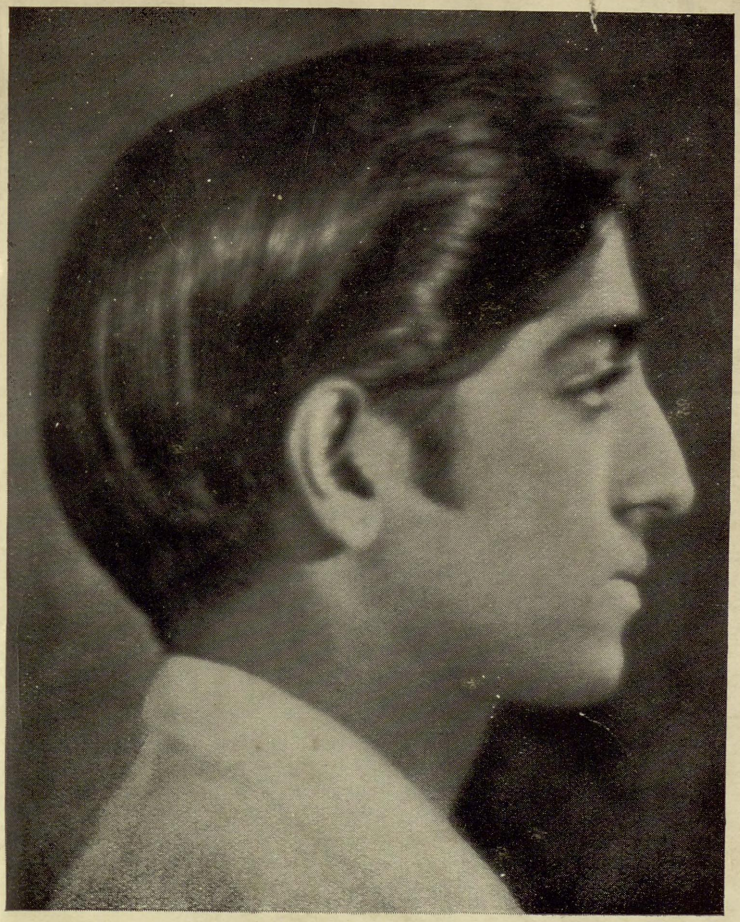

KRISHNAMURTI

THE MAN & HIS MESSAGE

By LILLY HEBER

LONDON: GEORGE ALLEN AND UNWIN LTD

For some years Krishnamurti has been delivering his message to the world, and it is now desirable that an estimate should be formed of his position and his achievements. The present book (published in Norway under the title of *Glimt av en ny Idéverden*) gives an account of his life and work, of the spirit of his teachings, and of their increasing and vital influence on modern spiritual and cultural life.

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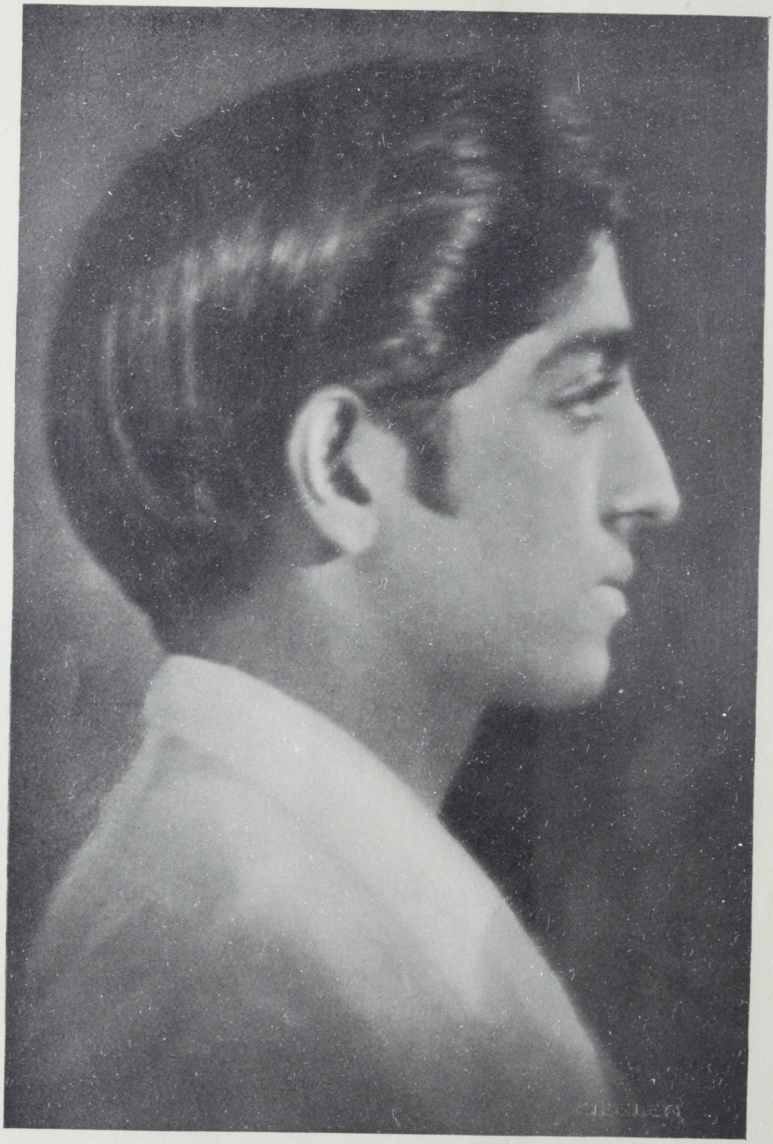
KRISHNAMURTI



KRISHNAMURTI

KRISHNAMURTI

THE MAN AND HIS MESSAGE

A CONTRIBUTION TO THE HISTORY
OF MODERN RE-ORIENTATION

by

Lilly Heber, Ph.D.

LONDON
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A new conception of life is being born into the world which you must try to understand, for there is something much more wonderful, much more inviting, much more beautiful in the coming dawn of to-morrow than in the setting sun of to-day.

KRISHNAMURTI

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PREFACE

Krishnamurti's teachings are being dealt with at present all over the world, in newspaper articles, in magazines, even in books, and it seems as if his influence were rapidly increasing, as though we were facing the first signs of a fundamental re-orientation in connection with his ideas, a re-orientation which seems likely to have far-reaching effects, not only of a spiritual, but also of a cultural nature—effects, the scope of which it is difficult to grasp, because we are here dealing with something which is already a world movement.

It is, therefore, highly desirable to have the fullest possible account of the main points of this re-orientation, because only such a general survey will give a real conception of the stupendous nature and consequences of these teachings.

Above all, this world of ideas appeals to those individuals and circles who are to-day seeking a solution of urgent problems, personal or world-wide.

They will examine these ideas, not in order to satisfy their intellectual curiosity or their cultural cravings, but because they honestly desire to eliminate these problems by practical action. It is to those people who have this attitude towards life that this book is primarily addressed.

It deals, therefore, as far as possible, directly with life's actual problems; extensive quotations

have been avoided, résumés of lengthy deductions being, as a rule, reproduced in a very condensed form, while serious students who wish to go to the source and study the material for themselves will find all bibliographical references and detailed information in a separate chapter at the end of the book.

On the other hand, great care has been taken, as far as space permits, to place before the reader the most comprehensive material, gathered from as many countries as possible, so that the account thus given may form a basis for a true judgment on his part.

Quite naturally a considerable amount of the material, especially from the Press, has been taken from Scandinavian sources, affording, in many cases, very characteristic illustrations of the present general attitude towards Krishnamurti's message.

No matter what subject is dealt with—especially in the chapters on modern thought and modern art, which might be supposed to be of a more or less theoretical nature—the readers of this book will be faced with a world of ideas, the ultimate object of which is to enable the individual to solve the problems of existence precisely as they present themselves to him personally.

I acknowledge with thanks the courtesy of The Star Publishing Trust, Ommen, Holland, in allowing me to use freely extracts from their publications of Krishnamurti's writings.

Finally, I wish to thank friends all over the world, whose co-operation has made it possible to undertake such an extensive task as the present one; as regards this first volume, I desire above all to thank Professor E. A. Wodehouse, India, Mrs. H. Y. Cannan, England, Mr. Edmund Kiernan, America, and Mrs. Willowdean Handy and Dr. Edward Craighill Handy, Hawaii, for information, help and inspiration. I am especially indebted to the English author, Ada Barnett, for very valuable literary suggestions.

LILLY HEBER

BLOMMENHOLM, NORWAY
September 1931

IDEAS THAT MUST BE LIVED

> 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 is to me 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 every one, and must be lived by every one. They are not for the specially privileged.
>
> KRISHNAMURTI

The world of ideas which will be dealt with in the following pages has, like any other world of ideas, its source in a personality—in this case J. Krishnamurti, who is now well known all over the world.

As will be seen from the above, we are in this case confronted, not with any system of doctrines whatever, nor with any attempt to express some modern philosophy of more or less universal scope. We are dealing here with "ideas that must be lived," with a life impulse, with a creative, dynamic force, which is now beginning to be felt in wide circles. It is therefore of importance to get a general view of them.

In all that he does Krishnamurti appeals to the dynamic forces within each human mind; the one thing he wants to achieve is to awaken them to creative action.

To listen to Krishnamurti is no easy task, no holiday recreation; he demands from his audience the most concentrated attention, because his whole manner of presenting his ideas implies an intense personal activity—nay, a radical transmutation of the human personality at the very moment when he is addressing himself to it.

Ethics as Action, Talks on Krishnamurti (*Ethik als Tat, Reden um Krishnamurti*) is the characteristic title of a recent book by the German-Italian writer, C. Vitelleschi, and by the well-known German publisher, Eugen Diederichs, Jena. And Dr. Johannes Verweyen, Professor of Philosophy at the University of Bonn, Germany, in a public lecture which he gave in Berlin some time ago, most emphatically characterised Krishnamurti as "a life's awakener" (*ein Lebenserwecker*).

From France, from America, from India we hear similar expressions of opinion from people whose whole outlook on life, whose whole existence is undergoing fundamental changes under the influence of Krishnamurti's teachings.

All these opinions agree on the point that we are facing here, not a set of doctrines which must be spread, but a life which must be lived.

In the first part of this book an effort will be made to give a short outline of the vital points of the present fundamental re-orientation as it is going on to-day.

The second part will try to answer the question of the origin of these ideas, while the third part will give an account of the general valuation which has been given to this new world of ideas, and throw some light on its relation to modern problems, religious, social and political, and to modern art and thought.

It must be borne in mind that this dynamic force is only now breaking through, that these teachings do not represent anything definitely finished, but that, on the contrary, they are still being developed. We are dealing with a process still at work, with a world of ideas at its very start, a life impulse in full activity, and this not only in one or two countries but all over the world. It is therefore principally the beginnings themselves which will be dealt with in the following pages, while it is hoped in later volumes to give an outline of the further development and fate of these ideas.

Next, it must be expressly emphasised that even if these ideas are especially linked with a central personality who until now has given the richest and most concentrated expression to them, they are, on the other hand, by no means exhausted with the personality and work of Krishnamurti—indeed, one by one, many of these ideas are emerging everywhere quite independently of any direct contact with Krishnamurti and his thought.

This book deals therefore ultimately, not with a personality, but with a set of basic ideas.

Personalities come and go, reality alone remains.

Reality alone is of importance, personalities are of interest only in so far as they propound, elucidate and animate truth, and to this extent only will the personality of Krishnamurti be dealt with.

Krishnamurti, by his conduct, consistently focuses attention, not on himself, but on the truth he brings, a truth which he says must *be lived* in order to be understood.

KRISHNAMURTI: THE MAN AND HIS MESSAGE

I

RE-ORIENTATION

Glimpses of a New World of Ideas

It is on life itself that this new world of ideas concentrates with all its revolutionary power.

It does not concern itself with any particular field of activity, it does not address itself to any special circle or stage of development. It has a message for every human being.

If anyone is contented with himself and with his life, with the world as it is at present, he will have no use for these new ideas, then he is caught as within a magic circle and may live and die imprisoned within it. But those who are wide awake, those seeking after truth, the struggling, the doubting, the suffering, the keenly discontented ones, those who with the great Norwegian poet Henrik Wergeland have seen that

> Cities more beautiful and
> times more glorious than these
> behind ashes and smoke
> are smiling,

will, in the midst of this catastrophic transition

period, when old forms are decaying and new forms are to be created, consider these ideas and carefully test them.

What is it, after all, that Krishnamurti is out for?

He wants us to change our whole attitude to life.

Weak, uncertain, fearful of all happenings, small and great, fearful of losses of any kind and full of doubt, so do most people go through life.

And still this fact remains:

Men have lived and so, even now, may live who have been strong, certain of their goal, invincibly happy in the midst of life's hardest blows.

How?

