

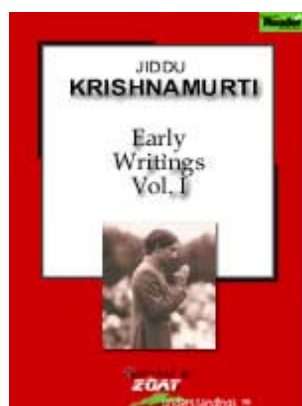
JIDDU
KRISHNAMURTI

Early
Writings
Vol. I



EARLY WRITINGS VOL. I

by J. Krishnamurti



Book Description

WITH the death of his brother Nityananda, on the 13th of December 1925, Krishnamurti found himself in deep personal crisis, perhaps the most painful episode of his life. While in the throes of this great sorrow, he struggled to understand what he was going through. In fact, the death of Nitya appears to have been a decisive turning point in the spiritual evolution of Krishnamurti. Nitya's death served as a springboard for Krishnamurti, catapulting him towards his final liberation. By 1927, at the age of 31, his spiritual development is complete and the forceful and overwhelming impact of this recent mystical experience is visibly evident in the immediate years thereafter. It comes through in the language, vocabulary and style of this period.

Krishnamurti's language in this early period was in flux and changed drastically from year to year. He introduced new modes of expressions -the Kingdom of Happiness, Liberation, Truth, Voice of Intuition and Individuality- that were soon dropped and replaced in turn. Indeed, Krishnamurti is purported to have categorized his talks and writings before 1933 as "immature". However a closer examination reveals that although his language was evolving, the essence of his teachings remained consistent from this period until his death. With remarkable rapidity and in direct response to misinterpretation and translation on the part of his audience, Krishnamurti began "cleansing" his words and so developed the lean, precise and contemporary language style that he became renowned for.

The early works not only shed light on the origins of the central, underlying concepts of the teachings but also reveal why he felt it necessary later to adopt his trademark, stark, non-compromising stance. However, if examined with the benefit of having read the later works, the emotive nature of these early works need not cover over the fundamental insights that Krishnamurti's teachings embody. On the contrary, if we are wary of the inherent danger of misinterpretation, this material affords a rare glimpse into a mind that has only just discovered the "Kingdom of Happiness".

In these early stages Krishnamurti spontaneously describes what he is experiencing and attempts to communicate the kind of mind required to achieve this state of "true happiness". He uses words in a natural and "innocent" fashion as he is yet to discover the important role his choice of words will play. The value of these early works lies in this "impassioned" delivery. Most importantly they open

up the "hidden how" that Krishnamurti so deliberately ensconced in the teachings later on.

Certain terms in the early works seem to be at first diametrically opposed to the fundamentals of the teachings as we know them today. Specifically, Krishnamurti spoke then of the importance of having "pure desire", absolute certainty, true memory -all the while emphasizing that one's "efforts" have to be based on understanding rather than on conviction or agreement. All in all, the early writings provide a vital clue in solving one of the basic conundrums of the teachings -namely, how it is that, *"out of total inaction, there is an action that is tremendously positive, but not in the sense of the positive and the negative."*

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EARLY WRITINGS VOL. I

1. INTO THE LIGHT

WHEREVER I have been, in America, in England, in France, in Switzerland, in Italy or in Holland, there have been great signs of revolt, of revolt in search of something real. You will find the American greatly desiring to find out what is happening. He relinquishes the past, forgets it and has no tradition, and seeks something new that lies beyond; and for me the greatest happiness is in that beyond which is hidden -which is not really hidden at all but lies within each one.

In search of that reality, in search of that lasting truth, we go out into the shadows and lose ourselves. What we have to do is to come out of the shadows into the light. You must give up so many things, you must give up tradition, and you must give up yourselves, in order to find the greater truth.

Because I have been so long in revolt, because I have been longing to find out what existed beyond these transient things, I have found out. I am saying this not that I may exert authority on yourselves, but only to point out that in search of the truth, in search of this lasting happiness, you must shed everything, you must renounce everything, and come with me. There is an idea that in the glorification, in the annihilation of the self, you cannot help the outside world. On the contrary, when you are beyond the need of help, you can give true help. When you are beyond the clouds and have a constant vision, a perpetual view of the truth, then whatever you say will resound in the heart of each one.

So because we are in the country that to a great extent still holds the jewel of spirituality, the world looks to us, and because we Hindus, English and other nationalities that live in India have seen the Dawn arise and bring forth a new light, we must go out and give that light to the world. We can do that when we have individually conquered, individually come out into the open life, naked and pure, and when we imbibe there the happiness that awaits each one.

(Madras, India 1927)

2. ESTABLISH YOUR PURPOSE

HUMAN BEINGS forget the goal to which their life leads; hence there is always confusion. Because of the lack of foresight of the thing they desire, they are confused and they are lost, and it is for this reason that you must establish for yourself whither you are going, what your purpose is in life. And when once you have established this for yourself -not by the authority of another, not by the authority of sacred books, nor by the authority of individuals but by a clear-cut ideal- and have definitely decided to follow it, you will attain liberation. And if you have been able to establish such an ideal, then that ideal will become part of your own life and you will walk towards that goal, all things becoming easy to you.

Now, you will see wherever you look -beyond the seas, in America or in Europe- you will find that there is confusion of purpose. The people of the West are seeking happiness, as everyone else in the world is seeking, but they are seeking it in material things. Because they have lost the purpose, because they have forgotten the goal, they are lost in the things that do not matter. If, for example, you desire to go to a particular house and you know the path that leads to that particular house, and you know where the house exists and its exact address, the path to that house will be quite easy and you will go there, avoiding pitfalls without any difficulty. When you know the goal, you will get

there, time being of no account. But if you did not know to what house you were going, and what was your goal, you would get lost in the bye paths, in the narrow streets, and in the wayside houses. But when once you have established for yourself the goal towards which you are tending, all things, which lead you away from that goal will have no attraction for you. It is for this that men struggle through their days, during their years and during their many lives. It is, to me, that Kingdom of Happiness which gives Liberation. We are like the river that at the beginning is small but grows as she flows towards the sea, in search of liberation. On her way she accumulates many experiences, feeds many banks and many trees and quenches the thirst of many people and gathers many waters; and slowly, through many places and through the progress of time, she reaches the sea, where she finds her liberation. But when entering that sea of liberation, she brings her experiences of sorrow, of delight and of joy and gives to the sea a part of them. That is the purpose of a human being. When once you have found that and established that for yourself, then life becomes very easy, life becomes very simple and also comprehensive, and all the religious shackles and complications, all religious superstitions vanish, and you remain as steadfast as the sky, looking and trying to learn from everywhere. To attain Liberation has been my aim for many years together. Because when once you have tasted that Liberation you will really be able to help. Then you are beyond the limits of birth and death. Because you have entered into that Kingdom of Liberation and Happiness, you will become one of the great helpers of the world.

Thus the purpose of human life is to accumulate experience and from that experience to learn wisdom, and from that wisdom to hear the voice of intuition, which will lead us towards the goal which belongs to everyone, irrespective of caste, race or religion, irrespective of forms of worship of any God. So you see, if you have that view, if you have such a purpose in life, then all the restricting ideas of your religious thought, all your narrowness will vanish and you will become like the sun, giving light to all those who seek it. And there lies the beauty of life, which is seen in the bright running waters. We must therefore come out of our stagnation and go into the stream of Liberation.

(Bombay, India 1927)

3. EERDE GATHERING 1927 QUESTIONS AND ANSWERS

KRISHNAJI: As the questions are mostly on the same subject, I think I will answer them by saying that one can, at any stage of evolution, wherever one may be, attain Liberation. It is perfectly true, whatever one's stage of evolution, that by determining the goal -let us say for the moment that it is Liberation- one alters one's attitude towards life and brings about the correct environment, surroundings, that will help one to attain that Liberation. As long as one sees that goal in its clearness one does alter one's modes of life, and so attains. Of course it is not the mere perception of a thing that makes you part of it; you must struggle for it, you must work for it, and the alteration of your life comes about through the desire to act in such a manner as to attain the goal.

Every big town has many stations from which you can go out. If you did not know where you wanted to go, and you visited every station in that town, you would naturally be lost, but if you made up your mind to go to a particular station, the very making up your mind to go to that station gives you facilities, opportunities of going there. If you are a rich man, you will take a car, which can go in ten minutes; if you are poor you will allow, say, three-quarters of an hour to go by tram, but you both, rich man and poor man, leave the same station if both desire to go to a particular spot. Time, as such, is of no consequence as long as there is the desire.

Imagine that you are on one side of a river and that on the other side are blue fields. The whole of humanity stands on this side looking at the beauty of the other side; very few have the desire to jump

into the river. Of the few who jump, there will be some strong ones who can swim directly to their goal. Others will be carried down by the stream; they will be landed lower down and will have to walk up. It does not matter so long as one gets there. If a man has developed strong muscles and can hold his breath, he can battle with the current and swim straight to the goal; whereas a weak man is carried about by the current and will land lower down. But he can walk up -he is on the other side already. The desire to plunge into the river is the main thing. The time taken to cross may be a quarter of an hour, a life, or two lives. It is of no consequence.

In the desire to alter one's course -whether it be the desire to become a millionaire, or to become a painter, a violinist, a musician- you have to sacrifice. If you desire to become a millionaire, you must concentrate all your forces, all your determination, and all your anxiety, everything, to keep your health perfect. If you are a violinist, you must be careful of your arm, your fingers; you must not row too much, because that would mean developing useless muscles; so you sacrifice those things that have no value for those that you think have value. For me, I maintain that Liberation is the end, so I sacrifice everything else to that one particular thing.

QUESTION: *Will one who attains Liberation leap over the various evolutionary stages of growth into some formless Nirvana of bliss, to come forth no more? Or must those stages still be traversed -but with the light and joy of the Nirvana consciousness ever present?*

KRISHNAJI: You can leap over all the stages of evolutionary growth if you experience all the stages of those growths, paths and experiences, through your imagination, through your process of climbing. Let me put it this way. There is a building with many stories, and a man may work up through those stories, looking through every window on each floor, horizontally progressing until he comes to a staircase, which leads him up to the next floor. Another man knows and conceives the goal which is enticing him, which is calling him; and as he climbs he looks through one window and that gives him sufficient view, sufficient experience, sufficient knowledge of what is contained on that particular floor, and so he need not go through the horizontal process of acquiring experience, and thus attains more quickly. I do not think it matters whether he comes back or remains in the flame. If I am a spark, as a separate individual I enter into that flame and become part of that flame; whether I return and bring others to the flame depends, I think, upon the personal desire. If I desire to come back and conquer the world of Maya again, I can do so. Once I have the centre well established in me, I can do anything from that centre; from that I can go forth, having established it as my home, as the bee which knows its hive can go miles away, certain that there is a home, that there is a flame.

QUESTION: *To attain Liberation is it not essential to form a link with a Teacher who is himself liberated, and to feel such a tremendous longing to be one with him, that it carries one to the goal? It seems that a "general" longing for Liberation could not be intense and one-pointed enough.*

KRISHNAJI: Liberation may be personified in one individual, or in ten individuals, or, as Theosophists would say, in the Teacher Himself, the World-Teacher; but if you have that desire to attain Him who is the embodiment of Liberation and have an intense and tremendous desire, tremendous longing to become part of Him, then it certainly is easier to have such a Teacher to guide you and to help. But again the difficulty arises that if you bring in certain individuals, you will need interpreters of those individuals. There is a question as to whether Krishnamurti is the World-Teacher or not. There will be people who will say that Krishnamurti is the vehicle; others will say he is one in whom the World-Teacher will from time to time visit and through him give forth His message; some will maintain that Krishnamurti will grow into His consciousness and so become one with Him, and hence that there will be no separation between the two. These are thoughts in which for our mental gymnastics we can indulge. You can say Krishnamurti is that and someone else can say Krishnamurti is not that; you will never convince someone who thinks quite the opposite. So the question does not lie in whether Krishnamurti is the vehicle or whether his consciousness has grown

into the consciousness of the World-Teacher. The question remains unanswered, because if you accept the authority of one you cannot accept the authority of the other. And so it will go on forever and ever. But if you examine what he says and try to grow into his teaching, then it makes it perfectly simple. I think we shall have incessant wrangles over the corpse of Krishnamurti if we discuss this or that, wondering who is now speaking. Someone asked me: "Do tell me if it is you speaking or someone else." I said: "I really do not know and it does not matter."

What matters is that you should understand, and not wonder what the phenomenon happening is. You do not see, so you are not certain -not that seeing makes anything certain. If some people told you that it is the visitation, you would have to accept that authority, but if that authority changes its opinion tomorrow you will have to change your opinion also and so you will be lost. And to make certain for your own self it must be established in yourself. The desire for Liberation is all that matters. Leave all else for the complicated minds, for the philosophising mind is to wrangle over. That will come eventually. In two thousand years there will probably be another society to discover whether it was this or that.

QUESTION: *Does that imply that a person without a Teacher could not attain Liberation?*

KRISHNAJI: He may perhaps take longer. Suppose a man has traveled all over the world, and knows the way of the world, and comes back to tell an intending traveler where to stay and what to take with him, it makes it much easier, more comfortable. Hence a Teacher is necessary for those people who are uncertain of the goal, who are not sure, who are doubting, who have no strength, who need their purposes, their determinations, awakened and made strong. But for those people who have already seen the goal, who have already perceived, and have experienced that flame which is Liberation, to them he will act as an encouragement, he will be the embodiment -but they will get there without him.

QUESTION: *Can one help others by influencing them consciously?*

KRISHNAJI: If you think you are wiser than anybody else, then you interfere. I would never voluntarily interfere with anybody unless they asked me to interfere and asked my advice and questioned me. Then I would give my opinion, but unasked I should never think of interfering. Why should you interfere with another? It may be his karma to walk a different path, to walk in a different direction, to have his mind differently composed from yours; and if you force him to adapt himself to you, you are doing him wrong.

QUESTION: *For a practical mystic what would be the most effective way of helping others to reach Liberation? By becoming a fit channel for love and peace?*

KRISHNAJI: I think the best way of helping others to reach Liberation is by reaching it yourself. If you had not reached it, and talked vaguely about it, you would soon be found out. The moment you are liberated, or struggling for Liberation, you do become a channel; but I dislike the word channel because it implies that you are acting for somebody else, and that somebody else is master over you, which personally I do not like.

QUESTION: *What qualities do you consider most necessary for those who would be your disciples?*

KRISHNAJI: It all depends. Suppose you went to a painter and asked him what qualities were necessary to become a painter, it would be very difficult for him to answer you. In the same way it would be difficult if you went to a musician, a composer or a writer and said: "Look here, I want to become what you are." He could only teach you the technique; he cannot give you the qualities of a great artist.

QUESTION: *Do you look on the work of the World-Teacher as that of teaching individual men the way to liberation, only, or also as inspiring civilisation with new ideals in all departments -in art and religion, as well as in political and social life?*

KRISHNAJI: I will explain my answer with a simile. We go into a garden and see a rose in magnificent bloom. One person who is an artist merely thinks of that rose in terms of painting; another who looks at that rose will go away and meditate; a third will translate that delight into some social activity. People approach religion in the same way as they approach that rose; it depends on the individual, on his temperament, his point of view, his idea of how best he can translate it to the outer world. For instance, say I am interested in education. I want to translate that Liberation in terms of educational ideals and to put it before young people, and children, so as to make them grow according to those ideals. Another person, seeing that Liberation, might be a keen social worker and might translate it in social terms and so help people to attain it.

QUESTION: *How should suppression be used in control of the self?*

KRISHNAJI: There should be no suppression. You know what happens when you kill some poison on the surface -that same poison will break out again somewhere else. If you try to cure a sore on the body without curing its real cause, it will come out somewhere else. I should never personally suppress anything, for the moment you do so it comes out in another form; but you should learn to control it and to transmute it -and translate it into activity.

QUESTION: *What would you define as intelligent revolt?*

KRISHNAJI: I feel every person should be in revolt because he should not mould himself to anyone's pattern. You should not mould yourselves to me any more than to somebody else. But in revolting you should be intelligent; that means that you should use the accumulation of your experience, use your intelligence as your guiding point, and revolt with that guide always in view, not just kick blindly, because that means that you are creating karma.

QUESTION: *Some of those who in life are acquiring Liberation may have made certain ties which must be fulfilled, but for the younger people who have not formed such ties, would you say it meant not incurring them or incurring them in a new way?*

KRISHNAJI: I have always wanted to attain Liberation; I have always wanted to come near the Buddha so that there should be no barrier between Him and myself. I let nothing interfere with that desire: I put aside all other desires; I said, I want to arrive at a certain stage as soon as I can, and anything which interferes must be set aside, must be conquered. I incurred no responsibility, which would come, in the way of my desire, and I have attained it. But do not think I mean that if you are longing to marry, longing to paint, that you should stop yourselves.

QUESTION: *Is it not true that action done as duty and with detachment does not make karma?*

KRISHNAJI: Yes, I think so.

QUESTION: *In The Kingdom of Happiness you said it does not matter what is the degree of evolution of the individual; does that mean that at every degree of evolution one can attain Liberation?*

KRISHNAJI: I am sure of it. Take a Sudra (of the lowest caste): if his desire to attain is so burning, so intense, that he throws aside everything, he will attain.

QUESTION: *Do you mean by Liberation only a degree or stage of Liberation? Is it union with the Manifested Deity or with the Absolute?*

KRISHNAJI: To me Liberation means, as I said yesterday, the destruction of the separate self, because it is the separate self, the self that is so dominant in each one that creates karma that binds. Once you have destroyed that self you are liberated and it does not matter whether you belong to the Manifested or to the Unmanifested, whether you belong to this house or that house, to this stage or that stage, for these are only technical terms.

QUESTION: *If Liberation is the cessation of self, why do you associate happiness with it any more than unhappiness?*

KRISHNAJI: 'Where the idea to live is a mistake and the idea not to live is an error...' You can call it happiness or unhappiness -Nirvana, Kailas, Heaven- until we find a word that everyone understands.

(Eerde, Holland, 1927)

4. WHY DO YOU SERVE?

IT WAS very good of you to have invited me to speak at your gathering and I am going to talk this evening about that which has been occupying your minds for the last three days -service. I will leave it to your judgment to decide whether I am a mystic or an occultist, because words tend to confuse the mind, and to make distinctions is invidious and leads to misjudgement and separates one person from another. To me there is neither occultist nor mystic, because all are the same, whether they be physically active in creating things around them, or mentally or emotionally active, or whether they retire from the world and dream and create through their dreams. So I am going to speak from the only point of view that I know, which is neither that of the mystic nor that of the occultist. I am not going to distinguish during my talk between either of them, because in my mind these distinctions do not exist.

Before one begins to create, either mentally, emotionally or physically, it is necessary to find out what is the purpose of creation, what is the purpose of production, what is the purpose of activity, what is the purpose of retirement. To me the purpose of all service, of all thought and feeling and activity, is the perfecting of mind, emotions and physical body, because, without the perfection of those three, without harmony between them, you cannot have the well-being of the whole. Hence it is necessary to establish whither we are going, what is the purpose of this existence with its struggles, joys and sorrows. To me, the whole purpose of life consists in the coming down and climbing up, the coming forth from the flame, the gradual development of the spark till it becomes again one with the flame. As the flame, so will all become, without distinction, whether you now call yourselves mystics or occultists. To me there are no separate paths, there is but one path. If you climb a mountain, at its base you will find hundreds of paths leading upwards, but as it gets steeper and nearer to the end there is but one solitary unique path. There may be many paths below, but when you are at a higher stage there is only one.

Now we must look at service -that which you have been discussing- from that one point of view, that is, from the highest, where there is only one path, which is the path of peace. Those who are interested, who are striving, who are working for that attainment, for that peace which shall come to the world, must look at all problems from that one point of view. Though I admit, as every thinking

man must, that there are many temperaments, many types, yet these many types and temperaments only exist in the mind, they are not seen from the mountain top. Hence, if you divide too much, if you separate too much, there will be disunion, even though we are all working for the same end. If you go to India you will perceive that there are many temples, many shrines, many churches where men are all worshipping, all acknowledging the same God, but that when they leave the temple they will not look at each other, because of their many temperaments, their many types. In this way God is divided, as the fields of the earth are divided by human beings, with their hedges, with their narrow barriers. You divide God by these temperaments, by these types, and hence there is disunion.

You will tell me that I am not of your type, you will tell me that I am a mystic and you will tell another that he is an occultist. What is the difference? In what way does a mystic suffer more, or less, than an occultist? In no manner whatever are they different except in the degree of sorrow. They may have sorrows of different kinds, but they all have sorrow, and hence they are all ordinary human beings, and my contention is that there should be no division. If you are wise, you will not separate people by their temperaments, nor catalogue them.

If you recognize that there is a fundamental unity, that all human beings are essentially the same, essentially united, though they may have different skins and different minds, then there will be a real desire to help, a real desire to serve. I have been told so often that I am a mystic, that my path is shorter and more difficult than that of another. My path is as your path; we shall all meet at the end, whether you are an occultist or a mystic or an active individual, we shall all arrive together at the mountain top, where we shall forget those narrow divisions and subdivisions of the mind.

Those who would help must have that intense burning to give the knowledge that comes from understanding. Though you be very learned -well-versed in books- you will not understand if you think that by these complicated theories alone, without that burning desire, you are going to help the world. Every person who has found for himself certain happiness, desires to share it with others.

So I would look on activity from two distinct points of view. First there is the activity which is born out of knowledge and wisdom and then there is the activity which is born out of ordinary, physical common sense. Here you are all concerned with helping the world; you have been talking about it for the last ten days, in a most excited, agitated fashion sometimes. What exactly do you mean by "helping the world"? Who wants you to help the world? Are you so very superior to me or to the ordinary person in the outer world? In what way is your knowledge lasting and certain? Is that which you give born out of certainty, out of your own understanding? When you are certain of your own knowledge, you can consider helping others. Most of your knowledge is second-hand; most of your theories are second-hand; most of your wisdom you have gathered in books; most of your devotion is narrow and limited. Hence that help which you give will be transient, because it is not of your own creation, born of your own certainty. That which you give will not help truly, unless you can give it from within, from your own understanding and knowledge of life. Most of you are not in touch with the world, though you may live in the world. I want you to be certain of your own desires, certain of your own knowledge, certain of your own purpose.

In order to find out what is your own, you must question, you must doubt. I went on doubting and questioning till I was certain of my own knowledge, till I could say that I knew, till I was positive. Now whether anyone doubts, or scoffs, or feels himself intellectually superior, makes no difference; that which I have found is my own, that which I have gathered through the past centuries, through the past millennia, that which I possess... is of my own creation. I am made perfect in my own knowledge, in the knowledge that counts, in the knowledge that has value, that guides, that protects, that gives strength.

If you have such a knowledge -acquired by your selves- then your service to humanity will be of

value. You can give real help only when you are above receiving help. I do not say you should not help others while you are searching, but the purpose of all should be to gain that wisdom, that knowledge, so as to help truly, so as to give certainty to those people who are in doubt, who are suffering or dwelling in passing joys. Hence those who desire to help, either materially on the physical plane, or by creating ideas in the mental -they are fundamentally the same- must be certain of their own knowledge, must possess that wisdom which gives certainty, must have drunk at the fountain of wisdom. Otherwise, however much you may desire to help, you will only feed the transient bodies. Which is of greater value, to feed the body or to ennoble the soul? Both are essential, but you must not begin at the wrong end. You must begin at the ennobling of the mind and the heart, the purifying of the soul, and then whatever you do, whatever your actions, whatever your thoughts, whatever your feelings, they will be in right proportion to your knowledge; not grotesque, not out of place. Hence you must use discrimination, to distinguish between that which is lasting and that which is passing, that which is permanent and that which is fleeting. When you are able to distinguish and choose between the false and the real, your service will be of help.

You are all looking forward to the time when you will be in the sixth root-race, but in waiting for the sixth root-race do not miss the beautiful day. You are all waiting to acquire knowledge from people who have authority, whoever they be; you are waiting to be fed and while you are waiting the summer is over and the darkness sets in and you are still waiting for the sixth root-race. It is because you have very little knowledge of the present life that you want to escape it and so you look forward to something in the future, something beautiful, pleasant, ecstatic and wonderful. It is what you are now that counts; leave the sixth root-race alone. It is what you create at the present moment that has value. If you sow corn do you expect an oak tree to grow? If you sow wheat do you expect to have pomegranates? If you sow grapes do you expect apples? What you do now will produce the very results that you desire. It is within your own power to attain happiness and liberation, no one can give them to you; they are not offered to you on a platter which you can refuse, they lie within yourself, and if you are great, if you have the capacity to escape from the limitations of time, then you will be even beyond the sixth root-race.

So I should like to come back again to what I said at the beginning, to that activity of which the Western world is so full. You can be a great mystic and yet be active emotionally and mentally, though perhaps it is more difficult to be so on the physical plane. You will find perhaps if you go to India that, because of the climate, they are more active emotionally and mentally than physically. Here it is very cold and you have to be active in order to keep alive, but that activity does not mean that you are solving the world's problems, perhaps you are adding to those problems, adding another barrier.

So friends, if you really desire to help, as you must desire, you must not only be active, you must also contemplate, you must seek solitude, you must have dreams. Why is there so much trouble in the world between the Orient and the Occident? It is because in the Orient they think the physical does not exist, the physical is a maya, it passes away and a new life comes into being; whereas here the physical is the only thing of value, so you say: "Let us make merry while this life lasts", and you forget that there is the other side to the picture. So when the two clash -the physical on one side and the emotional and mental on the other- there is always trouble, there is always misunderstanding; but when you can combine the two, when you can make the world perfect in the knowledge of the two, then there is happiness. And those people who have the desire to serve, who have this burning desire to help, must understand who it is that they are helping and why they are helping. To help really and truly and lastingly you must have within you eternal peace, eternal certainty and liberation. Without the vision, without the knowledge of that for which you are working, whatever you do, whether it be mental, emotional, or physical, will have no value. That is why those of you who belong to organisations, who are well-learned, in books, must be careful that your knowledge does not become merely theoretical, without the background of experience and certainty, for without that certainty

beware how you help people. If you can allay sorrow, if you can give balm to the aching wounds, then you will not care to what types and to what stages of evolution you may belong. All that you will desire will be to help, because you possess certainty and because you have that knowledge whose function in the world is to give wisdom.

So friends, you are like everyone else in the world though you may call yourselves by different names, for you are still in the valley of sorrow, and you can only attain that clear light of happiness which is within you by your own struggling, by your own authority, not by the authority of another. By your own knowledge, by your own sorrow you can find the way; and when you are certain, when you are positive, when you are sure in your own wisdom, then what you give will be of great help, will be of lasting value, will aid and give happiness to those that have it not.

(Ommen, Holland, 1927)

5. EERDE GATHERING 1928

SINCE YOU have been good enough to put to me these questions, I am going to answer them from my point of view, from a point of view which to me is the only way of looking at life, the only way which will solve the problems that confront each one of us. Now as I have said, liberation in its absolute sense is liberation that is the outcome of all experience and not the mere destruction of feelings. And such liberation is necessary for the ultimate, the final, and the absolute happiness. I mean by that happiness which is the accumulation of intelligence, the power of greatness, the creative power of the genius. When you look at liberation and happiness from that point of view, it is not negative, neither is it destructive, but it is a positive assertion of that power which goes to create, which brings about order -not the order of the peasant who creates a vineyard on the mountain side, but the order of an artist who brings about order out of chaos, out of the confusion of the traditional and serried ages of the past, an order that can be interpreted according to individual development. I am going to answer all these questions from that point of view alone. You may say: that is much too simple: and you may say that it does not satisfy the very intellectual people. And here I must add that I am not setting myself up as an authority, which you can quote to others or to yourself, to bolster up your point of view. The other day I was talking to a man in Bombay who after a lengthy discussion, said to me: What you are saying will bring about supermen who will stand on their own feet, who will create order for themselves, who will be the absolute rulers for themselves; but what will happen to the man who is down below, who depends on outside authority, on crutches, who is forced, urged to a particular morality which may or may not suit him? I answered him: Take what is happening in the world at the present time. The strong, the violent, the powerful, the rigid, the men of power and strength are at the top, and the weak, the tender, the struggling are below. Now put that in contrast to the tree whose sustaining power, whose strength lie in its deep roots, which are all hidden away below, and on the top there are the delicate leaves, the tender shoots, the weak branches. In human society as it is at present constituted, the strong and the powerful are supported by the weak, whereas in Nature, the strong and the powerful are below to sustain the weak. So long as you look at every problem with a twisted and a crooked mind -I am using the words crooked and twisted in the right sense, not in a colloquial sense- you will accept the pre-tent conditions: whereas I look at problems from the other point of view.

Because you are not convinced on your own knowledge, you are repeating authority, you are bolstering up by quotations, the authority of the past against something new. Against that argument I have nothing to say, but if you look at life from a point of view that is unbiased, that is not warped by authority, that is not sustained by the knowledge of others, but that is upheld by your own sorrow, by your own thoughts, by your own culture, by your own understanding, by your own affection, then you will understand what I am saying, for the meditation of the heart is understanding. I would much

rather have a few people who really understood than ten thousand who merely repeat. Go, as I went, to a Brahmin town where the influence of Brahmanism is very strong. There they look at everything in life from the point of view of: "We have been taught." Now personally -and I hope you will understand what I am saying and not misunderstand it- I have no belief and I have no tradition. That has always been my attitude towards life. As life is different from day to day, and as I want to understand life from day to day, it is no good having a belief and a tradition, which bind me and prevent me from comprehending life.

All men everywhere in the world have a belief, it does not matter what it is, and that belief guides their mind, whereas life should guide and not belief. And the understanding of life only comes when there is not this tradition of belief bound by morality. After all, the end of life is perfection through the attainment of liberation and happiness; and you can only achieve it by gathering experience and not by adding more beliefs, more traditions, more superstitions, more dogmas and more sectarian theories to those you already have. You may have to go through that particular stage of wanting beliefs, but it is not the end. Take a stream; see how small it is at its very beginning, at the very source, how delicate, how tender, how pure, and how unsullied. And as it goes on through many fields, through many countries, feeding many trees, giving nourishment to many peoples, it is getting wider and wider, accumulating more rivers, gathering more waters to itself, till at last it reaches that ocean where there is no limitation. The whole weight of waters behind that river is urging, pushing the stream which it sends out, never allowing it to stop still for a minute in any particular spot, because when it lies in a tranquil condition, there is stagnation. So those who would reach the ocean of freedom must never be still, must never be contented, for that means lying fallow, which is what I call mediocrity.

