let us not consider the lives of non-human species as subservient to our greeds and our ambitions.

As we share with the animal kingdom certain traits and tendencies, we also share them with the vegetable kingdom, with the mineral kingdom. We are organically related to the biological dimension by which we are surrounded. The instinct for survival has developed into the urge for security. The human species which emerged after the event of mutation did emerge with the additional energy of self-consciousness and therefore the instinct got converted into the specific urge for security. And we learnt to create enclosures around us.

Creation of Enclosures

Gone were the caves and tree tops and forests. We developed agriculture, we developed building mud houses, brick houses, the houses of today, the jungles of cement concrete. Such enclosures and such protections were necessary and are necessary, provided we do not

allow them to isolate us from the nature around us. They may protect us from the vagaries of the cycle of seasons, the scorching heat or torrential rains or the severe winters. But such security should be without isolation, without becoming a barrier to interaction with nature.

With the faculty of self-consciousness and the ability to manipulate and engineer the sound energy and create words, sentences, grammar, languages, we created another enclosure around us, a verbal enclosure in which thoughts and ideas get encased. So we built around us the verbal, the cerebral enclosures, with the hope that the words, the knowledge, the ideas, the patterns of behaviour, the norms and criteria, will help us to relate to life and help us to understand the meaning of life and living. And at the end of this 20th century, most of us must be aware that the enclosures that we created around us, the thought structure, the verbal knowledge, the academic knowledge, have virtually become a prison house, developing psychological aggression, developing exclusive loyalties to ideas and ideologies carved out of them. So one wonders if the verbal knowledge has enabled us to relate to the energies of life in a proper way or whether this activity of trying to know, to store what we have known into memory, and the constant effort to possess that knowledge has not at all helped us to relate to the energies of life. What do we do with all this?

Let us take one step further. The knowledge, the cerebral acquisition of ideas and ideologies have helped us to create theologies, philosophies, literature, music, the culture and the civilization which we have built around us. They have helped us to develop science and

technology, which have brought us to the era of computerisation, the cybernetic revolution and robotism. In spite of all these acquisitions on the physical, the verbal and the psychological levels haven't we found out that this 20th century has been one of the bloodiest, most violent centuries of human history? Haven't we found out that at the core of our being, we are violent, barbaric?

We do not know how to relate with one another and live with one another, without exploiting one another economically, politically, culturally, in the family situation, or the situation of an organisation, an institution. So something is missing. That is what perhaps Madam Blavatsky tried to point out to humanity, in her own way that there was something missing, that the intellect was not the last authority. There might be some other avenues which the human being has to explore, of relating to the existential essence of Reality, because thought cannot capture Love. Knowledge of all the Scriptures, of all the Religions, does not enable a human being to activate that energy of Love within you. It does not activate the causeless joy, the bliss which one feels when one realises that it is a benediction to be alive, in the magnificent human body which seems to be a condensed cosmos, a field for innumerable energies to interact. So the human race realised that there was no peace at heart, there was no tenderness of love and compassion, there was no relaxation, that unconditional freedom stimulates in you. We are still afraid of life and living. We are still afraid of death and dying. We are afraid of one another.

So do we turn to the teachings of enlightened teachers to capture their words in memory and create a

sense of security around us? What is the motivation? If we really want to acquire their words, capture them and own them in memory and try to approximate our actions to them, then we will be creating fossilised truth out of the dynamic communication. So is it possible for us to turn to a religious or spiritual teacher not with the urge for security and protection, not as an escape from fear of life and living or death and dying but to learn, not to acquire, not to seek for protection but to learn with the help of those words and the life behind them? Learn to discover the meaning of life for ourselves? You know, the essence of religiosity is in the personal discovery of Truth. Truth cannot be borrowed. Silence cannot be grafted on our consciousness nor can love be poured into our being.

The Fundamentals of Inquiry

I am trying to share with you, the very fundamentals of inquiry, because it seems that most of you have studied Krishnamurti's Teachings and have known him personally or listened to him personally. You have come to an austere person, who will not waste your time in entertaining you together, the listeners and the speaker, together. We will explore the real nature of our relationship to the teachings of enlightened persons. Do we want to learn how to live, how to relate or do we want to follow? The Indian consciousness is loaded with conditionings of centuries. So at the beginning of the inquiry, our religious inquiry, you accept an authority not only of the teachings but even of the person himself or herself. You accept the authority, acquire the knowledge and try to apply it to your daily living. You know, the moment we accept the authority, the acquisitive desire, along with its aggressiveness, its

comparative and competitive nature, engulfs the consciousness. Acceptance is the denial of learning.

In the field of science, Newton had given his approach to Reality, his conclusions about the absolute Truth or Reality. And then came Einstein. He did study Newton and what he had to say about physics and the atomic theory and so on. But that was the base for personal exploration and experimentation and Einstein had no hesitation in proclaiming his discovery of the dimension of Time and the theory of Relativity. Newton's contribution was the base for further exploration. And David Bohm came after Einstein. He had even worked with Einstein, but he did not feel that he was insulting or violating the dignity of Einstein. David Bohm talks about the implicate order and the explicate order. That is how learning and discovery are maintained in the field of science. Spirituality is also a science and such explorations and experimentation and verifications can take place there, if we have the humility to take the communications as the base, for personal exploration and not as an authority to be followed without questioning the how and the why of it.

So how do we relate to the teachings of an enlightened person? It seems to me that J. Krishnamurti, who was taken over to Europe, spent his formative years in Great Britain, Europe and then U.S.A., had that approach of a scientist. That is why he could talk about a non-authoritative approach to spiritual sadhana. He had to shake up the whole humanity. So in his inimitable way, he would say "No authority". There was urgency, intensity, passion, and vitality behind those words. In my young age, I had the privilege to

attend his talks 40 or 45 years' back and one would be moved by the passion behind those words, the depth and the intensity of urge to set man unconditionally free from his own past. He explained the non-authoritative approach, not the rejection of authority, but how acceptance of authority is irrelevant to the act of learning, to the movement of discovering Truth. When one understands the irrelevance, then the thing gets dropped away by itself. You do not have to reject it. You do not have deny it. Understanding the truth results in dropping of the untruth if one is sincere about learning and living.

You know, it is a precious opportunity to be alive in the human body. You have an opportunity to relate the cosmic energy within you to the energies outside of your body and live in a harmonious way. Then the rhythmic movement of the cosmic energies around you, in the earth, in the water, in the trees and the mountains, in the skies and the rhythmic movement of the cosmic energy within your body, they together merge into one big movement. That is called living.

So can we relate to the teachings of a liberated person with the sole motivation of learning, trying to find out what the person is trying to communicate to us? You know, the power of words is not due so much to their dictionary meaning only, but due to the life of the person through whom the words come, the authenticity of the life behind them. So can we relate to the person and the teachings with love, with tremendous respect but in a non-authoritative way?

In the month of January and February 1986, Krishnamurti was pleading with the people around him. "Sir, I have not a allowed any cage to be built

around me throughout my life. Will you please drop me when I am dead and gone?" Whether it was 10th of January in Chennai, whether it was 12th of February in Ojai, it was the last, may I call it, message? And the second thing that he was pleading for, "Sir, live the truth you understand immediately. Let there not be any time lag between your understanding and action."

Have we listened to the plea, have we listened to the appeal, to the request of that extraordinary person, who never claimed any authority for himself? We who live in India, have our consciousness, our sight, cluttered with this sense of authority. And that has prevented learning, prevented exploration, independent experimentation and verification in our life. It is very easy to put a person on a pedestal of authority and banish him into the isolation of superhumanness and say, that liberated person could do it, because he was superhuman, while we are ordinary human beings. You know, we take the sophisticated escape route from the responsibility of living the truth that we understand.

I am aware that it is extremely difficult not to get overwhelmed by the beauty of the person, the powerful presence and the logically flawless poetic diction in the presentation, whether it is Adi Shankaracharya, whether it is Maharshi Ramana or whether it is J. Krishnamurti.

The austerity of inquiry gets covered up or trapped in the emotional attraction, the fascination, if one is not cautious. It is so very difficult to keep the urge to learn and to discover the meaning that is vibrating in the words, to keep that urge clean, not allowing it to get polluted, contaminated or distorted by the subjective fascination, infatuation. That is how exclusive loyalties

grow around the relationship with the teacher and the teaching. Please do see with me. India has suffered from innumerable religions and the so called spiritual sects and dogmas, the ashrams, the maths, the temples, the gurus. And inspite of all that, India is in the midst of a chaos, not only political chaos, not only economic anarchy, but chaos and anarchy in the consciousness of the individual Indian Citizen. So friends, we have come here to a very small place called Mount Abu. We will be spending the next four days together. Let us be serious about what we are doing with our life. Let us not indulge in the game of self-cheating, deceiving oneself, building up a world of make believe around us. Let us not enter into self-hypnosis. Let us be very simple and direct.