That is just what this new world of ideas will show mankind of to-day, with its special attitude to life, its peculiar problems.

The first thing to be achieved is that the individual shall become conscious of his own position, shall see himself as he is.

A volcanic discontent with oneself and with one's whole existence will be the first result, and without this healthy, acute discontent no progress is possible, says Krishnamurti.

To see oneself as one is to realise that we go through life, most of us, without discerning any meaning whatever in it, without any goal whatever.

Krishnamurti says: Don't bear that one day longer. *Find out your goal in life.*

Not a goal that others invent, not an ideal that others wish to force upon you. But your own goal, as it wells from the very sources of your own being.

What is it that every individual in the world really longs for?

Is it not this one thing: Happiness? To cast off all that binds, all that strangles life, to reach perfection—nothing short of that?

Krishnamurti says: "Establish your goal," and he urges us to look at it in all its grandeur, like a glorious mountain peak, ever attracting those who live in the valley, absorbed by the little things of life.

Then start for this goal.

From this very moment life begins, exciting, fascinating, full of dangers, full of fresh discoveries —a glorious adventure.

Soon you will realise that he who would climb to dizzy heights cannot carry heavy burdens.

Cast them off!

Cast off, test everything fundamentally. You cannot be burdened with things not your own in such an undertaking. Not even with anything of your own if it is superfluous—your dogmas, your systems, your favourite theories and favourite ideas, your crutches, your more or less unreliable resources, your comforts. In the climb towards your goal you can only rely on your own courage, your own strength, your own sturdy will to attain.

Very soon one will discover that without an exact knowledge of one's own nature it is impossible to climb high.

The individual will gradually realise the two fundamental sides of his own being: that he consists

of an eternal, unchangeable I, with inexhaustible creative power and therefore with infinite possibilities, and also of a corruptible, very human "I" which is ever changing, ever progressing.

And as he winds his way towards the mountain-top and gets an ever-widening view, he will realise that this corruptible I is a complicated thing; that he has, in fact, to handle a team of three wild horses, that thought is pulling one way, feeling another way, while the body has its own special aims and cravings.

The individual who wishes to progress must bring these various sides of his human nature under full control so that they work in harmony and pull together.

This is not a dogmatic doctrine, says Krishnamurti, but an experience which every human being will pass through in the course of existence.

A difficult task, this? Yes, but the man who has seen and fully grasped his goal in life and who is wholly aflame with it—this man will be confronted with far more difficult, with far greater tasks:

This very being, this corruptible, progressive "I" must be changed, absorbed into the eternal I. It is in this, in fact, that the whole process of life consists; it is in this transmutation that the meaning and goal of existence must be sought. You will ask: How can this be achieved? Which is the way that leads from a perplexed, discouraged, helpless humanity to one that is for ever liberated and perfected?

Krishnamurti points to it: Not until every *individual* is liberated, perfected, shall we have a liberated, perfected humanity.

The world problem is the individual problem. Therefore the salvation of the world depends on the individual. And for the individual this truth holds good: It is the glory of man that no one can save him except himself.

Which, then, is the way for the individual?

Krishnamurti answers: In a radically changed attitude of mind, from which must automatically result a radically changed line of conduct.

In Krishnamurti's teachings no vague theories avail. Every truth which is put forward is a basic truth, already experienced and lived, therefore demanding to be realised in direct, immediate action.

How, then, does it come about, this transmutation of the imperfect and fleeting into the complete and everlasting, the absolutely perfected?

Look at men, says Krishnamurti. They either rest on the laurels of the past or they are looking forward to a future, which will reward them for the wretchedness of the present.

Some time in the future we shall become effective, kind, happy, perfect, they think. But it is just here that they commit the fateful error, Krishnamurti maintains.

A perfection which is constantly postponed to the future will eternally belong to the future, it will never be realised. No, a hungry man wants food now, immediately.

You cannot leave a drowning man, telling him that he will be saved in a few days.

It is *here* and *now* we must be really kind, happy, perfect.

And for the individual craving perfection, as a drowning man craves air, for such an individual perfection is within reach.

Then every second of the day counts. Every happening, every little thing, every human being has something to teach one, because reality in all its completeness is in everything.

And gradually one realises that the goal of life is not to escape pain, adversity and strife, but courageously to face and *welcome* them as the faithful friends they really are.

The purpose and meaning of life is this: Through full experience and understanding of life to transcend all limitations, to attain complete liberation, complete happiness.

So through all the changing circumstances of life one may keep before the mind's eye the vision of the mountain peak, dazzling, austere; one may keep the well of happiness ever within one's heart through all suffering, all misery, all dangers. Man may realise such happiness, while still climbing towards his goal; over and over again this fact is stressed.

It is the aim of this new world of ideas to create, or rather to stimulate everyone to become, such strong, healthy, well-balanced individuals.

Men who no longer grope desperately in the dark, but who know their way, because they know their goal.

Men no longer bound by time—who climb undauntedly upwards, who little by little realise that they are the products of their own past, that by every action in the present they create their own future and that therefore they can shape this future according to their will—know that for the truly concentrated individual it is possible to bring the future into the actual present, to live now that perfection and to realise a "far-off" happiness which they had deemed unattainable in the present.

Such an individual no longer lives within the limits of time, such an individual lives in eternity, here and now.

That is what we must do. That is what we can do.

Therefore the call is: Go towards your goal—which is complete liberation, that is to say, perfection, which again means incorruptible happiness—in your own inherent, invincible power. Stand in your own strength!

Don't depend on any one, whoever he may be, no matter what he has attained.

Each man has his own individual way to truth, he must find it for himself, he must tread it himself, no one can find it or tread it for him.

Therefore it is of the utmost importance for everyone to obey the voice of intuition ringing from the depths of his being.

This represents the goal of human thought.

And the feelings?

Krishnamurti answers: The goal of human feeling is a love which is complete in itself, utterly detached, knowing neither subject nor object, a love which gives equally to all without demanding anything whatever in return, a love which is its own eternity.

If life, which to-day is hampered in a thousand ways, is entirely freed, then it will automatically, spontaneously create beautiful forms. Keep life within you pure, strong and vital, and every detail of it, your physical body and all your surroundings, will be stamped with beauty.

The gist of Krishnamurti's teachings may be put into these two words:

Love Life!

Don't try to bind it or imprison it within any definite forms, within systems of religion, dogmas, doctrines, institutions. To do so is to kill it.

Truth—which is Life itself—is like a living flame, without shape.

In one of his poems Krishnamurti says:

O friend,
Thou canst not bind Truth.

It is as the air,
Free, limitless,
Indestructible,
Immeasurable.

It hath no dwelling-place,
Neither temple nor altar.
It is of no one God,
However zealous be His worshipper.

Canst thou tell
From what single flower
The bee gathereth the sweet honey?

O friend,
Leave heresy to the heretic,
Religion to the orthodox,
But gather Truth
From the dust of thine experience.

This, in some of its main points, is the appeal of Krishnamurti.

This appeal comes from a man who—though he maintains that he has realised unity with all life, with the absolute (we shall in the following pages carefully examine what these words imply)—refuses to exercise any authority whatever, insisting that he who follows authority does not follow Truth. "Do not be bound by me or by anyone. Happiness is within yourself."

This appeal comes from a man who most definitely refuses to have followers, disciples, or devotees, from a man who carries out his teachings to their utmost logical consequences.

Thus it was that a French author recently dedicated his first book to:

"My friend Krishnamurti, who has shown me the way where one has to walk alone."

Some Conclusions

It appears that, in our days, there are very few who fully realise what it implies "to walk alone."

In November 1929 a very interesting sermon was preached in the Theistic Church in London on "The Religion of J. Krishnamurti, without Ritual and without Church," in which the Reverend J. Tyssul Davies draws these conclusions with great boldness.

Mr. Davies starts by emphasising that Krishnamurti's message must be judged quite apart from any claims advanced on his behalf, it must be estimated simply on its own merits.

He proceeds to sum up how Krishnamurti to-day has cut himself free from all old associations, has dissolved the world-organisation of which he was the Head, and how he affirms that he has no disciples and does not intend to have disciples.

He is untrammelled, free, and he is out to make all others free.

That is an attitude to which everyone must respond.

Mr. Davies further mentions the public lecture which Mr. Krishnamurti gave in March 1928 in London and the impression which it left on the audience.

Those who came to this lecture, he said, in an unbiased spirit—though that was very difficult—heard an address so "unpretentious, so sensible, so utterly unmarred by any partisanship, so universal

in its appeal, so simple, so harmonious with the best thought of the ages, and yet so destructive of the old obsolete shibboleths of the churches, that it entirely removed from one's mind any apprehension of a man playing a rôle, filling a part, or running a concern. He proved to be quite unspoilt by the unusual adulation yielded to him and the ardent devotion ready to be offered to him. And the fact that he has refused that adulation, that he has rejected discipleship, that he has metaphorically flung down and trampled upon the altars, already smoking with the incense of adoration, and that the bitterest things he has said, and the harshest things, were said to those who were most solicitous to render him reverence, proves his sincerity, his uncompromising integrity, his 'incorruptibility'—a word so often on his lips.

Whatever the place he is destined to fill, to occupy among the prophets, I believe he is out for the square deal; and though he is all gentleness, when veracity demands he is obedient to the necessity of hurting even his own friends. That seems to me," Mr. Davies said, "one of the chief testimonies to his singleness of purpose—the way in which he has imperilled every support, which leadership, as a rule, is so anxious to preserve. He risks all popularity by his outspoken frankness.

What kind of man is this who does not want popularity, who does not want anything that the world can give him?"

After this introduction Mr. Davies quotes some

of Krishnamurti's sayings at the annual International Camps at Ommen, Holland, where about two thousand people from all parts of the world meet for 8–10 days to hear Krishnamurti speak.

These people were mostly members of his world-organisation until Krishnamurti dissolved it in 1929.

To those members he said:

"The majority of you who come to the camp have a private collection of gods and you want to add me to your collection. I know this sounds funny, but the fact is ridiculously childish.

Again, the majority of you are so embalmed in your newly-acquired prejudices that you hope that I shall comfortably fit into your scheme of things. . . .

These are the main reasons which have prompted you to come here . . . only wanting your little longings satisfied. They can never be satisfied, because they are vain, useless. You want to know what is the right kind of ceremony you should perform, what gods you should worship . . . what kind of beliefs you should hold; with these I have nothing whatever to do . . . they are absolutely of no value."

Mr Davies now draws the conclusion of these utterances:

"None of these things, from his point of view, are of value. They are not among the essential things of life. Krishnamurti goes further than that. (And remember, it applies to what we believe here as well—all theists as well as all theosophists.) In

fact, those things keep men away from truth; they fetter them in the effort of attaining freedom, happiness, in life. The great words constantly upon his lips are: 'Happiness,' 'Freedom,' 'Life'—not the words you find in churches, not 'Prayer,' 'God,' 'Sacrifice'—No, no. 'Life,' that is the word. It is something greater than God.

These, according to him, are the great essentials. These belong to the inner kingdom of man's soul. These spring from reality, whereas worship of gods, rites, ceremonies, prayers, reverence for great personalities, prophets and mediators, shrines, temples, churches, all these are founded upon the desire to seek salvation from outside, to get it from an external thing. He is out to destroy all that.

Consider what that means. I am telling you these things because I want you to realise that you cannot ignore Krishnamurti, as many of you have done. He is here. He is speaking. You have to listen, whether you agree or not. He is not to be ignored by any means.

Consider what his essential doctrine means. It means that all the essential forms of Christianity, of Buddhism, of Hinduism, of every kind of organised faith, are swept off the board; that is what it means.

But if you are inclined to rejoice at this destruction, remember it applies equally to your own Church, your own society, to which you have attached yourself. . . .

All the while he is urging men to do without

crutches, to face the storm, to destroy fear, to dissolve the heritage of the past and hope for the future by making the achievement *now*. Most people postpone their salvation: he wants them to undertake it at once.

This appeal means—all words mean—different things for different people. He warns us against this. Every word has diverse associations for each one of us. I do not know, therefore, what it will mean to you to be told that your concern should be—not with habits and fears, not with beliefs, and faiths, not with rites and duties, not with worship and gods, but—with Life itself. The force of this declaration is that while you believe in something or somebody outside you, while you believe in a Bible or in a Christ, or in a Master, or in a Saviour, you are looking in the wrong place; you are looking without. While you reverence the great Teachers of the past you are looking back; while you think of your life hereafter you are looking forward into the future, you are postponing the issue, you are putting it off; whereas the magical time is now. That is his cry.