So with that as an introduction, I shall go on to answer these questions, but please, remember I would much rather have comprehension and understanding, than acceptance of my authority and a blind belief. A blind belief leads to that form of religion, which is the frozen thought of man, and out of those frozen thoughts you build the temple.

And you can never satisfy a person who judges things with a mind that is prejudiced, narrow, and bound by morality and tradition.

I have talked to a great many people who are violently anti-Theosophical, anti-Star, anti-World-Teacher and anti other things -thinkers, artists, materialists, violent supporters of religion- and in every case they have been my friends. Because I know what I want and I have got it, I have attained my goal, I am certain of my purpose and I am certain of what I mean by liberation. Now there is a danger of too critical an examination of this liberation, because when you say: it is this -it is not that. I know exactly what I mean, but in the majority of those cases in which people try to interpret what I mean, they are not certain for themselves, and so they are swayed by criticism, by what other people say. Some people say: Krishnamurti is not leading a perfect life, he ought to do this or that, other people say that he is telling us what we have always been longing to hear, others that he just repeats banalities of life which we have read in better language hundreds of times. And so you do not know where you are. But you do know where you are if you have the goal fixed in front of you, which is of your own creation, of your own making. Then you can speak with as much authority, the authority of your own experience, as I do. And if I speak of authority, it is in this sense of my own knowledge, not the authority that warps the minds of others.

QUESTION: *Is there a connection between the path leading to Liberation and the path of Discipleship leading to Mastership?*

KRISHNAJI: If the path of Discipleship leading to Mastership leads to Liberation there is a connection, if it does not, then there is no connection. After all, what does a Master in the accepted

Theosophical language mean? It means a person who has attained perfection. What does perfection mean? It means -and I want you to think this out for yourselves- a state, a condition, in which you are no longer able to receive any further experience. I am sorry to give a crude example, but it is like this. Take a sponge -a sponge is useless so long as it is empty, but when you soak it in water and it is saturated, then it is complete. It can no longer receive more water. Likewise a man who is perfect is beyond all experience, beyond the capacity of learning anything further from experience. And that is, after all, liberation.

QUESTION: *When one longs for freedom and tries to grasp what it means, an unreasonable fear keeps creeping up. Is there any good way of dealing with this?*

KRISHNAJI: Have no fear. Most people in the world -it does not matter who they are- are bound by fear of going wrong, fear of heaven and hell, fear of approval or disapproval, and so all the time they are fearing. When you realise that there is no such thing as good or evil, that there is no such thing as heaven and hell, that there is no such thing as failure, because everything is a matter of experience, then fear disappears. So liberation is the conquering of fear. For it is fear that binds, that warps, that perverts. If somebody told me that I was going to hell, it would not make any difference to me. If somebody told me that I was doing wrong, it would make no difference to me, because I am not afraid. But most people are afraid of conditions, which they have not tested. And you can only test them by the knowledge which you gain from experience. If you feel fear, face it. Fear comes when you have a dark corner in your mind or in your heart in which you keep unsolved problems. It is like this. You never go to a temple with your solved problems. You go to a church or temple to worship or to pray, when there is a problem confronting you to which you cannot find a solution. That is what religion has become -a peg on which to hang all your unsolved problems.

QUESTION: *One day we are gay and happy, the next we are sad and depressed for no apparent reason and the brighter we were, the worse we seem to get afterwards. How can we get a more steady flow?*

KRISHNAJI: Go to India and you will see day after day, month after month, a cloudless sky, brilliant sunshine and a parched land. Then you go elsewhere and you may see cloudy days, grey fields and many shadows dancing on the land. You must have both. You must have sorrow, depression, misery, and struggle, and you must have the clear open skies and an absolute freedom. You cannot escape; they are necessary as rain to a parched land. When you look at it from the point of view of everything as a matter of experience from which you rather your strength to go forward, there is no such thing as sadness or depression, pain or pleasure. They are like pigments, which a painter uses, colours that go to create, to make up a picture. He does not consider why this or why that; there they are, and he utilizes them. Most people are in the stage of confused thought and feeling, and the miracle of order comes when you, like the artist, are creating order out of this chaos, when you are beginning to fix for yourself the goal.

QUESTION: *You say that any and every human being, if he will, can understand and attain liberation while the Teacher is amongst us. You teach that synthesis of body, emotions, and mind is essential for freedom or liberation. But how can a really primitive man -and there are many in the world, in Australia, Africa, South India, for example- who has scarcely begun to develop mind, who lives in a seething cloud of unorganized emotion, be capable of immediate synthesis and liberation? I ask this because I am interested in primitive folk and their needs, and feel that organized religion, such as Brahmanism, Buddhism, or Christianity is essential for their growth.*

KRISHNAJI: I will answer this question in this way. Suppose I had a child, how would I bring him up? For the primitive people are but children. The same question has been asked so often: What would you teach the young child? First of all, I do not teach anybody -but I would help people to

understand. What I would make the child understand, what I would say to the child as to the barbarian, the primitive man, is: your final goal is freedom; and I would explain what freedom means. But in order to attain it you must have discipline, you must have order, you must have certain rules as in a school. You are helping the primitive man, the child, to grow up. Take a tree for instance, a small plant; while it is young, you protect it from the winds, the rain, and the brilliant sunshine -you nourish it carefully. But you know a stage will come when you can no longer control its growth, when it will be far too big for you to feed, for your small protection. Likewise, if you put before the child or the primitive man or the inexperienced man, from the beginning, the idea that his goal, the end of his life is freedom and happiness, but that while he is growing he must have protection, then he will understand. But it does not mean that protection should corrupt his end, which is what most people think. If I had a school and was the principal or headmaster of the school, I would say to my students: Look here, I want every one of you boys and girls to be as free as I am -not bound by authority, by tradition, by morality laid down through the serried centuries of the past; but freedom does not mean the negation of order, freedom does not mean the setting aside of discipline because I discipline myself. If I say this, do you think they won't see it? Because you are sincere, because you really encourage freedom, you build; you protect them in every possible way to make them grow towards that freedom, not by suppression, or the obeying of authority, the following of blind belief or untested conditions of thought. Quite a different attitude of mind is required. If you will kindly keep the simile of the tree with its hidden strength below, and the weak on top, then you will see what I am talking about.

QUESTION: *There are many intellectual, cultured men and women who do not see greatness in an idea, unless it is presented in a complicated form. How would you tackle such people?*

KRISHNAJI: First of all, you disturb them mentally and emotionally. The intellectual people, the cultured people, are as much in sorrow, are as much disturbed, as the man who is not cultured, as the man who has few possessions. It is not a question of how I am going to convince such people or tackle them, life will tackle them; and you help life to tackle them by your understanding of life. I have tackled orthodox Brahmins, who are very difficult to convince; but I have done it because, after all, the greatness of simplicity is the proof of attainment.

You are asking all these questions from a point of view which comes from a mind and a heart that do not understand. Because you have not solved for yourselves, and because you think you can put before intellectual people, cultured people, pet ideas of your own, of course they knock them promptly on the head. But if you go to them with one experience of your own, which is of your own knowledge, they cannot refute it. It is the usual game of mediocrity trying to struggle with the main stream of life and getting drowned. You must tackle the main stream of life, you must go out into the middle current, you cannot stand by the bank and throw your pet ideas into the mid-stream, because they will be drowned and will never come up again. But if you grow and struggle in the main stream, even though you may be drowned, your struggle remains.

QUESTION: *You have said: we must not imitate others, not mould ourselves after the pattern of another, but it is the desire to come out of our own limitations, out of our own mediocrity which makes us look upon people in whom we see perfection of one kind or another with a desire to imitate that perfection and thereby gain it for ourselves. I feel I cannot do without this imitation. I see no other way of gaining perfection. If I only think things over in myself I do not reach anything better than myself, which is far from perfect. Can you please make me understand this?*

KRISHNAJI: Surely. Most people have an idea that perfection means a destruction of the self, whereas it is the contrary. Perfection means the purifying of the self, which in its turn means the development of the individual uniqueness. Now you think this out. Suppose I see perfection in another. I want to imitate the idea of that man's perfection, not him. Take a man who makes a mosaic

picture: there must be many colours, which go to the making up of that picture, towards the perfection of that picture. So if your colour is green or red or pink, if you are developing that colour, you are bound to fit into that picture, which is, which must be, if it is perfect, harmonious. And hence if you are developing one colour and I am developing another colour, when we meet there is no colour at all, there is unity. So if you merely imitate my idea of perfection, you are doing wrong, you are killing the idea of perfection. When you imitate my idea of perfection, you are suffocated, you are destroying and killing, in other words, you kill your own self. You cannot kill yourself, you can only purify yourself. After all that is perfection. There is no other god except a man purified, nothing greater, nothing more perfect than the human being ennobled. So if perfection is merely the copy of the perfection of another, it is not your perfection. Let me say it in this way: when I want to paint a picture and you are a master, I come to you and I say: I want to learn nature of colour, of proportion, relief and atmosphere. But how to paint, I want you to teach me your technique, the nature of colour, of proportion, relief and atmosphere. But if ever I begin to paint your picture, I shall never learn, never create; but if learning your technique, I go out and paint my own pictures, I am developing my individual uniqueness. I hope I have made that clear, that it is not perfection to imitate the perfection of another; it is on the contrary the destruction of the idea of perfection. But if you worship that individual perfection which is the outcome of experience, observance and the comparison of the perfection of others, then such perfection, when it is developed, is the unity of all perfections. And hence there is only one basis for unity.

QUESTION--a: *What is your attitude towards the Theosophical teachings about the Masters and Discipleship?*

KRISHNAJI: What is my attitude towards the Masters and Discipleship? They are only stages, on the way towards freedom. If the idea of them helps you towards the attainment of liberation, then that idea is essentially right. Again, there is no such thing as right and wrong. I can only answer this from my point of view. I want to cross the river and if someone came to me with a boat of whatever type, and if I thought that the boat would take me towards my end, I should take it certainly, but my end is freedom. And what is of help, that is for each one to judge. It is not for anyone to say: you must go through this or that particular way. There is no one-way, though there is only one path. Now it is like this. You know, when you go climbing a mountain, you notice how there are hundreds of paths coming to a certain point on the mountainside, but as you go higher and higher nearing the summit, there remains only one path. There is only one path, which leads to the summit, because there cannot be many paths where there are a great many precipices. There is only one path towards the summit and it is of that path I am talking. I am not concerned with the hundreds of paths lower down because when you understand the direct path, the other paths do not matter. The other paths only complicate the mind. Please, this is only my point of view, and if you disagree, so much the better, because it will make you think and if you think sanely, with common sense, without prejudice, you will come to agree.

QUESTION--b: *Given the presence of the World Teacher, is there any need of discipleship in the technical sense of the term?*

KRISHNAJI: I don't know what it means. You see, you have certain definite ideas and thoughts; in accordance with which you want me to mould myself. I am not going to do that, any more than I want you to mould yourselves to my particular point of view. Please do not think that I deny or assert any of these things or that I disbelieve in them. To me, as I said, there is only one thing of value, of portent, which gives to me the full knowledge of life. It is that I want to be the master singer of life, and I am, because I understand life without the prejudices, the narrowness, the limitations that come when you are going through experiences, and if anyone asks me if this or that thing will help towards a particular goal, the goal I am talking of, I would reply that they must judge for themselves, must experience if it is any help. But at the same time I am pointing out that there is a simpler way than all

this, that is as the path which lies at the summit, the path that is open to those who are desirous of experience and the fruits thereof, who do not obey blindly, whose life is not bound by morality and tradition, by sets of belief and unbelief, whose life is not suffocated, not warped by fear.

QUESTION--a: *Do you not think one can stay too long at a spiritual centre so long that he ceases to grow bigger and slips negatively into a rut?*

KRISHNAJI: First of all, I do not know what a spiritual centre is. If you mean it is bad to stay in one place too long, I should say: you are right; it does not matter where it is.

QUESTION--b: *I have heard the opinion expressed that centres were like harbours where a ship came to discharge and to receive cargo. It might stop at many such harbours for a time, but always it returned to the high seas. What do you think?*

KRISHNAJI: I should say that every house in the world is such a harbour; every house in the world is such a centre if you know how to utilize it. If you have the knowledge, if you have the understanding, if you have the goal fixed in front of you, then you will utilize those harbours for discharging and taking in of experience, but what generally happens at these harbours is that when you arrive there is a strike generally a coal strike. I am using this simile not in its literal sense. If there is a strike in the harbour where your ship is lying anchored, you can never put out to sea again. So you realize the danger of resting in a haven where you are dependent for your fuel on others. If you depend on others for the fuel, which will give power to your desires, strength for your determination, then such a harbour is useless, such a harbour is danger. Most people are in such harbours and hence there is no certainty of their putting out to sea, of their testing their strength in the open waters. But if you are a constant traveller, always on the move, taking each shelter as it comes, taking the fuel for understanding where you find it, then you are not afraid of strikes, of losing yourself; for even in heaven, if there be one, you can lose yourself. But if you walk on the road of life, with your mind fixed and your heart aching to reach your goal, then everything becomes easy, then harbours and centres are unnecessary.

You will promptly ask me: why do you have Eerde? Shall I tell you? To create discontentment, to create immense agony and a great longing in the mind and in the heart of those who come here, for then out of that will be born the flower which shall give them the scent to encourage them towards their goal.

QUESTION: *If a person who longs to create found himself working under conditions where his initiative, his self-expression, his creative efforts, were all suppressed, would it not be impossible for him to gain freedom under such circumstances, would it not be better for him to seek a place where he would have an opportunity to create something, if only one thing?*

KRISHNAJI: I should say certainly if it means this. If a person who is here at Eerde, or in any other place, or at home, finds that his circumstances are killing him, killing his desires, killing his powers to go out, then I should say: leave it, but leave it with understanding, because you might go to another place and find that still you have not found this freedom, but that probably you are more of a prisoner than you were before. You can attain freedom wherever you are, but that means that you must have the strength of a genius. For a genius after all is a person who grows out of his circumstances, who is beyond his circle. So if a person thinks that here or elsewhere he cannot develop his unique perfection, before he leaves this or any other place, before finally deciding, let him understand that wherever he is, if he is not strong enough, his circumstances will drown him; that wherever he is, if he is strong enough, he can grow to perfection, I know it is a question of two negations, but there it is. It is like a person who says: I am going out into the world to seek experience. Probably at the very first step he takes out of the house he misses the experience of his

life. There is nothing new under the heavens or under the sun, but everything is new to a man who understands life. I hope I have explained this.

QUESTION: *If we have the Truth, the Kingdom of Happiness within us, why the long struggle incarnation after incarnation, through many sorrows, much suffering and fleeting pleasures?*

KRISHNAJI: It is necessary to go through all this, in order to find out if it really is within you. How do you know it is within you -because I say so? Or someone else says so? After all, Truth is the understanding of life, there is no other truth except that, and to understand life you must go, as does the river, through every field, and find out what is your own potential power. Suppose I say -as I do say- that it is in the power of everyone to find out himself the Truth, which is the understanding of life, you will reply: I have not the power, I am making all these mistakes, I am influenced, I am sad, I am this or that. But that is just my point. In order to discover the power in yourself, you must go through all experience, but you do not want to do it. You had much rather that I gave you a visa to Nirvana without any customs. But when you got there, you would find that it is not Nirvana at all, but as much a hell as the earth. Don't you see, the individual problem is the problem of the world, and if you do not solve your own problem, if you do not solve your sorrow for yourself, if you do not unearth, uncover for yourself the world where happiness lurks, you will never disclose that world to other people. You will never find Truth, if you do not understand life, if you do not understand what I mean. And to find Truth, and to understand life we must have experience, and hence you must go through life after life, time after time, following the wheel of sorrow. But there is one other way of doing it, and that is by vicarious experience -not vicarious atonement- but experience which you utilize fully, but this way requires great affection. To understand the experience of another and to get at the gist of that experience, you need immense affection. And there are very few possessing such affection. Hence you must go through experience in the ordinary way. If you have that immense affection, then life and the understanding of life become simple.

QUESTION: *I would like to hear from the author of The Kingdom of Happiness how he proposes to bring happiness to those millions who live in abject poverty and misery, who never in their life taste a square meal, who have to freeze during six months out of twelve, who have to slave all their life; for whom a young social worker recently said: "Give us first bread, and then come with spiritual food"; to those countless girls and women who have to sell their bodies in order to keep them alive. I would also like to know how he is going to bring peace to blood drenched Europe.*

I can't be happy as long as I see all this misery.

KRISHNAJI: It is like this. If you see an accident in the street, a man crushed by a motor, you do not promptly throw yourself under the next coming motor. You see misery, killing, blotting out of life, and you say: I am going to help create laws for the protection of life against motors! ..is not that a normal attitude? Let us take another example. Suppose somebody is ill in your house, you do not promptly become ill in order to help him, you utilize the help of a doctor. Your first thought is that you must make him as healthy as you are, not become as unhealthy as he is. When you look at life from that point of view, it becomes quite different. If I were able to feed thousands of people tomorrow by some miracle, they would only be starving again the day after tomorrow; they would be in the same conditions which made them hungry. What we are concerned with is the changing of conditions. How do you change them? By tackling the principal thing that creates bad conditions, and that is selfishness, lack of affection, brutality, and so on. You will say that this is a very long process -but it is the only way. Please think it out, because I have no time to expand it. This is a question which comes up at every meeting. People say: what is the good of your being a World-Teacher if you cannot give me my happiness, if you cannot give me my bread for tomorrow? I say that by altering the attitude of mind and heart, you will create conditions, which will be lasting. All social workers now are feeding people, helping them to be different and so on and on and on. But

they will never solve the question of selfishness, brutality, envy, jealousy, and the gnawing of the heart and the disturbance of the mind. And with that I am concerned, because if you solve that, you will solve everything else. Again I would like to remind you, to bear in mind this simile of the tree -the tree with all its strength, its glory, its power hidden and supporting the weak. You are solving the problem the other way. They are always bound to be the weak, the poor of mind and heart, the inexperienced; and it is the people who have experience, who have strength, who are full, who must support them. You are looking at the problem from the usual traditional point of view. Newspaper reporters ask me everywhere: why don't you go and work and do this and that? If I were to go and do all that, I should not be tackling things the right way. I should only be touching one branch of the tree, whereas I am concerned with the life of the tree. You may think that is an easy way of looking at things, but it is not. Yours is the most complicated view. When you go to a doctor what does he do if he's a good doctor? He is not going to cure one symptom from which you are suffering. He says: Don't not bother about the symptoms, I am going to help you to have strength to destroy all symptoms which give pain, by purifying your blood, giving you the proper nourishment that will help your blood to destroy impurity. That is the only way to tackle it. If you want to make a tree grow, it is no good decorating the branches. What you have to do is to feed and strengthen them. What you are all the time doing, is this. You all want to progress, and none of you know towards what. I say that progress towards freedom is the only thing that matters. For the tiger that is kept in a cage, to him progress is walking up and down without an end, and without letting him out of the cage you say that, in order to help him, you are going to decorate the bars of that cage. But glorifying the bars with beautiful decoration will never help the tiger to get out. Progress only comes when you have a fixed purpose, everything else is but the decorating of the cage, which binds humanity.

QUESTION--a: *Please give us at least the broad outline of what the spiritual aristocrat, the genius unfettered by authority, should do to help the unhappy, suffering masses of humanity.*

KRISHNAJI: I have been trying to do that the whole morning.

QUESTION--b: *How can one talk of liberation and happiness to people who are the exploited slaves of the cruellest industrial system the world has ever seen? How can they help being mediocre who have no time, no strength left, after their day's work, for self-culture?*

KRISHNAJI: Do not say that the working people workers comfortable, to give them leisure; they would with dogmas, with beliefs, with sects, who have put aside suffering and equally joy -such people are mediocre, not the working man, not the man who does not know where he will get his next meal. He is not mediocre. The man who knows where to get all his meals is generally mediocre.

QUESTION--c: *How can one talk to them of revolt when revolt would only mean further suffering. How can we help those people who need help most?*

KRISHNAJI: By showing them how to revolt intelligently towards a purpose, towards the attainment of that freedom which is essential for all. It is not enough to make of industry a wonderful thing, to make the workers comfortable, to give them leisure; they would still be bound by that same limitation. Ford is giving them leisure, making conditions ideal, and many, many industrialists are doing the same things, and yet they are only decorating the cage, they are supplying things which will but encourage useless desires. And as long as those desires exist, there are sure to be poisonous systems throughout the world. My concern is to utilize the desire in order to make men free, and not merely to decorate to gilded cage of civilization.

6. BUILD ON UNDERSTANDING

I SHOULD like to summarise all that I have been saying here during the last week, so as to make clear to your minds my point of view. The most important thing to me is to have the desire for freedom, not based on personal authority, on personal aggrandisement, or personal desires, but on the intrinsic value of that freedom which brings with it happiness. It is not because I want you to be free that you must desire to be free; it is not because I want you to be happy that you must desire to be happy. You seek freedom because of that desire which is born within you as the outcome of great struggle, of great suffering and great longings. If you have not this desire for freedom, your structure will be based entirely on authority, and hence it is bound to be shaken and destroyed in the very process of building. That which is to last for centuries, cannot be the work of one man alone. Societies, institutions, religious bodies, based on one man's idea or on one man's authority or personality are bound to be perverted and distorted.

If that point is clear in your mind, you will not be shaken in your understanding by the authority or by the overwhelming splendour of any personality. If you search for that understanding which is based, not on the charm or the grand phrases or the light of another individual, but on your own desire, then it will last; otherwise it will perish.

I do not want to have followers, because the moment you follow someone else you cannot truly build. I have never wanted any disciples. I abhor the very idea of anyone calling himself my disciple. Be rather the disciple of that understanding, which is the fruit of ripe thought and great love, be the disciple of your own understanding.

I mean this very, very seriously -so seriously that I would not compromise with anyone on this point, however great he might be. If you are really following your understanding of the Truth, you are following me, you are understanding me. But if you only follow the understanding of another, you are betraying every truth; you are destroying with one hand the structure you are building with the other.

You have asked me how to take my message to the world. If that message has not become also yours, it will be of no value. If you are going to be like gramophone records, repeating my phrases, you will make another society, another religion, and another temple in which you will throttle life. To convince another of truth of your understanding which you may have gathered here, you must yourself become the message.

If my authority or personality can sway your emotions and your thought, so the authority or charm of another may upset your whole understanding. If you base understanding on authority or personal worship, it can have no lasting foundation, and it is of the utmost importance to understand this. In ancient times the authority of one man's achievement was utilized to spread his teaching and understanding of life. Now it must not be like that; on the contrary, one man's achievement must awaken the understanding in you, and in the strength of that understanding you will go out into the world, not with the personal banner or the authority of the achievement of another.

It would be much easier for me to say, "Quote me, and utilize me as your authority to spread what I am teaching." But if you did this the message would not be of your understanding. But if you understand and are really living that understanding in your daily life, then there will be no corruption or limitation of the Truth.

I do not want to build. You who live at Eerde are building this place on your understanding of the Truth, and if your understanding is small, your structure will be small. If it is based on authority it

will crumble. But if your understanding is great, your structure will be great and lasting and will endure all storms.

Do not be carried away by my words, but think deeply of the Truth I put before you. You can make your life at Eerde a mirror, where the individual effort to understand will be reflected without perversion.

In too many institutions the organization swallows up the individuals who compose it, and the man who has built it up. When the founder disappears the pristine beauty of his idea disappears also.

The foundation on which to build your structure must be understanding in freedom. Do the right thing, because you yourself want to do it. It is not me or for another to tell you what is right. If you start with that idea, it is essential that you should be frank with yourself. Do not deceive yourself with fine ideas, with personal desires, personal prejudices, narrow understanding. If you are angry and are frank about that anger your frankness will kill that anger. But if you are angry and try to cover up that anger by the excuse of another's action you will never conquer it. The same thing with passion. If you have physical passion and learn to understand the reason for it, and do not deceive yourself, then that passion will not be your master. If you want to do something which is contrary to the established order of society, whether of the world or of a sect or of a religion, and have thought out carefully the consequences of your action, you are perfectly right to do it; you are doing the right thing, for yourself. But this requires intelligence and impersonal examination of yourself, not being carried away by petty emotions over things that do not matter.

The world is suffering from the edicts of authority, whereas it should be encouraged to seek understanding. Dig a well in your own garden, rather than follow the urging of the crowd to go to some distant well for the quenching of your thirst.

We are going to have many difficulties here in the future. Every year it is going to be more and more difficult, I hope. And the greater the difficulty, the greater will be the understanding required. That is why I should like you all to go through tremendous difficulties. This may seem a hard thing to wish for, from one point of view -but if you look at it sanely and with balanced judgment, you will agree with me.

You should not make of this place a modern, comfortable monastery, where you avoid difficulties, where individual sustained effort is neglected, where emotional conflicts and upheavals are feared. After all, what is the characteristic of a true genius? The power to conquer circumstances in the light of his perception of the Truth. If his perception is small, he will conquer very little; but if his perception is vast, his desires will be immense, and he will invite mountainous difficulties to be conquered.

Desire can only be increased and made splendid by true perception. If your perception is limited, your desires will be limited. But if your perception is as wide and free as the open skies, then your desires will be wide, free and untrammelled. When you have that large perception, you will no longer be bound by pettiness and jealousies, by angers, fear, likes and dislikes.

It matters vitally that you should understand, that you should tear me to pieces in order to understand, because you are going to build and not I. If you have the true perception of life, it will affect the manner of your behaviour, the mode of your talk, the way of your feeling. When you are angry and jealous and full of yourself it shows that you have not yet acquired a great perception. You must be on the watch not to miss a single incident in your life, out of which you can draw the essence of its perfume.

You are going to create public opinion, you are going out into the world as the scent from Eerde. If your perfume of understanding disappears after a few hours of exposure to the bright light of the sun, it will be of no value.

It is essential to have this wide view, this true perception, this understanding and love of life. On that you can build a structure which can never be destroyed.

When you truly are you can act truly. You cannot separate your being from your action. If there were even a few in the world who really understood, we should create a new world; we should alter the expression of life. But if there is no understanding, another religion, another sect, another church, another god will be created.

(Eerde; Holland, 1928)

7. THE PURPOSE OF THE ORDER OF THE STAR

IN WELCOMING you all to Ommen, I should like to say how happy I am to see once again so many familiar faces, from so many different countries.

I hope that at the end of the Camp you will go away more certain of yourselves, able to distinguish between that which is lasting and that which is fleeting. To find out the eternal you must consider, not the effects, but rather the cause of all things.

I hope that you will follow my thought fully and with consideration, because I have much to say and I want to epitomize it for you as tersely as possible. I want you to think carefully, because the time has come when you must all make up your own minds, when you must become as tempered steel, when you must be as the white fine so that you will change the course of thought and feeling in the world, and not merely meander smoothly along, as you have done up till now.

As you have come from all parts of the world to listen to me, and are returning to your various countries to take back your understanding, you must be certain in your knowledge, you must be firm in your conception of the Truth, and you must no longer be concerned with reconciling, conceding and trying to adjust one thing to another. I have made up my own mind never to yield to things that have a purely momentary value, but always to concern myself continually and without wavering, with the fundamental cause of things. For the building will be perfect, will be lasting, only if the foundation is deep and strong.

Before I go further, I want to make it perfectly clear to each one of you that I do not desire to put myself on a pedestal to be worshipped, that I do not desire to form a new religion, that I have no disciples, and that I do not wish to enforce by authority that which to me is knowledge, which to me is the beginning and the end of life.

If you merely twist what I am saying to suit your own thoughts and effect reconciliation with your own beliefs, it will be a waste of effort. I say that what I have to give will cure, will heal all wounds; and when you understand this you will no longer be wounded in your minds and in your hearts, you will no longer be caught up in the wheel of sorrow. But in order really to understand, do not take what I put before you and try to mould it and twist it to your old conceptions of truth. I am talking about the tree top, and do not in any manner confound this with the green blade of grass.

Do not think that liberation, happiness and Life can be twisted -and utilized to suit your old ideas. If

you do not agree with me, I do not mind. If you are violently in disagreement with what I say, so much the better, because then you will be willing to contend, to discuss, and try to understand my point of view. But if you merely say "I agree with you" -and then twist those words of mine to suit your old ideas- the new ideas will break you.

The Truth I set before you is much too lovely to be rejected and much too great to be accepted without thought. If you would understand, you must come with the intention, not of bringing the Truth down to your understanding, but rather of climbing to the great heights where it is to be found. You can truly perceive only when you have yourselves climbed to the great heights.

Now we come to the consideration of the Order of the Star and its purposes. Many people have approached me -both here and elsewhere- with the request that I abolish the Order. "Such an organization," they say, "is unnecessary." I have always listened, and I have tried to find out the reason for their desire. Because they have seen organizations usurp authority and become dominated by personalities, they wish to abolish the Order. The Order of the Star should be a bridge for new ideas and should not be the embodiment of those ideas. It should act as a bridge across which those who have caught a glimpse of the Truth may talk of their understanding to the world at large. Looked at from that point of view this organization is useful, but if its members make of it an end in itself, then it should die.

No organization of any kind holds the Truth. To find the Truth it is not necessary to belong to any organization whatsoever. We must not make of the Star a crystallized organization. If you say to the world, "You must pass through the organization of the Star in order to understand the Truth," then you are perverting the Truth. Consider the organizations, which already exist in the world and say: We hold the truth, and in order to understand the truth you must come through our portals. Truth does not abide with any organization, nor is it at the core of any movement. Organizations and movements should only exist as bridges to the Truth. To claim authority as the vessel of Truth is to 'step down' the Truth. I am using 'step down' in its technical sense -as in a power station electricity is generated and there stepped down for utilization.

I hold something more precious than any ointment, more lovely than any jewel, and for the understanding of that you must help people by awakening in them the desire to search, to break away from their old traditions, habits and customs and let life flow through them.