The Tentative Approach

The last point for this morning, your friend Vimala has understood from her contact with the teachings of Krishnamurti is this – that Krishnamurti has tried to introduce the tentative approach, the flexible, the elastic approach of science into the realm of spiritual inquiry. It is very distinct from the traditional religious approach. You require a scientific temperament. The experimentation, the exploration, require courage, moral courage. Why moral courage? One may fail to live through the failure, and start to explore again, to experiment again. It requires tremendous moral courage to live vulnerably. There may be honour, there may be humiliation. You may be accepted by the members of family and society or you may not be. You may be humiliated or insulted. You may have to walk alone on the path of discovery of Truth or the meaning of living. So have we got that courage?

Verbal inquiry is very easy. You take the book or you may attend to the talks, or listen to the Vedas and you are full of those words, and ideas. You can repeat them with the polish of understanding the dictionary meaning of the words. That is easy. But then to take the next step of sitting down with oneself and observing how far one is living the meaning that one has understood is difficult in daily relationship. How does one's mind work, how does it respond to what the husband does or the wife does or the children do? Where is the understanding and where are the reactions? One has to spend time with oneself for the exploration. Acquisition of academical, theoretical knowledge is very easy. At least in this century, it is very very easy.

For the exploration, a tool has been pointed out to us – that of observation, to be in the state of observation. So the first step would be to find out, if one knows what is it to observe and what does the observation do to one's life and relationships. A non-authoritative approach, an exploratory approach, would require learning of observation as an educational process. That is the only way to get acquainted with the movement of the mind, with the movement of the thought structure, that is going on within us. We have never looked at it. If we ever became conscious of its movement, it was an evaluatory contact with it — a value judgement to accept it, to reject it, to manipulate it and so on. We never have had the contact with the movement of the thought structure within us. In a very innocent simple way, just look at it. What is it? To look how it moves, the mechanism of this thought structure the methodology of its movement, whether it is repetitive, whether it is mechanistic or otherwise. It is an education

in psychology and instead of opening a book, you sit with yourself. Your whole being becomes the book that opens before you.

So perhaps tomorrow, if you would like, together we would go into the issue of what is observation. How does one educate oneself in the art and science of observation and what that observation brings to our notice? What do we do with that stuff which gets exposed, the stuff of ourselves, the substance of our inner being? What do we do with that exposure? Do we defend it, do we justify it, do we evaluate it, do we want to hide it, or conceal it from our own intelligence? Does it give us some pleasure, protection? What do we do with that stuff of which this thought structure is constituted?

May be tomorrow morning, we could take it up. As I have pointed out in the very beginning, I will be sharing with you in a friendly way because I do not claim to have any authority of any kind whatsoever. In a very friendly way, I will be sharing with you, my perceptions of life, understanding of life and what I have learnt from J. Krishnamurti's life and teachings.

OBSERVATION – THE TOOL FOR INQUIRY

YOU WILL HAVE TO WORK HARD this morning while listening to what is being said. We are here to share our preceptions about spiritual inquiry. Spirituality is a science of consciousness. As physics deals with matter, analyses matter to the minutest physical unit, the science of spirituality analyses energy contained in matter to the minutest vibration of energy. We have seen yesterday that life is a beginningless phenomenon, self-generated, self-propelled and self-regulated. This phenomenon has been unfolding itself through millions of centuries. What we call the material world, the biological dimension, seems to be the exterior of the manifestation. In the material world, in the biological structure of minerals, vegetables, animals and humans, certain instincts are built in. Among them the instinct of survival and inclination towards continuity are very significant instincts.

When, in the process of mutation, the human species emerged out of the animal species, the mutated form of the human animal manifested a fresh energy of self-consciousness. With the help of that self-consciousness, the human race built up step by step, what we call human civilisation and culture. With the

help of that self-conscious energy, the human race collectively fed into its biochemical system, patterns of behaviour, patterns of cerebral behaviour, chemical behaviour, which are known today as racial conditionings.

In this process of building up civilisation, the instinct for survival got converted into an urge for security, a conscious urge for security, not any more just the instinct. This urge for security and continuity, is manifested in our daily living when the mind moves into relationship. The mind moves along with the urge for security and continuity. So it tries to acquire, own and possess anything and everything that it comes across. They may be material things, it may be verbal information, it may be knowledge transmitted by the lives of the enlightened ones. So this conditioned human mind wants to relate to the teachings of the enlightened teacher. When it comes across a teacher, a living one, it moves with that urge for security and pounces upon the words, the expressions, the ideas woven into the verbal communications, struggles to acquire them, to own them. And in order to possess them, it transfers them to memory. So a new conditioning is added to the stock of the old conditionings that it had inherited.

And then the game begins. The person tries to select the conditionings, the old ones and new ones, according to temperament. The game of accepting, rejecting, selecting, ignoring is played inwardly, because the person needs the conditioning to discharge social commitments and responsibilities. So the reception of the teachings, instead of setting the person free from the clutches of the past, becomes a new prison house, if you will allow me to use that term.

So we are asking ourselves on behalf of the human race, at the end of the 20th century, if there is any way out of this game of adding to conditionings, adjusting and adapting to our social requirements and psychological needs? Is there any way out? Is it possible to arrive at unconditional freedom, the relaxation that freedom brings about and love which is the perfume of that freedom? This is the question we have to ask ourselves seriously, so that our relationship with the teachings of a teacher, does not get vitiated by our addiction to the conditionings and their repetitive mechanical movement.

Learning to observe

We have seen yesterday that J. Krishnamurti, the teacher most of you have come across, had suggested a scientific approach to religious inquiry. And he had suggested, that the act of observation be used as a tool to open new avenues in the mutated energy of self-consciousness.

Now, to observe, to watch or even to look at something, the neurochemical system of the body, the organism, has to be in a state of steadiness. It has to be quiet and steady. It is not steady and if it is perturbed by the jerks of the inner vibrations of thoughts and feelings or emotions then the act of observation cannot take place. It is a very austere act, to be with the fact, without touching the fact with our comparisons, value judgements, with our activities of choice and selection, our activities of acceptance or rejection. To be with the fact and to look at the fact. To be just a seeing energy and not a conscious selector, a judge.

So we have to learn to transport ourselves into that state of observation. We will have to learn by ourselves, spend some time with ourselves and relax physically, verbally and mentally into a state of non-doing, non-knowing, non-acquiring. Just to be still, steady and quiet. The physical organism has not been trained to do that. Incessant movement is going on in the body-brain complex. In the waking state, the eyes see the object, the ears hear the sound, the skin feels the touch of matter around and naming, identifying, evaluating goes on involuntarily. Therefore, education is necessary. And for education, it is necessary to develop the patience to devote some time in daily living for that phenomenon of unconditional relaxation to occur, to happen.

If and when that is allowed, then the seeing energy contained in us, is face to face with the total human conditionings of the civilisation. And the patterns of thinking, feeling, willing etc., which have been fed into us, show up their existence to the seeing energy. They have their own momentum. The state of awakeness, the state of alert attentivity, stimulates the momentum of the past and it exposes itself. Please do see with me that it is the human mind that is getting exposed to your perception. It is one of the specimens, one of the models of the racial human conditioning, the racial human thought structure. Though your body is the abode of those conditions, those cerebral patterns, emotional chemical patterns of behaviour, you are not their creator. You are the product. As we are the products of biological evolution, physically, biologically, we are also the products of human thought and civilisation psychologically.

So what is moving now, is the racial human mind, with a particular model in you, according to the community, the country, the region in which one may be living. So the specimen will have its own variety, regional variety, community variety, but still it is the human mind. So when the contents of the thought structure are exposed, one need not get disturbed or perturbed, when one comes face to face very intimately, with the feeling of anger, the feeling of violence, the feeling of fear, the feeling of jealousy, of generosity and so on. What happens is, as one is not used to such an exposure, the ego gets hurt when the exposure takes place. So much violence in me? Am I such a fearful person? Do I really have such lust in me, greed in me? And the perception gets arrested.

We have to learn to observe, that is to say, we have to educate our psychophysical structure to remain in the beauty, the sensitivity of attention. To sustain that and not get victimised by the habit of judging and reacting, requires tremendous patience. The scientific approach introduced in this religious inquiry or religious education consists in being with the fact without touching it.