And if you say to him, if you object—as people have objected—'I have no true greatness within me, I must rule my life by the precepts of the Christ, or by the five truths of the Buddha, or by the counsels of Mahomet; these things were given for our edification,' you are met by a most destructive scepticism and told what I suspect is the real fact:

'I doubt . . . whether . . . the great teachers of the

past have ever given rules of conduct or systems of ethics. It is generally their disciples who establish the system and lay down the rules of conduct . . . really great teachers do not lay down laws; they want to set men free, and you cannot be set free by systems of ethics or by laws of conduct. . . . These standards are invented by man for the right conduct of his neighbours, and never for himself.' "

Mr. Davies continues: "You see, then, what is his point. We cannot imagine a great teacher like the Christ—sweeping away, as he did, the whole ethical code of his day with that imperious 'It was said of old, but I say unto you . . .'; contradicting these ancient rules and seizing every opportunity of violating them; putting in their place an inner code, a spring of action, a motive of Love—you cannot imagine a man like Christ doing that, and then manufacturing another code, another decalogue, or promulgating another Leviticus.

It is the legislators who draw up the laws, the czars who publish edicts, the popes who issue bulls. The whole world is packed with laws, and these require a complicated machinery, a whole army of officials, sheriffs, judges, lawyers, bailiffs, to carry them out.

But what is it that the prophets do? The business of the prophet is to awaken men to a sense of the god within, whence all religions and worships spring.

A prophet, then, has no religion. A prophet does not come to impose a new code, to create a

new authority, but rather to release man from all codes, all dependence upon authority, to make him strong in his own divine strength.

Once again such a cry, like the voice crying in the wilderness heard of yore, is repeated in our own day.

What is the justification for this plea? What is the defence for it? What is the philosophy of it? . . ."

After an interesting analysis of Krishnamurti's ideas, which would take far too much space to report in this connection, Mr. Davies quotes these words of Krishnamurti, where he gives a very clear outline of his task in the world to-day:

"I cannot set you free; you must free yourselves. My business is to awaken you, to urge you to that freedom. I cannot really help you, but I can make that perception clear to you, so that you may, out of your own strength, struggle for it and become men free and unconditioned."

Mr. Davies closes his sermon with these words, addressed to his congregation:

"I must leave that with you. That is the farthest help he can give you. Again, in throwing you back upon yourself, in depriving you of inspired book and inspired teacher, of master and lord, of priest and prophet, of holy writ and holy church, in stripping you naked to the storm, in flinging you bare upon the mosaic pavement of the temple of life, he is giving you back a million times more than he takes away. He is giving you back your greatest

treasure, because he is giving you back your freedom and your lost self. He is giving you back your strength and your fortitude. He is giving you back your God whom you thought to be outside you, your universe with all its stars and wonders and vast spaces. He is giving you back your heaven, your dream of the ages, your quest of a myriad lives. He is giving you back the joy of the morning stars. He is giving you back the goal of aeons of strife. He is giving you back the Beloved, God, THAT, the Whole."

Confronted with a re-valuation of such a radical nature as indicated above, one asks:

How do these ideas work in practical life? What is the consciousness like which thus frees itself from all things of the past?

Fredrikke Berentsen, a prominent Norwegian educationalist, who died recently, wrote just after a visit to the International Camp in Ommen in 1928 an interesting article on Krishnamurti's ideas, from which certain quotations, which throw light on this very problem, are here given:

"Krishnamurti maintains that if one would understand the mountain-top, one must leave the valley, one must not remain there and worship the mountain-top from afar.

Suddenly, like the mountain-top appearing before the wanderer, a glorious vision in the far distance, such, I imagine, that Truth, my Truth, will appear

to my consciousness—my goal, the result of all my experiences—in an intuitive glimpse.

If one has experienced such a thing as this—the glimpse of the mountain-top in the far distance, austere, pure, powerful—then there is born within us the same intense longing which each one of us must have felt, when we from the deep valley get a vision of the mountain peak, the inner urge to reach this peak at any cost. To reach my goal, my Truth, which I have discovered within myself, within my inmost being.

If, then, one starts, full of honest determination, there comes a struggle which we have to face, without wavering, without fear."

In *Life in Freedom* Krishnamurti says:

"The web of life is spun out of common things, and the common things are experience.

Learn from every event, from every activity in daily life, and assimilate the experience every moment of the day."

Fredrikke Berentsen sums up the conclusions in the following extremely characteristic lines which show that, especially maybe among the more thoughtful, experienced educationalists, there is a growing understanding that these ideas of Krishnamurti's are inaugurating a turning-point, a fresh chapter in the history of mankind, when humanity will free itself from infantile subordination and dependency and enter into the full, responsible freedom of mature age. We find also that the author strongly emphasises the funda-

mental love which inspires this entirely inevitable re-valuation:

"The one great thing is the establishing of Truth within me. No mediator, no intermediary, can do that for me, that task depends wholly on myself, and on no one else.

It is of no avail to seek refuge in comfort and solace, no one backs us up; it is of no use to try crutches, on our own feet we have to walk, even if they be bathed in our heart's blood. 'Be a lamp unto thyself,' it is said.

Not until we have learned to love all life, till we in this all-embracing love have got totally rid of ourselves, have we reached the goal, the fulfilment of our own life.

This is the goal of each individual, as well as of humanity as a whole, which is entering on its adult life, leaving behind its childhood, when it needed mediators and helping hands.

This is the pure, cold, clear water which to-day is offered to us with the infinite tenderness, understanding and love of universal Life."

This is what is felt in many countries to-day by an ever-increasing number of people, who in their own lives have experienced the truth of Krishnamurti's words.

A radical re-orientation is on its way, it is of no use to deny that fact. It is far better to examine it carefully and decide for or against it.

The Old World and The New

Let us finally hear the conclusions that Krishnamurti himself draws from these revolutionary points of view, indicated above.

We find him in the midst of his audience. Astonished, incredulous, they have listened to the new, heretical ideas, to his insistence on the wholly unusual personal experience upon which they are built, and now they assail him with questions in order to test the value of what he has said.

Before beginning to answer these questions, he says:

"By the questions which have been put to me all over the world it will be seen how few people really desire to understand and to attain the true freedom of life. They bring up quotations from ancient scripture and learned authorities and confront me with them, and imagine that they have thereby put forward their own problems. But those who would understand life must seek truth outside these narrow traditional walls, away from the dictates of elders however learned, however wise they may be.

My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon truth. Life is more important than any beliefs or dogmas and, in order to allow to life its full fruition, you must liberate it from beliefs, authority and tradition. But those who are bound

by these things will have a difficulty in understanding truth.

My answers to all the questions which have been put to me are not based on the authority of learned books, or of established opinions. I have found liberation and entered that kingdom where there is eternal happiness, and I would help others to understand from that point of view.

As I am free of traditions and beliefs, I would set other people free from those beliefs, dogmas, creeds and religions which condition life. From that point of view alone do I speak, and not with the desire to instil a new doctrine or to impose a new authority. As I have escaped from all limitation, my desire is to set all men free.

I am not an oracle to solve all problems. I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain."

After this introduction the questions are put, some of which are here quoted:

Question.

Is the direct path taught by the Teacher for all or can it benefit all?

Krishnamurti.

The understanding of life is the only path and that path lies within yourself—not outside you—and naturally that path is for all, not for the privileged few, for the

intelligent, the devotional, the mystic, the occultist, or the scientist. It is for everyone. It is because in your mind you have confused life with belief that you have all these innumerable complications.

Question.

How can such a statement be reconciled with the fact that people being at different stages of evolution require separate teachings?

Krishnamurti.

What are these separate teachings required? You are making yourself different from the rest of mankind, dividing people into the superior and the ordinary person. The ordinary man wants to be happy as you also want to be happy. So what is the difference? The ordinary person wants to escape from the boredom, the narrowness, the limitations of life. So do you. If you talk to the ordinary person he will express the same desires that you have. Probably it is because you are out of touch with the ordinary person of the world that you imagine yourself to be at a different level. Because you bear certain labels—Theosophist, Hindu, Buddhist, Christian—you think that in some mysterious manner you are different from others, that you have suddenly changed by joining these associations. You are just like anyone else in the street. You want to understand life, and so does the man in the street, and that is a sufficient reason for feeling friendly . . .

Question.

. . . The eternal happiness of which you speak would be unreal, were it not for the fact that by your attainment we see that happiness embodied. Hence your personality becomes of vital importance. Is not . . . your . . . personality . . . then necessary in order that we may perceive the goal?

Krishnamurti.

". . . The eternal happiness of which you speak would be unreal, were it not for the fact that by your attainment we see that happiness embodied." I am sorry if that is so, because I have always tried to show you that this form, which it is your instinct to worship, is a limitation. Friend, if you look into your heart and mind with detachment, you will want that unvarying, unconditioned happiness of which I speak, you will want that truth which is the fulfilment of life, and not because of what I say. I am only awakening that desire, I am only uncovering it from the weeds that have overgrown it.

"Hence your personality becomes of vital importance." I question it. Life becomes of vital importance, that which is fulfilled in me. That life awakens your life, and makes you love life—not the personality which holds the life. If you worship the personality, you will be worshipping merely a picture in a frame, and losing sight of the vast truth which lies behind that picture: the truth which cannot be conditioned, which has no beginning and no end.

"Is not . . . your . . . personality . . . then necessary in order that we may perceive the goal?" I say that you can perceive the goal without any individual. Because you have always perceived the goal through individuals, you have "stepped down" the truth and strangled life, and hence there is sorrow, struggle, disorder and confusion. Whereas, if you perceive the goal, not through another, but by the purification of your own mind and your own heart, then you will not betray the truth; so you do not need any personalities.

In the worship of the conditioned, limited truth there is always sorrow, but if you love life and remain in its full current, there will never be sorrow, pain, or varying changes of enjoyment. You may say, "It is simple for you, but it is not so simple for me." It was not simple for me.

I was as much conditioned, struggled as much as every one of you. I have taken refuge in the same shadows, in the same comforts, in the same passing moods of happiness as you have and, because I have been through all these, I say that you need not go through these stages, where truth is stepped down for your understanding. There is a simpler way.

Question.

How can you be a signpost on a road you have not trodden? For have you not said that you have gone the way of gurus, *and that on reaching the mountain-top you see a simpler, straighter road?*

Krishnamurti.

Friend, the road which I have trodden every one of you is treading. The direct road which I have trodden you will tread when you leave aside the paths that lead to complications. That path alone gives you the understanding of life. You need signposts along the paths which lead to confusion; but if you are walking along the straight path, the direct path, you need no signposts. You will want your *gurus*, your mediators, in this world of confusion, but you will put them aside if you are treading the direct path which lies within yourself.

Question.

What should one who wishes to serve and follow you do?

Krishnamurti.

He should follow himself. What I have attained is what everyone desires to attain. In the heart of everyone is the desire for happiness and liberation. If you follow that desire, if—when you have made up your mind—you steel your heart against all petty unessential things, you will attain your goal. That is the greatest thing that you

can possibly do, because in that way you will find liberation and happiness. If you follow me, a time will come when you will be bound by me and you will have to liberate yourself from me. So it will be much easier if, from the very beginning, you follow yourself, because you and I are one.

Question.

You say, don't worship me—but we must love one who loves the truth, and is not all love a kind of worship?

Krishnamurti.

I say, "Do not worship me, but worship truth." Those who love truth will love everyone, including myself; those who worship the truth will worship everyone and have respect for everyone, including myself. Truth cannot be conditioned by a being, though that being may have attained to the fullness of truth—as I have. If you merely worship the form which holds the truth, truth in its fullness, in its magnitude, in its greatness, will vanish and you will be left with an empty shell. If you worship that truth which is in each one, you will worship everyone. If you love that truth which is in each one, you will love everyone. It is because you imagine that truth is far away, conditioned in one being, that while looking up towards that which is far away you tread on those who lie across your path.

"And is not all love a kind of worship?"

Words! What difference does it make if you love and call it worship? Or if you worship and call it love? So long as you are filled with the purity, the nobility, the tranquillity of love, does it matter what name you give it? If you are in love with that life which is common to all men, that life in which there is unity, you do not need all these external attractions for your worship.

Question.

As all qualities are necessary to the full development of life, is not devotion, in the sense of love, to a superior necessary for development? And can that devotion be evoked without the conception of a Guru, *a Master or a God?*

Krishnamurti.

Why cannot you be in love with life? After all, life is the goal. And if you have love and devotion to the goal, all these crutches will be unnecessary.

"You must have love and devotion." It is not a question of "you must"; they are there, like the scent of a flower. Why is it more difficult to have love or devotion for the eternal goal than for a mediator? You are caught up in your own creations, in your own half-truths, in your own gods. And a man who would show you how to be free, how to be in love with the eternal, you reject, because you say, "That is too difficult."

I hold that when you have devotion for mediators and interpreters, it becomes more difficult and more complicated for you to have the simple understanding of life. Do not say to me, "Did you not have these?"

Because I have had them, I say to you, "Do not be held in those shelters whose decorations invite you to easy stagnation and easy comfort.