Now, in order to keep Life -which can never be bound- this organization must be flexible, must encourage people who will disagree with it, who will not believe in the idea of the World-Teacher but who may have a longing to find that balm which will give tranquillity to an aching heart and to a confused mind. You can only keep an organization full of life when it is not narrowed down to a particular form of belief. Organizations become barriers when beliefs become more vital than life itself, when they are more concerned with their own growth than with the understanding of the Truth. I have been asked why I do not concern myself with certain movements. Am I antagonistic to them? I am not antagonistic to anyone or any movement. I am only concerned with the ideas which will set life free in each one. It is more important to break the bondages that constrain life, than to create new forms, new fantasies, and new phantoms to be worshipped. If we are not careful in the beginning, careful in the middle and careful at the end, we shall destroy the very thing for which we are searching, we shall misguide our desires, we shall pervert our very longing to attain.

It depends on each one of you in what manner you envisage the Truth. Do you desire to set up another form, another religion, another god, and another belief? I hold that all these are a bondage to life. Do you need a crutch to carry you to the mountain top? A weakness, unless you have conquered it and thereby strengthened yourself, will always be a hindrance. Religions, beliefs, forms, dogmas are barriers between people; and in breaking down those barriers you free life. Most people in the

world are concerned with creating new rites, new religions, new dogmas and new gods. They are inviting people to leave their old cages, in order to come into new cages. Of what value is a new cage to a bird that wishes to be free, to a life that is made miserable in bondage?

It will depend on you whether Truth is again betrayed by your attempts to reduce it to the level of the understanding of the multitude, as has ever been done by religions and their votaries. They say, "as the people do not understand the Truth, we are going to help them by bringing the Truth down to their level". This can never be done, for Truth is free, unlimited and beyond thought, beyond all the forms and the paraphernalia of religions. Truth cannot be held in bondage, any more than life: and in the fulfilment of that life, which is Truth, lies happiness. If you understand that Truth can never be reduced, stepped down, conditioned, then you will encourage people to seek the Truth and not try to bring Truth down to them. When a child is beginning to walk, if you are a wise parent, you allow it to fall, and in that very falling it will gain strength. You cannot bring down the beauty of the mountain top; you cannot gather the winds in your fist, you cannot hold the waters in a garment. So to those who are in sorrow, who are struggling, who are trying to understand, you should say, "Go, towards the Truth, struggle, break through all barriers; instead of trying to bring the Truth in a conditioned, limited form down to your particular understanding." In limitation, in bondage there is always sorrow; and in the breaking away from bondage, in setting life free there is happiness.

So I say again, do not pervert what I am saying to suit your particular ideas. I am talking about that which is eternal, that which can never be changed, or captured and held in bondage. And if you merely repeat my words, with a mind that is limited and conditioned and a heart held in a cage, you will not understand. If you are not seeking, if you have not rejected everything in order to find the Truth, you will merely be repeating words through a mask.

A man who has to fly in an aeroplane is concerned about his aeroplane and the way to fly. If a man on a bicycle comes to him and asks him in what way he can utilize a bicycle in the air, he will say, "There is no connection between an aeroplane and a bicycle. Though they both are capable of motion they are different."

Before you can create understanding in the world around you, you must be certain of yourselves. You invite people to come into your cage of the Star -to ask them to have new sets of beliefs, to impose new conditions on life, new limitations? Because you yourselves are in bondage, though perhaps in a somewhat larger cage, you want others to come into your cage. That is not the way to find happiness, that is not the way of the Beloved, that is not the way of the Truth; these are far away from all limitations, and not through bondage shall you find but through freedom. I do not want to convert any of you to my point of view, for, as I have often said, to try to convert another is a gross form of prejudice. I am certain for myself that that of which I speak is eternal; I am certain of my attainment, I am certain of my union with the life which is the Beloved; hence I am that life which is the Beloved. To that life no one can add anything or from it take away. By saying that, I do not want to create an emotional whirlpool so that you may believe in what I say. By my understanding of Truth I do not want to add to your bondage -and it will become a bondage if you yourselves have no desire to break away from all that binds. If you are not certain -not because of what I say, but because the Truth itself is so vital, so immense that it must call to itself each one of you- if that certainty is not all-powerful, then all your beliefs, all the words that come out of your mouths, will be as the chaff that is blown before the wind.

Because you have been carried along on the smooth waters by doubtful authorities -I am using the word with great care, for all authority is bound to be doubtful in the end, because all authority can be cut down and destroyed as a tree- if a new authority speaks, you will again accept him without thought, since you have been accustomed to obey. You believe by authority and disbelieve by authority, not concerning yourselves with Truth. It is that Truth which I want to establish in your

minds.

I want you to be certain, without any condition whatsoever, that what I am saying is the Truth, not because you have been told that I am this or that, but because of the intrinsic value of the Truth I bring.

As I said before, I do not want a following, I do not want disciples, I am not ambitious, I do not want to create a huge organization, in its narrow sense, throughout the world. If I did, then I would ask you to obey, then I would ask you never to question; but on the contrary, I ask you to invite doubt so that your beliefs can be tested, your anxieties, your desires can be questioned, so that out of that shall be born the lasting, the eternal. If you do not understand, then what you create in your different countries will not be based on the lasting but on something that will decay and perish away. I assure you, I would much rather have one or two persons who really understand, who will be adamant, who will never concern themselves with things that have no value, than a thousand who have no understanding, who yield to the unessential, unimportant.

So, find out for yourselves whether your understanding is based on belief, established by authority, or whether your own longing, your own desire's urging you to come towards me for the finding of the Truth. This is much too serious to play with, much too important to make crooked by the lack of understanding. We have come to a time when each one must make up his mind to put away the things that are unessential, the things that have no value in freeing life, and must be adamant in holding to the things that are vital and necessary to set life free. If you are free, then you will help others to be free. If you are a slave, you will help others to become slaves, and you will make this organization slavish, conditioned, a bondage to life, by your lack of understanding. But if you understand truly, you will create greatly and for eternity.

(Eerde, Holland, 1928)

8. COLLECTIVE MEDITATION

TO MEDITATE is to create, and to contemplate is to gather the material with which you can create. If you contemplate, if you pour out your devotion, you are gathering material. When you contemplate, you dream, you go away to other planes, other fields, other pastures, and gather; and when you meditate, you concentrate all that you have gathered and you build. So when you meditate you must concentrate, though it is very difficult. We are all different individual beings and we all want to get to the source of Life. We know what that source is and when we meditate together we ought to get there together. I can get there perhaps a little quicker than someone else can, and other people much quicker than I can. But we must advance together and feel together.

It is when we are all working together, advancing together, really joyous together, that there is a difference in our outlook, our attitude, wherever we go. Do not just wander in your thoughts when you meditate together. You can do that when you are in the garden by yourself; then you should contemplate and gather. But when you meditate you should concentrate and build.

Forget your various gurus, your various paths, your various types, and your various temperaments. There is only one Master in the world, only one Teacher, only one Source, and if you touch that Source, if you drink at that Source, then you will help humanity. The Beloved, whom we follow, is everything. When you think of him, when you are part of him, when he is yourself, you forget your temperaments and types. All of us are one, all want happiness, all want Truth, and all want to be free.

Meditation should help you to get into touch with the reality of life, with the beauty of life, and with that happiness which is eternal. Meditation should give you the impetus that you need for spiritual attainment. You must watch, recollect and compose yourselves, so that your minds and your hearts become tranquil, so that like a still pool you can reflect the glory of the Beloved. Then you will have that tranquillity, that peace, that subdued dignity and that great love which is your natural heritage. Do not stagnate, do not keep to your old standards, but ever acquire new and fresh ideas. Climb a little higher, so that you have a different view of the mountain-top and of the valley, a different view of the sunrise, and if you do that you will gain a new strength, a new vitality and a new happiness. Whether you are learned, or ignorant, young or old, you must all struggle to attain the real friendship, the lasting happiness which is born out of the realization of the supreme Truth.

(1928)

9. THE VALUE OF INDIVIDUALITY

THE SPIRIT of mediocrity is everywhere gaining on the spirit of aristocracy. By aristocracy I mean an aristocracy of culture, of refinement of thought and feeling. The spirit of the bourgeois -which is the spirit of pettiness, narrowness and mediocrity- desires to pull down the spirit of true nobility, not the nobility of titles and possession of a multitude of things.

The desire to follow, to imitate, to be loyal, which prevails in the world at large, is the antithesis of real understanding. You all want to be free, but freedom can only be achieved when you are above loyalty, above the desire to imitate, to mould yourself to the thought of another.

Even among cultured people there is the tendency to reduce all ideas to form, to some definite and concrete pattern and then to reproduce that concreteness in themselves. The only way to step beyond this stage of limitation, which in its essence is mediocrity, is to aim at true freedom.

Most people think that freedom means to be able to do just what they please; but true freedom does not imply lack of discipline, or restraint and control.

If you will permit me for a moment, I will take my own example. I have always wanted to be free -and I think I am now free from the circles that have been drawn around me, that is, the circumstances around me. Everyone, in his life, has certain special circumstances, which force him, urge him to mould himself to a particular pattern. The genius is a person who frees himself from those circumstances, who grows beyond them. As I wanted to be free, I had to watch all the time what circles were being drawn round me. It is very easy to follow, to be loyal to someone else, but it is much more difficult to be loyal to oneself. It seems to me that the spirit of mediocrity can only be conquered if everyone tries all the time to struggle, to put aside those influences, which urge him to conform, and to mould himself to a pattern.

Agreement and acquiescence of the wrong kind breed mediocrity. But if there is a real revolt of the mind and an immense desire for affection and understanding, then the spirit of mediocrity can be overcome. To bring the mind into a state of great revolt seems to me the first duty of everyone, because then true comprehension will be born. I would much rather have people who are against all that I say but are struggling to understand, than people who agree with me all the time without understanding. I have found all over the world that I can talk with people who are absolutely unconvinced, who are skeptical, who are prejudiced and who scoff in interviews and at public meetings, with greater ease than with those who imitate or blindly follow and thus put a wall between true understanding and themselves.

True contentment comes through understanding, and stagnation through self-satisfaction. At Eerde there must be no stagnation, because here we should cultivate the spirit of absolute freedom of thought.

There is no other righteousness than the righteousness of behaviour and that can only come with the true desire for the spirit of freedom. Eerde ought to produce not mediocrity, but minds and hearts that have in them the quality of genius, and you can only have that if there is at the background of life the desire for freedom.

Another tendency prevalent everywhere is the desire to quote authority. This is especially so in India where the mind is cultivated in the spirit of the past. To whatever I say they object, "it is written in our sacred books, Shri Krishna has not said it, the Buddha has not said it", and so all the time one is judged, not by the truth of the present, but by the tradition and authority of the past. Agreement, with understanding, is the essence of friendship.

(1928)

10. THE RIGHT BASIS OF LIFE

IN ORDER to work properly and help usefully, we must have the right basis for life; we must have the right source for our energy. If we believe in brotherhood, we must first of all examine and see in what manner we understand the word "brother". It seems to me that brotherhood conveys the idea of the destruction of self, the destruction of that poisonous weed which develops in the individual and sets him apart from others; makes him feel separate; whereas if we understand brotherhood right it means the uniting of the self with everything; and with that union there springs up an enthusiasm, a longing to bring others to the light of that Truth, in which the separate self ceases to exist.

In order to help truly, we must have touched the source of our being; and from that source we can start to make all things new.

In order to understand the truth that we are different and yet are one, we must have knowledge and experience. Unity does not mean that we have destroyed variety or difference -on the contrary- it would be terribly monotonous if we were all alike, if we all had the same point of view, the same outlook. We all look at the Truth, but through our own individual understanding.

The difference between an ordinary person and a genius is that the genius has touched the source, which is the Truth. But the ordinary person, even if his desire were to help, will not be of real use to the world, as he has not perceived the Truth. So those who desire to help must first understand something of the Truth. Most of you at present are still like children who need to be instructed; but as time goes on and you struggle, both individually and collectively, to acquire knowledge for yourselves, that knowledge will become a part of you. And when knowledge has become your own, when it is of your own acquirement that which you have gained through suffering, through pleasure, and through intense joys, whatever you do, whatever your actions and feelings may be will bear the stamp of Truth.

Then you must make Beauty a dominant aim in life: the beauty that does not mean the accumulation of superficial things, but which is simplicity. Simplicity is greatness; simplicity of character, simplicity of mind, simplicity of body, creates perfection. Let us look for a moment at the Greeks. They had none of our modern conveniences, none of the paraphernalia of modern civilization; but

they had that sense of true beauty, which is simplicity. You cannot be truly beautiful if you have not beautiful minds and clean hearts, if you have not great and noble ideas and feelings. By creating superficial beauty you may think that you have achieved perfection; but when stripped of its physical covering, the ugly savage is still there.

Spirituality means beauty -beauty in thought, beauty in feeling, and beauty in action. Most of you are ever trying to find new ways and means of achieving physical perfection, but you do not turn your minds to that which is lasting. If you start from the right point of view, from the right source, you will make the physical more beautiful because you have minds and hearts which are really noble, really great.

Many think that spirituality means seriousness and gloom. Spirituality, if properly understood, is the science of happiness; because the only goal worth attaining is the perfect happiness which comes when you have made your body, your mind and your emotions perfectly in unison with your will. What causes happiness and unhappiness? Unhappiness arises when you do not understand, when you have not conquered worry and depression. But when you have discovered that source which is Truth and Life, you are not then the slaves of weal or woe, the world then has no hold on you. The transient things have no value, and you learn to stand apart from them and watch.

If you look on spirituality as the kingdom in which you can find happiness, to which you can go whenever you are really thrilled with life, whenever you see great beauty, whenever you have great visions, whenever you read great literature, whenever you feel acute sorrow or great joy, then it becomes part of you, then you live eternally in that kingdom. Spirituality is not the knowledge of books, it is not theories of life -it lies within yourselves. When you have found it you shall have the happiness that cannot be destroyed, which shall not wither with time or age.

From that point of view, wherever there is struggle, wherever there is sorrow, wherever there is happiness, wherever there is the desire to live nobly and to attain Truth, there abides spirituality, which is the true basis of life.

(1928)

11. AN INTERVIEW

INTERVIEWER: *I should like to ask you about certain ideas that I have had for long in the back of my mind. How are the ideals which you are giving out going to reach people?*

KRISHNAJI: They may for the time being be limited to the few.

INTERVIEWER: *How are they going to reach the masses of people throughout the world?*

KRISHNAJI: That depends on the few.

INTERVIEWER: *Is it not possible that your ideals, just as a river is sometimes swallowed up by a desert, may be lost in the desert of ignorance and apathy?*

KRISHNAJI: I do not think so. I do not think that ideas can ever be killed.

INTERVIEWER: *Take America, just as an example of a country of which it may be said that things, possessions, have multiplied quicker than culture. Do you find that your ideas are "going across" in*

America?

KRISHNAJI: I do not know.

INTERVIEWER: *I can picture the ideas going across but will they take root or will they -*

KRISHNAJI: -die out, you mean?

INTERVIEWER: *Yes, may not the stream be absorbed by the desert?*

KRISHNAJI: What is it exactly that you want to find out, where is your question leading?

INTERVIEWER: *How are those ideas, which I admit are absolutely vital -how are we going to arrange-*

KRISHNAJI: that they reach the people?

INTERVIEWER: *Yes, that we get them across to the people and that they continue to get across to the people in the future?*

KRISHNAJI: That is the whole point. I feel if people really understand what I am talking about to them, it will be a matter of life and death.

INTERVIEWER: *Yes.*

KRISHNAJI: And hence, if it is so important, they will transmit it to others.

INTERVIEWER: *Good. Then it comes really to this: each individual must make it a question of life and death -not in the narrow sense.*

KRISHNAJI: No, no.

INTERVIEWER: *-but deep and vital. Now the next point. It was said, somewhere, of the Lord Buddha that he was willing to wander forth as a lonely elephant, as one who could beat a path through the jungle for others to follow*

KRISHNAJI: -other people can follow, sure.

INTERVIEWER: *-but we want to get a number of people.*

KRISHNAJI: -a number of elephants, that is just the point.

INTERVIEWER: *Does not that point to the tremendous value of combination?*

KRISHNAJI: And that is why there is need of people who really understand. It is more necessary to have people who really understand than mere followers. Because followers can go away from the path of the lonely elephant, as has happened right through the ages. But if people understand, they will make the path of the lonely elephant wider.

INTERVIEWER: *Exactly. Now there is this point: You keep saying that you have attained, that you have found the Truth, but -*

KRISHNAJI: -Go ahead, sir.

INTERVIEWER: *-but the Truth which you have attained hardly seems to have become sufficiently clear and defined for the majority of people to grasp. I cannot quite see it. Sometimes I get a glimpse. You say every individual person in the world can himself contact life direct. Now is that the Truth, or just part of the Truth?*

KRISHNAJI: You cannot say, "This is the Truth, and the entire Truth." The more you investigate the more it develops. And as we are concerned for the moment with merely explaining one facet of it; everybody thinks that the particular facet of the moment is the only facet. On the contrary, the moment you have understood you will get more and more. It is like the water of a well

INTERVIEWER: *-the more you take, the more remains, but there is a continual demand on the part of the people throughout the world for definitions, definitions, definitions.*

KRISHNAJI: Yes, that is the first difficulty; to realise that you cannot limit Truth. And it is because they have been limiting Truth for so long that they want this limitation to continue.

INTERVIEWER: *Dealing with that, is it not a justifiable criticism of life to say that the majority of artists are doing just that thing which most people are trying to do, defining it, defining Truth, only doing it more perfectly-*

KRISHNAJI: -expressing it in their particular mood-

INTERVIEWER: *-trying to catch the Truth and express it and almost inevitably feeling uncomfortable.*

KRISHNAJI: Of course.

INTERVIEWER: *Could one go a stage further and say that the supreme artist is the individual who has given up the attempt to express the Truth, who contains it rather?*

KRISHNAJI: Of course, but he must express it.

INTERVIEWER: *Could he do that in complete calm as the Taoist?*

KRISHNAJI: Yes, but that is one expression.

INTERVIEWER: *A completely simple one.*

KRISHNAJI: But already a limitation.

INTERVIEWER: *You sometimes get, as in the Eastern method of approach to Truth, specialisation, as in some systems of yoga, but is it not possible that some part of the new expression of things is in dealing with all sides of life equally?*

KRISHNAJI: That, is right, sir. That is the harmony of life.

INTERVIEWER: *You would not over-specialise then?*

KRISHNAJI: Of course not. What is the good? It is like a man that has a very good intellect with

dried up emotions. He is specialised in intellect; but that is like having a lovely tree without any flowers. A lovely flower without any scent.

INTERVIEWER: *Leading on from that, is it not possible to say that the thing that is binding most people today is the mind?*

KRISHNAJI: But I think we ought to develop the mind as well as the emotions.

INTERVIEWER: *Put it another way. Would it be true to say that the mind is the only instrument that the majority of us are using today?*

KRISHNAJI: I am not sure. I do not think so. I do not think any person can ever judge anything by pure intelligence, by pure intellect. On the contrary, the vast majority use what is a mixture of emotions and thought.

INTERVIEWER: *But you can get a person with mind only and everything else left out. Pure mind.*

KRISHNAJI: With emotion killed out?

INTERVIEWER: *Cold.*

KRISHNAJI: They are very few.

INTERVIEWER: *Going back to the idea of combining to alter the future -do you see a number combining to simplify life, to bring about a definite simplification of daily life?*

KRISHNAJI: To simplify, yes. But simplicity does not mean getting rid of useful things that have been invented for helping the world. See, a vacuum cleaner is simple and should be used. Think of the time spent in cleaning a room. You can go around on your knees and clean it but it takes a long time. A vacuum cleaner does it in half the time and does it better. We must learn to use useful things.

INTERVIEWER: *All the same it seems as if the world were in a sort of mad rush to get hold of these things.*

KRISHNAJI: That is just the point, because they think that things are an end in themselves and that things are going to give them happiness and peace and tranquillity; on the contrary, they do not.

INTERVIEWER: *And we have to substitute somehow the idea that they are useful, and not the end?*

KRISHNAJI: People are realising that.

INTERVIEWER: *There is another point that I would like to hear more about. There is a definite school of thought in each country that thinks that all the trend in life today towards internationalism is fundamentally against the best interests of the race.*

KRISHNAJI: Yes, yes?

INTERVIEWER: *These Nationalists feel that the purity of the human races should be kept.*

KRISHNAJI: Sir, it is only the purity of the body that you are looking at, is it not?

INTERVIEWER: *Partly, and the implications which arise.*

KRISHNAJI: You cannot keep ideas from passing from country to country. Ideas are like the air.

INTERVIEWER: *Ideas are international, yes, but -*

KRISHNAJI: Some people may object, but you cannot live without air and you cannot live without ideas; and ideas have no nationality.

INTERVIEWER: *So long as ideas remain innocuous and do not really affect humanity, they circulate without hindrance.*

KRISHNAJI: Ideas gradually change all things.

INTERVIEWER: *That is my point: are these ideas going to result in great ultimate changes*

KRISHNAJI: Surely.

INTERVIEWER: *or are the strong individuals going to succeed in keeping people where they are?*

KRISHNAJI: Sir, just a minute. Take the Labour Party in England. Ten years ago everyone laughed at it. Now it is coming up, they are quite afraid of it now. In exactly the same manner.

INTERVIEWER: *These ideas of yours will grow and grow.*

KRISHNAJI: Of course. Like the idea of the League of Nations. Everybody laughed at that at first.

INTERVIEWER: *But take the early beginnings of Christianity. What was it that kept the vital ideas of early Christianity alive? Was it not the persecution to which the Christians were subjected? Can your ideas go forward and spread and affect the world, without the necessity of a tremendous struggle of some kind?*

KRISHNAJI: Of course, that is just the point.

INTERVIEWER: *Suppose I go back to my own country and that I and those who share your views just live quietly and naturally, these ideas of yours will just remain -*

KRISHNAJI: -be merely intellectual. I quite agree.

INTERVIEWER: *We have got to do something. Have we to go out and talk, or have we to do something new?*

KRISHNAJI: The first thing to do is to change oneself. Practise is the first thing, not precept. Change yourselves inside and then go out and talk.

INTERVIEWER: *Get hold of the ideas first and then go out*

KRISHNAJI: How did Peter and Paul and all those people do? First they got enthusiastic about it and then they went out with the fire of enthusiasm, saying: I will go out and tell of this thing that I have known.

INTERVIEWER: *It is my feeling, I quite admit, that we cannot divorce ourselves from the old idea of propaganda.*

KRISHNAJI: But propaganda in the old style is hopeless. Propaganda with practice and definite example has much greater power. You are lying it. It is your own fire that is making you do it, not because somebody tells you.

The discussion then turned to Mr. Krishnamurti's views on war.

INTERVIEWER: *I have heard you refer several times in your talks to war. It seems to me that much of the best that humanity has ever got has come through war. Religious wars have often liberated men from petty tyrannies of ceremonialism; have to a great extent established freedom of thought. Could these good results have been obtained otherwise?*

KRISHNAJI: Otherwise than by war, you mean, sir? Otherwise than by war?

INTERVIEWER: *Yes, exactly, war. Otherwise than by fighting.*

KRISHNAJI: It is like saying, "I have grown strong through disease." Your strength is not caused by disease, is not the outcome of disease.

INTERVIEWER: *No. But I would put it this way: War is the outcome of intelligent revolt -on a big scale.*

KRISHNAJI: I do not agree. It is unintelligent revolt. I consider war to be the revolt of the stupid.

INTERVIEWER: *Yes.*

KRISHNAJI: Look at the result. War is like a river that has burst its banks. There is tremendous overflowing waste. Useless, stupid waste of intelligence. A waste that breeds contention and more contention. It all arises, I think, because the purpose of life has been lost; hence all these things are the result of a vain life.

INTERVIEWER: *Quite so. But that vanity.*

KRISHNAJI: Not the true sense of vanity, rather the uselessness of life, not the vanity of life.

INTERVIEWER: *Well, the uselessness of life. You have that in the world today and it is resulting in a condition of things where the overflow, the bursting of the banks may take place any time.*

KRISHNAJI: Yes, yes. What is your question?

INTERVIEWER: *Although you have said again and again that we can escape from the necessity of war I cannot quite see that we have yet reached the stage where that is possible.*

KRISHNAJI: But that is like saying that we have not reached the stage where we can progress, can do good, without doing evil. It is no good saying to a man that he cannot keep well unless he becomes diseased. Just think it out.

INTERVIEWER: *It may be that efforts will again be made to enchain mankind physically, to do away with small nationalities -and unless the individual revolts against the oppressor greater evil will come.*

KRISHNAJI: No, how do you know?

INTERVIEWER: *I do not know. I am just wondering. Have we rather to remove causes?*

KRISHNAJI: But of course. I do not deny that good has and does ultimately come out of evil. But that is no reason to pursue evil that you may get good out of it. Why not go to it directly and get good out of everything -remove the causes? Sir, you would not say -I put it this way- in order to appreciate freedom we should put people in prison.

INTERVIEWER: *No, I see that. I see that argument applied plainly, even to war...*

KRISHNAJI: To anything.

INTERVIEWER: *There is only one other thing I want to ask about, and it is about things that you have already dealt with in your talks. Is not the great ritualist, cannot a great ritualist be simply a great artist working in that particular medium? Otherwise I cannot see how you can get away from decrying all the great churches, magnificent cathedrals in Europe and elsewhere.*

KRISHNAJI: Now you are again saying: Must we go through evil to get good. You mean, sir, you cannot create churches, temples, and these wonderful structures for the sheer love of beauty?

INTERVIEWER: *Of course you can.*

KRISHNAJI: Your idea is: Let us have ceremony first, out of ceremony will develop a system which will give us powers to create a church of perfection. Why go through this complicated way?

INTERVIEWER: *The temple comes as an expression of life.*

KRISHNAJI: But after all, a church is only a house, a temple.

INTERVIEWER: *Yes, but a house is created for people to live in and it is the idea for which a cathedral is to exist that produces the cathedral. And it seems to me that a great ritualist may be regarded as an artist using the cathedral as his background.*

KRISHNAJI: I quite agree. He can be the artist but he goes beyond that when he says, "This is a help to humanity." No artist says "This is a help to humanity."

INTERVIEWER: *No.*

KRISHNAJI: He just creates. He does not say as does the ritualist, "This is a stage through which you must go."

INTERVIEWER: *I can see the possibility of your ideals working out in the individual in a way that will not result in the appearance of people with a blazing flame of enthusiasm within them. Might it not be that you get a number of people who are completely simple and gentle, of a type that the world will pass by?*

KRISHNAJI: I do not think so. After all, evolution is attending to that. It may take a long or a short time. Do you not see sir; it is like a man sowing a field. Some seeds will mature while others will die.

INTERVIEWER: *And applying that to what I was saying you would hold that the simple people are*

those who have died out?

KRISHNAJI: No. They will be the people who will fructify, who will give. It must be so, otherwise it would be hopeless. Please, let us take the example of Peter, Paul and all the rest of the apostles of Jesus. Why did not their ideas just die off? Because they were strong within them, because circumstances were such that they were able to do things.

INTERVIEWER: *Was it not that the church of the time gripped hold of the ideas, gripped them and kept them before the people? Or was it the martyrdoms that did it?*

KRISHNAJI: It was not the church of the time. It was the tortures, the martyrdoms. About what I say nobody cares, everybody laughs, even our own friends do not know, for I have only just begun. They say, "I wonder if it is right or wrong, if it is plausible, if that is the end, if this is the way to attain, if he is telling us the Truth or is just hypnotising himself and deceiving himself." They are uncertain, and what I have to do is to clear up their uncertainty at present. So it is like clearing out a wood for building a house, which will protect the forest from fires. But you must clear the wood, get a space where there will be no trees.

INTERVIEWER: *We are at this stage.*

KRISHNAJI: Of course.

INTERVIEWER: *The final question; You talk of attaining and of people not being sure as to whether this is the method, the way of attaining. Is it possible for an individual to attain, having a real simplicity in his interior life, a perfect calm and peace, or does something have to be added to that*

KRISHNAJI: Of course, sir, absolutely.

INTERVIEWER: *-some great mystical experience?*

KRISHNAJI: That will come. After all, a great many people are very simple, charming, gentle, smooth and still waters and all that, but they have not got the depth. And what gives them depth is experience, suffering, great joys, great enticements, rejections.

(Eerde, Holland, 1928)

12. A CONVERSATION WITH STOKOWSKI

STOKOWSKI: *Every art has its medium of expression. The dramatist -stage, actors, lights, costumes, decoration in color and form. The sculptor -stone or wood; the poet words; the painter -canvas and pigment; the musician -air vibration. It seems to me that music is the least material of the arts, and perhaps we could even conceive of an art still subtler than that. I was very impressed by a light-color organ called the "Clavilux", invented by Thomas Wilfred of New York. He has developed what seems to me a new art of color in form and motion, and it occurred to me that there are aspects of music that are extremely immaterial, that are almost pure spirit -and that some day an art might develop that would be immaterial, pure spirit...*

KRISHNAMURTI: Don't you think that it is not so much a question of comparing one art with another as of the evolution of the individual who produces that art? With regard to the possibility of

evolving an art still more subtle than music, isn't it the question of inspiration? Inspiration, according to my idea, is keeping intelligence enthusiastically awakened.

STOKOWSKI: *I feel that inspiration is almost like a melody or a rhythm, like music that I hear deep, deep inside of me, as if it were a long way off.*

KRISHNAMURTI: Because you are a musician you will hear that intelligence to which you are awake all the time, and will interpret it through music. A sculptor would express that intelligence in stone. You see my point? What matters is the inspiration.

STOKOWSKI: *But do you think inspiration has much "rapport"...*

KRISHNAMURTI: ...yes, connection...

STOKOWSKI: *...with intelligence?*

KRISHNAMURTI: In the sense in which I am using it, yes. After all, sir, that is the whole point. If you are not intelligent, you are not a great creator. Therefore, intelligence, if fanned and kept alive, will always act as a medium for inspiration -I don't like the word "medium", because it is used in so many other senses; if you keep intelligence awake all the time, it is searching for ideas, for new ways of connecting itself with life. And that is what I call inspiration. You get a new idea because you are keeping your intelligence awakened.