All the organised institutionalised religions, the science of Ethics etc., have emphasised disciplines to control the mind. Some of the organised religions even recommend suppression and repression. So, as soon as the exposure takes place, one is in a hurry. One cannot wish it away. So one wants to control it, one wants to change it. To have a relationship with the fact that is exposed through observation, to remain with that fact, without the slightest movement of wanting to touch and change it, requires courage. One is all the time

measuring oneself. One is nurturing an image about oneself or one is in a hurry to bring about a change in oneself. This preoccupation prevents the state of observation, pure and simple, the state of watching or looking innocently at the racial phenomenon, from taking place.

The Observer Goes into Abeyance

If and when one educates oneself in this meditative act of observation, one will find, as the speaker has done in her life, that there is a new relationship with the past. The present is relating to the past in quite a fresh way, a new way. It does not allow the past to overwhelm it and it does not want the present to conquer the past. You know, just to be together. That togetherness, releases tremendous energy. That energy is manifested in your daily living. When out of the educational period, you return to movement of relationships, discharging your responsibilities, doing the daily task of the human travail, you find a new energy, which implies that the momentum of the past cannot become a bondage for you any more. It does come up, but it has lost the grip on you, because you had seen it for what it is. Previously it was unseen, it was concealed or it was justified, it was defended, but this new relationship of being with the fact, without touching it in any manner whatsoever, releases a sense of freedom from the clutches of the past.

So observation is a tool which seems to be very helpful. In the beginning, one is conscious that, I am observing. The mind, the monitor, the I consciousness, is trying to educate itself. So it is very conscious, but gradually, progressively, when the state of observation

is allowed to get settled in the neurochemical system, that self-consciousness of the ego centre melts away.

You might have experienced this, when you listen to music, classical music. In the beginning you are very conscious that you are enjoying the music, you are listening to the music, but progressively that sense of excitement, of pleasure, the consciousness that you are listening melts away, and the whole movement of the music, the musician and you, becomes one movement. If you love sports, and you are watching some match or tournament going on, then also the self-centred activity of I am watching, fades away, without your effort. And you become the player, and you become one who is watching the play and the player, you become the bat, the ball, the tennis racket and the ball. So the effort, the one who was making the effort, melt away and there remains only the seeing energy and the seen energy.

I hope, you will allow me to go a little more into the implications of the words, seeing energy and the seen energy. We are looking at one another, the eyes, the sight contained in the eyes, the optical nerves connected with the brain cells, they are the vehicles that the seeing energy, the life in you and me uses for the act of perception. If life departs from the body, then the eyes or the optical nerves are no more able to see. But if there is no sight in the optical instrument which you call the eye, the retina, the optical nerves, if they are inhibited, if they are diseased, then also the seeing energy cannot see. So please see that what you call the body, the organism, the body cells, the body tissues, the nerves, the muscles, the glands, the arteries, are the seen energy, but they have their own organic energy, and even intelligence. As the earth has the intelligence, the plants,

the trees, and the creepers have their organic intelligence, there is organic intelligence in the matter out of which the human body is composed. So there are two kinds of energies. The seeing energy is one component of life and the seen energy is another component. They together result in the wholeness, the indivisible, non-fragmentary wholeness of Life. So really the act of observation is a means for awakening a new relationship between these two energies.

People born in India need not be surprised about this scientific approach and this scientific terminology, because the Indians have the science of yoga – “yoga chitta vritti nirodhah”. When the mind is allowed to relax into non-action or abeyance, “nisheshen yoga bhavati”, the mind goes into total abeyance. That is what happens in the state of observation. The racial past, the conditionings, cannot be destroyed and need not be destroyed. It is necessary to see them for what they are. It is necessary to realise the irrelevance of the past and of the conditionings for the act of living, for the movement of relationship. When one realises that they are irrelevant, obviously they loose their grip on you.

So when J. Krishnamurti says that ‘The First Step is the Last Step’, education in observation results in a state where there is no observer. Poetically he used to say ‘Observation without the Observer’. Perhaps observation without the consciousness of the observer, the ‘I’, the ‘me’, the ‘ego’. The observation is still there. Only the self-centred observer, who was posing as the watcher, the observer, the perceiver, has retraced the step and gone into abeyance. It is not destroyed, because that product of the human civilisation is very useful for functioning on the physical level. The

physical level has the wealth of limitations. And man, the social animal, living in society, has to handle those limitations so that human relationships can become harmonious.

So let us not think upon thoughts and emotions and their movements as something useless. Mind is not the enemy. The conditionings are not the enemies. Our ignorance about how to use them, creates an obstacle race for us.

The State of Meditation

Yesterday, we have seen that the human being, has remained the human animal, has remained violent at the core of his being. He is addicted to the urge for security and goes on building new enclosures around himself, physically, intellectually, verbally, and so on. So a new mind is required, a new quality in that energy of self-consciousness is required. An energy which will not be acquisitive, ambitious, aggressive, which will not be bothered about the security or the continuity but will be concerned about the propriety of every expression on the physical, verbal and mental level.

The enlightened ones, have been communicating with the human race in all parts of the world, expressing the need for love and compassion as the basis of human relationship. The enlightened ones, when they spoke in terms of sociology, economics or politics, have been emphasising the need for exploitation - free human relationship, domination - free human relationship, violence - free living together on the planet and yet we are quite in a mess at the end of the 20th century. So this education in relation to the past, out of our intelligence and sensitivity is urgently

needed. It is urgently needed also because of the advance in science and technology which has landed us into a computerised society, robotised society and the power of information technology is getting controlled by the robots and the computers. I hope, you are acquainted with what is happening in the scientifically advanced countries of Europe, U.S.A., Japan and so on. Matters are slipping out of the hands of human beings. They are getting under the control of the computerised robots.

During the last 10 years of J. Krishnamurti's life, he had expressed his anxiety about what will happen to the human brain, if human beings not only live in the company of computers but hand over to them the freedom to control their economic, social, even family relationships. And we are now in the midst of it.

So now the human race has to play the role of partnership with Divinity, with the cosmic energy. We have to play the role of partnership and accelerate the momentum of a new mutation in the human psyche, out of the worn out brain cells, out of the worn out and exhausted mind, exhausted because of the repetitive mechanical movement of the conditionings. Out of that mind, a new energy of all inclusive awareness has to emerge. The planet is ready for another mutation, this time among the humans, in their consciousness and one feels confident that the human race will not edge towards the destruction of itself and the planet, but will turn around and putting itself at the zero point of unconditional silence and relaxation will allow the mutation to take place. You know, what that mutation could be called – Meditation.

The state of Meditation will be the state of the mutant. I call it the state of zero point, because all the mental activity, the total human past, psychologically discontinues, so that the unchannelised, untapped potential can manifest itself.

To allow the state of Meditation to happen in you, to take place in you, is to play the role of a partner with Divinity for further evolution. It is the privilege and the glory of the human being that he can function as a partner, instead of rotting in the heap of conditionings as a victim. It is for us to wake up and play the role. We have nothing to loose but the chains of the past.

So this morning, we have talked about the implications of observation, the observation resulting in a new relationship between the present and the past, and the possibility of a mutation, in the global human consciousness. It is that mutation, or it is that Meditation which might enable the human race to live in a different way, in a different life style—human relationships based on love and friendship and co-operation. Though it might sound like utopia to some, one perceives that the 21st century is going to be the century of physics and metaphysics working hand in hand.

Meditation as a new dimension of consciousness shall not tempt human beings to run away from relationship and responsibilities, but will enable them to live them in a fresh way. A new ethos has to emerge—that is the demand of spirituality, the science of energy.

III

INNER REVOLUTION

THIS SELF-GENERATED complex wholeness of Life, has been ever unfolding its complexity, through the emergence of hundreds, if not thousands, of universes, with their own planets and solar systems etc. It is an ever expanding phenomenon. The manyness of the universes, has not mutilated the wholeness, as it has not damaged the complexity. All the universes, their solar systems, planets etc. are inter-related. They are organically related to one another. Those who are acquainted with the science of ecology and the philosophy of environmentalism, should not find it difficult to grasp the inter-relatedness as the content of complexity. It is a fascinatingly rich phenomenon. And this ever expanding, ever unfolding complexity, is energy at the same time.