Stay rather outside in the open air, and be in love with life."

II

ORIGIN OF KRISHNAMURTI'S IDEAS

As will be seen, the effects of the present re-orientation are far-reaching.

Before examining them more closely, we will look at the conditions and events which have led up to the present situation, we shall study the life and development of Krishnamurti.

From a more careful research it appears that Krishnamurti's life and work may be divided into two distinct periods with a turning-point in 1927.

Before 1927, Krishnamurti's articles and books show that he was passing through a rapid development.

After that time he takes up his mission, a mature man, absolutely sure of his purpose in life, and with a definite message to the world.

It is evident, however, that many people's knowledge of Krishnamurti dates from this first period only; they have based their opinions of him on that knowledge and have then dismissed him from their minds.

Most of the general public are ignorant of what has happened during recent years, since the first wave of sensation aroused by the fallacious telegrams from India during the winter of 1925–26 and reported in the world Press, died down.

But it is not until this last period, after some

definite spiritual experiences in 1927, that Krishnamurti propounds his ideas, which prove to be so significant and of such a fundamental nature that they are of world-wide interest.

Who is Krishnamurti?

It is still too soon to try to form a considered opinion as regards the extraordinary conditions and events which preceded Krishnamurti's activity of to-day. Nor is it justifiable with any full, final certainty whatsoever to accept or deny the most unusual statements, made by Krishnamurti himself, concerning the experiences on which he founds his teachings. To make up one's mind concerning these things at present, when the events themselves are taking place, before History has passed final judgment, is essentially an individual matter, entirely dependent upon individual discrimination and experience.

But what may be done is to keep careful trace of the course of events; to elucidate them and the origin of this new world of ideas as impartially and from as many angles as possible.

As many incorrect and conflicting rumours have been current concerning Krishnamurti and his work, the main details of his life until the present are given in the following pages:

Jiddu Krishnamurti was born in 1897 at Madanapalle in the South of India.

As the eighth child of a family belonging to the Brahmin caste he was named after Shri Krishna and called Krishnamurti. His surname is Jiddu, derived according to South-Indian custom from the name of the village where Krishnamurti's ancestors lived. This surname is placed before, not after the proper name, as in the West.

Some time after the death of his mother, which took place while the children were still quite small, the father, who was a theosophist and had been in the Government service, moved to the headquarters of the Theosophical Society at Adyar, near Madras.

Here it happened that the president of the Theosophical Society, Dr. Annie Besant, at that time occupied with her social work all over India, in 1909 adopted Krishnamurti and his younger brother Nityananda as two extraordinarily promising children. She was convinced that a life's mission of a unique nature awaited Krishnamurti, if his further development was in accordance with the promise he then showed.

Humanity was rapidly approaching a decisive transition period, Dr. Besant maintained, when the forms of a dying civilisation would be crushed and those of a dawning civilisation must be created along experimental lines. During such critical transition periods the great teachers of humanity appear in order to help mankind. This would happen again, and Krishnamurti was, according to her conviction, to be the one to fulfil this task.

During these same years she held a series of

public lectures in London (afterwards published in book form under the titles *The Changing World* and *The Immediate Future*), drawing attention to a widespread expectation being felt all over the world of the approach of a fundamental religious and cultural regeneration.

Events then developed with rapidity.

In 1911 an organisation, based on this expectation, was founded in Benares by a cosmopolitan circle, consisting mainly of theosophists. This organisation aimed at the preparation of the world for this transition period and for the coming of a spiritual teacher. Krishnamurti was appointed the head of the organisation, which received the much criticised but undoubtedly very characteristic name of *The Order of the Star in the East.*

Shortly afterwards, in 1912, Krishnamurti and his brother went to Europe, where they stayed for nearly ten years. During these years the Great War broke out—a remarkable corroboration of Dr. Besant's prediction of a coming world crisis.

Krishnamurti worked for a short time in London in a hospital, while his brother helped with Red Cross work in Paris.

Before dealing with Krishnamurti's life after the war it may be of interest to quote from an article by an English educationalist and humanist, E. A. Wodehouse, at present Professor of Philosophy at the University of Bombay, India. In this article (not yet published, but courteously placed at the author's disposal) Professor Wodehouse gives a

fascinating picture of Krishnamurti as a boy. The picture that Professor Wodehouse draws has such interesting details and differs in some points so vitally from current opinions on this matter that some of its main points are summarised below.

From 1910 E. A. Wodehouse was one of those prominent teachers who, with Annie Besant at their head, started the Central Hindu College, now the great Hindu University of Benares.

"What struck us particularly," Mr. Wodehouse writes in his article on Krishnamurti as he was twenty years ago, at the very moment when he had been "discovered," "was his naturalness. Here was no hot-house plant, breathing forth an exotic scent, but a thorough boy, healthy, simple, jolly, and full of life. A boy who kept his muscles in hard condition and enjoyed nothing more than a two miles run round the college playing-fields of an evening, or three or four hard sets of tennis—a game at which he swung an uncommonly shrewd racket for his age.

Of any kind of 'side' or affectation there was not a trace. He was still of a retiring nature, modest and deferential to his elders and courteous to all. To those whom he liked, moreover, he showed a kind of eager affection, which was singularly attractive. Of his 'occult' position he seemed to be entirely unconscious. He never alluded to it—never, for a single moment, allowed the slightest hint of it to get into his speech or manner. . . . Krishnamurti in those days was, in short, the very

antipodes of what experienced parents or pedagogues would have expected him to become under the very extraordinary conditions in which he grew up.

And needless to say, this made a profound impression on those of his elders who, like myself, were in close personal touch with him. Here, we could but feel, were a simplicity and a greatness of a very unusual kind. And we noted other qualities also.

One was a remarkable quickness of sympathy, combined with a kind of simple and direct wisdom which made him very helpful to others. Anybody who took a trouble or a difficulty to Krishnamurti could be certain of advice—advice, too, offered in so modest and almost apologetic a manner that it never conveyed an air of superiority.

Another quality was a serene unselfconsciousness. He seemed to be not in the least preoccupied with himself.

But what I think is most noticeable to all of us—and it is visible even to-day—was a certain original quality, the quality of a flower with the morning dew still fresh upon it. This delicacy of purity seemed to go right down through his nature—giving the impression of one absolutely unspotted by the world.

It was this, perhaps, more than anything, that aroused our instinctive reverence; for it is the rarest of all qualities. . . .

I must be forgiven if I seem to speak of him in exaggerated terms. They are not really exaggerations.

I am speaking of him simply as he struck us in those early days in Benares. And what I wish to emphasise is that our judgments would certainly have been very different, if he had been other than he was. We were no blind devotees, prepared to see in him nothing but perfection. We were older people, educationalists, and with some experience of youth. Had there been a trace in him of conceit or affectation, of any posing as the 'holy child,' or of priggish self-consciousness, we should undoubtedly have given an adverse verdict. In spite of all our respect for Mrs. Besant, we should have shrugged our shoulders and turned away.

The years from about 1912 onwards were difficult ones for Krishnamurti in many ways," Professor Wodehouse proceeds. "For one thing, as he grew up, he began to realise his position more clearly. More and more it was borne in upon him how different was his lot from that of other boys. They were free; he was bound. They could shape their lives as they liked; his was inexorably shaped for him in advance. . . ."

The outward expressions of reverence of the rank and file of the faithful irked him as much as the mockery and ridicule of the outer world, everywhere he was recognised and newspapers were busy with his name.

So impatient did he get with the theosophical pedestal on which he was put that he actually, a few years later, betook himself to France, where he could live unrecognised and be himself.

"This was," Professor Wodehouse says, "the real beginning of that revolt which, after several painful years of restlessness, uncertainty and self-questioning, was ultimately to bring him to the finding of his own Truth, and, through this, to Freedom."

During all this time Dr. Besant lived in India, engaged in educational, social and political work in connection with India's fight for political freedom. Every summer she visited Europe, but during the war there were some years when she did not meet her two wards.

Professor Wodehouse closes his article by stressing that "there could be no greater mistake than to imagine—as . . . most probably . . . the world in general did and perhaps still does—that the boy Krishnamurti was merely a helpless puppet in the hands of a stronger personality than his own. That, of course, was the obvious reading of what (to the world) was a grotesque and phantastic situation; but nothing, as a matter of fact, could be more untrue.

For one thing, Mrs. Besant, with admirable wisdom, interfered with him hardly at all. She realised that he was a person, well capable of looking after himself, and she allowed him to do so. So far as she was concerned, no one's upbringing could have been freer from all compulsion and *force majeure*. If there was any pressure at times, it came from lesser people. But Krishnamurti quickly brushed it aside. There were those, for instance,

who would have liked him to be more of the 'holy youth,' to breathe more of the odour of official sanctity, to play the Teacher before his time. But this he always refused to do. He preferred to develop naturally and not to put himself into a mould. Only those who saw something of the more intimate side of his life can realise the amount of quiet strength that he put into this preservation of his own integrity. There were many clashes . . . but he never budged an inch. His strength has never been of the showy sort. There is no slapping of the biceps about him. But where essentials are concerned, he has always been inflexible. . . .

One outstanding thing about Krishnamurti has ever been his hatred of all humbug and pretension . . . has ever been . . . his simple and one-pointed sincerity . . . which . . . his actions, since he came out publicly as a Teacher three years ago, have amply confirmed. . . ."

There is but "one thing that . . . Krishnamurti . . . cares about—Truth."

Professor Wodehouse sums up his article by saying that he esteems it his greatest privilege and good fortune in life during all these years to have been the close and intimate friend of Krishnamurti.

Together with Krishnamurti's own examination of his life in the chapter named *Search* in his book *Life in Freedom*, a picture like this, drawn by an experienced educationalist such as Professor Wodehouse, gives a valuable contribution to the understanding of conditions and personalities which

for many years have been exposed to a public criticism, very often without the least conformity to the actual facts.

In 1921, after nearly ten years' all-round study, especially in England and France, Krishnamurti started his *Wanderjahre*, when he travelled between India, Australia, America and Europe. During these years he regularly contributed to the international magazine of the Order of the Star in the East, simultaneously published in the respective languages of various countries.

This Order, through the members of the Theosophical Society, had spread all over the world and was at that time represented in practically every country, with a total membership of about fifty thousand.

Among these members there were, especially in later years, non-theosophists, who, without any contact whatever with specific theosophical thought, shared the common expectation of a spiritual regeneration, and who, in the personality of Krishnamurti, even before 1927, felt their hopes greatly stimulated, if not fulfilled.

It is a very remarkable sign of the times that this organisation included among its members people of all the great religions of the world and of all races, members who realised more or less clearly the present transition period and who all, without exception, were looking forward to a coming spiritual regeneration through a universal leader, a "World-Teacher."

Not a few of the more explicitly religious members of this organisation shared the opinion of Dr. Besant that there was a definite reality behind the widespread expectation among all the religions of the world that the founder of their religion was shortly going to return to earth. It was, in fact, the very same spiritual regenerator whom each religion taught its adherents to expect, known under various names in the different religions. For the first time in history the world was ready to receive a universal message—an indispensable condition for further progress towards universal brotherhood. Such, in brief, were the prevalent ideas within these circles.

And the great problem during 1925 was this:

Would Krishnamurti undertake the task predicted for him?

When?

In what manner?

Certain cut-and-dried theories were already current regarding this latter point, as we shall see now.

The attention of the public was by this time also aroused, and when on the 28th of December, 1925, Krishnamurti—after the death of his brother, passing just then through a rapid spiritual development—at Adyar, India, for the first time publicly mentioned his mission as a teacher, sensational telegrams were circulated throughout the Press, which attracted considerable attention and gave rise to all kinds of rumours.

About a year afterwards, in the beginning of 1927, Krishnamurti passed through decisive spiritual experiences and from that time onwards his teachings emerge, ever more clearly, more powerfully.

Therefore when Krishnamurti, after spending nearly a year in seclusion in the valley of Ojai, California, returned to Europe in the summer of 1927, he had reached a turning-point in his life.

He found himself surrounded by expectant people, most of whom had in advance formed more or less dogmatical opinions concerning his personality and his mission in life.

During an international gathering of members of the Order of the Star at Ommen, Holland, Krishnamurti addressed a speech to these people, in which he, on the one hand, definitely repudiated those expectations and premature conceptions and, on the other hand, told them that he had completed a process of development which enabled him to begin his task in life.

Looking back at this development he explains how all the concepts, conveyed to him by his surroundings during the various periods of his life, had been constantly changing, because he had never been able to accept the authority of another, but had always fought to discover truth for himself. He explained how all these conceptions had at last been shattered; how the ultimate reality can never be caught within any definite form; how this reality —to which Krishnamurti during his fight to attain

it, gave different names, "Life," "The Beloved," etc.—according to his conception included everything, the sky, the flowers, every human being.