STOKOWSKI: *That is not the sensation I have inside at all. I can describe it this way: when I have an inspiration, it is as if I remember, become conscious of something which five minutes or ten minutes ago somehow came into my brain. It was there before but had not come into my consciousness. I have the feeling that it has been there in the background a long time -I do not know how long-and that it has just come forward.*

KRISHNAMURTI: I should say that is intelligence which is working to get this idea. After all, sir, please let us take it concretely: a being without intelligence would not be inspired in the highest sense of the word.

STOKOWSKI: *Not in the highest, no.*

KRISHNAMURTI: I feel inspired when I see a beautiful thing, beautiful scenery, hear beautiful music, or someone recite poetry, because my intelligence is all the time seeking. I am keeping my intelligence awake, and if there is beauty, I want to translate that vision into something which people will understand. Isn't that it?

STOKOWSKI: *That is one form of expression.*

KRISHNAMURTI: And there are hundreds of forms. I am only one form, in the sense that we are discussing, and there may be the form of a poet, a sculptor, musician and so on.

STOKOWSKI: *I have the feeling inside of me that inspiration comes from a higher level than intelligence.*

KRISHNAMURTI: No, I say intelligence is the highest level. Sir, intelligence, to me, is the accumulation of experience; it is the residue of experience.

STOKOWSKI: *What is the relation between "intelligence" in your sense of the word and*

"intuition"?

KRISHNAMURTI: You can't divide intuition from intelligence in the higher sense. A clever man is not an intelligent man. Or, I should rather say that a clever man need not necessarily be an intelligent man.

STOKOWSKI: *No, but often there is a great distance between an intelligent man and an intuitive man.*

KRISHNAMURTI: Yes, because again it is on a very different scale. Intuition is the highest point of intelligence.

STOKOWSKI: *Ah, now I feel entirely with you.*

KRISHNAMURTI: Intuition is the highest point of intelligence and, to me, keeping alive that intelligence is inspiration. Now you can only keep alive that intelligence, of which intuition is the highest expression, by experience, by being all the time like a questioning child. Intuition is the apotheosis, the culmination, the accumulation of intelligence.

STOKOWSKI: *Yes, that is true. May I ask you another question? If as, you say, liberation and happiness are the aim of our individual lives, what is the final goal of all life collectively? Or, in other words -how does the truth, as you enunciate it, answer the question as to why we are on this earth and toward what goal we are evolving?*

KRISHNAMURTI: Therefore the question is: If the goal for the individual is freedom and happiness, what is it collectively? I say, it is exactly the same. What divides individuals? Form. Your form is different from mine, but that life behind you and behind me is the same. So life is unity; therefore your life and my life must likewise culminate in that which is eternal, that which is freedom and happiness.

STOKOWSKI: *In the whole design of life do you not find any farther-on goal than freedom and happiness, any farther-on design or function for all of life?*

KRISHNAMURTI: Now, sir, isn't it like a child who says: teach me the higher mathematics? My reply would be: It would be useless to teach you higher mathematics unless you have first learnt algebra. If we understand this particular thing, the divinity of that life which lies before us, it is not important to discuss what lies beyond, because we are discussing a thing which is unconditioned with a conditioned mind.

STOKOWSKI: *That is perfectly answered, clear and brief. People remember better what is brief. It has always seemed to me that art-works should be anonymous. The question in my mind is: Is a poem, or drama or picture or symphony the expression of its creator, or is he the mediums through which creative forces flow?*

KRISHNAMURTI: Sir, that is a point in which I am really interested.

STOKOWSKI: *Now, you are a poet and I am a musician. What I am interested in is to compare our sensations when we are creating in our respective mediums. Do you ever feel a total stranger to what you have written?*

KRISHNAMURTI: Oh, surely.

STOKOWSKI: *I do... and I wake up the next day and say, did I write that? That is not like me at all!*

KRISHNAMURTI: Now I say that is inspiration. That is your intuition, the highest point of your intelligence acting suddenly. And that is my whole point. If you keep your mind, your emotions, your body in harmony, pure and strong, then that highest point of intelligence, out of which the intuition acts...

STOKOWSKI: *...will act constantly...*

KRISHNAMURTI: ...and consciously...

STOKOWSKI: *And one can live by that...*

KRISHNAMURTI: Of course. That is the only guide. Now take, for instance, poets, dramatists, musicians, all artists: they should be anonymous, detached from all that they create. I think that is the greatest truth. To be, to give and be detached from what you give. You see what I mean? After all, the greatest artists of the world, the greatest teachers of the world say: "Look here, I have got something which, if you really understand it, would forever unfold your intelligence, would act as your intuition. But don't worship me as an individual -I am not concerned, after all." But most artists want their names put under the picture, they want to be admired. They want their degrees and titles.

STOKOWSKI: *Here is an old old question: Is the Truth relative or absolute? Is it the same for all of us, or different for each one?*

KRISHNAMURTI: It is neither, sir.

STOKOWSKI: *Then what is it?*

KRISHNAMURTI: You cannot describe it. You cannot describe that which gives you inspiration to write music, can you? If you were asked: Is it absolute or is it relative, you would answer: "What are you asking me? It is neither." You see, you cannot say it is the absolute or the relative. It is far beyond matter, time and space. Take, for example, the water in that river out there. It is limited by its banks. Then you might say, looking at the water: "Water is always limited", because you see the narrow banks enclosing it. But if you were in the midst of the ocean where you see nothing but water, you could say: "Water is limitless."

STOKOWSKI: *That is a perfect answer... you do not need to say any more -that is complete. Is there a standard or criterion of beauty in art, or does each person find his own beauty to which he responds? The question is related to the question of taste. People are always saying, this is good taste, that is bad taste. By what authority do they say that?*

KRISHNAMURTI: I should say, by their own experience.

STOKOWSKI: *That is a personal response. Then can any authority say what is good or bad in art?*

KRISHNAMURTI: No; yet I hold that beauty exists in itself beyond all forms and all appreciations.

STOKOWSKI: *Ah, then that is an everlasting thing!*

KRISHNAMURTI: Like the eternal perfume of the rose. Sir, you hear music and I hear music; you hear a whole vast plane of vibrations, I only hear that much -but that much fits in with all your vast

plane.

STOKOWSKI: *Yes. It is a question of personal absorption, experience. So the answer is like that to the other question: In itself it is both relative and absolute, but for us it is relative.*

KRISHNAMURTI: Must be!

STOKOWSKI: *We see design in life, in the arts, in our body, in machines and everything, and the design of an automobile is made always with the idea of its function. What is the function of life, of all life?*

KRISHNAMURTI: To express itself.

STOKOWSKI: *How does order come from your doctrine of freedom?*

KRISHNAMURTI: Because, sir, freedom is the common goal for all -you admit that. If each man realizes that freedom is the common goal, each one then in shaping, in adapting himself to this common goal can only create order.

STOKOWSKI: *Do you mean that, in living up to the ideal of freedom, the ideal of beauty, we must all finally come to the same goal?*

KRISHNAMURTI: Of course; is that not so?

STOKOWSKI: *...and so order will come?*

KRISHNAMURTI: At present there are you and I and half-a-dozen others who have all got different ideas as to what is the final goal. But if we all sat down and asked: "What is the ultimate aim for each of us?" -we should say, freedom and happiness for one and all. Then even if you work in one way and I in another we still work along our own lines towards the same goal. Then there must be order.

STOKOWSKI: *How should society, organized in freedom, treat the man who takes the life of another?*

KRISHNAMURTI: At the present time society, working without a goal, puts him into prison or kills him; it is a just vengeance. But if you and I were the authorities who laid down law for society, we should keep in mind all the time that, for the murderer, as for ourselves, the goal is the same, which is freedom. It is no good killing him because he has killed someone else. We should rather say: "Look here, you have misused your experience, you have killed life which was trying to grow through, experience towards freedom. You also want experience, but experience which injures another, which interferes with another, cannot lead to your ultimate happiness and freedom." We should create laws founded on wisdom which is the culmination of experience, and not on the idea of vengeance. If you had a child, and that child did something wrong, you would not promptly put him into a corner. You would make him see the reason why he should not act in that manner.

STOKOWSKI: *But what would you do with a child before it could speak and before it could understand what you were saying?*

KRISHNAMURTI: I would protect him from things which are harmful to others or to himself. After all, a murderer is only a child...

STOKOWSKI: *Yes, you would take the murderer and guard him from hurting others and himself, and educate him...*

KRISHNAMURTI: Yes, educate him...

STOKOWSKI: *What is the highest and ultimate ideal of education?*

KRISHNAMURTI: Teach the child from the very beginning that its goal is happiness and freedom, and that the manner of attainment is through the harmony of all the bodies -mind, emotion and the physical body.

STOKOWSKI: *When the child falls below that ideal and hurts itself, or somebody else, or destroys beauty of some kind, how would you describe to the child what would be the ideal course of action, instead of the destructive course that he has followed?*

KRISHNAMURTI: Put him into conditions where he will see the ideal. That is, precept, example... Sir, if you are a musician, and I am learning from you, I would watch every movement that you make. After all, you are a master in music, and I want to learn. Don't you see, that is my whole point -the example is lacking...

(Eerde, Holland, 1928)

13. OMMEN CAMP 1928

ONE DOES NOT arrive at the Truth, which is unconditioned, unlimited, without shedding a tear. You cannot understand life without going through struggles, without having difficulties, doubts. And the more you have these, the more certain will you be of your understanding. I know that sounds rather hard, but I hope you will understand. Many of you are uncertain, are trying to find out for yourselves; so, if I may, I would suggest that you hold your emotions in check rather more strongly than hitherto; do not let them run away with you. Neither should you be so intellectual that you become hard and callous. Keep, if I may suggest, an even keel, a careful balance between mind and emotions. Do not think for a single moment that I want to upset any one of you or that I want to force decisions upon you. I do not want to urge, or coerce you, in any way. All that I wish to do is to put before you for your examination, and hence for your understanding, that which I have found to be the Truth. You may doubt it; you may say: "That is not what I want; you are not the real Teacher." But do not get caught up in your emotions and feel upset. That is not the way to find the Truth.

If you went into a museum or a picture gallery, you would not pass your criticism on every picture, unless you were a great critic of painting, and yet you are quite willing to criticise and reject without careful examination something which is far more difficult to understand than a picture, something which is far more real than a picture; and that is Life itself.

Do not say: Krishnamurti asks me to renounce. I am not asking anyone to renounce anything, because I do not believe that there is any such thing as renunciation; I do not believe that there is any such thing as a sacrifice. For a person who really understands, there is no renunciation, or sacrifice, or reconciliation. I do not want you to do anything of that kind; and please believe me when I tell you that I am speaking out of the fullness of my heart. Because I see that most people are unhappy, struggling, I want to help. If that were not my desire, I should not be here; I would much rather go away into a quiet place. Do not think that I am saying this out of hardness of heart. I do not want you to make up your minds either to accept or reject this. I want you to examine all things impartially,

sanelly, without being carried away by emotions or by intellectual theories. A cultured person is one who is not prejudiced in any manner whatsoever, who is desirous and capable of examining all things impartially, and who does not let his emotions and prejudices play havoc with him.

I am certain of that which I put forward -I knew it for myself; but you do not know, and so do not get upset by it, or feel irritable or superior. Examine it, and see if it is not the only solution in the world that will give lasting happiness; if it is not the only way of finding that Truth, and that freedom, which is happiness. That is the attitude you should adopt and not just rejection or acceptance of what I say. You want that which I have found, and to have it and to live with it and to embrace it you must approach it sanely, with balanced emotions and mind. It is not by becoming over-serious that you find the true proportion of things. And if you would laugh a little more at yourselves and at all your theories and at my theories too, all would be well.

QUESTION: *If the Order of the Star is a bridge, carrying your teaching to the world, may not other organizations, movements, ceremonies, even churches, also act as bridges for your teaching, and to bring people into touch with you and the Truth you represent?*

KRISHNAJI: A friend of mine said the other day, "You have got a complex with regard to ceremonies." Now I have no complex about ceremonies. It would be an absurd thing to make of ceremonies a principle over which to fight. It is as unessential, from my point of view, as whether it is a cloudy or a sunny day. So please put away from your minds that I want to attack ceremonies, that I have a complex with regard to them. One should not make of ceremonies a principle essential for the understanding of Truth and hence of Life. Then with regard to organizations, I would like to say this: I do not think anyone need belong to any organization, even to the Star. Organizations always usurp the Truth, and so there is danger that, instead of leading the people across the bridge towards the Truth, they prevent people from attaining. For this reason I am always rather wary of organizations. You make a chair to sit upon, but if you let the chair sit upon you, it is absurd. So likewise with organizations. If the Star movement is a bridge, which I hope it is, to carry the ideas that I put forward, and which you are to examine -you are the bridge, you compose the organization. You are the foundations of that bridge. If the foundation is not strong, the bridge will collapse. If you do not maintain the firmness, the purity of its purpose, which is to bring the world towards the absolute, the infinite Truth, then an organization will be useless and dangerous. Please do not think that, because I happen to be the Head of this organization, I want this movement to be maintained at all costs; I do not care, because, as I have carefully stated over and over again, organizations are not in themselves most essential. There are many who object to organizations -they do not want to give pledges, affirm beliefs, or accept conditions. And this organization of the Star exists purely to spread the idea, but not to be a tabernacle of the Truth; there is in this a great deal of difference. This organization should not claim that it is the special way towards the Truth, that it has a special benediction. No movement, no religious organization, must ever claim a special benediction or assert itself to be the particular path to Truth. This would be a limitation on life and hence a betrayal of Truth. Wherever there is a search, a longing, a desire to seek the Truth, there Truth exists -not in an organization of any type, however sanctified it be.

"Can other organizations help to bring people in touch with you and the Truth you represent?" This depends not on organizations but on you. Friend, you are the maker of organizations, you can either make them great, wide, include everything and exclude nothing, or you can make them narrow, limited, a closed body of dogmatic, narrow-minded and credulous people. That depends not on me but on you.

Whether other organizations can help, I do not know. I am not concerned. If I said certain organizations do help, and others do not help, and so on, you would be asking me why certain organizations help and others do not help. It is not the organizations that reveal the Truth; it is the

individual who understands that helps; it is the individual who has found the Truth that creates lastingly. Truth does not depend on organizations of any kind, however ancient, however modern. And because each organization claims to be something special, to have in it special paths towards the Truth, they are betraying, they are corrupting, the Truth. Consider diligently and you will have understanding; reject violently without thought, and you will have no understanding. Little use to tell me, "We have been told of this, and that." Against that I have no answer. What I am concerned with is the purification and the stability of the mind and of the heart and not with organizations of any kind. After all, if the mind and the heart are not pure, who can tell you of their purity, of their strength, except yourself? What organization can help you to cleanse them except yourself? Because you depend on organizations, religious and moral, on outside authority for your strength, for your purification, for your sustenance, those organizations usurp and pervert your understanding.

QUESTION: *Since Krishnaji does not want compromises, should we not abandon movements other than the Star?*

KRISHNAJI: I am not going to tell you what to abandon and what not to abandon. For me there is no such thing as compromise, because I have nothing with which to compromise. I cannot compromise with something I have no use for. For a person who has crossed to the further shore there can be no compromise with the shore which he has left behind. He has finished with it. There is compromise, there must be compromise, for a person who has yet to learn to cross, who is only investigating, who is all the time only looking at the other shore, but who has not the courage, the determination, the desire to cross to it.

If you abandon any movement because someone else tells you to do so, you will be putting yourself again into another cage. The modern tendency is not to join movements, to take pledges or to subscribe to definite objects. I have talked to many people in America, in India and in Europe and they ask: Must I join your Order? I say: Not at all. Talk to any young person who has enthusiasm, and you will find that he does not ever want to join anything. Most people join movements from the desire to seek salvation, the desire to seek certainty, the desire to seek comfort. Nobody can save you from outside - "save" is a curious word, but we will use it for the moment. The moment that you are your own guide, your own authority and your own creator, everything is well. It is much more simple to rely on your own self than to hang your soul on the peg of a movement.

QUESTION: *Please tell us the ways in which we can hinder your work.*

KRISHNAJI: At last, an honest question! I am afraid you are doing that successfully by not understanding what I am saying. Friend, it is not my work you are doing. You are doing your own work, and not my work. You can hinder yourself or make yourself helpful to yourself. My work is to help you to awaken your desire of attainment, of illumination, of liberation, and how you work it out is of not very great importance. You will attain, but how you can hinder most will depend on each one of you. Most people think that they are helping. I am afraid the first thing for them to realize is that they are not helping; because when you once admit that you are not helping, then you are clearing the ground to build, clearing away the forest of misunderstanding and letting in the light.

But if you say, "I understand everything", "it is very simple," then that is the way in which you are destructive, in which you are not helping. But most of you are saying all the time, "Oh, I understand you perfectly!".

QUESTION: *Does Krishnaji think there are any specific movements, organizations or groups which have the power to hinder his work in the world?*

I leave that to you; organizations, groups, movements, are yourselves. If you do not understand, you

cannot help; and if you cannot help, the organizations and the groups or the movements to which you belong will not help either. So it is a vicious circle. You should solve problems first, gain your understanding first, and then organizations, groups, sects, and movements, will not much matter.

QUESTION: *After having shown us the goal, and emphasised the necessity for destruction, can you make somewhat clearer the means by which we may reach that goal? Much stress has been laid on the destructive side of the work. Why is the constructive one so vaguely spoken of?*

KRISHNAJI: "The necessity for destruction" -I do not know of what!... "After having shown us the goal..." -I have not shown you the goal. I want to awaken the desire in you to see the goal, and you will see it. If I showed you the goal, the absolute Truth without finality, it would not be the Truth for you; and if I establish for you the way towards the Truth, it will not be the way for you. It is easy to establish a way, to lay down certain ethical, moral laws which will bind you; but that is not my purpose... "Can you make somewhat clearer the means by which we shall reach the goal?" -But surely that is what I have been trying to do! That is what I have been trying to explain. But you must understand, you must create the goal, the path, not I. You would like me to say: "Get up in the morning at such-and-such a time, meditate for so many hours. Do not eat this but eat that. Think this but do not think that." You would like me to circumscribe, limit your life, and your understanding. You will then think that that is showing you the way. Life points the way to him who is desirous of understanding the Truth.

It is because you segregate yourself, because you keep yourself away from life, that you want me to show you the goal and the manner of attaining it. I have watched people who have a very systematic life, who get up at a precise hour, who eat in the prescribed manner of the so-called spiritual being -whatever that be- who do not think those things which they have been told they should not think. I have watched these people and they have not that which is the freshness of life. It is not through limiting, through a narrow and unintelligent observance of petty disciplines, that you attain. Truth is far beyond these disciplines, systems and observances. Truth does not concern itself with what you eat, in what manner you meditate, by what path you come to its understanding. It says: "I am, and if you love me, struggle with life, struggle with every event of the day, and try to understand, but do not put a limitation upon your understanding."

"Much stress has been laid upon the destructive side of the work. Why is the constructive one so vaguely spoken of?" -You cannot create without first destroying the complications around life, without making life simple. You cannot build where there are already buildings. If you would build, you must have clear space to lay deep the foundations. That is not destruction. You are only looking at the negative side all the time, because that is more convenient, and never at the positive side, which is the constructive side. If you listen diligently, you will see that there is neither destruction nor construction. If you open the door of life, and do not try to curb it, it will build where it is necessary; but because you try to curb it, warp it, then for you there is renunciation which is destruction, which is the waste of time, and for you there is sacrifice, because you have to make straight those things which are crooked.

QUESTION: *Is it right to regard spiritual movements generally as similar to Krishnaji's movement? Are they not quite different?*

KRISHNAJI: First of all, I have no movement. I refuse to be made into a cause, so that through me you can save your souls. Most people want causes so that they can embellish their own desire or further their own longing. They want to evolve through the cause of another rather than through themselves. But the last thing I want to do is to start a movement. Therefore there is no point in asking if "certain movements are the same as Krishnaji's movement." After all, I do not want -and I mean this sincerely and I hope you will believe it in the fullness of your heart- I really do not want to

create another cage for you. What happens in most organizations, in most religious bodies, most movements, in that they ask you to leave your narrow little cage and come into their narrow little cage. It may perhaps be a little bigger but it is a cage nevertheless. And what I would do, what I shall do, is to have no cages at all, but to instil and awaken that burning desire for liberation so that you will not create a cage for yourselves around ideas, around personalities. But the moment you regard me as starting a new movement in opposition to another, the whole conception that I have of life is perverted.

I was asked in Paris by a newspaper reporter whether I was a Theosophist, whether I was a Hindu, whether I was this or that; and whether everyone must become Theosophists, Hindus and Star members in order to understand what I am saying. I said: You need not become a Theosophist or a Star member at all. And I further added that I was neither a Theosophist nor a non-Theosophist. After all, these are only labels, and there is a much bigger thing behind all labels. It is no good taking shelter behind a label, taking comfort in a movement.

As regards the question, "Are they not quite different?" -if you think they are different, they must be different.

When the first cubist picture was exhibited in Paris there was a furore against it, but people soon began to appreciate it. They all had some ideas about it, and now cubism has become quite fashionable. If you had asked a cubist painter: Are you starting cubism in opposition to the old way of painting? -He would have said: No, this is entirely different from that to which either your mind or your heart is accustomed. And that is what is happening today; in the same way there are many people in the world who are critical at the present moment, saying that I have come to destroy this and that, and that there is nothing constructive. Anything new -though there is nothing new under the sun- is bound to be misunderstood at the beginning. But there will also be those who will open their minds to reason and grapple with the new, and by that reasoning and by that struggle, open their hearts to further happiness.

QUESTION: *The impression of a World-Teacher as generally conceived conveys above all the idea of Compassion. Some people find in your teaching the lack of that quality. Could you define your conception of compassion?*

KRISHNAJI: A surgeon who sees a disease that is eating up a man, says: In order to cure him, I must operate. Another less experienced doctor comes, feeds him and lulls him to sleep. Which would you call the more compassionate? You want comfort, that comfort which is born of decay and which you imagine is compassion, affection, true love. The shadow of that comfort you would have, but if I gave it to you, that would not be the work of a real Teacher, of an individual who has attained. If, on the contrary, I were to show to you your own weaknesses, which are the causes of many diseases, and show to you the manner of stopping those diseases, you would say: That is not compassion. If you are suffering greatly, you go to a doctor to have the pain relieved. If the doctor is wise, he will not tell you to go on eating in the same manner as before, to enjoy the same fleeting pleasures of life; he will tell you to leave your pleasures, your fleeting enjoyments, and withdraw for a while to gather strength. But such a doctor you will not have; because he speaks the truth, he is more difficult to follow and to understand, whereas you would call another, who feeds your vanities and gives you innumerable passing comforts, the doctor of true compassion. How little understanding you have of compassion! When a mother watches her child falling, although she may help him occasionally, her desire is that he shall grow strong, and so she does not prevent him from falling. Would you not call that compassion, affection, or love? Which is nobler, or greater -to awaken the strength that lies hidden within each one, that he may ascend the mountainside for himself, or to leave him weak and pull him up the mountainside?

There was once a man who was lame. He was healed, but after some days he was taken to prison for some act of immorality. Which would be better -so heal the desires which cause the wounds, or to heal the momentary wounds, which would only lead to greater sorrows and greater pains?

All of you want comfort and hope and the dangling of heaven in front of you, and you would call that "compassion". You want to be led from one hope to another hope, from one longing to another longing, from one desire to another desire, from one satisfaction to another satisfaction. To a man who offered you that, you would give the laurels of compassion, whereas of a man who does not give hope, but who gives you the real understanding of life, so that you will conquer for yourself all ailments, all diseases and all sorrows and all pains, you say: That man has no heart or his heart is dry and empty.

If you have no real understanding of compassion, you will create the shadow of comfort, as so many have done, and thereby betray the Truth. If you do not understand compassion in its full sense, you will build up many cages, adorned, embellished and decorated. If you do not understand this quality of affection, you will build temples in which there shall be graven images for the passing comfort of others, which will again be the stepping down and hence the betrayal of the Truth. If you do not understand this love, you will create on the mountainside shelters that shall take away their strength, that shall hold people in darkness.

14. NATIONAL ORGANISERS MEETING

QUESTION: *You say that organizations are only of real value if they do not claim to be the vessels of Truth. If the Order of the Star is to remain a bridge between the Truth and the world, how far should it dissociate itself completely from movements, which, according to many, are claiming to be the vessels of Truth? Please consider the practical implications.*

KRISHNAJI: One need never actively dissociate oneself from anything; by one's attitude one can accomplish all things. If you are going to dissociate yourself from those organizations -and I do not know which organizations are referred to in this question- your dissociation would imply that you are afraid of getting entangled. Because you are frightened of catching diseases you avoid them, but if you are clean, healthy and strong, no disease will attack you.

I do not desire that the Order should become a tabernacle for Truth. We must take care therefore to keep the organization pure, in the sense that it will act as a bridge.

QUESTION: *In our desire not to compromise with Truth, we may feel it our duty to dissociate ourselves from spiritual and religious organizations. May not such action on the part of a National Organizer commit the Order to another form of belief or disbelief?*

KRISHNAJI: It depends on the individual. I know all that is implied in this question. I am not going to decide this for you, though that is what you want. You would like me to say: Dissociate yourselves from everything; from this, that and the other organization. What would happen if I asked you to do this? You would act upon it, you would be obeying my authority, but there would be uncertainty in your minds and out of this uncertainty there would come to you unhappiness and a great disturbance. But if you decide for yourselves and are certain of your decision, you will not waver and your decision will be your guide. You have all been brought up to rely on authority, but Truth is never found in the authority of another, Truth is not hidden in the shelter of authority. So you have to abandon all authorities and depend upon yourselves. Because you have been nurtured and supported by authority, because all your hopes have been established in authority, you are frightened when I

say: Do not depend on authority but depend on your own knowledge of life, on your own intuition, which is the consummation of all intelligence, which again is the result of experience. You want me to exert authority, but to me that would be impossible, as I hold that authority destroys understanding; I hold that you can attain only by your own struggles, by your own doubts, by your own understanding of life. For many years I held many beliefs, I never questioned and I never invited doubt, but rather I shunned it. When I began to think for myself, I no longer accepted the authority of anyone, I began to cast the shadow of doubt on everything. In this manner I put away all shadows and I became the reality. Now I am certain of that which remains with me. I have no fear, for no one can give or take away the Truth which is mine. You must no longer be like children to be told what you should do. It is not in this manner that one finds Truth.

QUESTION: *Members of the Order of the Star desire to establish your ideals in the world. Can your ideals be expressed in concrete terms for others or must each one find these ideals for himself? If the latter, can there be coordinated work? Will there not be conflict?*

KRISHNAJI: You mean that what I say is not concrete enough. You want disciplines, you want regular, narrow, straight paths laid down on which you can walk. You want me to say that if you follow this, you will attain; if you follow that, you will not attain. You have not understood that what I say is most practical. If it is not practical to you it is because you are not applying it to yourselves, and therefore it will have no power to clear away the dark forest of beliefs in which you are lost. With regard to the conflict, I say that if each one is a lamp unto himself, and guides himself by it, then he will not cast a shadow across the face of another. I do not want to dispute with anyone; I do not want to come into conflict with anyone, because I am following that which I know to be right, and I shall never come into conflict with another; but because you are not following your own light, and are all the time doubting, questioning your own light, wondering whether certain injunctions of authorities are not more certain, you are casting shadows and hence creating confusion.

QUESTION: *Most of us have to engage ourselves in some non-creative activity for practical reasons and we find that we are often direct or indirect participators in what we consider action opposed to Truth. How far are we justified in this?*

KRISHNAJI: This question is based upon another: What is important and what is unimportant in the light of Truth? Isn't that so? You must first discover what is Truth, and when you have understood though you may not have attained -you will never concede, you will never compromise with that Truth; though in things that are of very little importance in the light of Truth, you will concede and compromise.

QUESTION: *Most of us have relied so far on external sources for spiritual inspiration. You ask us to reject such sources as useless. What shall we put in their place?*

KRISHNAJI: I do not ask you to reject anything. If you rely on inspiration from outside, there is always the probability, the certainty even, that your inspiration will vanish. I say: Rely for your inspiration on Life itself; be in love with Life, and Life will always inspire you. Be in love with Truth, with the Goal towards which humanity is struggling and you will need no external inspiration. I am not taking anything away, you yourselves are taking away what you no longer need. I am not emptying your cup, it may perchance be that you have filled it with impure waters and now realizing that they are impure, you pour them out, and are filling the cup anew. Please realize that I am not taking away anything. On the contrary, if you understand truly you will find that you are filling, not only your cups, but the cups of others, with the lasting waters that shall quench forever all thirst. But if you do not understand your cup will remain empty, or full to the brim with impure waters. I am afraid that you always consider the negative side of what I am saying, never the positive, never the dynamic but the static; and because of this you feel that you are left with nothing, that you are hollow

as a shell. If someone can really take away what you possess then it is not worth possessing. I should welcome anyone who took away those things that are not worth having. How do you think that you can find the lasting, the eternal? By continually putting aside the things that you have gathered, by ever going forward, never remaining in one shelter -however comforting, however protecting it may be- for therein is stagnation and decay. You are afraid of the coming rains that shall wash away the accumulation of ages and make all things pure.

QUESTION: *What is the best way to answer the people who inquire about the Order of the Star? When I say that we believe in the presence of the World-Teacher, I find that it is difficult to explain to them what the World Teacher is.*

KRISHNAJI: I was talking to a friend of mine in America who had never heard about the World-Teacher. I talked with him for many hours. At the end he said, "I do not know what you are, whether you are the Messiah or the World-Teacher, but what you say seems to be right, and I am going to try to understand and live it."

Later he asked, "Must I accept the fact that you are the World-Teacher or the Messiah?" I said, "Do not bother about this. If what I say has Truth in it -if it shines by its own light, you should follow and understand that light, and that is all that matters." Because I am certain of what I am, it is very simple to me; but because you are uncertain, you find all these difficulties. It is because you believe on authority, that you want to transplant that authority into the hearts of others.

If you as individuals have understood and are transforming your lives., your whole attitude, your minds and hearts, then people will listen to you and you will be able to go out and give them the balm that shall heal their wounds. It is because you are uncertain, because in your minds there is confusion and disturbance, that you do not know how to answer.