Life is a perceptive sensitivity. It is an energy of Intelligence, with awareness contained and concealed in it. The ancient Indians called this perceptive sensitivity and the supreme energy of Intelligence – Vaishvik Chitti Shakti. This cosmic energy of Intelligence – Vaishvik Chitti Shakti, is Swasamvedya, is self-aware at the same time. It is wholistically aware of the Allness, the Wholeness, the Manyness of Life including Itself. So

when we use the term seeing energy, we have implied the Cosmic Chitti Shakti, the Vaishvik Chitti Shakti, having the energy of awareness – all inclusive awareness. In the space of cosmos, the complexity of energies contained in the nature of Life, has shown us that energies are floating in space and constantly interacting upon one another, 'The Dance of Shiva' as one of the scientists has beautifully described it. 'The Tao of Physics' has also been another expression for the same.

So when the energies interact, it seems that the interaction results in the solidification of the energies, which take the form of matter, material objects, which become visible. For the human race, they become tangible, accessible. Matter is nothing but solidified energy and solidification seems to be the result of incessant interaction of innumerable energies, with which the human race is not acquainted completely. So this matter, individuated into specific objects, is called 'seen energy'. In Sanskrit you might call it 'Drishyam Vyaktam', 'Drishya Vyakta Jagat'. So that is seen energy. Matter is energy all the same and the same energy is contained in different objects, the material formations at different levels, in different ways. The energy contained in the earth, has its own methodology of functioning. The creative energies contained in the rivers and oceans have quite a different system of functioning and so on.

Seeing Energy and Seen Energy

So there is the Chitti Shakti which has perceptivity. For perceptivity, there is the word Drashtutvam, specially used in the science of Yoga. Drashtutvam – perceptive

sensitivity. So Swasamvedyata – self awareness and then Drashyam – that which can be seen – which is visible – Vyaktam which has come into the focus of space and time, tangible to the senses of all the animals, including the human animal. So Life is energy, 'seeing energy' and 'seen energy' – Drashtutvam and Drashyam. So there is nothing like dead matter, inert matter. Only the energies are concealed from the human sight. They express themselves only in their movement of creation.

I hope that this much elaboration would be sufficient for grasping the implications of the terms. The word for Life in ancient upanishads and vedas is Chaitanyam. Life itself is called Chaitanyam. Please do see that the terms, Drashta and Drashya are not used. Drashtutvam 'seeing' and Drashyam 'the seen'. Why are we so cautious? Why don't we say 'seer and seen'? Because then the human mind imagines the seer to be an entity, having a particular identity. The nature of the Wholeness, the nature of its all permeating characteristic, is ignored by us and we imagine that the Drashta – the seer is an entity, a permanent entity. But it is an impersonal energy of Awareness, call it Omnipresent, Omniscient, Omnipotent, if you like, but let us not freeze it into an idea of identity and entity. The entityness or the identityness comes in the solidified energy of matter. They are objects, they can be counted, they are distinguishable from one another.

So the earth has a different identity than the rivers and the vegetable kingdom has quite a different characteristic and personality than the rivers and the earth. But even in these identities, there is a beauty – that they are changing their forms constantly. The

visible, the material, the manifest, is a flux of change. The forms change, whether of the human beings, whether of the animals or of the vegetable kingdom. Even the mountains, the earth, the oceans, are constantly changing. That is why they are called 'Nashwar'. Nashwar is ever changing. So there is a beauty about the 'seen energy', the Drashya – the Vyakta Jagat. The word Jagat is also used. Jagat because it is Gam Gamyate. It indicates momentum, it indicates velocity. The seen energy, the material world, is not the same in the sequence of time. The water that you see in the river at one moment is not the same the next moment. The tender leaves of the tree, the twigs, the flowers, the fruits, they are changing. So the seen material, visible, accessible world is not static. The invisible energy of Intelligence also is not static. Students of physics will be knowing very well that energy is never static. It is ever moving and the movement changes the characteristics, the attributes, the mechanism of its functioning. That is why I said that Life is a tremendously fascinating phenomenon. There nothing is static.

The Observer is the Observed

Having referred to the seeing and seen energy, let us now go back to our main topic. We have to learn how to observe, how to be in the state of observation. But in the beginning, as the first step we take the help of the mental movement, which is a self-conscious movement. And intentionally, we divide the thought structure into the observer and the observed. When you sit before a mirror and look into it, you have divided yourself into the observer and observed, you and the reflection in the mirror. There are not two different personalities. There

is only one, and that is you. But you have become the looker and that which is looked at. In the same way, when one sits down quietly and the neurochemical system is steady, the act of perception is steady, then in the mirror of that steadiness, quietness which develops into silence, the observer and observed are the same. The mind is observing its own contents. It is observing its own movement. It is so preoccupied with the travail of daily Life, it has no time to sit down and see how it moves. So one part of the mind, the self-conscious energy is looking at the remaining part of the movement of the thought structure. The observer is the observed.

So this tool of learning to observe, if honestly and seriously taken up, results in the steadiness of perception. You might have noticed that our perception is not steady. Before we have looked at something, the reactions come up. The likes and dislikes come up. The preferences and prejudices gather over the horizon. The habit of accepting or rejecting interferes with perception. So while we are learning to observe, to put ourselves in steady, quiet perception, we realise how the movement of the thought structure, the movement of the total human past keeps on disturbing and upsetting the peace, the quietness, the steadiness. It is very urgently necessary that we learn to have a precise, accurate perception.

As we have developed electronic computerisation, science will tell you that even when you look through a microscope at a certain object, your state of mind affects the unit of perception, if there is tension. Then the fact of that object of perception gets affected by the tension. It can change the colour vibrations of the object of

perception. If you are angry, if you are tortured by some nameless fear, if your peace is mutilated by various anxieties, then the object of perception gets affected and accurate precise perception does not take place.

Do you see the urgency? Science is creating demands upon the human race, to learn precision and accuracy. The socio-economic political chaos, violence, brutality, are creating a demand that the human race learns to handle its past habits and conditionings, in a sane and healthy way. Otherwise the living together on the planet earth may not be possible. Sharing of life will not be possible. On the other hand, living with the era of computerisation, cybernisation, robotism, will not be possible. You see, the spiritual requirement is emerging out of the compulsions of science and the global chaos at the end of the 20th century.

So accuracy and precision of perception require the steadiness of the organism, through which the perception has to take place. Slightest changes in thought or emotion, the rhythm of breath, slightest change in the position of the spinal cord or the neck and the head changes the blood pressure in your body. It is very fascinating, life and living.

So learning to relax into the state of observation, where our old habits, rather addiction to comparing, to judging, to evaluating, to accepting, that habit goes into non-action. It is urgently necessary. These aesthetic, economic, cultural and social norms, criteria are necessary, when you are relating to one another in social fields. If you are having a meal somewhere, the aesthetic norms and criteria of quality of nutrition have to be there, otherwise you are not fair to the quality of nutrition that is affecting you. You are listening to the

music and the aesthetic sensitivity enables you to appreciate the music. So these conditionings, the sanskaras have their utility and they have a role to play in our relationships.

Abeyance of the Mental Movement

But we are talking about something quite different. We want to understand, what is beyond mind and brain. We want to relate to the teachings of enlightened persons which are the emanations of spontaneity, which are verbal manifestations of love and compassion, which are the expressions of that pure virgin energy of Awareness. In order to be able to relate to those teachings, we are now learning to relax into a state of observation, where the initially created division of the observer and the observed will subside. Then this tension of the observer and the observed, the consciousness that you are observing subsides. That state could be called – Chitta Vritti Nirodh. Unfortunately, that word Nirodh has been interpreted in unscientific ways. Vritti is the movement of the mind – chitta vritti. It is the movement of the total human conditionings. It goes entirely into abeyance, that is Nisheshan Nirodh, only through perception. Why does it not happen to us when we observe? That question one should ask of oneself very honestly and mercilessly.

Are we defending or justifying the thought movement that gets exposed to our perception or observation? The conditionings which we use for escaping or dodging the responsibilities can be seen during observation.

So if we are playing the game of justification, defence or dodging, then the transformation that has to

come about, that has to occur, gets affected. Then the encounter with the fact, does not take place. And why do we justify, why do we defend, the anger, the fear, the jealousy, or whatever gets exposed? Perhaps we defend or justify because that gives us some pleasure.

In my relationship with my husband or wife or partner of life, with my children, with my neighbours, these conditionings, these habit patterns, they are self-soothing. They are self-protected. So if we seek protection from the past, in some relationships throughout the day, then sitting down in silence or in the state of observation, does not have any dynamism.