Answering innumerable questions, put to him by various followers of various religions concerning his claim to have reached his goal and become one with the ultimate reality, Krishnamurti once gave the following answer, which both simplifies and elucidates the problems which constantly occupy his audience:

"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 that Sea of Life and is the Teacher. . . . I hold that all the Teachers of the world have attained that Life which is the fulfilment of life."

On a later occasion Krishnamurti says:

"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 waters 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. . . .

Do you think that Truth has anything to do with what you think I am? You are not concerned with the Truth, but you are concerned with the vessel that contains the Truth. You do not want to drink the waters, but you want to find out who fashioned the vessel which contains the waters. . . . Put aside the label, for that has no value. Drink the water, if the water is clean. I say to you that I have that clean water. I have the balm that shall purify, that shall heal greatly, and you ask me: Who are you? I am all things, because I am Life."

The world-organisation, created while Krishnamurti was still a child, was reorganised in 1927, only to be dissolved by Krishnamurti two years later, in 1929, that there might be no barriers whatever between him and men. His message is not for the few, not for any special circle; what he has to say is for all.

In the following year (1930) he took the next step. In 1924 the young Dutch Baron, Philip van

Pallandt van Eerde, offered his castle and his estate, Eerde, Ommen, Holland, to Krishnamurti. He refused it as a personal possession, but it was decided that it should be used for the benefit of Krishnamurti's international work and that it should be managed by a committee.

In 1930 Krishnamurti severed all connection with the committee, nor did he want the surroundings of a castle for himself or for the numbers of people who gather around him every year before and during the annual Camps in Ommen. So shortly afterwards the generous gift was handed over to its former owner, Baron van Pallandt.

It was in 1929, in a very remarkable speech, that Krishnamurti gave his reasons for dissolving the Order of the Star.

A few characteristic passages of this speech are given below:

"I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect.

That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or to coerce people along any particular path.

If you first understand that, then you will see how impossible it is to organise a belief. A belief is purely an individual matter, and you cannot and must not organise it. If you do, it becomes dead,

crystallised; it becomes a creed, a sect, a religion, to be imposed on others.

This is what everyone throughout the world is attempting to do. Truth is narrowed down and is made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top, you must pass through the valley, climb the steeps, unafraid of the dangerous precipices. You must climb towards the Truth, it cannot be 'stepped down' or organised for you. . . .

In spite of this, you will probably form other orders, you will continue to belong to other organisations searching for Truth. I do not want to belong to any organisation of a spiritual kind, please understand this . . . no organisation can lead man to spirituality.

If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision.

This is no magnificent deed, because I do not want followers, *and I mean this*. The moment you follow someone, you cease to follow Truth. . . .

I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears . . . for that alone will give him eternal happiness . . . and not to found religions, new sects, nor to establish new theories and new philosophies.

If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient.

Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection—on the contrary. . . .

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches new and old—all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying.

This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are. . . .

So you will see how absurd is the whole structure that you have built, looking for external help, depending on others for your comfort, for your happiness, for your strength. These can only be found within yourselves.

So why have an organisation?"

Krishnamurti's act in dissolving his world-wide organisation has caused a great sensation and has been much commented upon by various people all over the world.

Those who for some reason or other feared or were repelled by Krishnamurti's ideas were triumphant. Some newspapers announced the fact in a most dramatic way:

"Now Krishnamurti's star has set, his light is extinguished for ever," etc.

Other newspapers found this act so important that they devoted much attention to him and to the International Camp at Ommen.

And those, members and non-members, who during the last years had carefully watched the development of Krishnamurti's ideas, received the news of the dissolution of the Order with real joy. They felt that the spiritual life which up till then had inspired this world of ideas had become so powerful that it could not be held within any form.

But this act of Krishnamurti was also of great

interest from the point of view of principle. One of those present at the Ommen Camp in the summer of 1929, George Lansbury, then a member of Ramsay MacDonald's Cabinet, according to a Reuter telegram from Ommen, stated that in our time one is taught to swear allegiance to a definite party, to the Socialists, the Bolshevists, the Conservatives, the Liberals, and individual conscience is absorbed by the organisation as such. He rejoiced that Krishnamurti had broken the fetters of organisation.

Many have asked:

What about the annual International Camp at Ommen? What about the preliminary work of spreading these new ideas throughout the world?

In his article on the Ommen Camp of 1929, Mr. Lansbury also deals with this problem:

"... The old Order is to be replaced by new methods—methods dependent not upon individual membership or pledges or anything of the kind, but simply on the voluntary action of men and women responding to the teaching of Krishnamurti. This is in a way the most momentous moment in the life history of Krishnamurti. He throws aside all those aids which modern teachers call to their assistance and is relying solely on the purity and strength of his message. . . ."

The truth of these words has been confirmed during the time which has elapsed since this article was written. The dissolution by Krishnamurti of

his world-organisation has in no way hampered the work of disseminating the new ideas.

On the contrary, this work is now carried on, partly by those who find themselves in genuine harmony with his points of view, partly by such people who, thanks to a radical personal re-orientation, have attained a living contact with it—and both categories have had in their personal lives such fundamental experiences of the truth and power of these teachings that they want to share what they have gained with others.

It is such spontaneous, personal effort that makes it possible to have the international magazine which publishes monthly Krishnamurti's poems and talks in English issued in many languages and many countries throughout the world.

The Camps are going on as before, attended by thousands; they have been held, one in the South and one in the North of India, usually about Christmas-time; every May in the beautiful valley of Ojai, California; and every August in the pine-forests near Ommen, Holland.

These Camps are arranged by special committees, consisting of those interested in Krishnamurti's ideas in each continent, without any connection whatever with any organisation. They are open to all, and were so for some time before Krishnamurti dissolved his organisation.

More and more people who have never had any organised contact with Krishnamurti are attending them.

Fewer and fewer theosophists now come to the Camps for the simple reason that Krishnamurti's teachings no longer appeal to them.

It will therefore be apparent how misleading it is to call these Camps "theosophical," as many newspapers have done as recently as in the summer of 1930. These Camps have no more connection with the Theosophical Society than with, say, any orthodox Christian sect, as will be seen from the following chapter.

Another interesting sign of the times is that increasing numbers of the general public are glad to avail themselves of the opportunity of coming into personal contact with Krishnamurti and his teachings, which is afforded to them by these most practically and simply arranged Camps.

Similar open-air Camps will soon be held in Australia, where thousands of people for a period of eight to ten days will deny themselves many modern comforts in order to concentrate on the vital problems of life.

Before the official opening of these regular Camps, people from all parts of the world usually gather round Krishnamurti for a few weeks, in order to study his world of ideas more carefully by means of questions and answers and by daily association with him.

Such is Krishnamurti's life to day—an untiring, world-wide work to "open the eyes of the blind, to call out the prisoners from their prison," as he himself puts it.

Krishnamurti and the Theosophical Society

It is most interesting to watch how Krishnamurti's surroundings from his childhood and youth react on his present ideas.

What are the relations between Krishnamurti and the Theosophical Society?

Much uncertainty prevails everywhere on this question, and many misleading rumours are in circulation.

As at the moment various theosophical societies exist it may be well to mention that the theosophical society, dealt with in the following chapter, is the one which was founded in 1875 and whose president at present is Dr. Annie Besant, with its headquarters at Adyar, near Madras, India.

The "theosophists" dealt with in this book are all members of that society.

It is now becoming more and more evident that, since 1927, Krishnamurti's message has fallen to a great extent on deaf ears.

It is only now beginning to be realised that his world of ideas differs radically from that which was expected from him. It is not in any way in accordance with the general expectation or the usually accepted opinions held within the Theosophical Society.

It had been expected that the coming of the Teacher would once more take place in a more or less supernatural way, that Divine Truth would

overshadow Krishnamurti, the disciple, and would speak and act through him, wholly or partially, in the same way as—according to certain theological and occult conceptions—it had formerly overshadowed and acted through the medium of other great Teachers known in history.

But none of these expectations has been realised.

As emphasised by Professor E. A. Wodehouse in his article quoted in a previous chapter, Krishnamurti in no respect claims to be the vehicle of any outside divine power whatsoever. The truth which he has arrived at he has gained by a long struggle from below upwards, it has in no way descended on him ready-made from above. It is not a privilege for the selected few, he maintains; it may be reached by all who have energy and courage and a sufficiently burning desire to find it, and who concentrate their whole existence on its attainment.

Those who have studied and watched Krishnamurti are only now beginning to grasp what his words really imply, and it does not please them at all—they are in no way willing to undertake such a radical re-orientation as his message demands.

It would take us much too far in this connection to enter into the various points where opinions are most divergent.

But one thing should be mentioned.

Theosophical circles are, as may be known, dealing, to a great extent, with so-called "occult phenomena," above all with clairvoyance and its methods, and claim to have within their very midst

personalities who are in possession of highly developed clairvoyant faculties.

The theory advanced concerning these clairvoyant phenomena is simple: Clairvoyance represents a further development, in itself absolutely natural, of the normal perceptive faculties of man, an intensification and refinement of the normal human senses. So far the theory is clear, and it appears, in fact, that modern science to-day does not deny the reality of clairvoyance.

Experience shows, however, that among the majority of theosophists, those individuals who possess clairvoyant faculties are looked upon with reverence, and their visions are considered to be of a more or less authoritative spiritual significance.

In this respect, among many others, Krishnamurti clearly states his opinion:

The observation of even the "highest" plane must for ever remain observation of outer phenomena, he tells us, and has nothing whatever to do with spirituality—spirituality being *life*.

With regard to the other points of difference, especially the premature expectations of the theosophists concerning the coming Teacher, it is sufficient to state that we seem here to be faced with the constantly recurring conflict between dogmatical conceptions and ready-made theories on the one hand—and on the other, reality itself, free, vital, bigger than anything which human thought can conceive.

When Krishnamurti spoke in May 1929 at the

annual Camp at Ojai, California, he openly stated it as his experience all over the world that it was far easier for those who were not members of the Order of the Star or the Theosophical Society, or movements connected with it, to understand him, than for those who were members of these organisations.

"It is all so very simple. But to those of you who are Star members, and to my friends who are Theosophists, it is all apparently so very difficult. It is difficult because you have 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, which movements shall be worked foremost.

All these are barriers to understanding the Truth . . ."

In these last words Krishnamurti alludes to certain subsidiary activities, which originated in theosophical circles, and are inspired and stamped with theosophical thought, even if they have no direct, organised connection with the Theosophical Society itself. Some of these are ceremonial and ritual organisations, which, it was hoped, Krishnamurti would acknowledge as his special movements when the time had come.

None of these expectations has been fulfilled.

Krishnamurti has never acknowledged them. On the contrary—as will have been seen from the above quotation—he considers all this as a direct barrier to the comprehension of truth.

After these remarks he continues:

"I do not mind if next year there will be only two people in the Camp. So much the better in a way, because they will mean what they say. One man who is sincere, who understands, is worth a multitude that cry vainly without understanding; for that man will live from everlasting to everlasting."

There is ample evidence of how impressed were those who listened to Krishnamurti in Ojai. He had become a living flame, consuming untruth, hypocrisy and compromise wherever he spoke.

Shortly afterwards he went to Holland, where the big International Camp was held from the 1st to the 8th of August and where, as before mentioned, he dissolved the Order of the Star on the 3rd of August, 1929.

The storm, foretold by Krishnamurti in Ojai in January 1927 as inevitable, is now raging all over the world within the circles with which, until he dissolved his world-organisation in 1929, he had been connected.

Will the storm spread? Are we going to witness the same phenomena, the same reactions, when Krishnamurti's ideas become more widespread and generally discussed?

One thing is certain: There is considerable unrest among theosophists in all countries. It seems as if they were now passing through a critical stage: To what extent are they bound by systems and

doctrines, by ceremonies and ritual? How willing is each single theosophist to free himself utterly from all tradition, from the slightest trace of authority, from all crystallised knowledge—also theosophical—and start afresh, on his own ground?

It appears that extremely few venture to make the attempt.

The great majority of the members of the Theosophical Society are still clinging to their old conceptions, their old props; it seems as if they were attempting the impossible: to reconcile the old with the new. They do not want to reject Krishnamurti entirely, but they are, it seems, not at all willing to accept the consequences of his clear, simple statements. Therefore they interpret him at their own discretion, they constantly endeavour, by their questions, to bargain with him in order to be able to continue with their doctrines and systems.

These perpetual feuds weigh heavily on the words of Krishnamurti, they explain—as shown by the French writer I. de Manziarly—why certain controversies have occupied so prominent a place in his talks until now, and also throw light upon certain attitudes adopted by Krishnamurti, who for a long time has spent much of his energy in continual efforts to get his audience honestly to face the situation and to take a definite stand for or against his message.