QUESTION: *If we are asked by people on what ground we believe that you, Krishnaji, are the World-Teacher, what answer would you like us to give?*

KRISHNAJI: I know the questioner is very serious, but his seriousness is misleading. If you merely repeat words which you have learned from me, they will have no value to anyone. How do you know that I am the World-Teacher? Some of you know neither Krishnamurti nor the World-Teacher. It is amusing and yet in a sense tragic, that you should pay such importance to words. I have been saying over and over again that it does not matter out of what well you draw the waters so long as the waters are pure, so long as the waters shall quench the thirst of men. You are concerned about the construction of the well and not with the waters.

QUESTION: *A friend of mine told me that since he has known Krishnaji and his teachings he feels that he has been greatly helped to look at life with more understanding. He desires in return to help Krishnaji by reaching that inner happiness, of which Krishnaji speaks, but the conditions of his life are so utterly adverse to making happiness for himself possible, that he feels that he simply cannot reach that inner harmony and calmness which seem to be a preliminary condition for happiness and hence liberation.*

What should we answer to such a friend, and what can we, who probably are in less adverse conditions of life, do to help him?

KRISHNAJI: In other words, he "feels that he simply cannot reach that inner harmony." You cannot reach that inner harmony away from your circumstances. You cannot attain that happiness away from the world. Because then you would be making that happiness something apart from the life of the world, and I say: The very life of the world in its fulfilment is happiness.

QUESTION: *You say that God is man purified. Please explain this.*

KRISHNAJI: Friend, are you not God manifested, in limitation? In fulfilling, in freeing that limited life, you attain that Supreme Intelligence without limitation, which is beyond thought. Where is the difficulty? Because the majority of people in the world have an idea that God is a being with a long beard, who is concerned with everyone individually, guiding and protecting him. Life and this idea of God come into conflict. But if you treat Life as this Intelligence -God, Truth, Happiness, Liberation- and not some superhuman being far away, then that Life itself will be an inspiration, that Life itself will guide and will protect you.

Life is God, Nirvana, freedom, and all things. That Life in its fulfilment, in its freedom, is perfection. But do not seek comfort behind these words, or shelter from the understanding, the struggle, the sorrow and the rejoicings of Life.

QUESTION: *Have I rightly understood the opinion which you have often given concerning the value of ceremonies? Does it regard only our inner attitude towards them, which must be one of detachment?*

KRISHNAJI: If you rely on anything whatsoever for your happiness, for your understanding, then that on which you rely will never give you satisfaction.

You ask me if ceremonies must be put aside. Do not put anything aside. Do what you think is right, not because of what I say. I say that all things on which you depend are crutches and limit you. If you would attain understanding, you must set them aside, but it must be as the outcome of your own understanding and not because of the persuasion of another.

QUESTION: *Are the World-Teacher and the World-Mother incarnations of the Universal Masculine and Feminine principles?*

KRISHNAJI: Life is neither masculine nor feminine. As I am only concerned with Life, these things have little importance to me. I am concerned with the way to free Life, and these expressions of Life to me are again of little importance.

Is life masculine and feminine? In the expression of Life there is man and woman, but it is Life that matters and not all these expressions of Life. These forms of Life are to you important and not Truth and the way to its attainment which is the way to the freedom of Life. In the light of Truth, the unessentials pass away and the essentials remain. But to attain that understanding, you must struggle, you must strive, you must have tears and doubt. Do not repeat after me words without understanding, for authority is like the pernicious weed that grows in the garden and kills all beautiful flowers.

I want you to be certain that it is Life which matters, that Life alone is of value. I am concerned with Life and the way to free that Life so that happiness may be attained.

QUESTION: *Theosophy, as all religions do, teaches us to follow the divine manifestation in its stages of involution and evolution. But the Teacher says that a man can attain liberation at any stage of evolution. Is there not a danger of breaking the laws of evolution in seeking to liberate us before the time arrives?*

KRISHNAJI: How can any person liberate you? How can an external authority, however magnificent or great, free you from your desires, from your longings, from your burdens? You will have to free yourselves -and no one can do this for you- and then there will be no breaking of the

laws of evolution, even if you were to free yourselves tomorrow. You can bind the future to the present.

On a nice, warm, sunny day, the flowers that come into being rejoice, and do not question the reason why they are brought forth before others.

QUESTION: *Yes or no, is the Liberal Catholic Church a direct instrument of the World-Teacher, as in 1925 at the Star Congress in Ommen Dr. Besant declared it to be? She then spoke, as she said, by order and in the name of the Lord Maitreya, the World-Teacher, and now, by the lips of Krishnamurti, the Lord declares that religions and churches are without importance. What about this contradiction?*

KRISHNAJI: I say that ceremonies, churches, beliefs, religions, are unnecessary for the freedom of life. I am not going to say: Yes, or No. That is much too easy a way out of your difficulty, and in that direction lies authority and not the cultivation of understanding. Why do you do anything in life? Because somebody tells you to do it? Why do you paint, why do you compose or sing, or do anything else? Because someone else urges you? In obeying the authority of another lies the bondage of Life. If I said yes or no to this question, what would be then your attitude of mind? You yourself must decide. You must come away from the shelter of authority and seek. In that way alone lies freedom and the attainment of happiness. I do not want to say: Reject one and accept the other, and thus again create confusion in your minds. You must ponder over it, and do what you think is right, and not act on authority. Try to look at all these questions not from a limited point of view. In limitation lie confusion and torment, and away from all limitation lie clearness and understanding. All religions, as I have said, are the productions of crystallized, frozen thought. You cannot systematize thought.

No great Teacher wanted to found a religion. True understanding does not lie in bondage.

I am sorry to disturb all your carefully constructed edifices. You come to listen to me and you will take that which is convenient and pleasant to your heart, and you will reject that which is unpleasant. Probably I shall be asked again as I have been asked so often: Are you really the Teacher? You will have to find out for yourselves who I am. You will not find this out by contradictions, wranglings, discussions, controversies; but by striving after Truth, you will discover.

I hope that, by asking these questions, your minds and hearts are freed from confusion. All these questions are based, not upon the desire to find out the Truth, but rather upon the wish to create new authorities in the place of the old. I want to show you the way to free Life, but all the time you are concerned about the unessential things. Not about Life, but about the various manifestations of that Life, the numerous shadows that are cast across that manifestation.

When you understand this which the world needs, all trivialities fall away as the leaves in autumn. But that which is eternal, that happiness which is everlasting and that Truth without variation, without beginning and without end, does not really interest you. You are principally concerned about the immediate shadow of authority, the immediate present in which you are caught up. That is of more importance than that which I am saying. But as the mountain-top is a mystery to the valley, so to the man who dwells in the plains, where lie shadows, changing visions of the eternal, is Truth a mystery. I want you to look, not all the time from the valleys, from the plains, but from the mountain-top.

(Ommen, Holland, 1928)

15. LONDON LECTURE

AS I AM going to speak only for forty-five minutes I should like you to give your intelligent criticism to whatever I am going to say, rather than blind credulity. I should like you throughout my speech not to accept anything, because if you accept without true understanding there is a possibility of misleading you from a proper understanding of life.

My purpose this evening is to explain a certain point of view which I hold -to which you have come to listen- and in order to understand it fully and intelligently I should like you to be critical rather than accept anything blindly.

As I am going to speak only for a short time I am not going to enter into details, I am only going to generalise, and you, when you get back home, will have to think it out for yourselves. Only, I would beg of you, do not reject, do not accept, but use judgement with understanding and critical examination, with the desire to discover.

Now to go on with that as an introduction. Everywhere, in all countries and among all peoples, there is a desire to find out something which is hidden, which people think will satisfy their hunger for knowledge, the satisfaction of their desire for the understanding of life. Everyone in the world seeks Truth and imagines that Truth is away from the ordinary current of life, whereas Truth IS life. The understanding of life gives a knowledge of Truth and the moment you understand the working of life you are beginning to understand the working of Truth. Now most people in the world imagine that Truth is hidden away from general existence, from the ordinary human mind, from the ordinary man of thought and feeling -imagine that they must retire from the world to seek Truth, that they must acquire certain qualities, certain knowledge, experience certain sorrows and certain pleasures. I want to show this evening that the moment you understand life as it is taking place around each one of you, then you understand Truth and by understanding Truth you will solve the problems of your own lives.

There is no God except a man purified, and there is no Power exterior to himself which controls him -no guide other than himself. There is no heaven or hell, good or evil, except that which he creates himself, and hence man is solely responsible to himself and to no one else.

Now before you accept any of these things, or rather examine these things that I am going to say, I should like to suggest that for this evening at least you should not be bound by prejudice, because prejudice is like a shadow on the face of the mountain, like a cloud across the fair skies. Prejudice warps the mind so that it is incapable of understanding; prejudice is like a leaf that falls in the springtime and is destroyed by the foot of man. So a mind that desires to understand life, that is full of the desire for the knowledge of life, must be without prejudice, not already made up, narrow, limited.

In order to understand life, which is Truth, and in order to understand that each one of you is solely responsible to himself and not to another -responsible to no exterior Power, to no God or spiritual authority, to no superhuman deity- in order to understand that, you should not have a mind that is biased, that is overwhelmed by tradition.

I have just come from a country, my own country, where I have travelled seven thousand miles and visited many towns and talked to numerous people, and there one of the most difficult things is to make a mind understand and perceive clearly without prejudice; for we are, in the East, as elsewhere, full of tradition, and bringing that tradition forward to judge, it warps our minds. Tradition is necessary so long as you use it for a crutch -tradition is essential for a child, but we are not children.

We have minds and hearts which are capable of clear thought and clean feelings and we must judge everything for its own sake and not be biased by any belief that we hold to be dear or true. Most people in the world bind life by beliefs, by traditional morality, and hence their lives are narrow, limited and unhappy. It is like binding the waters in your garment, or taking the wind in your fist. That is what every human being is doing, binding his life by a set of beliefs, dogmas and creeds. And in order to understand what I am going to say this evening I should like you to be without such prejudice. For I hold that it is not necessary to have any belief in order to lead a clean life, a noble life, a pure life.

This is nothing new, for there is nothing new under the sun, only new things come to those who discover, and I have discovered -I am saying this without conceit and with all humility. I have found the source that gives happiness. I have a mind ... by innumerable beliefs, by traditions, but a mind that is willing to examine all things that are put before it with clearness, with interest and with intelligence. This is the first requirement for the understanding of Truth, for the liberation of life from its narrow limitations, its beliefs, dogmas and creeds.

Take what is happening with modern painting, modern architecture and everything that is connected with modern thought and feeling. The other day in Paris I was with a friend of mine who is a well-known modern painter, and he showed me one of his pictures -one of those super-realist pictures. My first instinct was to reject it, but my friend said: "Do not judge. You are used to a certain form of painting, in which there is definite proportion, definite colour, definite idea, relief, and so on. I am trying to paint a picture which very few have attempted, and it may be absurd, but I want your intelligent and unprejudiced understanding. If you will examine it in that way you will understand what I am painting." And after a while I found that where before there was no form, no colour, no proportion and relief now there was form, there was colour, there was relief. At the beginning, because my mind was accustomed to a particular idea of form, colour and proportion, I could not understand.

So, likewise, a prejudiced mind requires a certain definite form, a mould, through which life, Truth, must come. A Hindu requires Truth to appear through his own particular form of religion; a Christian demands Truth through his own particular form, so does a Buddhist, a Mohammedan, and so on. But Truth never comes through a form, or through any definite mould which has been created by the hand of man, and in order to understand Truth, which is life, you must come prepared with an unbiased and unprejudiced heart and mind. I have said that is the first requirement. You may be Christians, Theosophists, or anything else, and hold to all the paraphernalia of religions and beliefs, but if you want to understand life -as I want to show it to you- I would make that the first condition.

Secondly, in order to understand life, and hence Truth, you should be discontented, you should be in revolt against all established beliefs, dogmas and creeds. Take what is happening throughout the world today. Wherever you go, especially among the younger generation, there is a spirit of revolt against the established order and against the established idea of morality. There is a discontentment with authority -and this is quite right, because a mind and a heart that is merely satisfied is like a pond in the peaceful wood. On such a pond the green scum grows and no animals or human beings come to it to quench their thirst. It is stagnant, and so, likewise, a mind that is satisfied. Without revolt, without discontentment, you will never find Truth. Without this revolt you will never solve the problems of your lives. Now it is very easy to get into a state of so-called discontentment, and it is equally easy to get into a state which you call contentment. The discontentment I want is intelligent discontentment. Intelligence is the accumulation of all experience and hence when you are discontented intelligently you are beginning to create, and in creation and not in destruction, lies the solution of life. That is the second qualification I should like to suggest for the understanding of Truth.

The third is that you should have a mind and a heart that are simple. Now, simplicity does not mean crudeness. Do not look at simplicity from the old fashioned, traditional, narrow, limited point of view of putting on ashes and sack-cloth, of being generally dirty, untidy, and withdrawing one's self from the world in order to solve the problems of life. I do not mean that kind of simplicity. Take a leaf and watch it. How simple it is. But behind it there lie many winters, many springs, many summers, and many autumns. It is the production of great experience, great sorrow, great struggle, out of which simplicity is born. That is what is required for the understanding of Truth. A mind and a heart that are not prejudiced, a mind and a heart that are in intelligent revolt, and a mind and a heart that are made simple through great experience.

Now with that as our canvas let us paint a picture. What is it that every human being in the world craves for? What is it that every human being, of whatever religion, whatever nationality or colour, at whatever stage of experience or inexperience, desires? What is it that every one of you in this audience desire? You long to be happy, and that is the highest spirituality.

Every human being wants to be happy and for the attainment of that happiness he must have immense experience -not of one short life, but of many lives. Such happiness is the culmination, the apotheosis of all experience, and yet it is beyond all experience, and from the happiness comes liberation which is freedom from all things because you have learnt from all things. It is beyond all desire because you have been through all desires, it is beyond every experience because you have been through every experience. Such is happiness, such is freedom, and that is what everyone in the world is wanting. Now with that desire burning in him, a man turns to religion, he turns to something, some Power, which he imagines to exist beyond him, which controls him and which gives him encouragement, nourishment, and great delight, in treading the path of life. Now I say -though you need not accept it- that I have found such freedom, such happiness. I have struggled, I have watched many people, some rich in the multitude of possessions, some who have nothing at all, people who are religious and full of dogmas and creeds and who run on every possible occasion to a church or to the temple in order to have their problems solved -and because I have watched all these things, and because of the lives that lie behind, I have attained, and because of that attainment I would like to show you the way. That does not mean a new creed, a new crutch, a new religion, for I hold that religion is the frozen thought of men, out of which they build temples with the brick of their frozen thoughts, and in which they are held, bound, by the gods who demand special rites and ceremonies special sacrifices, traditions and superstitions.

Now if you accept anything of mine as a dogma, as a creed, you are creating a new religion in which you will be bound and in which the gods of your own creation will demand of you sacrifices. I want to liberate those individuals who are painting the cage of their limitations.

Wherever you go in the world, there are so many beliefs -in this or that particular God, in this particular idea, in that particular religion. Wherever you go there is confusion because there are so many gods, so many interpreters thereof, so many religions each claiming to have its own special heaven and hell, its own special deity. Out of this confusion shall we create order, a miracle of order from the centuries of chaos, or shall we create another belief, another god and build a new temple with the crystallization of our thoughts? Shall we find out for ourselves a new and a simple way? Because wherever there is confusion and disorder, there is disharmony and hence unhappiness.

Now as I said, happiness which is not negative but positive, happiness which is the culmination of all experience and yet is beyond all experience, happiness which gives liberation to the mind and to the heart which is bound to a limited form of thought and feeling, such happiness is the only requirement that each one of you wants, that each one of you longs for, and the moment you have that as your goal, you need no interpreters. That is the Absolute, the final goal for humanity. Hence, because you want to be happy and because you want to be free and liberated from all desires, you must go through

all desires, through all experiences, in order to be freed and not for the mere pleasure of experiencing. Then, when you have established your goal, you need no interpreter, you need no outer authority.

Take a ship on the open waters of the sea. Imagine that there was no compass on that ship, it would be lost, it would not know which way to go or where lay its port. So, because individuals in the world have no goal, they are lost in the confusion of thought and in order to determine their course they must establish a goal, and that goal must be of their own creation and not that of another. As I said, every human being in the world wants to be happy; it is the only delight, the only Truth, and when you have established that goal for yourself then you have the rudder which will guide your ship. Let us imagine for a moment that each one of you has fixed that goal of happiness for himself. Then, you say, what is the manner by which I can establish that happiness within myself eternally?

Within each individual there are three separate beings; there is the mind, there are the emotions, there is the body. If you watch over your mind and over your emotions and over your body you will see that they are three different entities, each one working and struggling on its own and hence creating disharmony. It is like this: if you were in carriage and had three horses to draw you but had no control over them, you would not get to your destination because the horses would each be pulling in a different direction. But if you had control over them and a fixed purpose, then you would get to your destination with understanding and with harmony. There are in each one of you three separate beings, if I may so call them, the mind, the emotions and the body and each one must be made perfect in order to have perfect harmony. What is the ultimate for the mind? As you have fixed the goal of happiness for yourselves, as you must establish a goal for the mind. That goal is the purification of the self. This does not mean the destruction, the annihilation of the self, as most people understand it, but, on the contrary, the development of individual uniqueness. You can never destroy the self -you can purify it, ennoble it, and hence bring it nearer to its desired end. Take a mosaic: in that there are innumerable colours which go to make up the particular form which the painter desires to produce, but if the colours in it are not each perfect, it will not be harmonious. Likewise each one has to develop his own particular individual uniqueness and when he develops his own individual uniqueness to perfection, then there is unity with everyone. Suppose for a moment that your colour is green and mine is red, and so on: if you develop your colour to perfection and I develop mine to perfection, when we meet there is no colour, for as we know, all colours eventually melt into the one white light. When they meet there is absolute unity, no division, no feeling of the separate self. That is the highest goal for the mind.

So also you must establish a goal for the emotions. What is it? It is to have immense affection, and yet to be detached. Watch how affection develops. At first it is envious, narrow, limited, jealous of everything, but little by little, through sorrow, through pain, it develops, and little by little it extends and includes more and more people. So when you watch and follow affection to its ultimate goal, you will find that it has become affection with detachment.

For the body, what is it that is essential to bring about perfect harmony? First, beauty. Look throughout the world -for centuries upon centuries human beings have been seeking beauty. Go down any street in London and look into shops and you will see innumerable creams for making people beautiful, and quite rightly so. But it is no good merely producing a beautiful shell. Take a shell on the seashore. It may be beautiful, but that which created it has gone away, and it is a dead thing. Likewise, a mere beautiful form may be attractive, but it is not harmonious, it is not the Absolute. So beauty is the first requisite. Then restraint, which does not mean suppression, but understanding. And then, great simplicity. When I was travelling in India people said to me "You say we should lead a simple life. Why then do you put on clean clothes, why are you neat, why do you shave?". Simplicity does not mean retrogression. You must not judge simplicity by the traditions of two or three thousand years ago. You would not go back to that time -we are three thousand years

ahead and it is no good returning to a time when ordinary physical life was crude. We have progressed. That is a dangerous word, but I will employ it for the moment! So for the mind the Absolute is to purify the self -which does not mean destruction of the self, but on the contrary to develop its individual uniqueness. For the emotions, for the heart, it is to be detached and yet at the same time to be greatly affectionate. For the body it is beauty, refinement, culture and behaviour -for with behaviour dwells righteousness. When you have these three practically carried out, then there is harmony, and when there is harmony then there is happiness.

So when once you have established the goal for yourself which is happiness from which comes liberation -that detachment from all things which is the outcome of all experience -then, as I have said, you will know the way because you have harmony within yourself. Then you do not require beliefs, then you do not require religions with all their innumerable interpreters, and you do not require the great paraphernalia associated with beliefs. You are responsible to yourself; you create order within yourself and then because you understand with the understanding that is born of experience, you see that there is no such thing as evil or good; that there is no such thing as failure or success; it is all a matter of experience, of learning, gathering your strength towards that perfection which lies within each.

As I have found that harmony, and have established within myself that happiness which is the outcome of liberation, so I would be as a signpost for those who desire to walk the path of happiness, for those who desire to understand life which is Truth. But if you stop at the signpost you will never attain. Perfection lies within the individual grasp of each one. So you must, as an individual, solve the problem for yourself and then you will solve the problem of the world. As an individual you will have to create harmony within yourself, and when once you have created that harmony, that synthetic understanding of life, then there is happiness and freedom.

(London, 1928)

16. AN INTERVIEW IN LONDON

INTERVIEWER: *A number of newspapers in America recently reported you as saying that you were not the Teacher, but only the voice of the Teacher. Are we to take that as your attitude?*

KRISHNAJI: No, sir, I am afraid they were entirely wrong. You cannot explain to someone who comes with no idea of what you are talking about without being misunderstood.

INTERVIEWER: *Then what is the reality, from your point of view?*

KRISHNAJI: The reality is that I am the Teacher.

INTERVIEWER: *How did the confusion arise?*

KRISHNAJI: They have misunderstood what was meant by the idea of the "vehicle of the Teacher". With that they are confused, and they bring it in at every interview.

INTERVIEWER: *How did it happen that various journals drew a distinction between the personality of Krishnamurti and the Teacher?*

KRISHNAMURTI: Sir, I have said over and over again that, according to me, Krishnamurti as such no longer exists. As the river enters the sea and loses itself in the sea, so Krishnamurti has entered

into that Life which is represented by some as The Christ, by others as The Buddha, by others still, as the Lord Maitreya. Hence Krishnamurti as an entity fully developed has entered into the Sea of Life and is the Teacher, because the moment you enter into that Life -which is the fulfilment of all Teachers, which is life of all the Teachers- the individual as such ceases.

INTERVIEWER: *Then should we not concern ourselves with the glorious Being who dwells in the Himalayan mountains?*

KRISHNAJI: That is of very little importance as compared with the Truth, as compared with the teaching. What is of great importance is that everyone should concern himself with what I am saying, rather than with the personality of the Teacher, the body of the Teacher, where He dwells, and so on. That will lead to confusion. Sir, it is like this: When an artist paints a picture he does not want you to consider his personality as represented in that picture -he wants you to look at the beauty of that picture. No one cares who has painted the picture as long as it is beautiful.

INTERVIEWER: *I take it then that according to you, the distinction between Krishnamurti and the Teacher has come to an end.*

KRISHNAJI: As far as I am concerned, it has come to an end, it does not exist; but the people who desire to adhere to their own prejudices, their own desires and their own longings, will believe what is convenient, because whatever they do not desire to take to heart they can say emanates from Krishnamurti, and what they personally like and what gives them so-called comfort, they will say comes from the Teacher. So my point is that, as the beauty of the picture depends not on the painter but on the picture itself, what I say must depend on its own intrinsic value and not on the authority of my attainment, nor on the authority of others.

INTERVIEWER: *Is it not inevitable that because you are giving us this point of view your personality will be made the basis of a religion in spite of your desire not to have one formed about you?*

KRISHNAJI: If people are foolish, they are bound to mix the personality and the Truth, and to build a temple around the personality and form a religion.

INTERVIEWER: *Has it not always been the case, that Truth without expression cannot be realized or understood? Because of that, you who have realized the Truth must be the Truth to others, and therefore you become the symbol of Truth to them, with the danger that people will worship the personality?*

KRISHNAJI: Yes, of course, that is my very point. Adhere to the Truth rather than to the personality, and take to heart the Truth rather than the authority of another.
The questioner persisted:

INTERVIEWER: *And yet there is this inevitable danger of the forming of a religion with creeds.*

KRISHNAJI: There is only that inevitable danger as long as there is lack of understanding; but the moment the individual understands, there will be no formation of religion. So my chief concern is to make clear the Truth which I have attained, to give an understanding of the Truth, which is the Truth for all. And hence, if there is understanding rather than blind following, people will not create a religion.

INTERVIEWER: *Why, if you know the Truth, can you not lay down rules and laws for others?*

KRISHNAJI: I could of course do that, but then it would bind people to my perception of the Truth. It would crystallize and limit this Truth, which, I say, can only be developed by individual uniqueness. My contention is that it is impossible to limit Truth, for that would mean that you were stepping down the Truth to the individual, who is limited. It would be useless to lay down a crystallized method for everyone to follow.

The discussion then went back to the question of the founding of a religion.

INTERVIEWER: *Some of your followers say that you have come to found a religion; and even though you may deny this, they maintain that because of you and what you say a religion will inevitably be founded afterwards.*

KRISHNAJI: First of all, sir, when you say that I have followers, let me assure you that I do not want followers, nor would I ever encourage the idea of following. There are laws in some countries, I believe, which prohibit anyone from following you in the street, and if someone does, he can be arrested and put into prison. So, spiritually, I wish there were a police system which would put people into a spiritual prison for following others. In fact, it does happen automatically.

INTERVIEWER: *Then it is your desire to prevent definitely the formation of a religion around the personality of Krishnamurti and to take steps to avoid that?*

KRISHNAJI: I cannot take any steps -I can only insist that understanding, not blind belief, should be the goal.

INTERVIEWER: *But do you think there will be a religion afterwards, when you are gone?*

KRISHNAJI: With that we need not concern ourselves. That depends on the understanding of the people.

INTERVIEWER: *You have said that you are the Buddha, the Christ, the Lord Maitreya, and more than these. How can that be?*

KRISHNAJI: I hold that all the Teachers of the world have attained that Life which is the fulfilment of life. Hence, whenever anyone enters that Life, which is the culmination of all life, then he is ipso facto the Buddha, the Christ, the Lord Maitreya, because there is no distinction there. And hence, when I say that it is more than These, it is more -from the point of view of the understanding of the ordinary individual.

INTERVIEWER: *Do the Buddha and the Christ continue Their existence as individuals?*

KRISHNAJI: Does life continue beyond the door? The fulfilment of life is not annihilation -on the contrary- I am much more ambitious, much more desirous, much more eager than you are. It is Life. Therefore it cannot be annihilation, for you cannot annihilate Life! When I said that I am the Buddha, the Christ, the Lord Maitreya, and more, it was not a question of superiority or inferiority. I added that phrase 'and more' very carefully, because I knew that people had a very limited understanding of the Buddha and the Christ, and hence if I said: 'I am the Christ, the Buddha', they would limit that Reality to their own conceptions of the Buddha or the Christ, and Life has no limit.

INTERVIEWER: *Why is it necessary to call yourself the World-Teacher? Did Buddha require a title?*

KRISHNAJI: He called himself 'The Enlightened One' and Jesus called himself 'The Son of God'. To me the term 'World-Teacher' is of as little importance as 'The Son of God' or 'The Enlightened One'.

INTERVIEWER: *What is the purpose of having such a name or title?*

KRISHNAJI: To acknowledge, to show, the condition of mind and heart when you have achieved. It is like saying: 'I have painted a picture'. It is like saying: 'I have written a poem'. It is an assertion of the fact of attainment, rather than the narrow understanding that is given to labels and phrases. What the phrase indicates is of importance.

INTERVIEWER: *Why do you use the word 'Teacher' which suggests the idea of teaching and implies a purpose?*

KRISHNAJI: As the world has to attain the fulfilment of eternal life, to me it does not in the least matter what I am called -'Enlightened One', 'Son of God', or something else. To me, it has no purpose -as little as when the Buddha said, 'I am the Enlightened One'. It does not matter what you call the gaoler so long as he has the key that will open the door of your prison! Similarly, as I have the key to release Life from its prison, it does not matter in the least what you call either the key or myself. I am not concerned about the title.

INTERVIEWER: *It has been stated constantly in the papers that you are in disagreement with different individuals in the various movements connected with the Theosophical Society. Is it not true that in this fulfilment of life there cannot be real disagreement?*

KRISHNAJI: Naturally, sir.

INTERVIEWER: *So it is really in the minds of those who see life partially and from their limited point of view that this apparent disagreement arises?*

KRISHNAJI: I quite agree with you, sir.

INTERVIEWER: *But your point of view is of course different from that of others?*

KRISHNAJI: It is bound to be, but that does not mean that we quarrel about it.

INTERVIEWER: *Then do you mean that you have your individual truth or your individual work?*

KRISHNAJI: More than that. You see, others have stepped down the Truth.

INTERVIEWER: *There must, of course, be differences in the expression of each one's understanding of Truth. These sometimes seem opposed. Should they, then, be regarded as complementary to each other?*

KRISHNAJI: Sir, one does not concern oneself with the expressions, but rather with life. You are looking at life through the wrong end of the telescope when you look at the expressions of life. There is a fundamental difference. Life in the savage appears different from the life that dwells in you, different in its expression, but it is all one Life. Anyone who has not fulfilled that life must step down the Truth, and when he does that, he is unconsciously betraying the Truth.

INTERVIEWER: *What about the new race type, the new civilization in California that has been*

gradually appearing?

KRISHNAJI: Wherever there is a suitable environment for the fulfilment of Life, it will fulfil itself. To me, again, that is only a matter of the barriers of nationality, and not of life.

INTERVIEWER: *Would you say that the barriers of nationality would have to be removed before Life could fulfil itself?*

KRISHNAJI: When the wind blows across the various continents, it does not bring with it the nationalities of the countries through which it passes. So likewise with Life.

INTERVIEWER: *In India you exhorted the people to activity. You said in America it is reported that they were concerned with the shadows of life. Americans are very active. Why, then, do you consider that they are chasing phantoms?*

KRISHNAJI: Activity that perishes, that is not productive of the eternal, of the lasting, is of very little use.

INTERVIEWER: *Why have the Hindus -so concerned with philosophy and with the eternal side of life- become sleepy and lethargic?*

KRISHNAJI: The Hindu, the Oriental, says that the physical is but the shadow of the Eternal, of the Truth; and he says 'In order to understand the Truth, I must let the shadow go, and not concern myself with it, but with the understanding of the Eternal.' So he does not concern himself with the physical. He is more concerned with the quality of mind and heart. Hence there is disease, there is disorder, and there is chaos and neglect and the gradual running down of the physical. Whereas in the West, the shadow becomes, more important, more vital, and people forget the cause of the shadow and go about decorating, embellishing and enlarging the shadow. So there you have the two extremes: the man that is concerned mainly with the hidden life, and the man who seriously concerns himself with the expression of that life. What I want to do is to bring about harmony between the two extremes, for therein lies the Truth. The harmony of life is the understanding of Truth.