You have to relate what has been seen as a fact to the daily living with the awareness of what has been seen and perceived. We move in human relationships and do not allow the past and its clutches to prevent us from relating to one another. The addiction to the idea of caste, the addiction to the idea of class, community, country, the comfort, the pleasure and the sense of security that we get from the idea of possessing something materially or psychologically, all these prevent transformation. Then obviously observation becomes only a mechanical practice, like the people going to Temples, Churches, Derasars, Gurudwaras and so on. It becomes a courtesy visit, a courtesy call on the Divinity.

So what one has perceived and observed as a fact working within us, the movement of the thought structure, is no theory. It is not an idea proclaimed by some one. It is the naked truth of our inner being. It is a fact and the seeing of the fact, has it no effect on me? That is what we have to ask of ourselves. Whatever we

like we select from out of past conditionings. Thus we keep some and let others drop. This selection and rejection does not serve the purpose, because the thought structure moves as a whole. If you try to suppress at one point, it comes up at another. If you try to ignore some, it takes its own toll from you, when you are unaware. So this partial or compartmental acceptance or rejection, does not serve the purpose. We have to realise the effect of the mechanism of the thought structure, of its methodology of functioning and of the repetitive movement, on the vitality and energy of our life. We realise the effect, and with that realisation and awareness, we move into relationships throughout the day, not allowing the past to overtake us due to our inattention. If there is attentivity, alertness, in every moment and in every movement, then the past cannot distort the perception or the response.

The state of observation, then becomes a normal dimension of consciousness. So there is freedom from the clutches of the past, the clutches of the known. Therefore it was said yesterday that tremendous energy is released in that freedom. It is released because you have seen what it is, for what it is, without creating a new authority of those conditionings over you. You have seen what they are worth and where they have to be used.

I wonder if we have noticed that freedom, like love, breeds silence unto us. So when there is freedom from the clutches of the past, out of direct personal, intimate encounter with it, then there is silence.

In that silence of freedom, in the relaxation of freedom, the latent energies which were not tapped by

the human race, conditioned or channelised upto now, like the energy of love, like the energy of peace, like the energy of compassion, of freedom, those energies get activated in every drop of your blood. They were there, but we were busy with something else.

The Dimension of Meditation

So in freedom there is silence, relaxation. That state of total relaxation and marvellous silence, untouched by words, is called Meditation. Meditation is a revolution in the quality of consciousness. Meditation is a revolution in the way of living and moving in relationships. It is a new human being that gets born out of the emptiness of silence and space. This is not a theory. This is what one has seen happening.

So meditation is a state of that unconditional freedom, unconditional love, unconditional silence, which enables the human being to relate to life in an entirely new way. Not acquiring knowledge, transferring it into memory, then thinking how to use the knowledge – gone is that stage or phase of life. Now there is the bubbling spontaneity, the Intelligence born of silence and freedom. The seeing energy perceives directly. That perceptive sensitivity sees through your senses. That seeing becomes understanding and understanding moves into action.

Meditation is a dimension of innocent spontaneity. Love is innocence, is it not? It does not wait to calculate if its action, its expression, would be acknowledged, accepted, respected. There is no worry or anxiety about the consequence of the expression. The unfoldment of Life is taking place continuously, as we saw some time ago. In the same way, the unfoldment of the energy of

Intelligence, love or whatever you call it, takes place spontaneously, like the flowing of the river. Karma or action takes place without the karta, the doer, because it is the Intelligence that is moving. Knowledge without the knower, as a static identity, experiences without the experiencer as an identity. Knowledge flows and actions flow and experiences occur, in the neurochemical system, without creating the clots of personality, identity, a centre to which you cling. Previously there was the ego concept, the concept of the 'I' consciousness, separate from the world, to which one was clinging for security. Now there is no centre. It sounds poetical, romantic but Life is poetry.

Unfortunately, the word meditation has been used rather roughly. It is used as if it is an extension of Dharana. Dhyanam as an extension of Dharana. It is confused with the study of concentration. The student of yoga might be acquainted with Yama, Niyama, Asana, Pranayam, Pratyahara Dharana, Dhyana and Samadhi. It is a way of sensitising the organism step by step. The whole and the sole purpose of this process of purification taking place through Yama, Niyama etc. is for sensitising the organism, so that it can feel the subtlest possible energy, commune with it, or get drenched in it. So Dharana is one of the steps.

Mostly we are scatter-brained people. There is so much stress and strain of modern life that the minds are wandering, jumping from one thought to another, one emotion to another. It is such a chaos inwardly – anarchy of emotions and chaotic thoughts. So they say, sit down and practice concentration, as a supportive measure for educating yourself. In concentration you may watch the breath, incoming and outgoing breath,

focus your attention on that or you may chant some mantra. It is a supportive measure to bring back the defused energy of the mind and learn to focus it in one direction at one point. So the organism gets steady, quiet. Quietness is not peace and steadiness is not silence, but it can be a preparation. So all the world over these practices of concentration are mistaken for meditation. Some people like to use chemicals and other drugs to manipulate the chemical state, to create the neurochemical state in your being, of that quietness, of that openness or receptivity.

So the word meditation has been misinterpreted and also used rather roughly and unscientifically. It is not a psychophysical activity. It is letting the mental movement go into abeyance. It is a question of let go. It is a question of wholistic relaxation, without any expectation whatsoever. People sit down in silence waiting for something to happen physically, some experiences to take place, some powers to develop. They are sitting there quietly with the hope, with the expectation of something happening. That is not silence. That is not a state of non-action or non-motion of the mental structure. If in one corner you sit with the tension of hope or expectation, then relaxation becomes compartmental.

So it seems to me that one has to educate oneself and give the chance, the opportunity to this very rich thought structure, which has been trained to move through centuries, give to that instrument an opportunity, give it some time, some space to discontinue its movement.

Religious inquirers amongst the Hindus, the Muslims, the Christians and all the other Sects, have been

given a kind of assurance or have been provided with some temptations. For example, they are told that if they chant the mantras or if they sit in silence, then at the end, some God or Goddess will favour them with some powers or arouse their powers or gratify their demands. You know, religion has one way. It has postulated the existence of individuated divinities and the scientific approach does not postulate or presume any entity. For it, the existence of the energy is sufficient encouragement for allowing the mental movement to stop. The scientific approach does not give us the blue print of what is going to happen so that we can relax. It is not a bargain. There is no assurance, no temptation. It is a romance with the unknown and the unknowable, because an exploration has to take place. If you presume something, then the mind can project it even in the game of relaxation. This is a great difference. It seems to me that an approach of science must be brought to the spiritual inquiry.

Revolutions take place in the soil of freedom, not in the soil cluttered with beliefs, credulity, obstinacy about a dogma, a theory. In a revolution or a mutation the mutant changes completely. And if there is no willingness to allow such a wholistic change to occur, a dimensional transformation to occur, if there is a fear of the vulnerability to the unknown, then the pathless path of meditation frightens the inquirers.

But reforms are not necessary. The human race has played with mental reforms, psychological reforms, intellectual reforms, played with creating new patterns of conditionings. We have played that game enough. What is required for the survival of the planet and the human race and for the sharing of life to take place in the global human community is this Inner Revolution.

IV

THE PILGRIMAGE FOR EXPLORATION

THE LONGEST JOURNEY begins with the first step that you take in your own house. The greatest revolution is launched with the radical qualitative change that you bring about in the mode of your daily living. The noblest social transformation is launched when you live the freshly discovered values of life, in all the relationships in your personal and social life.

Let us look at this issue of teachings of spiritual celebrities and teachers from a slightly different approach this morning. We have seen in the last three days, how we relate psychologically to the teachings and the communications.

Let us find out this morning, what role do we allow the truth that we have understood, to play in our daily living. What is our supreme priority? Is the supreme priority to personally explore and discover the implications of freedom and the content of truth? Is that the supreme priority in our life? Is there a willingness to live that priority at the cost of everything and anything? Is there a willingness to organise the order of other priorities in the light of that supreme priority?

It seems to me that unless the basic question is answered by ourselves, the real exploration, in the field of spirituality, which is a science of harmonising energies, cannot begin. So let us find out, how we can set about it.

You might have noticed, as the speaker has done, that the human race has cultivated the art of cheating itself, deceiving itself. We are experts par-excellence in the game of self-deception and cheating.

So the first thing I would do, when I set about the pilgrimage for exploration, is that I will solemnly decide that I shall not deceive myself and cheat my intelligence, both during the educational period and after the self-education is completed. Human minds are sick and neurotic as they play this game of cheating one's own intelligence. We can cook up excuses for our mistakes of omission and commission. We can build up defences in order to conceal our weaknesses or perversions. It is nearly a crime against life, but we do indulge in it.