Krishnamurti himself has found it increasingly necessary to emphasise clearly his principal point

of view regarding the fundamental theosophical doctrines and the leaders of the Theosophical Society.

In a speech to the New York Theosophical Federation in the spring of 1930, the following passage occurs:

"You have divided life into many temperaments, many systems, many paths, mystic and occult, and all that paraphernalia, and in this way you think you understand truth. From my point of view truth has no path, it is a pathless land through which you must thrust your own way, and that way is not the way of another, and that way cannot be laid down for another.

This is a serious matter, and I am fully aware of the confusion in the Theosophical Society with regard to my attitude, and naturally so, because I will not compromise in my attitude with your leaders, and your leaders are not with me. I do not mind it in the least, because to me truth is a thing that cannot be stepped down or altered for the convenience of societies, organisations and religious bodies.

Because you have leaders, because you follow your leaders, there is confusion.

Do not say that because I am 'disloyal' I am asking you to be disloyal. I am not talking about loyalty, I am talking about truth; and once you are loyal to truth, you are loyal to everyone, to every man, every human being, every thing that is animate or inanimate.

Your leaders have said that I am going to be something, and when that something contradicts what they have said, naturally there is confusion. It is very simple.

They are not in agreement with me, nor I with them. It is a very simple matter, so why hedge about it?"

No, why hedge about the fact that there is to-day an ever increasing divergency between Krishnamurti's ideas and the circle within which he started his career in life?

More and more of those who have closely followed the course of events have long ago realised that there exist fundamental contrasts of principle between the world of ideas of Krishnamurti and theosophical conceptions, as they are outlined to-day—a contrast which was clearly demonstrated by some speakers during the International Camp in Ojai in May 1930 and by answers which Krishnamurti gave to questions put to him in the summer of 1930, and which Krishnamurti himself most definitely stressed in his opening speech at the Pre-Camp Gathering of 1931, stating that his message was diametrically opposite to theosophical conceptions.

"I have shattered the very rock on which I grew," Krishnamurti exclaims in one of his poems.

That is true.

In a few years he has shaken the very foundations of the Theosophical Society.

Not much imagination is needed to realise the

extremely precarious position of all spiritual organisations and their members—in the present case the Theosophical Society and its members—caused by Krishnamurti's revolutionary ideas. We encounter here, it seems, the very first beginning of the irreconcilable, ever recurring conflict between the conceptions and values of a dying age and those of a dawning age—a conflict which, whenever it arises, demands great clearness of vision, great honesty, great courage and great strength on the part of those who would victoriously pass through it. And it is a conflict which in individual cases may take time.

In the case of Dr. Annie Besant, now about eighty-four years old, the question seems to be this: Can it be expected that she—at her age, after a long life, concentrated on definite lines of thought, on conceptions, which, however liberal, are still more or less definitely outlined—would succeed in the gigantic task imposed by the effort to accomplish a fundamental re-orientation, to start afresh, from diametrically different points of view, to operate with values diametrically opposite to those to which she has been accustomed during all these years? For her the conflict must be a very bitter one. It is much to the credit of this persevering seeker after Truth that—according to the testimony of many who know her personally—she is continually fighting her tireless battle with the honest purpose to try to understand Krishnamurti's points of view.

It is characteristic of the attitude of both Dr. Besant and Krishnamurti that they still, in spite of the constant conflicts of principle between them, have preserved the close personal relations which have always existed between them.

No one knows what will be the issue of Dr. Besant's struggle. But if she should grasp Krishnamurti's central teachings in all their significance, it may be expected that she will admit it frankly and fearlessly, and take the consequences, as has always been her custom.

To those who have watched the course of events during the past few years, this question occurs: What next?

Will these new ideas shake the very foundations of our modern society?

Not necessarily politically, as will be shown later. We are here facing something far greater, something of a fundamental spiritual nature, we are dealing with the very attitude of human consciousness to existence itself. Time will show.

One thing is absolutely certain: That this very first phase of Krishnamurti's activity as a teacher—when one of his primary tasks was to free himself entirely from all ties of the past—is drawing to an end.

To-day, after the dissolution of his own world-organisation, after having made clear his attitude towards all theosophical dogmatism, Krishnamurti himself stands entirely free and independent.

He has shown, definitely, that he does not appeal

to any special group or band of people, but that his message is meant for all.

The Development of Krishnamurti and his Literary Production

The preceding chapters have so far given a very brief outline of Krishnamurti's life and activity and of his withdrawal from the circles of his childhood and youth.

What of his inner life during all these years, the inner development, which urged Krishnamurti, in spite of everything, to take up his mission as a teacher?

We shall try to get into contact with that inner life through the study of his own writings. During this investigation we shall be facing a course of development which is, it appears, quite unusual—and, for that very reason, we shall meet with utterly unusual problems.

The problem of whether Krishnamurti himself really has passed through the evolution of which he gives an outline cannot, as mentioned previously, be solved generally, but must be solved individually in accordance with the personal discrimination and experience of each.

History, in due time, will pass judgment on the significance and extent of Krishnamurti's work. We can only state certain facts, watch a process of development, described by him, who maintains that he himself has experienced it, and try, in as un-

prejudiced a manner as possible, to probe its very sources and examine its practical consequences. It is the actual course of development and the vistas that it opens up which are of importance in this connection, not the personality itself.

Krishnamurti himself maintains that the problems of who he really is and of his stage of development, which have exercised the minds of so many, are altogether insignificant.

No one who has not himself attained, as he has, can finally judge of his attainment, he tells us. And when he occasionally touches upon that attainment, he encourages us to examine it most critically and not to accept blindly anything whatever. And he refuses absolutely, as we have seen, to act as an authority, his only wish is: that we by keen criticism shall learn to *understand*. That is all.

The fundamental problem in this connection, if indeed there exists any ultimate limit to human development and growth, the intelligent man of to-day at the present stage of research will leave completely open. The actual method, the main outline of such a continued individual existence, has occupied the thoughts of mankind throughout the ages. Life on this earth seems in itself to be an effective training-ground for individuals in most varying stages of evolution. Perhaps individuals are returning over and over again to this earth in order to pass through various stages and varying experiences? Goethe and Schopenhauer, as will be known, embraced the theory of reincarnation—a

theory in no way to be confounded with primitive conceptions of transmigration, the passing from human to animal bodies, a superstition which, like all other gross superstition, is rife among entirely ignorant individuals.

Krishnamurti, too, in his earlier teachings, assumes the fact of reincarnation, at the same time most definitely repudiating the conception that the adoption of this theory must be a *sine qua non* for approaching or understanding his world of ideas. On the contrary, he goes so far as to assert that the idea of reincarnation, taken as a barren *theory*, becomes an opiate, a direct barrier to human progress, and distracts attention from the vital point of all human existence—the immediate *now*.

After all, the problem of reincarnation is of no practical significance compared with the one central problem in this connection:

Is human perfectibility unlimited?

How far can one reach?

This is a problem which at all times has occupied human pioneers, thinkers and poets. Nietzsche dealt with it, Ibsen threw gleams of light on it, and Georg Brandes, in one of his literary reviews, maintains that logically we may well presume that, one day, humanity in its evolution may have attained a stage, as far above the present stage of mankind as men to-day stand above the animal kingdom. And H. G. Wells, the world-known writer, in full accordance with the trend of modern thought, has dedicated his writings to the idea of

human transmutation; he maintains it consistently and in enormous vistas throughout his works.

It is therefore, perhaps, not by chance that in our times there appears a man, opening up to us perspectives hitherto undreamt of, the real existence of which he maintains that he knows by personal experience, and the consequences of which seem to be of a definitely practical nature. That is the most astonishing point of it all.

The message of titanic adventures in the realm of eternal truth is usually inaccessible or of no practical use to struggling humanity, facing its daily problems.

In Scandinavia there is a brilliant exception—the great Norwegian poet, Henrik Wergeland. H. G. Wells is an exception, and so is Krishnamurti. And it is this very fact which makes a closer examination of his course of development of such great practical interest.

Because, as constantly emphasised by Krishnamurti himself: What *one* has attained, everyone may attain.

He does not want to be put on a pedestal and adored, he wants everyone to be with him in the greatest of all undertakings, human perfection.

Is it possible?

Christ proclaimed it: Be perfect even as thy Father in Heaven is perfect.

All great teachers have proclaimed this ideal.

But, as the Norwegian writer, Arne Garborg, says in his revolutionary drama, *The Teacher*:

"Men have found it too exacting. They have made it an object of theological interpretation and thereby killed it:

Christianity is to keep the law as *He* did, to be perfect, as *He* was perfect.

Canst thou not? I answer thee in the name of Jesus Christ: Thou wilt not. Whenever we do not want to do a thing, we find out that we cannot do it. And with this lie we have done away with Christianity and we call this very lie our religion."

Let us now briefly follow the inner development of Krishnamurti as outlined by himself, in his own writings.

Krishnamurti gives us the understanding of the goal which he fixed for himself when, looking back on his own life, he relates:

"Still lacking the fixed purpose from which comes the delight of living, I went to California. Circumstances forced me there because my brother was ill. There among the hills we lived in a small house in complete retirement, doing everything for ourselves. If you would discover Truth you must for a time withdraw from the world. . . .

There I was naturally driven within myself and I learned that as long as I had no definite goal or purpose in life, I was, like the rest of mankind, tossed about as a ship on a stormy sea. With that in my mind, after rejecting all lesser things, I established for myself my goal.

I wanted to enter into eternal happiness, I wanted to become the very goal. I wanted to drink from the source of life. I wanted to unite the beginning and the end. I fixed that goal as my Beloved, and that Beloved is Life, the Life of all things. . . ."

How was Krishnamurti equipped for the task he had undertaken?

His first books will help us to answer this question; they all bear witness to the lofty ethical ideas of which he was clearly conscious from his earliest youth and which, according to the unanimous evidence of those in contact with him at that time, he tirelessly strove to realise in his daily life.

But it is *The Path* which gives us the first insight into the experiences, the struggles which Krishnamurti goes through during his efforts to reach the goal which he had fixed for himself. Many are of the opinion that Krishnamurti has led a sheltered life of luxury and has no personal experience of great sorrow and pain. Those who read *The Path* from beginning to end will form a different opinion.

In this book Krishnamurti reviews as in a vision, his own course of development. For ages he has wandered through civilisation after civilisation, race after race, through varying climates—always the Path was there, changeless, unending. A cry of intense pain arises from the first part of this book, which begins thus:

"There is not a cloud in the sky; there is not a breath of wind. The sun is pouring down cruelly

and relentlessly its hot rays; there is a mist caused by the heat, and I am alone on the road. On both sides of me there are fields melting into the far distant horizon. There is not a blade of grass that is green; there is not a flower breathing in this heart-breaking country; everything is withered and parched, all crying with anguish of the untold and unutterable pain of ages. There is not a tree in the vast fields under whose shade a tender thing might grow up smiling, careless of the cruel sun. The very earth is cracked and gaping hopelessly, with bared eyes, at the pitiless sun.

The sky has lost its delicate blue and it is grey with the heat of many centuries. Those skies must have shed gentle rain, this very earth must have received it, those dead plants, those huddled up bushes, those withered blades of grass must have once quenched their thirst. They are dead, dead beyond all thought of life. How many centuries ago the soothing drops of rain fell I cannot tell, nor can those hot stones remember when they were happy in the rain, nor those dead blades of grass when they were wet. Everything is dead, dead beyond hope. There is not a sound; awful and fearsome silence reigns. Now and then there is a groan of immense pain as the earth cracks, and the dust goes up and comes down, lifeless.

Not a living thing breathes this stifling air; all things, once living, are now dead. The wide stream beside the road, which in former ages bubbled with mirth and laughter, satisfying many living things

with its delicious cool waters, is now dead; the bed of the stream has forgotten when the waters used to flow over it, nor can those dead fish, whose bleached and delicate skeletons lie open to the blinding light, remember when they swam in couples exposing their exquisite and brilliant colours to the warm and life-giving sun. The fields are covered with the dead of many bygone ages, never can the dead vibrate again with the happy pulse of life. All is gone, all is spent, death has trapped in its cruel embrace all living things—all except me.

I am alone on the road, not a soul in front of me; there may be many behind me, but I do not desire to look back upon the horror of past sufferings. On either side of what seems to be an interminable highway of my life there is desolate waste ever beckoning me to join its miserable quietude—death. In front of me the Path stretches mile after mile, year after year, century after century, white in the blazing, pitiless sun; the road ever mounts, in an imperceptible inclination. . . ."

A vivid, powerful description shows us the path mounting ever upwards. The soul allows itself again and again to be delayed and charmed by unrealities, but it learns . . . until, at last, the journey draws to an end.

"Many centuries have I struggled, resisting fleeting pleasures and inclinations—and yet, in front

of me there ever spring up temptations in new and varied forms to beguile me.