INTERVIEWER: *Is the discord in families and in nations the negation of that understanding?*

KRISHNAJI: On the contrary. It is a necessary stage through which you must go. Without discontentment, without revolt, you can never attain harmony. It is a necessary stage, which must be gone through by everyone. Contentment is not happiness. Contentment is stagnation and decay, whereas happiness is life and growth.

INTERVIEWER: *Is war a necessary stage to attain that harmony?*

KRISHNAJI: No. If you have the desire, if you establish the goal -which is harmony, which is happiness through liberation- then these stages of revolt, of war, of struggle, can be avoided -should be avoided. You are not going to wallow in the gutter if you can jump over it. You see, my discord must be different from yours; my revolt must not be the same thing as yours. It will not be a revolt if it is moulding itself around your revolt.

INTERVIEWER: *You do not believe in national discord because it is created out of policies and politics?*

KRISHNAJI: Certainly not. National discord is, like religion, a standardized form of revolt; and the moment a revolt is standardized, it is no longer a revolt.

INTERVIEWER: *Therefore you definitely say that war is not a thing to go through, but a stage to be avoided if possible?*

KRISHNAJI: Of course. It is a stage brought about by the standardizing of thought, revolt, and life -not by the freedom of life, not by the revolt of life.

INTERVIEWER: *In your opinion, will the method of having various peace movements lead to the abolition of war?*

KRISHNAJI: I question again if you can ever standardize peace. For, once more, the individual problem is the world problem. Therefore let us return to the problem of individual perfection and the establishing of peace in the heart and in the mind of the individual.

(London 1928)

17. THE TEACHER AND THE ORDER

QUESTION I: *Will Krishnaji state to us definitely:*

1. *If the order of the Star is a limitation to him?*
2. *If the order is a barrier between him and the world?*
3. *If the order has no usefulness to him?*
4. *Is it his desire to abolish the order?*

KRISHNAJI 1. The Order is not a limitation to me, but probably it is to you. Either you can make of the Order a limitation, which will act as a barrier between yourselves and others, or you can make of it a bridge. And whether it is a bridge or a barrier does not depend on me. When I go and talk to people, they do not consider me and my attitude to life from the point of view of any sect or any narrow exclusive body. Hence the Order as such is not a limitation to me.

2. Again, it depends on you, not on me. After all, ideas, thoughts and feelings have no nationality, have no individuality, or at least they should not have. And if individuals who belong to the Order do not understand that, they will create a barrier. If you do not wish to exclude the world from your heart, it does not matter if the world excludes you. If you wish to give affection to every passer-by, though he may refuse it, there cannot be a barrier between you and him. If in your mind there is a division of people as belonging to groups, types and movements, to definite classes, to particular religions, to definite sets of beliefs, then there will be a barrier. Barriers are created, not by organizations, but by the limitation of life itself, by the strangling of life by narrow ideas and narrow conceptions.

3. The Order is of use in the sense that it creates a nucleus of people who are willing to treat the subjects I put forward earnestly and seriously, with a greater consideration than those who have not yet studied the useful to have such a flexible organization, not merely question. I think that for some time at least it will be to gather in members, but to put forward the new ideas; not to convert, but to help others to realize those ideas in their own way; not to preach so much as to act as an example; not to hold innumerable meetings but to show the way of attainment by one's own personal life; not to impose beliefs but to create understanding, which is beyond all belief.

And if you look at it in that way, the Order can never become a barrier between those who are members and those who are not. On the contrary, it will be a bridge by which people will come to

understand the new conception of life.

4. As I said, if the Order is a bridge that will help people to cross the difficult stream of life, then it is useful; if it is not, we will abolish it. You will be the first to abolish it, I hope. I am not very interested in movements as such -and please do not think that I am standing up especially for this movement because it belongs to us. The Order has served so far to collect people who are perhaps a little more earnest, but it does not necessarily mean that they understand any more than others or that they have any peculiar privileges. So long as the Order is a bridge that will help the world to cross, I think it might be useful to keep it; but the moment it has ceased its usefulness -and that must be judged not by me but by each one of you- then it must go. One person can never constitute a barrier -you can break his ideas- but the majority of people who belong to the Order, the members as a whole, can create a barrier if they usurp the Truth, and misuse that understanding which they have gained.

QUESTION II: *In what way do organizations become limitations?*

KRISHNAJI: If you are an impartial observer you will notice that most organizations tend to monopolize, to usurp Truth, which can never be usurped, which can never be monopolized. Truth is arbitrary, Truth cannot be discussed, nor can anyone have an opinion about Truth, Truth is, and a wise person will try to understand by much consideration rather than by mere discussion -not that we should not discuss, but we do not arrive at Truth by contention. Truth is beyond thought, beyond feeling, beyond the artist, beyond the ruler, beyond all things. Hence, to the limited mind Truth, as such, in its purity cannot be understood. And if organizations tend to step down Truth for the purpose of their own understanding or for giving understanding to others, those organizations will inevitably deteriorate and become barriers. For this reason, I am always rather chary of organizations; because they lead to a desire to proselytize and to convert others and to gather them into our particular narrow fold.

QUESTION III: *You have said much to discourage us from "works", "creeds" and active service...*

KRISHNAJI: If you are so easily discouraged, that which you are doing cannot be of real value. The world is only concerned if you are building that bridge to help men and women to cross the gulf.

QUESTION IV: *We serve in order to forget ourselves -so I understand you to say. Is it your meaning that activity is unimportant, and service an illusion? Can no one really help another?*

KRISHNAJI: The vast majority of people are trying to forget themselves in "works". Work is a kind of drug. I am not discouraging anybody from working, life would be dull without work, and if you only had ideas but never gave expression to those ideas. But, as I said, most people work or serve in order to forget themselves and their problems. If you look into your hearts and examine this vast energy created by the idea of service, you will find that most of it is a way of putting aside your own understanding. And I hold that as long as you have not solved your own problems, as long as the individual is still confused, and is not at peace, as long as there is no serenity within himself, he cannot really serve another. He may think he is serving, but by real service I mean quite a different thing from ordinary service.

If you go to a doctor who is really great, he will tell you that certain things are necessary to effect a fundamental cure. But if you go to an inexperienced doctor, he will only tell you how to treat the symptoms and not get down to the cause of your disease. Now you have to choose, between that thing which in service will be eternal and that which will be fleeting. And I hold that service which is eternal can only come if the person who is wanting to serve has solved his own problem, has found peace within himself.

As regards the question whether activity is unimportant, my answer is: Activity in the ordinary sense, creating great works that endure for a day, is unimportant. But activity that is concerned with eternal things is essential. And you must decide what is eternal and what is fleeting.

Service which is not permanent, which does not heal the wounds or empty the weariness of the heart, is an illusion; but service which fills that emptiness in the heart and in the mind is eternal.

As to whether one can really help another, I say that you can truly help another, and not merely momentarily, if you yourself are a great surgeon, if you yourself are beyond needing help.

Please do not think that it is a matter of discouragement or encouragement or of giving comfort or hope. It is none of these things; it is much nobler, more beautiful, and more gracious than all these things.

QUESTION V: *Krishnaji says we twist his message to suit our beliefs. What does he mean by "our beliefs"? Does he mean our own deep convictions that spring out of our own experience or the findings of our sincere reasoning or our gathered knowledge?*

KRISHNAJI: I mean all. I will explain what I mean. Truth, I hold, does not belong to a condition of life. Truth cannot belong to one particular expression or to one kind of knowledge or reasoning. It is beyond all these things. Beliefs, experiences, reasonings, and knowledge are conditioned but Truth cannot be conditioned or limited. And because you desire to use that Truth without understanding, you are twisting that Truth to suit your own particular experiences, your own particular beliefs, your own reasoning and knowledge. You may say: How am I to prevent this twisting? By continually examining beliefs, experiences, reasoning and knowledge. You grow more and more as you gather and throw away. You do not grow if you only gather and retain that gathering within yourself. After all, when you eat a grape, you take the juice and throw away the skin. Likewise is true experience; you throw away the incident, and keep the experience. But experience must not condition Truth.

Everyone believes in this or that, and does not believe in this or that, and he expects Truth to condition itself, to limit itself, to his belief or non-belief. And because it will not, there is mystery, there is trouble, and there is strife. You cannot reduce or step down Truth. I can show to people the glory of a mountaintop, in its purity, in its serenity, but I cannot bring that great height to the conditioned mind of the people. Therefore, what I have to do is to urge, enthuse, and create desire in people to come towards the eternal. But look what is happening throughout the world. They say: The poor, the ignorant, the inexperienced will not understand the Truth, therefore I, who understand it a little more, will translate it to the measure of their understanding. And hence all the paraphernalia of religions. If you want a child to grow, the moment he is able to stand and walk on his own feet, you leave him alone; you do not help him all the day. You help him to grow strong, instead of giving him crutches, which will perpetuate his weakness. Because most people in the world have the fallacious idea that they cannot understand Truth in its fullness they must reduce, condition, step down the Truth.

The Buddha showed that Truth couldn't be translated, conditioned, limited, for the understanding of the inexperienced. But when he passed away, his disciples tried to do it and so created a religion. Likewise with the Christ, and probably it will be the same today.

I have as much desire, longing, aching in my heart to help people as you have but I say that there is only one way to help and that is to make them strong, and dependent on themselves and not on others, and to urge them to that eternal Truth which cannot be conditioned.

Never reduce or step down Truth, but rather incite the intense desire to attain the illimitable. Life then will be far more worth living than when you are content to dwell in the easy comfort of conditioned Truth. You have around you so much Truth that is conditioned, stepped down for the understanding of the inexperienced, but I speak all the time of the Truth in its unconditioned state -though words again create a limitation- I must not step it down, because to me that would be a betrayal of the Truth. Can you not see that by stepping it down, it loses its simplicity, its pristine nobleness, and thus you create complications? When you once condition Truth, you are creating those shelters of comfort where there is stagnation of the mind and of the heart. I have often heard people say: Oh, I do these things not for myself but because it helps another. That means that what you have attained, you are stepping down for others to conquer, instead of helping them to conquer in their own way, which is the only way to attain. That is how all the religions in the world are founded. And hence the very altar at which they worship Truth is the betrayal of Truth. But mere repetition that that religion is a betrayal of Truth does not mean true understanding or true conviction. I think it was Lao Tse who, when he found enlightenment, never talked about it but went away leaving a book behind him. When the Buddha was asked by his disciples to describe Nirvana, he said that he who says that it is, errs, and he who says that it is not, lies.

QUESTION VI: *Does the term "World-Teacher" have any significance to Krishnaji?*

KRISHNAJI: I hold that there can be only one World-Teacher at any time. There is only one life and the moment a person enters into the fulfilment of that life, he is the World-Teacher, as the Buddha was the Enlightened One, as Christ was the Son of God.

So if you really understand the term 'World-Teacher', not from a limited point of view, it is equivalent to 'the Enlightened One'. What I mean to convey is that each one feels life as a separate thing within himself, apart from others. Life is one, though its expressions are many. The moment an individual feels and knows and is conscious of the eternal life, which cannot be divided, and attains to the understanding of that life, not merely intellectually, he is the World-Teacher. The term has certain significance and is of value as an idea round which other ideas can gather but that is all. Do you think that it mattered to the Buddha whether he was called the Enlightened One or not? But it helped to create and set in motion a certain train of thought, which gathered round it other ideas, other conceptions.

If you merely adore, worship a label, Truth will never come near to your heart nor an understanding of that for which the label stands. What I say is for the world at large and not for a particular nation, class, or organization. Truth and hence the giver of Truth is for the whole world and not for any particular group. You can look at the World-Teacher from any point of view you like, but people will not find any difficulty in understanding if you explain with simplicity and not in complicated words, in sets of beliefs. Then of course it becomes confusing, something mysterious and difficult to grasp. The scent, which Truth gives, is of importance and not the substance of the flower. And most people are more concerned with the substance, the shape and the size of the flower, than with its scent.

When the plant puts forth its flower, the wise will stop and look at it and will enjoy its perfume, and the unwise will pass by.

I was asked by a newspaper reporter who represented the world at large: "Must I believe that you are the World-Teacher in order to understand your message?" I said: "Do you look at the wrong end of the telescope in order to find out the size, the beauty of anything you are examining?" After all, the thing that matters is the purity of the food and not the decoration of the vessel in which it is brought. But you will find that if the food is to be kept pure and clean, the vessel must also be clean. Do not concern yourself so much with the vessel as with what it holds, whether that food is sufficient or whether it has value to nourish you.

QUESTION VII: *Why is there only one World-Teacher?*

KRISHNAJI: As I have said, there is only one life and the man who attains that one life is the one World-Teacher. The individual who attains that life has united the beginning and the end -and yet there is no beginning and no end- he has consciously built a bridge between the source and the ultimate goal. By the source, I mean the coming into being of that life which is condition by a multitude of things. A savage evolves and gathers to himself more and more experience, till he ultimately joins that life which is eternal. Then he has built the bridge over the gap that exists between the beginning and the end, between the source and the goal where there is one life.

That is my conception of the World-Teacher -and much more, which I cannot express in words. The term 'World-Teacher' is only a name and as a label it has no value. But it has great value to those who are held in bondage by labels, by the maya, the illusion of words. For the creating or the coming into being of the flower of humanity, for the attainment of that fullness of life everyone is responsible. By that I mean that for the creation of the individual who attains the life eternal, without beginning or end, in which the source and the goal have their being, all conditioned life has helped. By its longing to be free, conditioned life has helped to produce this Flower. As the lotus makes the waters beautiful and as the waters are necessary for the beauty of the lotus, so the bondage of every individual and the cry of every individual in bondage help to create the one who is eternally free. Hence when that being, individual or life -do not make it concrete and personal when that life which has been separate, held in bondage, attains to that life which is as the ocean without limitation, then that conditioned life becomes the World-Teacher. I am using words that you can twist and utilize according to your belief or non-belief, but Truth has nothing to do with belief or with non-belief. The fragrance of the flower of the lotus does not depend upon the passer-by. The beauty of the Flower is created by the tears of the world.

Life is eternal and when after many centuries there is a being who attains and fulfils that life, it is his delight and glory to make that unconditioned life understood by those who have not yet attained.

Whether you call that being the World-Teacher, the Buddha, the Christ or anything else, is not of importance. To give water to the thirsty, to open the eyes of the blind, to call out the prisoners from their prison and to give light to those who sit in the shadow of their own creation, is the delight of the one who has attained. And whether the waters that shall quench that thirst are contained in a particular vessel or the voice of him who calls is sweet or musical, is of very little importance. So long as there is the awakening desire within each one to answer, to take to their lips the waters that shall quench their thirst, to tear away the covering from their eyes, and to hear the cry in their prison -that is of value. And the limitation put upon life by the illusion of words is the very thing that destroys the voice of the Mastersinger.

QUESTION VIII: *If he is everlasting, then how is he related to those who have preceded him, and to those who may come after him?*

KRISHNAJI: When one has entered that vast, life, there is no going back, or coming forward, no question of what happens to those who have preceded or what happens to those who come after. You are only looking at the labels; you are only looking at the personalities and that is it why these questions arise. You ask: What happens to those who have preceded? -They have entered that life! And what will happen to those who come after? -They will also enter that life! It is so infinitely simple, without complication. Life is the fulfilment of all things, and in the freedom of that life is the attainment of Truth. And the individuals who have attained that life are life themselves. It is humanity that places a limitation on that life, and looks at that life through its limitations.

This life, which is the flower of humanity, which is the freedom of humanity, which is the attainment of humanity, which is the beginning and the end of humanity, this life, which is the eternal Truth, cannot be described in words. This world has no words, it is and it is not. And from the point of view of limitation from which every one of you is looking, there cannot be an understanding of the immensity, which is without limitation. When a being enters into that life, he is the flower of humanity. When you see in a garden a rose more beautiful than the others, if you could ask the rose: Why is it you are more beautiful than the others? Are you the production of the tears of the heavens? Has life given you more beauty? It would be unable to explain, but it would maintain: I am. And if you are wise, you will not tear the petals apart and examine them in order to catch the scent. I hope I have made it as vague as possible, because if I made it clear for you I should have placed a limitation on the Truth, I should have betrayed the Truth.

(Eerde, Holland, 1928)

18. THE FLAME

SOME YEARS AGO I was talking with a great friend of mine, one who is not altogether of my way of thinking, though he agrees with me in many things -but he is not quite so uncompromising as I am. He said to me that I was as sweet as the meandering waters without the necessary fire for the destruction of useless things, and the creation of essential things. And he ended up by saying: If you would do anything in life, you must have the white flame to carry through your purpose. Because you will be opposed in your ideas, the sweet meandering waters will be dammed and turned to other purposes of irrigation rather than give life to the parched lands. I have been thinking considerably about what he said during the last two years, and wondering if the time has come for the white flame to burn. I hold that the white flame of which my friend spoke is necessary, but it is also necessary to have patience.

This spring in Ojai I was watching a sparrow, building her nest just outside my sleeping-porch. It was the most precarious nest, because it was built in the sunblind. Any person who came along and unconsciously pulled up that awning would necessarily have destroyed the nest. I watched it day after day, and saw the nest coming into being, the immense efforts of the mother bird, its gigantic struggles to create the lovely nest, in which it laid three eggs successively, night after night. In the building of that nest in that precarious position and in the bringing forth of the young birds in spite of the carelessness of human beings and the cruelty of other animals, that little sparrow was contending against the whole world in its creation. It had the white flame, necessary to contend, struggle and assert itself. And that sparrow gave me the necessary understanding that the white flame comes, not by a sudden onrush but by patience, by continual assertion of the essential truth, by continually contending against the small things of life, against narrowness of belief and small understanding. It would have been very easy for me to have hurled myself against the wall of orthodoxy and tradition and sets of beliefs some years ago, but it would have been unwise, because the wall was much too strong; there were very few people who really understood, and therefore would have helped to create a breach in that wall. But now, since I have been here, that white flame has grown strong within me, and I will not ever again compromise with anything, I will never try to reconcile the things which are not of the truth, I, personally, will never put aside the eternal for the sake of the passing.

I have been wondering how many of you have the flame, how many of you are like the steel, forged by your own hands, by your own understanding and by your own contention against life. I am now certain for myself, I am certain of that of which I speak. Even though everyone disagrees with me, though everyone contends against me, though everyone misunderstands that which I say. The more there is misunderstanding, the more there is divergence of opinion, the more certain I am. I would

that you could be likewise, not because of what I say, but because you have perceived for yourself. Then that knowledge and wisdom shall give stability to your understanding, so that nothing can destroy it, so that you will constantly have the white flame that shall burn away the dross, the useless things of life, and destroy your innumerable crutches and the divisions which hold people apart. The sweet meandering waters are very pleasant to behold and delightful to sail upon, but if you would go out to sea where there are many waves, storms and tempests, you will have to leave the sweet meandering waters behind, you will have to put them aside and venture forth to discover your own strength, to contend with your own wisdom and knowledge against those things which are unessential and unimportant. For that one needs to have courage, not the stupid courage born out of lack of thought, but courage born out of understanding, courage born out of intelligence. As perhaps some of you agree with me, and see and feel and know and understand with me: if you will not compromise with the truth, then the realization of happiness and the bringing about of that happiness in the world will become a certainty. But if you who have perceived, who have known, who have considered and understood with me, have not the white flame but are merely meandering as the sweet waters, you will not create, you will not stand against the old beliefs and traditions. The time for sweet meandering is over, not for you perhaps, but for me. Not for those who have not understood, but for those who have seen, who have known, who have understood; not for the people who are all the time concerned with reconciliation and compromise, but for those who have invited doubt and have conquered doubt, and who have set aside reconciliation.

You cannot reconcile with truth -truth cannot be twisted, warped to your purpose. You will never bend truth to your particular understanding, but rather you will have to unbend your understanding to the truth; make straight those things which are crooked in order to understand the truth. In order to straighten out those things which have been made crooked, you need a flame. If you would bend the steel to a particular shape, you heat it; so if you would unbend and make straight those things in yourself, which are crooked, you must be heated by the white-hot flame of truth. You must be like the sea, against which nothing shall stand, whose waters are in continual motion, never still, always destroying those barriers that men create to hold them back. If a person is dying, and you would revive him and bring him back to life, your sweet fear of hurting him does not hold you back from inviting the surgeon who shall heal. It is no true affection that is afraid to hurt; no love that will not contend against false sentiment, vain hopes and fleeting pleasures. If you who have seen will stand for truth without compromise, we shall go forward together; if not, you will be on the sweet meandering waters, sailing smoothly along, with your particular pleasures and your delightful, smooth reconciliation, and Truth and I will be far away.

What is the use of you all agreeing with me, sympathising with me, smiling with delight at my sayings, if there is not the true alteration of your mind and heart, if there is no straightening of those things that are crooked? I tell you that Truth is much too serious to play with; it is much too dangerous to have one part of your heart in the temple of truth and another part in the temple of unrealities and half-truths. For that way is the way of sorrow, is the way of contention, is the way of vain beliefs which shall decay. If you have not that white flame, which comes from understanding, which is born out of patience, you will not enter into that kingdom where Truth abides. As a sweet flower that decays and perishes, so shall be he who merely holds to sweet enjoyments, but if you would be as the tree that withstands every storm and dances in every breeze, you must delight in truth and walk in the light of truth.

19. WHY BEAR THIS TURMOIL?

WHY BEAR THIS TURMOIL, this strife, this ceaseless jostle, of pain, of pleasure, of suffering, of strife, when, by your careful understanding of life's purpose, you can alter, you can remove that cloud that casts a shadow across your path? Therefore, having Life as your guru, as your motive, as the only truth -become a disciple of that. Then your mind shall know the truth as the true, shall understand the false in the falsehood, and see the real in the reality.

An ointment that shall cure all sorrow, all wounds, all suffering, is to be found in that which is lasting and that which is life, and of that I speak.

Suppose that I had been in the world at the time when the Buddha was in India, and had realised to myself that there was a great human being who understood life, who was the consummation of life, who was the beauty of life; in whom there was the whole and not the part. Knowing all that and having a burning desire to understand him, do you think I would turn to him and then say that I had some other work to do in the world, that I wanted to stay in the shadow of a religion, or that I wanted to function through a particular channel, when he himself held the whole of life?

In the same manner, I say now, I say without conceit, with proper understanding, with fullness of mind and heart, that I am that full flower which is the glory of life, to which all human beings, individuals as well as the whole world, must come.

(Ojai Star Camp, 1929)

20. OJAI CAMP 1929

I SHOULD like to ask you why you have come to the Camp. As you cannot answer me, I shall answer you. You have come from many parts of America; first, to find out if what the others say concerning Krishnamurti is true; second, to discover for yourselves what Krishnamurti really says; and third, to find out for yourselves how to live rightly. And I am concerned with that last: how to live rightly. I am not concerned very much who you think I am. I know. Many of you think what you have been told to think. Some of you know for yourselves, intuitively or through suffering and through understanding, the fullness of my talks.

You have come here to find out how to live, to know in what manner you should conduct your lives so that you may find that Truth which is continuous. Before you can discover that, you will have to go through the process of rejection, and that very few people are willing to do... because they already have very precise, definite ideas of what I am going to say, they are finding it very difficult to understand what I am saying; it is difficult because you have it in your minds very clearly defined who I am. You have been told who I am and you have been told what the manner of my teaching will be: in what way I shall work, who are my particular disciples, what movements shall be foremost. Now you have all these barriers to the understanding of Truth...

Intelligence, pure intelligence, is the balance, the poise of reason and affection. I want first of all to establish in your minds that poise, so that you will for yourselves discover, instead of being told by others what I mean. I want you to understand for yourselves what I say. And here let me add: I say exactly what I mean. Every word I have carefully thought out; and it was a foolish thing to say: "He does not mean what he says." Many of my friends are beginning to say: "We know him better elsewhere. It is only a part of his consciousness that is functioning." How very childish these things

are! They neither know Krishnamurti nor the Teacher, but they give opinions concerning both. Now, if you are going to accept one or the other, you will do foolishly. Accept neither. Neither what I say nor what another says; but reason with yourselves, so that out of that reason the flower of understanding is born.

Now, I say I am whole -entirely unconditioned. I say this not that I may have followers. I do not want anything from anyone: neither following, nor money, nor praise, nor flattery -I have only the desire to urge all others to right conduct of life. I say that I am whole, and any man who says otherwise is talking foolishly, because he does not know. I am not saying this to convince you, because that is not my desire. I want to establish in your minds and awaken in your hearts a desire for the Truth; and when you have the desire you will find the media, the technique, the way of attainment. So, please, as I said, use your critical analysis of what I say. Do not let anybody, including myself, convince you of something which you do not understand. It does not matter how old or seasoned in tradition, or how new or modern it may be. Don't you see, friends? You have all come here believing or not believing that I have something to give, to show. How can you find out, if your minds are already prejudiced, if you are already thinking: "Oh, now this is Krishnamurti speaking, and now someone else is speaking"? You will say Krishnamurti is speaking when that is convenient to you; you will say it is someone else speaking when it satisfies you.

I have been through the world now, from India to Europe and America, and it is everywhere the same. Everybody knows better than I do about myself -I am glad you see the humour of it, but your mere having humour is not of value. We can all laugh. I have laughed so much at the foolish things people say -but that again is of little value. What is of value that you should live, because you understand? That is the only thing of importance: not words, words, words. Not what you believe or what you do not believe. To what societies you belong or to what societies you do not belong. That is all childishly ridiculous.

But you have come here as members of the Star believing that Krishnamurti is the World-Teacher. At least, you have subscribed to that belief. It is a most unfortunate thing, because you do not know. Some of you know, but the vast majority that have subscribed their names do not know. If they knew, they would have been different, and you are in nowise different from the ordinary average man; that is where the sorrow of it lies.

It is like this: If you saw a great painting and desired to become a painter yourself, you would be enthusiastic to discover the master who painted the picture and pursue him and learn from him in all eagerness. But you are not interested in that. You are interested at this present moment to discover who is speaking, whether it is so-and-so or someone else -but not whether what I am speaking is the truth. Don't you see what you are missing with all these childish wrangles over unessential things? I am not talking harshly, or from lack of affection. On the contrary. I say I have found that flower which is the consummation of all life, that perfume which is the understanding of all life, that Truth which is continuous, to which every human being must pass. And to do this you must give up everything to find that, because Truth is whole, complete, and continuous.

You want that Truth translated to you in particular, in your own narrowness; you want it brought down to you, given to you in a particular sign. You will not accept truth in its entirety. The Christian will say: "I want truth through Christianity." The Hindu will say the same for Hinduism. But you do not get Truth that way. No religion, sect or society holds the Truth. You must go out of the shadows and into the clear sunshine. I hope you are thinking and I hope you are going to do something about it...

Just for the moment imagine, for yourselves, as I have often done. Suppose that I had been in the world at the time when the Buddha was in India, and had realised to myself that there was a great

human being who understood life, who was the consummation of life, who was the beauty of life; in whom there was the whole and not the part. Knowing all that and having a burning desire to understand him, do you think I would turn to him and then say that I had some other work to do in the world, that I wanted to stay in the shadow of a religion, or that I wanted to function through a particular channel, when he himself held the whole of life?

In the same manner, I say now, I say without conceit, with proper understanding, with fullness of mind and heart, that I am that full flower which is the glory of life, to which all human beings, individuals as well as the whole world, must come.

Some of you may realise what others will doubt, and others still for their convenience will discover phrases that will stick in their minds and so they will lose the perfume. I am not saying this as a threat, or any such thing; either you want the loveliness, the perfection of life, or you do not want it. If you do not want it, leave it. If you want it, have it so burningly that you sacrifice everything for this one thing. It is not narrowness -when a drowning man asks for air it is not narrowness. He wants air so that he can breathe and live and be happy, rejoicing. This is not narrowness; this is not limitation. So you have to make up your minds what you are going to do: either belong to the congregation of the dead or, breaking down all the barriers, throwing aside your side issues, intimate unessential things, come out into the clear sunshine. Please, do understand me that you can never attain Truth through any one particular channel; because Truth is continuous and cannot be divided... For, after all, what is Truth? It is life, and the understanding and possession of that fullness of life that is happiness, that is perfection. So, in order to have that, you must give up all the little parts and go after the full tress with burning anxiety.

When the sunshine comes, you do not need to read by your candlelight. You put out your candle, however soft that light may be. So, if you want that which I say is the absolute, unconditioned Truth, the whole -if you want that, then you must give up all these childish things. If you want the unessential, you are perfectly welcome; only realise it. Do not play with both.

Either you want that perfection which is the Truth, that incorruptibility which is life itself, or you want comfort -comfort which breeds authority which in its turn breeds fear. The majority of you are so much afraid of what I am saying, that you are uncertain. Quite right, but out of your uncertainty you are not anxious to find what is certain. You want to be told what is true, what is false, by another, by your pet authorities, by your traditions of yesterday.

So, I hope you realize that the time comes when you must leave your nurses, your childhood state, and come out and seek. What is the difference between you and the ordinary man? Not much, I am afraid, except that you say: "We have left all the old forms of truth."

You have left all the old ideas of truth to discover the new, but you have not discovered the new because you are establishing new forms, new theories, new dogmas, new creeds, new worships, new rites, new gods. That is not the way to find Truth. To find that Truth which is absolute, unconditioned, free, you yourselves must be unconditioned, free and absolute; that is, you must push aside everything around you that places a limitation on your minds, on your hearts, and seek that freedom which is Truth itself. You hear me every year and read what I say often, but you are all the time translating what I say to suit your convenience. I have heard people say, "Oh, he does not mean entirely all that, he has got a complex over this, he has not the whole, but we know the entirety and will tell you what is the whole. This is necessary and that is unnecessary. This is right and that is wrong. Surely you are no longer children to be told what to do, what to think, in what manner to conduct yourselves, what you shall worship and what you shall not worship!

Sirs, what are you seeking? Shadows, which obstruct the light, comfort which does not exist, instead

of Truth, which gives that understanding which surpasses comfort.

What is it that you are seeking? If you want comfort, you will have innumerable gods, new shrines, new rites, new literature that will choke the very life out of your hearts and minds...

What is it which, as an individual, suffering, rejoicing, thinking, feeling, struggling, caught in the passions, uncertain, unsteady -what is it that you want?