If one has decided to live life rhythmically, having a rhythm in the whole daily travail of living, one should decide about the hours of sleep, the hour of waking up, the timing of your meals, the time for social work or service, time for family life and so on. So also one should decide about the time to be devoted and allotted for exploration, the time to be devoted for providing the needs of the body, as also those of mind.

When I feel lazy for no reason, and the rhythm is violated, I put up excuses. With the misuse and abuse of the faculty of imagination, I can conjure up

excuses and plead with my intelligence. If I have uttered a lie, a falsehood or a half falsehood, I try to create a world of make believe. I say to my intelligence, plead with my intelligence, how I was victimised by the situation and was obliged to tell a lie. You know what I mean by this sickening game of self-cheating and self-deceiving.

Am I Willing to Pay the Price?

If we are to launch upon the pilgrimage to freedom and truth and love, there must be a solemn decision never to enter into this vicious game. If that assurance arises from within, then one may proceed and ask oneself, if one is willing to pay the price, to live the truth that one comes across. It is not difficult to come across the truth behind facts. It is not difficult to understand the implications of freedom. The question is whether an explorer is willing psychologically and prepared physically to pay the price for living the truth.

Most of you, if not all, happen, to be students of J. Krishnamurti's teachings. A young boy of fourteen taken up and prepared for the role of world teacher, the second coming of Christ or Maitreya, kept in extreme affluence and prepared in every detail to play the part. Fifteen years of life are passed in intoxicating affluence and maddening adoration and adulation, thousands eager to touch the feet and drink the words and serve the person. But the young man was an explorer of unconditional freedom and truth and the meaning of life and living. And he discovers that he is Jiddu Krishnamurti.

He realises that the role of the world teacher or the second Christ or second Buddha is being grafted on his person. He realises that if it were so, it would have been easy for that young person to cheat himself and his captive followers, that he was really the Christ or the Buddha. He could have done it.

It was so difficult for him to embarrass Dr. Annie Besant, who was the leader in carrying on the educational process for the world teacher. She had created 'The Star on the East' around the young person. How difficult it was for that sensitive, tender-hearted poetic person and yet the truth had to be proclaimed and freedom had to be lived. So with utmost humility, therefore love, one day he proclaims to the world that he is Jiddu Krishnamurti and not the person they were expecting and he paid the price for it, a heavy price. He returned the properties. He told everyone that he was an ordinary person. And he started living and moving like one.

We don't have to pay that much price, do we? But a little misunderstanding amongst the members of the family, a little inconvenience in our economic life, indifference and non-cooperation of friends around us and we become unsteady in our exploration. We are shaken, we lose courage and we give in. We try to compromise the truth with the responsibilities and commitments. Physically, verbally and psychologically, we give in and we compromise. And when you do not live the truth that you have understood, something in you gets ruined, something in you gets destroyed. So I will ask myself, after having decided solemnly that I will not cheat or deceive, I will ask myself how far am I willing to go in living the truth. Truth cannot be

adjusted with falsehood. Life cannot be adjusted and adapted to violence and brutality and callousness. Either you live it or you leave it.

You know, for the last 40 or 50 years of life one has been conducting camps, addressing groups, big meetings in nearly 40 countries of the world. One has seen groups and interacted with them. Groups discussed the world problems and their respective national problems, very intelligently, analysed them and agreed that the situation is grim. But when it comes to their personal life and living it, then the compromises, the adjustments and the giving in and surrendering the truth and freedom, at the altar of security and convenience takes place. These are not just words, I am sharing my pain and agony. There is an immediacy, an urgency about the challenge to be met. But instead of meeting the challenge, there is intellectual callousness or half-heartedness of the so called inquirers around the world and also in this country. Your friend has been there, whether it is South America or New Zealand, whether it is Japan or Hawaii Islands, Poland, all the States of India and West European countries. This is the game of self-deception that we have been playing with our life and with the teachings.

Harmonising Human Relationships

So am I willing to pay the price for living the truth that I have understood and the freedom whose implications I have understood and appreciated? Supposing the answer from within arises in the affirmative, then how do we proceed? We are born in society, we have to live and die in society. Life for us, living for us is relating to our body, to nature, to human beings in society, to the

non-human species sharing the planet with us. So relationships or the movement of relationship, is not something from which we have to run away in the name of religion, or spirituality. And practically in every country of the world, in last so many centuries, a privileged class has been created in the name of religious, spiritual sadhana, religious inquiry and so on. The running away from responsibilities has been sanctioned in very honourable terms. It has been even called renunciation — a social human being becoming anti-social. You will forgive me for being personal. Your friend started visiting the ashrams and monasteries from the age of seven onwards, throughout India and has seen very closely, the callousness, the brutality, the contempt that the so called religious celebrities and their followers have, for ordinary human beings, the members of society. They use contemptuous terms for a householder's life.

So I would say that a new scientific approach to a spiritual exploration, would be the perception of the naked truth, that, to live is to be related. No escape from life, no escape from relationship. It is now a question of courage to live as you are in the midst of relationship, and live the truth, the freedom in the milieu of your social and family life.

Here comes the art and science of management of relationship. The business community talks about it. But we also need to learn how to manage relationship, so that harmony is not violated, peace is not disturbed and yet truth is lived and freedom is lived. We have seen that through observation, we come face to face with the conditionings, the sanskars of the global human mind, located in this body. We have to handle conditionings,

so that they do not convert the relationship into means of dominating people or depending on them and getting attached to them, violating their dignity or depriving them of their freedom like the right of a woman being deprived, the right of the poorest of the poor or the illiterate being deprived. So now we have to learn to manage and handle the total human past located in our neurochemical system and the frailties, the distortions in the conditionings of other people. We have to live in the midst of all this, so you must know how to manage, how to handle. That is why it is great fun, living to dodge the weaknesses, to correct the distortions, to protect the innocence of your heart, by not carrying a guilty conscience, acknowledging the mistakes and failures to the person concerned with the tenderness of humility and love.

So the step one should take would be learn to handle the human past contained in one's body and also handle the indication of the weaknesses, frailties and distortions of the same human past in other people — not tit for tat — whether it is the individual or the community or the nation. If we do not transcend this addiction to the norm of tit for tat, paying back in the same coin, then the sharing of the planet is bound to be violent and brutal. We want to have a world without war, don't we? We want to have family life without conflict, tension, domination, attachment, dependency.

If religion or spirituality cannot help it, if science cannot help it, where does the human race go from here? I know that according to Freud, there is a death wish contained in the individual, and communities can have that collective death wish also. But one does not

see any indication of the human race, going towards self-extinction. As science converted the whole globe into a small village and exchange of culture, community has been taking place, there seem to be a new awakening, on the horizon of human consciousness, that there can be an alternative way of living. Wars may not be necessary — neither the hot war, nor the cold war. You see, it is such a thrilling period in which to live — facing challenges, awakening the creative energies in alert and sensitive human beings, a new synthesis of science and spirituality, a new perspective of freedom, renunciation, love and the new human ethos, a new human culture.

If we have appreciated and taken the step of trying to harmonise human relationship through the management of the human past, of the movement of the thought structure, then let us proceed.

But before I proceed, please allow me a couple of minutes to mention that exploration may begin with verbalised investigation. But verbalising words from a book, committing them to memory and calling that transference of information as knowledge does not help people. They get addicted to it. There are persons who can't go to sleep without reading some book even at midnight. They convert, they reduce the verbal knowledge to a kind of drug, to soothe the tired brain, by reading the teachings and lives of some celebrities and then going to sleep. As a mild stimulant, verbal investigation is necessary. It can be the foundation for further exploration. But real exploration is bound to be non-verbal, even non-cerebral, through meditation.

The Dimension of Silence

So having arrived at the management of relationship among human beings, in the society and the management of or handling of the total human past contained in us, we then devote some time for the dimension of silence and relaxation to operate upon us. We have not to allow time to work upon ourselves. That we do in the midst of relationship, in the act of interacting. All honest efforts are made competently, healthily, sanely. But devote some time, for the dimension beyond time and space, beyond mind and brain, to operate upon us, to let the other, the cosmic, operate upon us. We relax and for some time, get into the state of non-motion, non-sound, that is silence, and non-relationship, that is solitude. In the silence, every pore of your being is relaxed which results in the openness and receptivity of the consciousness contained in the body, the energy of awareness contained in the body. Then the interaction between cosmic energy of Intelligence—'Chitti Shakti' and individual energy of awareness—'Chetana' takes place. It is in that interaction, it is in that non-verbal communion, the effortless communion, that dimensional transformation takes place. In the movement of relationship, a dynamic change comes about and in the moments of unconditional relaxation and magnificent emptiness of silence, the dimensional transformation gets the opportunity to occur, to materialise.