True it is that I can never again be their victim, and yet . . . Ye pitiless gods, is there never an end to this goading misery and to this cruel and false land of passing desires? For how many an age have I trodden this Path of righteousness! Yet the end is still not in view. . . . What sacrifices are there still to be offered? What greater agonies must I bear? What greater purifications must I undergo, what fiercer burning must I sustain, and what mightier experience of torture awaits me—before I reach that abode of pure enlightenment and sacred content . . . ?"

At last he approaches his goal:

" . . . Suddenly the air has become still, breathless with some great expectation, and there is a hush like that which comes for a moment after a glorious sunset, when the whole world is in profound adoration.

There is a deep silence as on a night when the distant stars waft their kisses to each other, there is an unexpected tranquillity as that of a sudden cessation in a thunderous storm, and there reigns a great peace as in the precincts of a sacred temple.

Within me the pain and sorrow of ages is partly stilled. There is a faint and soothing murmuring in the air as my eyes softly close.

All things animate and inanimate are resting

from their weary toil. The whole world is peacefully asleep and dreaming sweet dreams.

The sun, whose fiery rays have for so many ages burnt me ruthlessly, has suddenly become kind, and there is a coolness as that of a deep wooded forest.

Divinity is taking shape within me.

The Path has become much steeper and I feebly climb the difficult ascent. As I mount this hill, the abodes of innumerable pleasures of the flesh, the houses of many desires and the green trees grow scarce, and as I reach the summit the enticing phantasies entirely vanish. The Path ever ascends in a long straight line, the air is cooler and the climbing is easier.

There is a fresh energy born within me and I surge forward with renewed enthusiasm.

Far in the high distance my Path vanishes into a thick grove of mighty and ancient trees. I dare not look behind or on either side, for the pathway has become precipitous and dangerously narrow. I traverse this perilous passage in a spent and dreamy condition, with my eyes ever fixed on the far-off vision, scarcely looking or caring where I tread. I am in great ecstasy, for the dim sight ahead of me has inspired a deep and lasting hope. With a light footstep I am running forward, fearful lest the happy vision should dissolve and elude me as it has done so often.

There is not another traveller in front of me, but the pathway is smooth as though worn by

thousands of footsteps through innumerable ages; it shines like a mirror; it is slippery. I tread as though walking in sleep, dreading to wake to false realities and transient things. The vision stands out clear and more distinct as I rapidly approach.

The gracious Gods have at last answered my pitiful calls uttered in the wilderness. My long and sorrowful journey has come to an end and the glorious journey has begun. Far ahead there are other Paths and other gateways, at whose doors I shall knock with greater assurance and with a more joyous and understanding heart.

From this world I can behold all the Paths that lie below me. They all converge to this point, though separated by immeasurable distances; many are the travellers on these lonely Paths, but yet each voyager is proud in his blind loneliness and foolish separation. For there are many that follow him and many that precede him. They have been like me, lost in their own narrow path, avoiding and pushing aside the greater road. They struggle blindly in their ignorance; walking in their own shadow and clinging desperately to their petty truths, they call forth despairingly for the greater truth.

My Path that has guided me through rough and storm-laden countries is beside me. I am gazing with welling tears at those weary and sorrow-eyed travellers. My beloved, my heart is broken at the cruel sight, for I cannot descend and give them divine water to quench their vehement thirst. For

they must find the eternal source for themselves. But, ye merciful Gods, I can at least make their path smoother and alleviate the pain and the sorrow which they have created for themselves through ignorance and pitiful carelessness!"

Here, on the threshold of the kingdom of wisdom and of happiness, he pauses for a moment—he wants everyone to enter with him:

"Come all ye that sorrow, and enter with me into the abode of enlightenment and into the shades of immortality. Let us gaze on the everlasting light, the light which gives comfort, the light which purifies. The resplendent truth shines gloriously and we can no longer be blind, nor is there need to grope in the abysmal darkness. We shall quench our thirst, for we shall drink deep at the bubbling fountain of wisdom."

Finally, the soul enters into divine happiness, a feeling of oneness with everyone and everything:

"I am strong, I no longer falter; the divine spark is burning in me; I have beheld in a waking dream the Master of all things and I am radiant with His eternal joy. I have gazed into the deep pool of knowledge and many reflections have I beheld.

I am the stone in the sacred temple. I am the humble grass that is mown down and trodden upon. I am the tall and stately tree that courts the very heavens. I am the animal that is hunted. I am the criminal who is hated by all. I am the noble

man who is honoured by all. I am sorrow, pain and fleeting pleasure; the passions and the gratifications; the bitter wrath and the infinite compassion; the sin and the sinner. I am the lover and the very love itself. I am the saint, the adorer, the worshipper and the follower. I am God."

"My long and sorrowful journey has come to an end, the glorious journey has begun," Krishnamurti says in *The Path.*

For years this "glorious journey" still continues before Krishnamurti knows that he has attained the goal he had set himself:

"I wanted to drink from the source of life. I wanted to unite the beginning and the end. . . . I wanted to destroy the separation that exists between man and his goal."

His writings, his whole development, now enters an entirely new phase, a transition period, which stretches from the year 1923, when *The Path* was written, till the beginning of the year 1927, when he had his great experience of spiritual attainment.

Much happened during these years.

In the autumn of 1925 Krishnamurti lost his gifted and charming brother, Jiddu Nityananda, who had been his best friend and comrade during all these years. Krishnamurti had nursed him for some months in the Ojai valley, California, when urgent duties called him to India. Before he reached

India he received a cable, announcing the death of his brother.

"When my brother died, the experience it brought me was great—not the sorrow—sorrow is momentary and passes away, but the joy of experience remains. If you understand life rightly then death becomes an experience out of which you can build your house of perfection, your house of delight. . . ."

It has already been mentioned that Krishnamurti, during the summer of 1927, in his talk *Who brings the Truth?* reviewing his own development, told how all his former concepts had gradually been completely shattered, how the ultimate reality could not be caught and held within any definite form.

It is this fundamental process which may be traced in the writings of Krishnamurti during these transition years, when he published several books, all of which, more or less, express various phases of his development.

We face here, together with main points of his present world of ideas, conceptions which, by degrees, he has entirely discarded—conceptions, in some respects characteristic of the ethical and religious notions of his contemporaries, notions which, in the course of his development and of the more and more conscious and definite shaping of his teachings Krishnamurti finally repudiates.

Thus radically new ideas emerge, not only in

poetry, but also where ethical and religious re-orientations are concerned: through what may be called *transition forms* where the new and the old exist side by side indiscriminately—we are dealing here, in fact, with a process of *organic* growth and development.

It is necessary to keep this and the following fact clearly in mind if one wishes, by personal research, to become familiar with Krishnamurti's message: That in his literary production there is to be found a transition period, of considerable interest to those who wish to get a general impression of his course of development, but which cannot in any way be said to represent the central points of his teachings, as we know them to-day in their mature, fully coherent form.

If these facts are not borne in mind, the outlines will become blurred and one's idea of what Krishnamurti means and aims at will be confused.

Further, it must never be forgotten, when reading the books of Krishnamurti, that until now, with the exception of *The Path* and the poems—they are *spoken*, not written. That is to say: They are produced on the spur of the moment, these talks, shaped in each individual case according to circumstances and the needs of the moment. They are taken down in shorthand, are then roughly edited and are published, as a rule, without Krishnamurti having had an opportunity of looking through them—far less of giving them a final literary revision.

He travels from place to place and has to sow

the same seed in varying ground, in India, in America, in Europe. He has to answer the same questions, to face the same problems as he goes from continent to continent. And yet, those who study carefully these teachings will gradually be able to notice various shades in what is said, characteristic of the varying conditions in the different places.

Three books, especially, all composed of talks given in 1926, bear the mark of this transition period: *Temple Talks*, *The Kingdom of Happiness* and *The Pool of Wisdom*.

It appears definitely from all these books that Krishnamurti was still on the journey towards the goal which he had established for himself, that he had not yet attained the vast outlook on existence, the clarity, the absolute purposefulness which he has to-day.

He is still on his way.

We will here examine each one of these books.

Shortly after Krishnamurti had given the above-mentioned talk at Adyar, near Madras, India, in December 1925, where, for the first time, he directly mentioned his mission in life, he started his work for practical reforms in India.

An organisation, Bharata Samaj, had been initiated to promote social and religious reforms, and Krishnamurti was asked to support it at the start.

This organisation primarily aimed at preparing the ground for a simplified and purified temple

service in Hinduism, the ritual used at present having become crystallised into sheer superstition. It was attempted at the same time, by these temple services, to reform social conditions, above all the intolerable caste system.

Without binding himself in any way by any form of membership, Krishnamurti helped this organisation; he spoke to the Indians every morning before the temple service, and it is these talks which were published later.

Powerfully and clearly Krishnamurti in *Temple Talks* appeals to his audience, urging them to *live* their ideals. It is here on earth, not in a distant heaven, that spirituality must be realised. It is here and now we have to face our task. If we do not attain full understanding of our earthly life, if we do not attain perfection here on earth, we have not realised spirituality in its proper sense.

After this introduction Krishnamurti unsparingly deals with certain Indian abuses which he asks his audience most earnestly to abolish. New life is coming all over the world, and India must open her doors to it.

Krishnamurti's next book, *The Kingdom of Happiness*, is a series of talks, given to a circle of friends in the summer of 1926, at Eerde, Holland.

Here we meet Krishnamurti's teachings in their very first spontaneous expansion, seething with thoughts which have been further developed during the following years.

The Pool of Wisdom, talks which Krishnamurti

gave at the Camp-fire every evening during the ensuing International Camp, 1926, is full of spontaneity and freshness as is *The Kingdom of Happiness*, and also of great earnestness. Above all the third Camp-fire talk strikes home when Krishnamurti asks those present, theosophists and members of the Order of the Star, what they have achieved with all their knowledge, with all their theories.

Now does Krishnamurti rise to great heights, though still a seeker himself.

It is very interesting to note that Krishnamurti, from the very beginning in the summer 1926, most emphatically warns his audience against becoming over-emotional and sentimental, or allowing themselves to be hypnotised by words.

"... I would ask you to look at ... what I am saying ... not emotionally, not sentimentally, not mesmerised by words, but with your minds, not to be carried away by mass hypnotism, not to act as one of a crowd, but to use your minds individually and think the problem out for yourselves.

Where there are large crowds gathered, we find people are thinking alike; when their feelings are stirred they are apt to be forced along a particular line laid down by the speaker who is for the moment on the platform. You will be doing a great injury, a great injustice, to yourselves if you do that. If you are carried along by the mass, you will fail to understand even that which is very simple. ..."

After the Ommen Camp of 1926 Krishnamurti, as mentioned above, went to California, where he spent the winter and where, in January 1927, he passed through fundamental spiritual experiences.

His three next books, *By What Authority* and the two volumes of poems, *The Search* and *The Immortal Friend*, all bear this stamp and also mark the last process of final attainment.

The Immortal Friend takes us into this very process of attainment and may be considered as the direct continuation and completion of *The Path*.

Now the journey is at an end, Krishnamurti has reached his goal, he has become one with Life.

The Search, which was published in 1927 by George Allen & Unwin, London, may be characterised as a parallel to *The Path*. In this book, too, Krishnamurti reviews his development in a sweeping glance.

And yet—what a difference! *The Path* is written by a man still seared by the suffering through which he has just passed, a man who can still be swayed by sorrow and pain.

The Search gives the picture of a man who has reached his goal and who looks in ecstasy at the tremendous vistas now appearing before him.

It is written by one who says of himself:

> Liberated am I,
> Free from life and death,
> Sorrow and pleasure call me no more,
> Detached am I in affection,
> Beyond the dreams of the Gods am I.

No wonder that Krishnamurti's message, when he came to Ommen in the summer of 1927, was a message of liberation from all that cripples, from all that binds. A liberation that he himself had experienced as a reality. No wonder either that there is a fundamental difference between the Camp-fire talks of 1926 and those of 1927.

Krishnamurti is no longer a seeker, he has found that which can never be taken away from him.

During this summer he gave the powerful talk *Who brings the Truth?* in which, reviewing his own life, he gave an outline of his own development and mentions how all conventional conceptions imposed on him from without have disappeared one by one. What remains is the one reality, Truth itself, absolute, unconditioned.

Not until Krishnamurti's next book, *Life in Freedom*, do we meet his teachings fully and clearly developed. This book gives his talks at the Camp gatherings in India, America and Europe during the year 1928, a work in which we find, in an exquisite literary form, the most concentrated expression of his message up to the present.

The prelude sounds the keynote of this book:

"As the shadows were awakening and a scent of the morn was carried on the breeze, I saw an eagle descending from the mountain-tops. It came down without a flutter of the wings into the valley, and there disappeared among the shadows of the black

mountains. At the end of the day I saw it return again to its abode among the mountain peaks, far away from the strife, the struggle and the jostle of the world.