The butterfly burns itself in the light and happy is the butterfly. And if you are willing to burn yourself in that Truth of which I speak, you will be happy. But you must be willing, you must be anxious, you must have that great desire which urges you on to discover that Truth which is eternal. So, what is it, as an individual who is thoughtful, purposeful and wise in his choice, what is it that you want? Don't you see, on that depends what you are going to get, what you will have? Don't you see, on that depends your capacity to understand? Don't you see, on that depends your strength of attainment, your purposefulness, your ecstasy, your enthusiasm?

You cannot accept ideas or thoughts from my conception, or from another's, but if your ideas are born of that which is eternal, lasting, then you can live by those ideas. So to find what is the lasting, what is the eternal, you must put aside the fleeting, the unessential, the trivial.

You ask me, "Please tell me what is the essential?" How can I tell you what is the essential? I know what is the essential for me, and I know how I have attained that essential which is incomparable, unlimited, free and absolute. For me that truth is to be free from all desires, to be free from all experience, and the moment you realise that, you will find that no one can save you except yourself. Man's greatness is that no one can save him; that is the greatness of man, it is the glory of man. But what are you all seeking? You want to be saved, you want to worship at altars made by human hands, you want to worship gods created by life, and that is why I say: Worship that life which is in all things, because life created god and man -life which is free, unlimited, unconditioned and absolute. For that is the truth.

I do not mind if next year there be only two people at the Camp. One man who is sincere, who understands, is worth a multitude who cry vainly without understanding; for that man will live from everlasting to everlasting.

So, friends, during this Camp, I hope that I shall be able to help you in your choice, to discover for yourselves and perceive by these happy visions, that which will establish peace and understanding in your hearts, that which will give you sustenance, that which will uphold you in your integrity. For there is no greater truth than that you shall be united with that life which is eternal, for in that life is immortality.

(Ojai, California, 1929)

21. AN OPEN DISCUSSION

TO THE question, "*Where does obedience come in your plan of education?*" Krishnaji gave a reply along these lines:

"Why should any child obey? But I should make him obey in certain things. A child will obey another if he has respect for another. If I have in myself respect for the child and for myself and for others, that child will respect me, and when I ask him to do something, sensibly, he will do it. You

see, we all want to make others obey when we do not obey ourselves... Individuals who demand obedience, reverence, authority, should have no place in education."

Another questioner wanted to know if there was grace from above that could help. There was not, according to Krishnaji.

"There is no grace from above that can help. If you rely on outside authority to help you, you are not achieving. Nobody can cancel your karma, as you call it. Nobody can give you that attainment, that happiness, that understanding, from outside. It is a continual process of acquiring. No divine being plants into you understanding. No amount of worship, no amount of faith, hope, or anything else you like, will awaken that flower in you. It comes by your own continual unfoldment, by struggle, by strife, by rejoicing, by understanding."

How far can we go in desirelessness without stultifying ambition and thereby stopping human progress? Was a question that puzzled someone else?

"Please don't stop desire," was the response. "You cannot stop desire; that is, if you try to stultify desire you are dead, but if you want your desire magnificent, free, then your perception of life will be magnificent."

"The moment you organize thought, it becomes a religion and it is dead. But if you use organization to carry that thought outward, which is a very difficult thing to do, then you are perfectly justified in using it."

"Sir, why do you want to contact your fellow man? To help, isn't it so? That is why these organizations exist. That is the primary idea that lies behind most organizations, to help; but I want you to find out if you are truly helping. I am not asking you to leave any organization. I am not interested in that."

One remark of his about individual uniqueness was very graphic:

"You have a mosaic made up of little stones of innumerable colours. Their sizes must be perfect, their colours must be perfect; each little stone must be perfect and the whole together must be perfect. So that stone must be produced in its own self as perfectly as possible; then it will fit in the whole. But you must have a vision of the whole first, then the manner of your development will be unique."

From corruptibility to corruptibility, through corruption you must grow to perfection: but having established that which is the standard -not of the world, but to the world- having that standard as your guide, you then become for yourself the true guide, you then become the true master of your own actions; then you are in the position to judge for yourself the quality of your incorruption.

"Now these questions are to be answered -not to solve your problems- but rather to awaken further interest, further understanding, by my answers. So please do not think that by my answering them, you have solved them. On the contrary, these questions are all solved for me. These are the questions that you have kindly put to me, and I will answer them only in so far as they appear to me; and if you accept them as final authority, I am afraid you will find that they do not solve your problems.

QUESTION: *Could you kindly describe for us the feelings or reaction, viz: the state of consciousness experienced in the physical body by one having attained liberation?*

KRISHNAJI: Sirs, I can describe to you a feeling, which very few, probably, have experienced, but

of what value is it? I will explain as far as it is possible to put it into words, but it is so hopeless to put anything in words. When you attain liberation, that perfection, you are, and in you all things cease and have their being. It is not a sentimental thing nor an emotional thing nor an intellectual thing, but it is as the wind, swift as the violent waters -it is everything. In you there is the whole process from the very beginning until the end, and yet in you there is no beginning and no end -you are. There you are really the creator because there you find your absolute poise.

Truth is not relative, it is absolute; and to a person that is caught in the relative, the absolute is ever escaping, so it is very difficult to understand unless you yourself are made incorruptible; and I am interested in that, not in describing to you what it is, what it feels like. Of that you will know when you have attained.

The root of immortality is understanding and the very beginning of understanding is the true discipline gathered from the final fulfilment of all life.

QUESTION: *In regard to those who do not fully understand your mission or teachings, and even if they may never fully comprehend from the presentation, can any harm result from the effort to understand?*

KRISHNAJI: Sir, why do you make it my mission and teaching? Isn't it what you people want? Don't you want to be free and happy? It isn't my mission. It is your mission. It is what you are seeking, and not what I am seeking. Because you are making it mine, that is the reason you don't understand. Because you are not aware of your suffering, of your narrowness, of your limitations, of your corruption of life, you give to another the authority to lead you. And as I am not accepting that authority, it is useless to say it is my teaching or my message. It is the message and teaching of life, which is in everything and in everyone; and the moment you understand that, it is yours and not mine. So, as it is yours, my purpose is only to awaken that knowledge, that desire to discover for yourself. And as it is yours, you must struggle to understand.

QUESTION: *How can one stimulate a desire for freedom?*

KRISHNAJI: How can a man that is in prison stimulate the desire for freedom? What a question to ask! Sirs... is not the suffering of another, are not the tears of another, the laughter, the rejoicing, the corruption, sufficient to give you that burning desire to free others and yourself? But you want artificial stimulation, a drug, an enticement, a reward for your good actions, and you want me to tell you of a new God, to whom you can offer for your stimulation, to build a new altar. I hope you are thinking; not accepting what I am saying, nor rejecting. The dancing shadows, the clear sunshine, the bird on the wing, the light on the waters, the suffering of a man, or a woman, the delight, the rejoicings of your neighbours -if that does not give you sufficient desire- woe to you!

As life is one, the forms of that life are many. The moment you understand that the forms have little value, then they have their place. But to come to that perfect life, you must make your own form as perfect as possible.

QUESTION: *To what extent is there freedom of action?*

KRISHNAJI: Absolute. Man is free to do exactly as he wishes, and he is doing that now, anyhow. Because he is free, he wants to find excuses for his corruption. Because he is free, he is afraid that he might go wrong, and invents theories, creeds, churches, and temples. Man, being free, absolutely unconditionally being his own master, he is limited, and through that limitation he must strive toward freedom, and that is the process of life.

QUESTION: *Would working for one society only tend to narrow one's view and effectiveness?*

KRISHNAJI: Again, it depends on you, for if your mind is narrow, whatever you do will be narrow.

QUESTION: *What is it in our nature that makes us do things contrary to our better judgment, and how may we overcome this difficulty?*

KRISHNAJI: By not doing wrong. By struggling. Sir, again, the idea of overcoming something -it is not a question of overcoming. There is no such thing as failure. If I have not the strength to walk up to the mountaintop, I make the effort, fall down, and make another. It does not mean that I am failing.

You will spoil everything if you base your understanding on individuals, even on Krishnamurti. There is a much greater thing than this form, which you call Krishnamurti, which is Life; and of that Life I speak, and of that Life I would urge you to become disciples, and with that Life I would urge you to be in love.

Beauty is that love which is incapable of perversion. With that man must concern himself before he can create.

One act of understanding shall put a man on a pinnacle of great vision.

It is no good your merely congregating together in a chorus of agreement. But if one of you really lives one act, one thought that has its foundation in the root of immortality -that is, life itself- or have a feeling which has its foundation in that which is eternal, then that shall put you in a condition which will give you a greater understanding, a greater rejoicing, a greater unfoldment of that which is eternal.

Ignorance is that which is created by the individual within himself by the intermingling and admixture of that which is fleeting and lasting. Therefore ignorance has no beginning, but it has an end.

That which is real shall not bind. That which is fleeting shall bind, corrupt and put a limitation. So, the wise man, having that as his measure by which he shall judge his actions, his thoughts, his emotions, his whole life as a whole, shall begin to disentangle himself from that ignorance which is the admixture of the real and the unreal, of life and death.

Therefore, you cannot kill the self, but you can make the self grow so enormous, so vast, that it includes all life.

After all, if you follow an individual, you create out of that individual a shrine, and hence, by the limitation of your desires, limit that which you are seeking.

Don't you see, that is what I have been saying for the last few days; that the moment you perceive for yourselves the goal, the object, the fulfilment of all life for yourselves, then you do not want to follow anyone but the Truth; then you do not rely on anything but the Truth; then you do not want comfort from anything or anyone. But from the understanding of Truth there is born strength in yourselves.

If you did not say as you do, Krishnamurti says so and so, but if you realised that what I have said is the truth for its intrinsic value, it is yours and you can repeat with certainty -that certainty which cannot be shaken by any doubt or by any person. That is what I want to create in your minds and in

your hearts; not the desire to follow Krishnamurti, because Krishnamurti will die.

All forms are transient things; they hold within themselves ultimate decay, and that of which I am speaking knows of no decay. The moment you adhere to that which does not die, then your integrity, your purpose, your ecstasy is lasting, fundamental, has its foundation in that which is everlasting.

Sirs, there is revolt in the world against the established order, tradition, and so on, but that revolt is not intelligent from my standpoint. That revolt is like a stream that overflows its banks; but the intelligent revolt chooses that which is essential, understanding that essential thing in the light of that freedom, of that perfection which I have described.

QUESTION: *What then is the true or positive function of the mind?*

KRISHNAJI: Sane balanced judgement is the function of the mind, but to arrive at that judgement, mind must have its counterpart equally balanced, and that is affection. That is the danger of this division of mind and heart. As I said yesterday, you cannot divide mind and heart. It is the same substance.

Please realise that you have to attain this ocean, this sea of life, without limitation, without corruption, which is free and eternally active. And you should rejoice at one who has attained and find out from him the glad news; and by discovery and by understanding, alter the very condition of your thoughts, the state of your hearts, so that you yourselves shall come in that shadow of perfection.

It is not a question of whether you need it. It is a question whether you want it, whether you want to be happy, whether you want to be free and establish yourself in perfection. And the majority of you do not want it, and hence all these innumerable vain useless questions. You do not want it as a hungry man wants food. You do not want it as a thirsty man wants water. You do not want it as a drowning man wants air, or as a man that is covered with wounds wants a healing balm. An ointment that shall cure all sorrow, all suffering, is to be found in that which is lasting and that which is life, and of that I speak.

You are killing the future by the past; you are more interested in the dead of yesterday than the living of today and of the future, the flower of life of tomorrow.

QUESTION: *Isn't the theory of individual freedom really anarchy and a dangerous menace to social life, because all communities contain individuals who are lacking in their conception of their duties to others?*

KRISHNAJI: Sir, why do you bother about other people? Why don't you live yourself? You are always concerned about your neighbour, about his weakness, his gossip and his corruptibility. You are concerned about the criminal and society, while in your own heart is the criminal. You call individual freedom anarchy. If the individual is not happy, as he is not at the present time, he is creating chaos and anarchy around him, by his selfishness, by his cruelty.

You are all so concerned with the helping of another. It is a lovely thing just to help another; but what is your help? To bring him to another cage, to another chaos and to another shadow? Or do you want him to be free? Do you want him to evolve in his own loveliness? There are two kinds of influences -one tyrannical, and the other that gives encouragement, that gives understanding, that gives simplicity and affection. Your influence is tyrannous. You want everyone to be of a particular kind and that is why you have all these religions, these acts of morality. But there is the other influence which, when truly understood, gives nourishment, encouragement, because each individual must find by himself and through himself that which is lasting.

"What is it then that you want in life -love, possessions, or that feeling of comfort which men call happiness? If that is the jewel hidden in the secret sanctuary of your heart, then you will pursue it and acquire that which you desire; but if, on the other hand, you desire that happiness which is eternal, that life which is absolute, unconditioned -if that is your desire, if that is what is hidden in the sanctuary of your heart, then you will pursue that. As the lotus utilizes the mire to produce its lovely blossoms, so you will utilize the transient life to produce the perfect flower of your understanding.

"I feel," said one speaker, "that as time goes on, the central message of Krishnaji is going to make absolutely revolutionary changes in the values that are given to the arts. At present they are looked upon as luxuries. The arts will become as essential in the life of the student of the future as either food or drink."

"After all, painting pictures, writing poems, are only expressions of what you feel inside. If you feel small, petty, your writings, your paintings, your whole expression, will be small; but if you know how to live; then your art, whatever it is, will have the stamp of the eternal."

"I hold that no useful purpose can come out of fear. It does not matter whether it is for getting the right behaviour or the right conduct or peace. If by fear you make a person act rightly, it is not right action. Sirs, you cannot produce loveliness through fear, beauty through fear, and that is why you have so many catastrophes, wars, so much selfishness, rampant competition and corruption -all this is from fear or the lack of true understanding."

Man is absolute authority to himself, man is his own master, he is not liable to outer circumstances; he is, by his own sorrows, by his own complications, by his own misunderstandings, part of the world, and the world around him is his expression.

Life has no technical process of fulfilment; life has no special way by which it must tread toward its glory; life has no special meditation, yoga. It is by constant assimilation and by rejection, by examining, by analysis, by careful consideration of every little event of the day that you grow to perfection.

You cannot achieve anything by fear at any time whatsoever, because the moment you have fear in your mind and in your heart, you are putting a limitation on that desire which is seeking freedom. Desire is self, and in the purification of that desire is the fulfilment of life.

Again I say, for true affection the right standard is that love which is detached because it is attached to all things. It is like the flower that gives perfume to every passer-by and does not care to whom it gives its delicious fragrance; so should true love be. And towards that all affection must struggle, must evolve, must progress -towards that perfect love. Now you will ask me: "How shall we do it? How shall we arrive at that perfect love?" By liking someone, in however small a way, from corruptibility to incorruptibility, till you arrive at that incorruptibility of love. There is no other way than by constant struggle, by strife, by gathering great storms of love and rejecting them.

Realising the great truth, it were better that you should fall from a great height than from the pavement. The mediocrity of life, the smallness of life, consists not in falling, but in falling off a small place. Were you to fall from a great height, from the house-tops, from the great mountains, then the world would rejoice and know that there is a great man, for his fall was great. For mediocrity, the smallness of mind and the smallness of emotion stifle Truth and it cannot abide with those that are fearful of their fall.

For, having a full understanding of that eternal Truth, or partial at least it may be, your love should

from now on withstand that wave of corruptibility. Because if there were ten -if there were one who really was capable of pure, detached affection, that affection which gives encouragement, that points ever with clarity towards the perfection of all love, then that one individual would awaken within the hearts of many that love which cannot be tinged by corruption.

You shall walk by and people shall marvel and take comfort in your existence.

(Ojai Camp, 1929)

22. LAW AND SPIRITUALITY

DOES LIFE obey any law? That life which is absolutely free and unconditioned has no law within itself. In manifestation, which may be called the expression of life, there must be law, but there is none for that which manifests, for that which expresses itself.

And as all law is limitation, I maintain that life in freedom, which is spirituality in consummation, is above any limitation. To that which is free you cannot go with bound hands. You cannot attain the spiritual life by systems or regulations. It is an inner experience, which cannot be translated into the finite. It is so vast, so immense, that unless you experience it yourself it remains a mystery, a hidden secret.

How can there exist laws in spirituality? Truth is absolutely pathless, in spite of the well-established idea of a guru, a mediator, who will teach, who will lead you to higher and higher stages, who will encourage you and give you that innate quality of strength, of dignity and poise.

If there is no mediator, no guru, no system, no religion, then there must be constant awareness, constant self-recollectedness, which will establish the distinction between the real and the unreal. All ignorance is the intermingling of the real with the unreal. Ignorance has no beginning but it has an end. The end of ignorance is when, through awareness and constant self-recollectedness, you know for yourself what is real and what is false, what is essential and what is non-essential. It depends on yourself, not on external things, not on outward circumstances. It does not matter what these are -whether you are a millionaire or a poor man- the objective sense-world does not exist for a man who is seeking the absolute, unconditioned Truth. He is not dominated from outside; he is not controlled or encouraged or depressed by outside influences.

To arrive at that realm which is liberation and to which there is no path, no guru, no law, you must of necessity break away from this old well-seasoned tradition of mediators, of salvation from the outside. This cleavage with tradition also means that you must be free from relative good and bad, from relative right and wrong, from pain and pleasure and from worldly conventions. It does not mean that you should destroy all standards for others.

As I have said before, this is purely an individual realisation, and to arrive at that realisation for yourself there must be the withdrawal from all external right and wrong, from pain and pleasure, and conventionalities established by society. Truth is a pathless land and to arrive there you cannot have regulations. This does not mean that you should be licentious, that you should use your freedom to do exactly what you desire. Liberation is not that. If these external standards no longer exist for you, replace them by a standard based upon eternal values -a much more difficult thing to do. That true standard, that infallible value, cannot be questioned, cannot be judged; nor can it be weighed in the balance against any standard established from outside. Such a standard is dynamic; and, as it is dynamic, it is truly creative, because it is constantly varying with life, because it is life itself, whereas

all your outer standards are static. When you have established such a standard you are free -free of all your gurus, your systems, your rites, your laws. That standard will not vary according to your personal whims, your likes and dislikes, according to your moods, but is a measure which will lead each individual to that liberation which is harmony, which is true creation.

Liberation is neither in the future nor in the past. It is not something to be attained in some distant future nor does it lie in the past under the control, under the domination of those who have already attained. I maintain that the now, the immediate now, holds the entire truth. The past is the ever-changing present, and to that past belong birth, renunciation, acquisition, and all the qualities that you have gained.

The past will not solve your problems nor establish harmony within yourself; so you look to future, which becomes for you the great mystery. The future is the mystery of the 'I', the unsolved 'I', because whatever you have solved of the 'I', of the self, is past, so whatever you have not solved is the future, and hence a mystery. The future will always remain a mystery because the more you enter the future, the more mysterious it becomes and the more you are held within it.

The establishment of inner harmony is to be attained neither in the past nor in the future, but where the past and the future meet, which is the now. When you have attained that point, neither future nor past, neither birth nor death, neither time nor space exist. It is that "now" which is liberation, which is perfect harmony, to which the men of the past and the men of future must come. You, who aim at bringing about that harmony in the future, must realise this eternal moment.

To me the future is not at all important, neither is the past. What is of the utmost importance is what we are in the now. Your ideas, your love, your whole being must live in the immediate, which means that you must put your theory into practice now. It matters what you are now, in what manner you live and treat other people, not what you are going to be in the future. Who cares what you are going to be? The seed that has life in it wants sunshine and rain immediately, not in some distant future -by then the seed may be dead.

That eternal moment is creation. I dislike the use of the words 'active' and 'inactive', 'dynamic' and 'static' -pass the words by and see in them something potent. If you do not live in that eternal moment, you are dead to the self, to the 'I', to the immensity of life. Unless you free yourself from all outside authorities, conventions, rights and wrongs, philosophies and religions, you can never come to that immediate now, which is creation.

To be liberated, to live in the realm of the eternal, to be conscious of that Truth, means to be beyond birth and death -because birth is of the past and death is in the future- beyond space, beyond past and present, and the delusion of time. The man who has attained such liberation knows that perfect harmony which is constant and eternally present; he lives unconditionally in that eternity which is now.

(1929)

23. EERDE GATHERING 1929

I FEEL very strongly that a time has come when each one of us must change drastically; that is, entirely disassociate ourselves from everything of the past because we have understood. There is not sufficient disruption in each one, there is not sufficient cleavage from the past, and that cleavage can only come when you are really anxious to find something which will give everlasting satisfaction,

understanding and consolation, to replace what has been taken away.

Without this absolute cleavage from the past you will never create anything, either in yourselves or in the outside world.

You have gathered here in order to hear me, in order to understand what I am saying. The first requisite, the first essential for this understanding, is that you destroy all barriers created by the past, all superstitions, all preconceived ideas, everything that stands in the way of clear examination and clear thought. It is absolutely necessary that there should be disruption and revolt. If you understand what I am saying, you will understand yourselves, your make-up and your growth towards that perfection which is freedom, and hence you will control that growth. When you understand that, you will automatically understand me and everyone else. But to understand yourselves, you must all the time detach yourselves from your environments, from your traditions, from what you believe to be true, from what you think is essential to the goal, from what you have been told, from what you have read. Everything must go. When you are once absolutely detached -physically, emotionally, mentally- you will be able to understand the whole structure of human evolution.

You must be strong, because otherwise this new dawn, this freshness of understanding, will be corrupted, will fade, and will be lost.

I do not know why people fear to destroy spiritual values, mental and moral values. After all, the moment you destroy something mentally and emotionally, you are building something else in its place. Please think it over and you will see what I mean. When you cease to be bound by any outside morality, and you are no longer a slave to any religious superstition -either of the past or of the present- you are automatically building something that is an integral part of yourself.

I want to have people who understand this and who are living it, physically, emotionally, and mentally -synthetically, as a whole. It does not matter if there are two thousand or only two. I am not concerned at all with numbers, or with what work we should do, or whether we should own this land or the Castle or innumerable properties throughout the world: all that is of little importance. What we have to do -at least what I want to do and I am going to do it- is to destroy all the old traditions, the old ideas, the old gods, the old superstitions, created by men, which are unreal, false. And, by the very process of destruction, to create in each one a new tradition, which will uphold, which will create self-government in men, a new attitude of mind, which, by continuous process of thought, becomes a tradition, never departing from the eternal. I want to establish a new kind of thought, a new kind of life, which will automatically translate itself into action, into the way you live the way you treat others.

To create this disruption within yourself needs courage, needs determination, and you have not got it. You only go as far as is convenient, and not to the ultimate end.

There are two kinds of intelligence: one of this world, the other belonging to the world of the real. I am not talking about the intelligence of this world; I am talking about the intelligence of reality, that is, intelligence which has the capacity to choose, with cultured discernment, between what is real and essential and what is false and futile. That is the true intelligence.

To revolt with intelligence, you must be concentrated. Not through meditation and such practices, but through singleness of purpose -not in the state of mind of weaklings, but with the concentration of the strong.

You are afraid of innumerable things, of convention and of what others may say. You want to reconcile the present moment with everything around you; you want to reconcile all that has been

said in the past with the present; you want to go along in the same old way, to have your Masters, your gurus, your worships, your rites, your ceremonies, and to reconcile all these with what I am saying. You cannot by any means live both with the past and with the future. You may say, "I am weak and so I need this support, I need someone to encourage me." But that is not true encouragement. If you rely on someone for your happiness, for your growth, you are becoming weaker, not stronger.

Do not look for salvation from outside in any force, or you will have new conventions instead of the old. What we have to create is men who are certain of their salvation in themselves, who are strong, certain of their purpose and not looking for external comfort, external authority, external encouragement. To be so concentrated requires constant thoughtfulness. To be unaware, not to think clearly, is the greatest misfortune that you could possibly have. Unawareness creates comfort. You have to think constantly of your true purpose in life -not artificially, you understand, but you must be full of balanced self-recollection.

And so, what are you going to do about it? It is no good your coming to these meetings, listening to me every day, if there is not at the same time true living born of clear understanding.

I am not concerned with the invention of new theories, new philosophies, new systems, or with new combinations of these -but entirely with ideas, thoughts and feelings that can be lived, that must be lived. I have found what to me is absolute certainty, what to me is absolute reality -not relative but absolute. I want therefore to show that those ideas which I have found can be lived by everyone, and must be lived by everyone. They are not for the specially privileged. Perfection is not a freak but a natural thing. It is the result of constant effort, constant watchfulness, awareness, self-recollection. It is the result of the continual focussing of one's efforts towards that reality which cannot be affected by any outside circumstances, by any outside authorities, by any outside influences, sorrows or pleasures.

If you agree with what I am saying you should make an effort to disentangle yourselves from all outward conditions.

What I have attained must be attained by everyone. It is not the privilege of the few; it is the flower of all humanity, of the world of men. As everyone in the world is caught in the wheel of time, space, suffering, sorrow, pain, pleasure, I want them to break away from that wheel, the wheel of the fleeting, the unessential, the unreal, the illusory, and by that breaking away, to establish for themselves an absolute certainty which cannot be questioned.

The majority of you have been listening to me for three years and yet you cannot maintain your certainty against anybody: you are uncertain; you do not know that what I say is the real. You will quote me -misquote, or quote rightly- that is of no value. You cannot stand before others without a quiver until you have certainty, until you feel you have succeeded, until you know what I say to be real, because you are strong. But that is what I want you to do. I don't want people who merely agree. But if you agree, you must agree so entirely that you will oppose everything else, be a flame that will destroy everything else. You must be one thing or the other, you cannot be neutral. If you are this flame, then your whole being, your countenance, your attitude, your affection, your thoughts, your physical environment, everything must be the expression of that. If you are not in agreement, go away; be against it as violently as you would be for it. I mean this, please; because the way you are going on is not productive of anything. What is your agreement worth? Nothing! In what way have you changed the people outside, in what way have you changed your own circumstances, your own lives? Your agreement has not produced a change, so you do not really agree. You are just as afraid as ordinary people; you are just as weak, as fearful of superstitions, authorities, and conventions. Your agreement has not produced strong men, men who are indifferent to everything but certain of

their own strength.

Don't you see? You can't have both, you can't be worshippers of an image and yet speak of freedom; you can't be worshippers of pictures and yet talk of reality. You can't be slaves and at the same time talk of the emancipation that comes from the inward certainty of true understanding which is born of search. You can't be adherents to systems and at the same time talk about the freedom of the whole life. You must be either one thing or the other; be hot or cold. If you are hot, then you must burn out all external things, destroy all the weeds, the superstitions, fears, gods, unrealities, and the unessential things of life. If you are cold, then leave aside what I am saying; be selfish, narrow, fearful. Don't, please, be afraid. Be certain of one thing or the other. It is no good all the time trying to grasp one thing and after grasping it twisting it to suit the other. You can't twist it, you can't reconcile the two, the old and the new. You will thereby only create greater sorrows, greater misunderstanding, and greater struggles.

I am not trying to entice you to one thing or other. It does not matter to me whether you agree with me or not. Eventually I am going to find a few who will -one, two, half-a-dozen, will be enough- who will be so whole-hearted in this matter that they will fight the whole world. So it does not matter whether you agree with me or not -you will, eventually. If you don't now, you will agree in a hundred million years. Because I speak of that which is the flower of the world, the fragrance, the loveliness of the whole of humanity.

I don't want to mesmerise you, I want you to see clearly for yourselves. You cannot belong both to light and to darkness, to certainty and to uncertainty, to the essential and to the unessential.

If your thoughts, your emotions, your ideas, belong to the fleeting, then you will never find that about which I am talking. In order to discover whether they are the seeds which will produce the flower of the eternal, you must go through a process of elimination, of complete detachment from all those things which you have acquired.

Your ideas have not their roots in the eternal because you have not yet discovered what is the eternal. Once you have found that out, your ideal will naturally take the shape of that immortality, of that certainty.

I am talking about this life, which is the life of everyone, which is changing yet unchangeable, constant yet variable, to which every human being, all the individual lives in the world, must come. For imperfection creates individuality; and perfection, which is freedom, is the flower of every human being. Before you can attain perfection, which is Life, which is Truth -absolute, not relative, not conditioned- you must realise that there is no path to it. There cannot be a path to it -Truth is pathless. The ocean receives all rivers. One river may go through one country, another river through another country, experiencing different climates, nourishing different trees, races, types of people, or flowing through desert sands: yet they all go to the same sea. Like the ocean, without paths, pathless, is this Truth.

Life is free, unconditioned, illimitable, and to attain that, you must not tread any path that is bound, that is limited. For Truth is the whole and not the part. You cannot arrive at it with uneven, half-developed minds and half-developed emotions, for it is the perfect harmony, the perfect poise of mind and heart, which is Life. Every man, every woman, every thing in life is seeking, groping, struggling, in sorrow, in pain, in ecstasy for this freedom which cannot be disturbed, which is the perfection, the fulfilment of all life.

You must be free. You must be of no god, of no religion, of no sect; bowed down to no authority, past or present, for all authority is unproductive.

If your mind and your heart are strangled by worship, by prayer, by fear, by uncertainty, then your ideas cannot have their root in the eternal, in that immortality which is perfection. Be detached from all these things. Please, I mean everything I say, don't go away afterwards and say: "He does not quite mean that; he means us to work for this particular church or for that particular religion or for these particular things." Those are excuses because you cannot find the real. You are a slave to all these things, you are living in their shadow; how can you understand the sunlight? No one can drive you out into the sun except yourself. It is so childish to talk of salvation for another. No one can save you. You yourself must make the tremendous effort and step out of shadow. If you remain in darkness, then say: "I revel in darkness and enjoy it." You have a perfect right to do that. But if you want to enjoy the light, its clearness, its purity, its serenity, you must come out of the darkness.

There is a large heron just outside who waits hour upon hour absolutely concentrated, single-minded, one pointed, to catch a fish. He does not move an inch. Likewise, to have true self-recollectedness, you need to be concentrated -not only during this period of an hour but during the whole day, which is much more difficult.

You cannot find yourself if you dissipate all your energy in talking, talking, talking -gossiping.

What I am talking about is nothing extraordinary; it is the consummation of the individual and the universal life. To understand this, and to bring theory into practice in daily action, you must be free from all external, objective influences. Up to now you have had certain standards, which you have followed, but by revolt, by the destruction of authority, by your own inclination, those standards have all been destroyed. Now each one must establish a new value for himself, a true standard which will act as a guide.