So we work on both fronts, in the midst of relationship and in the sacredness of aloneness. Both are supplementary and complementary to each other. Then relationships themselves open the door to freedom. They awaken the energy of love and compassion. And

in the silence of aloneness, the austerity of renunciation wakes up and dawns upon the heart. What does that mean? It means that you do not expect anything back for living the truth as per your understanding. The living of the truth gives you a sense of fulfilment. Allowing others to live their freedom and their right, and not allowing them to deprive you of your freedom, and yourself not depriving them of their freedom. That is the joy of renunciation.

So there is a new dynamics of human relationships, a new basis for socio-economic structure. And through dimensional transformation, a new human race can come about.

In the later part of the nineteenth century, Madame Blavatsky in California had talked about visualising a new human race coming up. She was visualising the whole planet as the cradle of the new human race, not only California.

The Last Illusion

Then you do not expect anything from anyone or even from society, for living the truth and your understanding. You get reduced to nothingness and nobodiness.

Once upon a time a great saint called Krishnaprem went to meet another great sage called Maharshi Ramana at Arunachal. Sitting there in that little room with Ramana, a question crept up in Krishnaprem's mind. He did not articulate the question, but it was as if there was in his mind to ask Shri Ramana, "What is your real existential essence?" And Krishnaprem told what happened to one of his disciples, Kishansinh

Chawda from whom I heard the story. He told Kishansinh Chawda "Look Kishan, the question was in my mind, Ramana was sitting there on his bed and in a moment he was not there. I closed my eyes, I opened my eyes and after perhaps half a minute, he was again there. And he looked at me and smiled." That is what Krishnaprem told. The existential essence of nobodiness and nothingness, not physically, but at the level of consciousness. The last illusion of separation from the cosmic life is this deeply rooted feeling, I am somebody, I am an entity. I have an identity, which has to be protected, for whose survival I have to work. The last illusion of separation, which means really fragmentation of the wholeness of Life, that illusion is exploded. When renunciation reigns supreme in your being, then you move around, wherever life brings you, in an unassuming manner. You live like a rose flower by the road side. It is fulfilled in blooming and blossoming and you are fulfilled in uncovering, unfolding the contents of freedom, love and peace through your presence and through your interaction with others if and when necessary.

If the cosmos is the macrocosm, whether it is a blade of grass or a human form, then they are a microcosm, condensed cosmos, but still a cosmos. So dedication to live the truth that one understands, in the midst of society, through the movements of relationship, results in making life sacred. The movement of your wholeness makes life holy. What more can a person hope for in one's life?

I am extremely thankful to everyone of you, who have listened to my communication with rapt attention and affection. These were sharings, heart to heart,

sharings from a friend of yours, who has loved life and loved living. The act of living is the only worship of Divinity, that I have known. That verbal communication is also an act of yagna, an offering.

There is a mantra in Chandogya Upanishad which says, "I offer my respects to the essence of existence out of which everything has emerged, in which everything finds its sustenance. That existential essence has expanded itself, in the form of a cosmos and yet retains the perceptivity and a self-aware energy in every human being."

V

REMAINING IN THE NOW AND THE HERE

THIS IS THE LAST TALK of our gathering. These talks have been offerings at the altar of collective exploration. If exploration of the truth behind facts takes place for the speaker and for the listeners as they listen to the talk, then a dialogue and interaction take place. Listening is as creative a movement as speaking is.

It seems to me that life is for living and living is to relate to that which is around you and within you in a sane healthy way. In order to relate, one has to perceive what is in existence around us, so that the perception has an authenticity and dynamism of its own. If the consciousness is cluttered with beliefs, credulity, myths, organised, standardised and sanctioned or if the consciousness is cluttered with the myths and beliefs constructed by the science of physics, psychology, biology and so on, perception cannot be pure. It cannot be scientific. We have to purify the perception. Purification of perception is the foundation of a new mode of living.

For example, most of us living in India believe very piously that there is a creator, apart from and independent of the creation or the cosmos. The Indian

consciousness is heavily loaded with many such beliefs. We may say in one breath that the phenomenon of life is "Swayambhu", self-created, "Swayamchalit", self-propelled. And in another breath we also owe allegiance to the concept of a creator independent of creation. May be the creation is its own creator. May be the process of constant expanding and unfolding its content has taken the form of cosmos - a creative self-aware energy, expanding itself and unfolding itself. It has been unfolding, and so many universes have emerged out of it. Cosmos has taken the form out of it. Yet it seems that the movement of expansion and unfoldment has not come to an end. So it seems to me that this myth which we have nourished through centuries, has to be exploded by the purity of perception, so that we can relate to the complex wholeness of Life, the dynamic wholeness of Life. This dynamism is also inherent in our body brain complex.

Another example of a myth or belief can also be mentioned. Time and space have been considered to be absolute truths. Twentieth century development in the science of physics has shown very clearly that time and space are the constructs of the human mind. They cannot be taken as absolute truths or reality. They may be useful measurements for the purpose of research in a laboratory but they have no absolute value just as the concept of an independent creator has no absolute value. In the field of religion they become irrelevant for the exploration of Truth and Reality.

Dimensions of the Wholeness of Life

I feel that round the corner, there is a second cultural renaissance visiting the global human society, in which

myths and beliefs will be exploded due to the perception of Reality becoming clearer by the day. Another example can be seen in the field of Western Psychology. It talked about the human consciousness having three dimensions - the conscious, the subconscious and the unconscious. Now the psychologists have begun to sense that even the racial unconscious is not the last dimension. The waking consciousness, the dream consciousness and the deep sleep consciousness cannot be equated with the Totality. They have sensed it through the discovery of parapsychology and other such discoveries. So in order to relate to Life, the complexity of Life, one has to have the fearlessness to let the beliefs and the myths get exploded, when the sunshine of Truth reveals them.

The second aspect of the complexity of Life indicates there are the dimensions of motion and non-motion, existing and functioning hand in hand. The dimension of non-motion is as important as that of motion. There seems to be a dimension of silence existing side by side the dimension of sound. The metaphysics of sound have been developed. The sound vibrations have been measured. Their colour has been measured long ago. So sound and silence are two dimensions. There are also the dimensions of relatedness and aloneness that is non-relatedness. In order to live, we have to perceive these dimensions, which constitute the complex wholeness of Life. We have to perceive the inter-relatedness between silence and sound, solitude and relationship, motion and non-motion. The inter-relatedness constitutes the dynamism. They are not only supplementary and complementary to one another, they are also organically related.

So an explorer of Truth and Freedom will have to educate himself to remain through motion and non-motion. He will have to educate himself about the nervous system and the chemical system of the body as well as about the thought structure contained in every drop of blood. He will have to educate himself to be both in motion when motion is warranted and to relax into the state of non-motion when movement, physical, verbal, mental is not warranted. He will have to educate himself to move through the faculty of speech and utilize the tremendous verbalised heritage of knowledge and experiences and relax into complete silence when the movement of verbalisation is not warranted.

All existence is a relational existence. We are born in society and by birth we are a part of the network of relationships - somebody's son or daughter, somebody's brother or sister and so on. So we have to perceive the network of relationships, in family, in society, in globalised human society and move through them as well. When interaction with the people around you is not necessary, not warranted, then relax into the non-relational content of your existence which is called solitude.

So meditation as an alternative way of living is not a negative way. It is not a way of denying or rejecting anything whatsoever in life. Spirituality is seeing the Truth for what it is and living in it, with it as sanely and as harmoniously as possible.

Another characteristic of the complexity of human life is very interesting. As physically we are products of the biological evolution, psychologically we are

products of the global human civilisation in its various varieties of expressions, according to country, community, climate and so on. It is a very fascinating variety of thought structures, structures of norms and criteria, patterns of behaviour — a vast cultural heritage. So we have to live on the physical and psychological levels simultaneously.

Then there also seems to be something which we sense, which we feel, but which cannot define — the dimension of love, which defies definition, which is not born of thought and which need not be a physical sensation. We sense and feel the vibration of beauty, the vibration of peace, the invigorating vibrations of freedom. So there seems to be some trans-psychological dimension. And we have to live on the physical, the psychological and trans-psychological levels simultaneously.