In order to find the right values, the right standards, you must go through the process of elimination. It is not merely a question of doing it mentally or emotionally; there must be a physical result of your renunciation, of your putting aside. Mind you, there is no such thing as renunciation or self-sacrifice for a man who really understands. How can there be? You are trying to put aside all those things that have been imposed upon you, that you have acquired, in order to find out what is the core of your whole substance; to find that out, naturally you must put those things aside. That is not renunciation; that is purification.

To have that freedom from all external things, in order to discover your true substance, you must be free from fear.

First of all, from the fear of salvation, because no one is going to save you except yourself. No erection of churches, creation of gods or images, no prayers, no worship, no ceremonies, are going to give you that inward understanding and tranquillity. Please, understand this: I mean everything I say; do not afterwards say: "He does not quite mean that." I am concerned with this: to produce strong men in the world, men who are incorruptible, who have clear vision and will produce and create a generation with clear understanding.

Then you must be free from ancient gods and modern gods. What are you trying to do? To be free, or to be weak children -to be guided, helped along? Eventually a man must grow strong, he must be free of all gods, because he himself is potentially godlike. He is the only god and there is no other god. So why worship something external which has no value? It is curious that you always worship gods but never the man in the field, never yourself, never the labourers. Who is the god of your worship? Some far-away deity; while you do not know even how to be friendly with your neighbours!

Next, you must be free from traditional right and wrong. What are you doing at present? You are

creating, in place of the old, new beliefs, new traditions, new fears, new gods, new Masters, new gurus. I am talking about something to which all Masters, all gods, and all humanity have to come. And you are worshipping only the intermediate steps, which are of no value. If you want to change the world, if you want to destroy the shadow that lies across it and make it healthy, pure and strong, you yourself must be strong; you yourself must be free from all fear of these things. That is what I want you to do. You must destroy those things which are false, unessential, which create superstition and chaos. And to do that, you yourself must be beyond the clutches of fear.

Then again, you must be free from the fear of punishment and the enticement of reward. I wonder why the majority of you are here. Do you think you are going to gain a special reward, a special heaven, by listening to me; or a punishment if you do not? By your own substance you are rewarded; by your own thought you are punished; and no one else can hamper or hinder, punish or reward you. So, you must be free of that bogey which exists in the world: "Do the right action and you will be rewarded; do the wrong action and you will go to hell." Your whole life is conducted on the idea of punishment and reward. You may have put aside the traditional heaven and hell of Hinduism, or Christianity, but you have invented others, equally disastrous, equally unreal, and equally false. If you would discover your own purity, your own understanding, your strength, you must be free from the idea of reward and punishment.

Again, you must be free from fear of convention, of what your neighbours say, which is rather difficult -much more difficult than freeing yourself from fear of gods. Conventions are made for weaklings and weaklings are produced by conventions. But freedom from fear of convention does not mean licentiousness. Conventions are made in order to keep the weak person by force along the straight path. But if you are free from the fear of convention, that means that you must make a greater demand upon yourself for true action. You are all troubling about what would happen if we removed conventional restriction from the man in the street who wants to commit murder. That is a question which immediately arises in everyone's mind. Do not trouble about it. You created him, his weaknesses, his desires, because you yourself were afraid. So you have to change, you have to be free from conventional fears of what your neighbours think, of what your family thinks, of what society thinks, from fear of your guru -all these innumerable childish fears.

Then again, you must be free from the fear of loss and gain: financial, physical, emotional, and mental. You are responsible for yourself. Please realise that this is true in regard to everything changeable: loss and gain of money, power, love, all the innumerable things which include loss and gain. Please, think it over and you will see.

Again, there must be freedom from fear of life and death. In Life there is no life or death, it is all a continual process, never ceasing, ever changing. In Life there cannot be at one moment birth and at another moment death. It is only the physical expression that changes. And you are all pursuing death much more than Life, you are much more interested in what happens after death than what happens in Life, because to you there is life and death, which is birth and death. As there is night and day, darkness and light, so in existence there is birth and death. You must be free from the fear of that, because you want to discover your own purity, to set your own standard.

Then, there must be no fear of loneliness nor longing for companionship. You cannot stand alone, any one of you, you are afraid; you want someone to lean upon, you want to be encouraged, discouraged, or to be told: "You have done well." To be praised, flattered -your whole religion is that: reward and punishment, which is companionship and loneliness. As you cannot produce refined gold without fire, so you cannot produce strong men without adversity. You must weep and you must laugh in order to understand, and yet in Life there is neither laughter nor weeping. You must be able to stand alone, indifferent to companionship, indifferent to loneliness, because they do not exist. For, if you are in love with Life, Life has no loneliness, has no companionship. IT IS.

Then, also, you must be free from the fear of uncertainty. The majority of people who have come to listen here and in the Camp are all uncertain. A standard has been held up to them and it has been destroyed and now they are uncertain. They want the leaders to settle the matter and then tell them. The leaders are not going to settle it, because there are no leaders and there are no children. You are going to settle it for yourselves, you are going to be sure that certain things are right beyond the shadow of doubt, and when you are so assured, you will be free from that fear of uncertainty. Therefore, you must doubt everything, so that in your ecstasy of doubt you may become certain. Do not doubt when you are feeling tired, do not doubt when you are unhappy; anyone can do that. You must only doubt in your moments of ecstasy, for then you will find out whether what remains is true or false.

Again, you must be free from authority, from my authority, from every authority. You cannot say: "We have been told in centuries past or in modern times." You are not children, to be told. Authority in spiritual matters cannot hold for a single instant. It is your personal experience that counts, not authority. You have been told, hundreds of times, in every religion of the world, that through your own understanding alone, through the rejection of everything, you will find. And yet you follow authority, because it is much more convenient. Be free from the fear of authority, which can be cut down as a tree and be entirely destroyed. Then, you must be free from the desire for comfort, physical as well emotional and mental. Comfort creates the desire for shelter and the shelter assumes the shape of a god. And that god is held in a tabernacle or church or a temple. That god is born of fear. So, be free from physical, emotional and mental comfort or encouragement. It is not a cold philosophy that I am giving. I am talking about Life, which is neither hot nor cold, which is not a philosophy nor a great system.

Then again, you must be free of love and hate; that is, free from caring whether you are liked or not. You must be indifferent as to whether you are hated or not. Your actions must be born, not out of love but out of your own intrinsic desire. Please, think it over. Neither love nor hate must be allowed to warp your judgement. If you do certain things or change in a certain manner because you love someone, that is not true love nor a true reason for action. Action should spring from impersonal motives. Why do you think I am doing all this? Because you all like me? I am doing it because I think it is right, not because of something else. I am doing it because I am in love with Life, that Life which has no variation, no end, no birth and no death, which is not bound in any cage of fear. But this does not mean that you must not love one another.

Then there is the fear of not expressing yourself. How can you express yourself if you do not know what you are? In order to find out what you are, you must first be free of all these things.

Fear of desire, fear of ambition, jealousy, envy, competition, and then the fear of pain and sorrow -you must be free from all these in order to discover what remains, which is eternal. Imagine that you are free, and translate that freedom into physical expression. If you are going to alter the world, you cannot belong to any one part.

It is no good changing a little. There must be a complete cleavage -that is the only way to advance. What remains after this process of elimination, of withdrawal, of destruction of all those unessential things? I will tell you what remains. A calm mind and a heart that cannot be disturbed, that is pliable, energetic, and enthusiastic. Balanced, strong, certain, ecstatic, clear and pure, resolute and determined is the mind and the heart of him who has rejected all these things.

And when you have achieved that, you can put on the garment of that which is eternal -not before. You cannot be made incorruptible if there is in your mind and in your heart a particle of corruptibility.

Man, being free, is limited. That is: man, having no outside authority to guide him, no divine control, is free to do exactly as he wishes. And in his lack of wisdom, in his limitation, in his freedom, which is a limitation to him, he is struggling through that limitation to free himself, though he is intrinsically free. By a process of acquisition, of rejection, because he is free, he is growing by limitation to freedom. Are you not all free? You are doing exactly what you want to do, no one is guiding you, no one is telling you what is right and wrong, you are absolutely free in your choice of action, in your choice of feelings, in your choice of thoughts. Because you are free, you are limited. If there were a superhuman being guiding you, controlling, dominating you -although that superhuman being was free, you would still be limited but not even free. As you are free to make your own choice, as your choice is limited, therefore your desires, your thoughts, are limited. Through being free you are limited; and through this limitation, by acquisition, by renunciation, by gathering and by rejecting, you grow towards that freedom which is Life itself, of which you are unconsciously a part. Being free, you gather experience through desire. Desire demands experience that is its outlet. And through experience you grow to that condition, to that state where you are beyond all desire, hence beyond all experience, because you have been through all experience, through every desire.

Unless you know the substance of the 'I', the purity, the strength of the 'I', you are dead to the 'I'. To discover that resplendent 'I', to acquire that calmness, that undisturbable condition, that strength and certainty, you must go through this process of elimination. If the 'I' is to take on incorruptibility, which is perfection, it cannot in any minute detail be imperfect, because perfection rejects all imperfection. By a process of elimination, rejection, renunciation -or any other words you like to use- you must arrive at that state of mind and heart where the 'I' is calm, clear, pure, determined, energetic and enthusiastic. And when you arrive at that condition, then you can begin to educate the 'I'. In order to train the mind and the heart in the light of the eternal, you must get rid of all the unessential things. As I said yesterday, the unessential things are caused by fear, and by getting rid of them, you come to the essential, the lasting, which is the 'I'. It does not mean that you must leave the world, create a monastery, reject the world; but, living in the world, which is the expression of the 'I', you must understand the true substance of the 'I'. And to discover this 'I', you must strip it of everything. That is the only direct way.

If you understand what I mean, then your actions, your deeds -because you have found the true 'I'- will not bear the fruits of sorrow or create limitation, which is sorrow. From that cessation of all disturbance comes the freedom from illusion.

If at any time your mind and your heart are capable of being disturbed, then true comprehension, true understanding of the eternal, ceases. In order not to have the disturbance of the 'I' to have a mind and a heart that are pure, that are pliable, calm, strong, resolute, determined, balanced, you must eliminate all the unessential things that will at any period disturb their equilibrium. True understanding of the 'I', which is the 'I' of everyone, comes through detachment from all unessentials. And the unessentials are the product of fear, of limitation, of desire that is binding. You can only free yourself from all illusion, and attain that state of certainty, by the process of elimination.

As long as there is the separation of the 'I' from the whole, there is limitation, pain, sorrow, life and death, time, space and illusion.

Because perfection rejects all imperfection, the 'I' must take on incorruptibility, to become part of that loveliness, part of the whole, which is freedom. And, as the bees await the spring, the delicious flowers, so this is the time for man to discover the 'I'. At least while you are here, you should concentrate on this one thing, so that you will for yourselves establish that certainty of the essential and reject all unessentials, for that is the pure intelligence which is the quality of the true 'I'.

If you do not know what you are discarding, then it is not worthwhile to discard. If you only discard because I tell you to do so, or through fear, then you are not discarding at all, you are but creating a new fear in place of an old one.

Truth -and I have carefully explained what I mean by Truth- is a danger to all societies, to all organised beliefs, to all systems of thought. If an individual, you or another, has this Truth, then he is automatically a powder magazine, which will blow up all the unessentials around him. But he cannot organise it. If you perceive that Truth and live that Truth and become part of that Truth, then you become as the sunshine that dispels all mist.

The Truth of which I speak is a danger to anything that is unessential. But you have to find out for yourself what is unessential and what is essential. I cannot tell you.

You cannot organise Life or Truth. If I want to go to London, I make use of an organisation, which will give me tickets. But if an organisation claimed that it could take me to heaven, I should not use it, because I know that heaven is not a place outside myself. Do you see what I mean?

All beliefs, all ideas of salvation, of being led to a particular heaven, are attempts to organise thought. But you cannot systematise thought and thereby enslave the mind.

It matters what you are, and not what you do or how you convert the world. You will do that if you are nice and kind, if your countenance shows your thought, your feeling, and if you are really joyous, for then everyone will come to you to see how you manage to be that in this chaotic world.

So, to come back to the main point: It is as individuals that you must become centres of that dynamic energy which sweeps aside all the unessentials -as individuals, not as an organised body. If you as an individual are adamant about something because you know it to be true, then you will change the world. But you cannot change the world if you are yourself uncertain. In order to become certain of the truth of what I am saying, what should you do?

You must first consider whether your construction of life is based on authority, whether your gods and your fears really exist, and then by a process of inward elimination you begin to think out the true values of life. The inward establishment of the essential is your primary, vital work.

When I spoke to you yesterday of the fear of salvation I meant clinging to worship, prayer, external gods, authorities, superstitions, rites, churches, temples, sanctuaries. To be afraid of all that shows that you still cling to the unessential. Be really honest, not hypocritical; then you will know how these things are affecting your life.

You are going out to tell the world what Krishnamurti is saying. If Krishnamurti says that certain things are unessential, and you yourselves are performing those unessentials, indulging in them, the people from outside will naturally ask: "If Krishnamurti has not altered your life, if you yourself have not changed, in your mind and heart, what is the good of your talking to me?" Not that you want to convince anyone, or that I want to convince you. But I want you to realise that the moment you are really certain of the essential things of which I speak, you will naturally alter yourselves. That is what matters.

You must be so certain for yourself of what is the essential thing that will give to the 'I' the garment of incorruptibility, that you -because you are wearing that garment- will be a danger to all that is corruptible.

It is as individuals that you create unessentials. They do not come into being of their own accord; you create them because you do not know how to distinguish between the essential and the unessential. Who created all the mosques and temples and churches of the world? The superstitious, the priests -you and I. Because of our lack of discernment of what is lasting and what is fleeting.

When you cease from outward expressions of the unessential, you will naturally create what is essential. And that creation is of the greatest importance: not merely the withdrawal from the old, but the creation of the new.

I do not know what you are thinking, in what way you are interpreting what I am saying. After all -please don't think I am conceited- I want you to understand what I am talking about in the way I understand it, not in the way you conceive it. What is going to be the result of my talks every morning, in what way does each one understand? That is important, and that is what we ought to discuss.

What I am talking about is the whole of life itself, and you are not going to understand it in half-an-hour, sitting about casually discussing what I say. You are very concentrated while I am talking, and the rest of the day there are a hundred and one other things in your minds. You are not going to understand anything in that way. Right comprehension does not come in a flash. It is the result of continual, ceaseless struggle, all day long. It is by continual readjustment, shifting, destroying, gathering, that you acquire true comprehension.

So far as I have been able to see, you only take a part of what I say and dissect that part, discuss that part. And that little part has no value detached from the whole. It is the whole that matters, the concrete unity of the whole of life. And its various struggles, strifes, pains, sorrows can only be understood when you have caught a glimpse of the whole.

As I was saying the other day, the true education of the 'I' -that is, the individual who is separated from the whole- consists in realising that there is the eternal 'I' and the progressive 'I' which is in constant struggle with everything. One element of that 'I' is eternal and the other element of that 'I' is progressive. That is: that 'I' which requires training and educating is ever progressing towards the eternal. And in unifying, in uniting the eternal and the progressive, lies freedom and the attainment of Truth. The 'I' which is progressive is neither intellectual nor emotional. Life is not purely intellectual nor purely emotional. You are not purely intellectual nor purely emotional, but a mixture of both.

The individual, who is all the time combating society, combating groups -because a group always tends to smother, to stifle the individual- that individual, the 'I' that is progressive, should have a standard, should have values that are wholly apart, that cannot be dominated, controlled, or suffocated by the group, by the mass. Not that this standard should be purely individualistic, for as your individualistic standard varies from time to time it is of no great importance. But the standard, which the 'I', the progressive 'I', establishes in itself after going through a process of elimination, is eternal. In order to discover for yourself, in order to be above all groups, above all individualistic desires, in order to unite that progressive 'I' to the 'I' which is eternal, you, as the progressive 'I' -the 'I' that is constantly seeking experience, the 'I' that is urged on by desires, dominated by fears, limited by external circumstances, controlled by corruptible love, by hate, passion, and the desire to seek comfort, trying to conform to outside authority, afraid of loneliness- must overcome all these things.

You cannot arrive at the eternal 'I', you cannot escape to that eternal 'I' -which is the universal 'I', which is yours and mine, which is the 'I' of everyone in the world, of all humanity, which is neither being nor non-being, which is neither wisdom nor non-wisdom, which is neither action nor non-action -before you have understood the progressive 'I'. You cannot evade the struggle of the progressive 'I' and thus arrive at that 'I' which has no beginning and no end, which is still, which is in

front of every runner. In the unifying, the bringing about of harmony between that progressive 'I' and the eternal 'I', lies true bliss, true happiness, the cessation of strife, the destruction of time and space, of birth and death, of existence. And yet, please do not imagine that this is a negative condition: again, it is neither negative nor positive. In order to achieve, to possess this happiness, this Truth, this freedom for which every limited, progressive 'I' is continually seeking -by experience, by strife, by sorrow, by struggle, by ecstasy, by pain- you must bring about that harmony between the fleeting and the eternal, between the progressive and the everlasting.

That is wherein the greatness of man consists: that no one can save him, except himself. In man the universe potentially exists, and his purpose is to bring about that realisation. To arrive at that absolute, the progressive 'I' must, by experience, by consideration, by thoughtfulness, by the lack of fear, reject and eliminate those things that hinder unification. This is not a philosophy merely to be thought about, mere mental gymnastics: it is Life itself, the whole, which must be lived, which must express itself physically, in all your actions.

I want to point out and I have said this before -that what I am saying is not a new theory, to be added to the innumerable theories, philosophies and systems that already exist. It has nothing to do with that. It is what I consider to be life -the whole. And, as I am living that, I say that it is the quintessence of all life, the culmination of all life, the flower of all life. I am speaking of the fruition of my life, which is the life of everyone. So, please, do not treat what I am saying as an intellectual theory to be worked out, or an emotional upheaval to be enjoyed.

I am talking about something which to me is real, which I am living. But to you it is all foreign, because you are still indulging in theories, in beliefs, in systems through which to evolve. What I am saying has essentially, vitally to do with life, that everyday life which must be made perfect -for everyone, not merely for the few.

When I say "life" I use it with a special meaning: life -not of the part, yours or mine- but that life which is the whole, which includes yours and mine -which is the seed of all things, which is mobile and immobile, transient and eternal. It is everything. That life, which is the seed of everything, created man and god. God is but man ennobled, free; and that god, which is man, is in harmony with the eternal, with life. That is the function of man; to harmonise his "I", his self, with the eternal. It is not through meditation, through philosophy, that you establish this harmony, but through strife, control and again ceaseless strife -which you do not want. You do not want strife; you want an easy, smooth path. This harmony must be established between that which is fleeting, which is in each one of us, and that which is constant, which also is in each one of us.

Life creates man and leaves him absolutely independent, corruptible, limited, a slave to circumstances. Being independent, being free, he is able to choose for himself. But through his lack of capacity, his ignorance of the essential, he chooses those things around him which are trivial.

If you look at yourselves, you will see that this applies to each one of you. If you look within yourselves, you will see that there is the changeable "I" and the changeless "I". Don't translate these as the Ego and Monad, and feel happy about it. You don't know any more about them than you do about what I am saying. If you look within yourselves, you will see that there is the changeable, the never still, and the constantly varying self. Isn't that so? Then there is at the same time the self, which is constant, changeless, certain, calm, assured. Of that self you know nothing.

So, there are these two, and it is the concern of each one therefore to make the changeable "I", the changeable self, into the changeless, still, all-conserving Self. That is: you must make, or rather transmute, the changeable into the changeless, because you cannot bring down the changeless into the changeable, you cannot bring the eternal into the transient, but rather by purification, by struggle,

by denials, by sacrifices, by continual strife, you must transmute the changeable and bring it into the changeless. As you cannot bring the eternal into the transient, as you cannot bring the eternal self into harmony with the changeable, progressive self, you must make that progressive, changeable self into the eternal. What everyone is trying to do, on the contrary, is to bring the eternal into the transient. Because you want to avoid all struggles, all pain, all sorrow, to evade instead of transmuting, you have all your shelters of comfort, your philosophies, your gods, your temples, your churches and your religions. You want to evade, you want to forget, and plunge yourself into the eternal. You cannot! For where there is corruptibility, incorruptibility cannot exist; where there is imperfection, perfection cannot hold its sway. So you must make that progressive, changeable, constantly varying "I" into the incorruptible, constant, all-preserving, all-conserving, changeless, eternal "I", which is neither being nor non-being, neither wisdom nor non-wisdom.

In the process of transmutation lies the truth and not in mere attainment. It is while you are progressing towards the eternal that there is truth, not in the final fulfilment. The final fulfilment is natural, is the result of the continual process. You must look to that truth, to that life, to that liberation, to that happiness, while in the process of transmuting the progressive into the changeless, the eternal. Therefore, you must concern yourself with the "I" which is progressive, and in the caring for that, in making it pure, strong, fearless, complete within itself, wholly delivered from all illusion, lies the harmony which is eternal.

QUESTION: *How do you conceive the connection, the relation between the progressive "I" and the eternal "I"? Why does the progressive "I" want to become the eternal "I"?*

KRISHNAMURTI: Why do you want to be happy? Why do you want to be free? Why do you want harmony in everything that you do? Why is the sorrowful, painful, struggling "I" always seeking that which is calm, serene, balanced, poised? You want to conquer sorrow and pain and establish within yourself that which is incorruptible and hence full of happiness, that which does not bind, which is free.

QUESTION: *Is "the simple union" the fusion of the progressive "I" with the eternal "I"?*

KRISHNAMURTI: You all like that expression "the simple union", but it means nothing to you. It sounds so simple that everyone thinks he can achieve it. The simple union is very difficult, because it requires a genius to be simple -not childish, I don't mean that kind of simplicity, crudeness, but real simplicity of refinement, the outgrowing of all external things. That simplicity is the result of great sorrow, great pain, great understanding. The question is: Is progress the union between the progressive "I" and the eternal "I"? Of course. But you are wanting this union with the eternal before you are in harmony with your friends, before you are friendly with your neighbours, before you are tolerant of those who are either too intellectual or not intellectual enough. To accomplish this union with the eternal, you must first have harmony within yourself. You are all thinking of it as something far away, but it is neither far nor near.

QUESTION: *Is the eternal "I" the same thing as 'life'?*

KRISHNAMURTI: It is.

QUESTION: *If Truth lies in the process, is perfection therefore progressive? Does perfection become more and more perfect?*

KRISHNAMURTI: Not from my point of view. Perfection of character is not progressive; there is something else which is progressive. It is like this: The self -the mind and the emotions- must be progressive, until it is in perfect harmony with the eternal. While you are walking towards

something, that is progress; but when you enter into that towards which you have been progressing, progress of one kind ceases and a different kind of progress, a different kind of perfection, begins. While you are walking towards the eternal, there is the desire to be perfect. But when you enter into harmony with the eternal, this progressive perfection to which you have been accustomed ceases. You are looking at this with a mind and a heart that are in limitation at the present moment; so to you everything, imperfect or perfect, good or evil, is progressive; your mind judges in limitation. When I talk about that eternal which is not in limitation, you apply the terms of progressive perfection, of limitation, to something which cannot be described in words. After all, what I describe to you can only be a kind of feeling to you; it is uncertain, you cannot argue about it, you cannot explain it. But when it becomes your own knowledge, your own certainty, you will not mind discussing it, talking about it, doubting it, and no one will make you uncertain.

QUESTION: *The progressive "I", which is not in perfect harmony with the eternal, is in opposition to social conditions. After being harmonised with the eternal, it appears still to be in opposition, although it is expressing the most profound needs of society.*

KRISHNAMURTI: That is, "As long as the "I" is not in harmony with the eternal, that "I" must be in conflict with social conditions; but when once that "I" has attained harmony, though it has an appearance of conflict with the social and economic conditions of the world, does it not express the most profound needs of society?" When you, as an individual, are as yet not in harmony with the eternal, you must naturally oppose, you must be in conflict with all external circumstances. You are in revolt with everything that is imposed upon you superficially, by authority, through fear, through ambition. If you are in revolt with those unessential things which society, social conditions, humanity, impose upon you, when that harmony with the eternal is established, you will be still more in revolt. But you are not even in revolt with ordinary things! You are afraid; you are not really in earnest. You are in earnest about the things that do not really matter in the least; you have grown wise in childish things. We have to create strong men who are in revolt because they are harmonised with the eternal, which is a much greater thing and more lovely than being in revolt because you are in disharmony. When you are harmonised, then you want to change people, to change everything, then you have the flame that is burning clear. I want to have a dozen who are in earnest about this thing, not about their particular little gods and candles, their particular little professions. In order to be truly in revolt, to have that ecstasy of purpose which is born out of harmony with the eternal, the progressive "I" must be in revolt with all external circumstances, which means constant awareness and self-recollection.

QUESTION: *Is it not your opinion that if everyone knows and feels himself one with life, and lives life, directed by the inner voice, which is the voice of life, all limitations fall away and we experience that happiness of which you are speaking?*

KRISHNAMURTI: Again, you are returning to the mystery. Life has no voice, that inner voice is the result of your experiences. Life leaves you alone to progress towards life -the whole. It does not concern itself with individuals. Do not think this is a cruel dogma. If life concerned itself with you, you would be quite different; you would be a perfect being, emotionally, mentally, and physically. The inner voice is the result, the outcome, of your own experience, which is intuition.

QUESTION: *Does the vision of the substance of the "I", of the eternal, come in a flash or step by step?*

KRISHNAMURTI: Does the sunlight come in a flash? Does the sun rise suddenly into mid-heaven? Does the spring come, with all its tender foliage, in a burst? Or does darkness come upon you suddenly? You want that vision to come suddenly -that is why this question is asked. You want it to be suddenly revealed to you. It cannot be done in that way. On the contrary, it is a continual,

ceaseless process -the lifting of shadow upon shadow, light upon light, pain upon pain, and pleasure upon pleasure.

QUESTION: *Is the "I" of which we are all conscious the progressive "I", irrespective of its degree of attainment?*

KRISHNAMURTI: Surely, Of that "I" only you are conscious, not of the eternal "I".

QUESTION: *Does real progress commence only after a complete cleavage from all unessentials?*

KRISHNAMURTI: Real progress commences when the progressive "I" begins to withdraw into the "I" which is timeless. How do you withdraw from all unessentials? By recognizing the stupidity, the childishness, of all those things. But how do you come to that stage? By thought, by suffering, by enquiring, by studying, by feeling greatly.

QUESTION: *Is it possible to educate the "I" before we attain liberation?*

KRISHNAMURTI: It is possible. Afterwards there is no educating of the "I". Again, you are hoping for a way to avoid educating the "I" now. Oh, you are not in earnest!

(Eerde Gathering 1929)

KRISHNAMURTI



THE teachings of Jiddu Krishnamurti can be found in books, films, university courses, workshops, progressive schools that he started, and a dynamic foundation that bears his name. As of 1990, his works have been translated into forty-seven languages, including Swahili; through them his influence is felt worldwide. His ideas, which revolved around the centrality of individual consciousness free from the programmed filters of religion and culture, attracted people as varied as *George Bernard Shaw, Greta Garbo, Bertrand Russell, Aldous Huxley, Joseph Campbell, Albert Einstein, Alan Watts, Jackson Pollock, Anne Morrow Lindbergh, Christopher Isherwood* and *Charlie Chaplin*.

Krishnamurti saw a world that was rapidly degenerating and disintegrating, where there is no sense of morality, where nothing is sacred, and where people do not respect each other. He sought to explain the nature of thought that created this condition. In his book *The Network of Thought*, Krishnamurti pointed to the continuing threats of war and ecological destruction and stated: *"You cannot any more think as Christians, Buddhists, Hindus, and Moslems. We are facing a tremendous crisis which the politicians can never solve because they are programmed to think in a particular way. Nor can scientists understand or solve the crisis; nor yet the business world, the world of money. The turning point, the perceptive decision, the challenge, is not in politics, in religion, in the scientific world. It is in our consciousness."*

Krishnamurti was born in May 1895 in a small town in South India near Madras. As the eighth child of a Brahmin family and a boy, he was called Krishnamurti in honor of Sri Krishna, a Hindu divinity who was also born an eighth child. Krishnamurti's father, a civil servant, later moved to Madras with his four sons.

At the age of eleven, the young Krishnamurti was "discovered" on a beach by C.W. Leadbeater of the Theosophical Society. Popular in the early 1900s, this was an international organization concerned with the betterment of mankind through study of the world's various metaphysical, religious and philosophical teachings. It was led by Annie Besant, a noted English parliamentarian, writer, and promoter of Indian emancipation. Because he was perceived to possess extraordinary spiritual qualities (his physical beauty didn't hurt either), Krishnamurti was chosen to be the "vehicle of the Lord" Maitreya, who, according to Buddhist tradition, comes to earth every 2000 years as the "World Teacher". In 1911 the Theosophical Society brought the fifteen-year-old to England, where he was privately educated under the guidance of Annie Besant in preparation for the "Coming". But his life took a different turn.

In 1922, Krishnamurti established his lifelong home in California's Ojai Valley. Under a tree in an oak grove there, he would talk informally with people who were drawn by his ideas. As the years went by, thousands would assemble on the annually designated May weekend for his outdoor talks.

These gatherings have continued after his death.

In 1929 Krishnamurti made a dramatic break with the organization which had sponsored him and began to emerge as one of the 20th century's most iconoclastic and influential teachers. He repudiated not only all connections with organized religions and ideology, but denied his own spiritual authority as well. Travelling constantly, he also rejected ties to any country, nationality or culture. Although he wrote and lectured widely, he accepted no fees for his talks, nor royalties on his books and recordings.

"Truth is a pathless land", he proclaimed, and set out to offer his vision of love, spiritual integrity and perfect freedom. "The speaker", as he called himself, also questioned the pre-eminence of thought in today's technological world, emphasizing unencumbered observation and questioning as the keys to perception and problem solving. This quality of attention to "what is", to the actual thing itself, is at the core of his work.

Krishnamurti's aim was to set humanity free. He maintained that the individual is freed by becoming aware of his/her own psychological conditioning, and that this awakening will enable him/her to give love to another. *"If you want to spread these teachings"*, he went on to say, *"live them, and by your life you will be spreading them"*.