The Ego is a Concept

In order to live in a society, it must have been necessary to create certain symbols, measurements and concepts for a limited use for collective living — very significant, very valuable and yet having limited utility. For example, human beings cannot live together in a society or share life, if they do not use the process of naming, identifying, describing or defining and so on. A child is born and a name is given. The characteristics of the body and the brain are described. Obviously, the child has an individuality. The physical body of the child is distinctly different from that of another human being. So the process of naming and identifying, recognising and evaluating are very useful means, like psychological currency, to be used for the purpose of

social life. But then that process of naming and identifying gets extended to the inner content of our being, and we imagine that the 'I', the 'me', has an inner existence, that it has an identity as the body, that the physical structure has an identity. The words 'I' and 'not I', the words 'me' and 'not me', have to be used, but they are concepts to be used. The ego, the monitoring energy of the thought structure and the thought movement, has no individual existence. The ego is a concept. The 'I'-ness in the consciousness has a conceptual existence, not a factual content. Please do see this.

Psychology has also nearly discovered that there is nothing like a personal or individual mind. Conditionings have been fed in the system. Because they express themselves through a physical structure, they are attributed to that structure. As law respects no person, the truth of science respects no person. There are no personal likes and dislikes, no personal preferences and prejudices. So the ego has a conceptual existence. It is not a factual reality. This has to be perceived. So the concepts of the ego and the names as symbols, are used properly in their relative fields of utility. They are not allowed to transcend their respective domains and regions.

The word that we use from a language, that word is a symbol. The word is not the thing. It is only an indication. But we have accepted the authority of the word. We have accepted the authority of the symbol. The authority of the word, the authority of a thought or verbalised emotion become our guiding authorities, qualifying perceptions, modifying responses. So one has to see the utility of words, the utility of verbal

knowledge and use it when it is needed and not allow the process of knowing or the process of verbalisation to go beyond that.

Time and space are Concepts

The concepts of time and space are also very useful measurements to be used. Otherwise human relationship, living in a society, will become chaotic. But there is nothing like time or space in the content of Life. Life is timeless. It is without time. But we are so much burdened by the authority of time, that we cannot be with that which is now-here. We wander around in the dark lanes of memory of the past or we stimulate anxieties and worries about the non-existent future. All this happens due to the burden of the concept of time. It is a currency to be used. Today's, tomorrow's and yesterday's and days, months and years, have all been created by human ingenuity for the purpose of collective living. But time has no absolute existence, nor has space. We measure space because life and living require measuring. We use sound and create the science of music. We master verbalisation and literature is created and so are poetry and philosophy created. So please do see with me that in order to relate to the complex dynamism of Life, we have to distinguish the word from Reality, Reality from measurement and concepts and so on. It is a very austere task to be taken up.

A Meditational Way of Living

A meditational way of living implies an equipoise when we are moving through the physical, the verbal and the mental orbits of our existence. We are multi-

dimensional creatures relating to the beauty of sound and its metaphysics on the verbal level and relating to the verbalised heritage when necessary and relaxing when such a relationship is not warranted.

Look at our daily life and you will find along with me that we cannot relate to silence, we cannot relate to aloneness. When it comes to relationship we find fear, conflict, tension and confrontation. When we are with others, then the "I" consciousness wants to isolate its self-centredness. And when we are alone, we feel lonely and crave for the company of others. When the movement of verbalisation is not warranted, we cannot relax into silence. Thus neither can we relate to aloneness nor to silence. Please do see this contradiction. The difficulties are within us, not around us. So we have to educate ourselves to move in speech and silence equally freely and to move and live in aloneness and relationship equally sanely and healthily. That is an alternative way of living.

People confine meditation to some practice, some technique, some formula, to various experiences resulting from that activity to some psycho-physical powers developed through them—all this does happen. But that is not the essence of meditation.

So the crux of the crisis is our unwillingness to let the myths and beliefs explode, our unwillingness to let the untruth drop away even after understanding what truth is. We are afraid of being with life alone. We are afraid not only of dying but we are also afraid of life and living. We want someone to hold our hand through relationship and tell us what to do, how to do it, what we must do and what we must not do. The maturity

that Freedom requires us to take decisions on our own, to face the consequences of those decisions and actions based on them, is very urgently needed.

The Sacredness of Life

If we have taken the journey together thus far, we will see that we have to live in the now, the here and what is surrounding us. Infinity or Eternity are not somewhere tucked away in the space of the sky. What you call the present moment is a manifestation of that Infinity, that Eternity, that Divinity. So the sacredness of Life and the sacredness of the act of interacting with Life — they constitute religiosity.

Much of the sense of sacredness has been eroded due to science, technology, due to the mania that we suffer from rationalising, theorising everything leading towards abstractions. If life is for living, then the living has to take place in the timeless present, the spaceless here. For the maximum benefit, there should be no postponement of any decisions or actions due to fear, due to indecision, due to calculations and wanting to bargain with Life. If we miss interacting with the timelessness of Life, here and now, then we miss living. The act of living is the only worship of the Divinity. We miss that. So it seems that we have to set ourselves free from the habit of fear, from temptations, from calculations, from bargaining in human relationships. That is freedom from the known, not some romantic idea about Liberation and Enlightenment. Freedom from the impurity of imbalances — that is Liberation and Enlightenment. An invincible peace and silence within — that is an indication of Enlightenment.

So proceeding towards consumation of human growth, proceeding towards maturity of psychological behaviour, proceeding towards a sane and healthy restraint in our responses to every relationship – that is meditation. Meditation has its own dynamism. It is not something static, it is not the destination that you have arrived at. One is reborn through Dhyān and Samādhi. Samādhi is not a static destination. You are born and you begin to live.

Between 1961 and 1971, I must have attended J. Krishnamurti's gatherings in Switzerland seven or eight times. Sometimes I used to feel very surprised, even shocked, when Krishnamurti would ask those two thousand or three thousand people who had come from all the corners of the world, to listen to him. He would ask, "Sirs, are you awake?" It took me a couple of years to see the implications of that question, "Are you listening?" he would ask.

One day I asked Krishnaji when we met, "Why do you ask people in the tent whether they are listening or not?"

He said, "My dear lady, while they are listening, they are busy comparing what I say with whatever they have read or heard. They are comparing, they are evaluating. People are struggling to decide what should be accepted and what should be rejected. Listening requires the innocency of the attitude of learning. But they have come to see, to evaluate me, to compare what I say with what they have known. This is not listening and they are not awake because they are daydreaming.

We have to educate ourselves to remain awake and alert at the same time, in order to be in the now and the

here. The moment your mind runs back to past memories, the waking state becomes polluted. Is some worry or anxiety about some aspect of your own life or your social life, disturbing you? Then the state of waking consciousness gets contaminated. To remain totally in the present, past memories and future anxieties have to remain in abeyance. So we do not know how to live, and we have to learn and educate ourselves in the true art of living. Religiosity consists in unlearning unscientific ways and learning fresh ways.

I wonder if we are ever told that one should love life and live it. Since childhood it is hammered into us, pursue education for a degree, take up a job, raise a family and so on. They are all means for living in a society. Nobody says that the purpose of life is living and life is something sacred. This education, these degrees and playing the roles of a husband and father or wife and mother – they are all part of the game. But to be related to the existential essence or the Divinity of Life – that is the main purpose of being born in a human body. So when our explorations begin, there should be the urge to learn and to educate our organism, to sensitize our organism.

Well! Though one has been speaking for the last five days, much more remains unsaid than what has been communicated. I was a bit nervous when I read the folder about the gathering, in which it was written that those who are seriously interested in Krishnamurti's teachings are invited and I was taken aback. How do I communicate in the gathering? Teachings are not to be interpreted and those who want to study the teachings are coming here. It has been quite a test for me and yet with your cooperation, it has been possible to share

with you whatever I have learnt from the teachings, the communications, the life and presence of J. Krishnamurti along with the perceptions that have taken place before I had met him and after his departure from the planet.

Personal Discovery of Truth

"Let it be clear, from the very first moment that the speaker is not going to interpret J. Krishnamurti's Teachings. He has mentioned several times that no one should ever try to interpret his words. So the speaker will not try to clarify, to explain or to interpret J. Krishnamurti's words or Teachings."

"In a very friendly, informal and intimate way, I would like to share with you my perceptions of life and what I have learnt from Krishnamurti's life and Teachings."

With this background Vimala Thakar deals with the fundamentals of inquiry, observation as the tool for inquiry, inner revolution, the dimension of silence, a meditational way of living and the sacredness of Life.

VIMALA THAKAR