So is a man who has seen the vision of Truth, who has, during his strife in the world, established for himself the eternal goal. Though he may wander among the transient things, and lose himself among the shadows, yet all his life will be guided by that goal. As the eagle soars to its abode, so will he soar beyond all sorrows, beyond all fleeting pleasures and passing joys. . . ."

Simultaneously with these books Krishnamurti's talks and poems are published monthly in the international magazine mentioned above, now appearing in national editions in many different countries. In these talks and poems the very same phases of development may be traced as in his books; in these also we are facing fundamental spiritual experiences, succeeded by a process of ripening, the literary production of the very last years expressing in an ever more precise, ever richer way the world of ideas of Krishnamurti.

Some few poems stand out as exceptionally characteristic and significant in this connection. First of all must be mentioned the poem *I am with Thee* of 1927, revealing the feelings of one who knows that he has reached his goal, who knows himself to be one with universal life:

As the flower contains the scent,
So I hold thee,
O World,
In my heart.
Keep me within thy heart,
For I am Liberation
And Happiness.

As the precious stone
Lies deep in the earth,
So am I hidden
Deep in thy heart.
Though thou dost not know me
I know thee full well.
Though thou dost not think of me
My world is filled with thee.
Though thou dost not love me
Thou art my unchanging love.
Though thou dost worship me
In temples, churches and mosques
I am a stranger to thee,
But thou art my eternal companion.
Though thou dost fight
One with another
I will never forsake thee.

As the mountains protect
The peaceful valley,
So I cover thee,
O World,
In the shadow of my hand.

As the rains come
To a parched land,
O World,
So do I come
With the scent of my love.

Sleep not,
For I am with thee,
O World,
In the twinkling of an eye,
Behold, I am here.

Keep thy heart
Pure and simple,
O World,
For then thou shalt welcome me.
I am thy love
The desire of thy heart.

Keep thy mind
Tranquil and clear,
O World,
For then thou shalt
Understand me.

I am thine intelligence,
The accumulation
Of all thine experience.

Behold, I am with thee,
O World,
But who shall welcome me?

. . . .

It is interesting to see that when the very first spontaneous feeling of oneness with all life had been thoroughly experienced—and we have a group of these poems where Krishnamurti speaks of the "immense longing" born in his soul, of the "aching love" of the world which is burning in his heart and inspires all his actions—he eliminates more and

more the outlines of the personality who speaks and presents his ideas more and more impersonally; thus can they best be grasped and understood by modern humanity, thus the vital point of his message emerges.

But his contemporaries would be kept in ignorance of essential features of Krishnamurti's writings—features which perhaps will only be fully appreciated and grasped in the future—if a poem, like the above, from his very first period of attainment, were not quoted in this connection, startling though it be in many ways.

How will he be received by the world?

Krishnamurti indicates a possible issue in one of his poems, *The Master Singer of Life*, in which he concentrates his message to humanity in a few concise words:

> . . . I have suffered long, I know.
> Keep pure the song in thy heart,
> Simple is the way.
> Be rid of the complexities of Gods, of religions
> and of beliefs therein.
> Bind not thy life with rites, with the desire after
> comfort.
> Be a lamp unto thyself. Thou shalt not then cast
> a shadow across the face of another.
> Life cannot be held in the bondage of fear.
> Be free, then there shall be the miracle of order.
> Love life, then there shall be no loneliness.
> Ah, listen to the voice of my love.
> I have suffered long, I know.
> I am free, eternally happy;
> I am the Master Singer of Life.

Men get agitated at these words.

"Yea," cried the people,
"But how shall we reconcile the beauty of our
Gods with thy song?
In what manner shall we fit thy sayings into the
temple of our creation?
Thou art the bringer of confusion,
We shall have none of thee.
Thou sayest things that we know not,
What thou sayest is of the Devil,
Away, away."

The Master Singer of Life went on his way,
And the people struggled with the problem of
reconciliation.

Again, in the poem called *Toys*, which will be quoted later, Krishnamurti looks at human life as it appears from the mountain-top. Here we face the driving powers of human existence. The conflicts of widely differing interests, the various, obstinately individualistic points of view appear in the piercing light of Truth itself, without any mitigating elements. The poem shows us in a flash, as if we were unexpectedly facing the edge of a precipice, the existence which modern man has created for himself.

In this way Krishnamurti's poems make us face problems with which humanity is struggling to-day.

There is one way out, he maintains, and that is a radically changed attitude of mind.

Graphically he illustrates what he means in one of his parables:

"Once upon a time, when there was great

understanding and in the world full rejoicing, there lived a gentle woman, full of years.

One day, she found herself in a temple, before the altar made by the human hand. She was crying bitterly to heaven and none was there to comfort her. Till in the long last, a friend of God took notice of her and asked for the reason of her tears.

'God must have forgotten me. My husband is gracious and well. My children are full and strong. Many servants are there to care for us. All things are well with me and mine own. God has forgotten us.'

The friend of God replied: 'God never forgets His children.'

When she came home, she found her son dead.

She never cried.

'God remembers me and mine own.' "

It is in connection with such a train of thought that Krishnamurti writes the following poem:

Out of the fullness of thy heart
Invite sorrow
And the joy thereof shall be in abundance.

As the streams swell
After the great rains
And the pebbles rejoice once again
In the murmur of running waters,
So shall thy wanderings by the wayside
Fill the emptiness that createth fear;
Sorrow shall unfold the weaving of Life,
Sorrow shall give the strength of loneliness,
Sorrow shall open up unto thee
The closed doors of thy heart.

The cry of sorrow is the voice of fulfilment,
And the rejoicing therein
Is the fullness of Life.

In a talk with Professor E. A. Wodehouse in India in the winter 1930, Krishnamurti himself describes the practical consequences of his having attained his "goal," consequences affecting every human being struggling with his daily problems.

Some of the essential points of this talk which Professor Wodehouse afterwards wrote down from memory, will be given here in a very condensed form:

"What is 'Liberation'?" Professor Wodehouse asks. "Are we to think of the individual liberated as still active in some way or another? Or does liberation mean annihilation?"

"It is wrong . . . to regard liberation as annihilation," Krishnamurti answers. ". . . It is more truly a beginning . . . for it is the commencement of True or Natural Life. Up to the point of liberation we are leading a sham life. We are in the realm of illusion. Only after that do we enter upon life as it is really meant to be. From this point of view . . . it is certainly misleading to speak of liberation as a 'goal' . . . in itself it is more truly a starting-point."

The sense of "I-ness" has disappeared and the absolute, pure life unfolds. . . .

To put it in another way, "the Ego dies in order that Life may live."

"Liberation, then, is the liberating of life by the

destruction of separateness so that this life can thenceforward function in its fullness. . . ."

But what about the practical consequences of this transmutation?

Professor Wodehouse puts the question:

"Is there any mark . . . by which this natural life can be easily distinguished . . . anything which can give us a concrete idea of what it is like, without necessitating an appeal to metaphysics?"

"There is one simple mark," Krishnamurti answers, "which holds good of every manifestation of pure or universal life. It is that it acts but never re-acts.

Until we have got rid of the Ego, most of our conscious life is made up of reactions. Take love, for example. This is, in most cases, a reaction set up within us by some person who happens to attract us. But after liberation, when pure life is at work, what occurs is quite the reverse. Then love becomes a life-force going out from ourselves. It may be compared to a searchlight, which renders lovable all on whom its beam may happen to fall. It is thus independent of its objects, since the light can be turned just as easily upon one as another.

And the same thing is true of everything else in the liberated life. Wisdom, for instance, is not knowledge derived from anything outside. It is a light which, going forth from ourselves, illumines everything which it may touch. It is pure life manifesting as cognition. . . .

The great thing that we have all to do, therefore,"

said Krishnamurti, "is gradually to change our reactions into actions. Every movement of the life within us must become self-originating. We must cease to be stirred either by attraction or repulsion from without, and must set up an outward-going life which will bestow its own qualities upon the world about it. Such substitution of pure action for reaction is the true detachment; for it is, of its own nature, indifferent to objects. It is also liberation; for the sole life of the Ego—which itself is the sole obstacle to freedom—consists in reactions. Abolish the reactions and substitute pure actions and the Ego automatically disappears. Therefore, life *after* liberation will be a life of pure action, devoid of reactions."

"One further point," Krishnamurti added, "can be linked on to the above mentioned—namely, that liberation can be reached at any stage in evolution."

The essential thing in each different case is this: to be prepared "to destroy utterly the sense of the separate 'I.' . . . On the other hand it may be true . . . that a certain amount of evolutionary growth will be necessary before anybody will have the real wish in him to make this ego-annihilating effort. . . .

What *is* true . . . is . . . that the first movements towards liberation can be made at quite an early stage, and that every step along this path is in itself a liberation. In accomplishing even a small part of the task we, in one way, accomplish the whole. For pure life . . . cannot be subdivided. It knows nothing of 'more' or 'less.' It is an absolute. There-

fore, if, in relation to anything whatsoever, you release life by the breaking down of an attachment, you release within that sphere (no matter how small it be) the whole of life. . . .

From this point of view the whole journey towards liberation . . . is one long liberation.

The great thing is to be facing in the right direction, to have taken the right attitude. After that, the length of time which the journey may take does not matter. To have 'begun liberating' is what counts. For it means that a man has definitely sided with life in the task that has to be done."

Therefore, aim at perfection in all the little things of life.

"For 'perfection' is that quality which automatically supervenes when absolute life is touched. It is the natural and spontaneous expression of pure life. Consequently to aim at perfection in small details is to aim, indirectly, at the release of pure life, and any perfect action, no matter how small, is thus a liberation. By doing this . . . we can, so to speak, set up a 'habit of liberation,' long before the final freedom is achieved."

This talk between Krishnamurti and Professor Wodehouse throws glimpses of light far into the regions of abstruse problems and raises questions, which in this very brief report have not yet even been touched upon.

To this simple rule of conduct—which may be grasped by the child as well as by the man in the

street, and which, faithfully realised in daily action, would revolutionise life on this globe—to this point Krishnamurti's course of development has led him.

Here we are faced with the consequences of it to each and all of his fellow men.

III

CONTEMPORARY APPRECIATIONS

How has this new world of ideas, advanced by Krishnamurti, been received by his contemporaries?

At first with suspicion and scepticism—quite naturally, considering the necessarily vague, partly extravagant, partly sectarian preconceptions and expectations put forward by "the rank and file of the faithful" in connection with Krishnamurti's mission in life.

The longing and expectation in itself for spiritual regeneration, for a strong spiritual impulse in a dark, despairing time, was to be found far outside the circle of the fifty thousand members of the Order of the Star, scattered all over the world—in fact, it has made itself felt everywhere among modern cultured people, thinkers and leaders.

Such widely differing types as Anatole France, Hermann Keyserling and Fridtjof Nansen, to select at random three representative names from many, have each expressed their conviction that humanity to-day was passing through a great transition period —Anatole France and Hermann Keyserling both compared it with the transition period 1900 years ago—and all of them express the hope of a fresh universal impulse of life.

And when Fridtjof Nansen in 1922 received the Nobel Peace Prize, he made a powerful and most

significant speech, mentioning the new era and the coming "Prince of Peace."

The very atmosphere was pulsating with expectation.

But the fact remains that the somewhat preposterous advance propaganda for the mission in life of Krishnamurti—in by far the most cases more or less tinged with especially theosophical ideas—aroused not only keen criticism, but at the same time strong opposition and much prejudice against the personality and work of Krishnamurti himself.

During the past few years, however, a definite change has taken place in public opinion.

The reasons for this change are several. Events are now developing very rapidly all over the world. A radical re-orientation is going on, old forms and conceptions are crumbling away and new are being created, which are in closer contact with reality, with life itself. These facts apply, not only to thoughtful people everywhere, but especially to those who, during the last two or three years, have been working to spread the new ideas in every country.

The fact is, that as Krishnamurti's own points of view emerged more and more clearly and proved to be diametrically opposed to all preconceived thoughts concerning him, there was, in one country after another, at least a small group which, having grasped these ideas, broke completely away from their own past, their own preconceptions, their organisations and their former activities, because

they had realised, by personal experience, the truth of his words.

To these people it became impossible to continue living according to their former, more or less dogmatical concepts, realising that they were foreign to life and therefore created barriers between Krishnamurti and humanity. It is this world of narrow human conceptions and dogmas which is now rapidly dissolving, and there are not a few of the former members of the Order of the Star who openly admit that their whole outlook in life has been radically changed.

A parallel change has taken place among the circle of men whose task it is to be among the first to get into touch with fresh values of life—namely, the journalists. Within their circle, too, barriers are falling, there has been a re-orientation, no less fundamental and audacious than that going on among the many different friends of Krishnamurti and of his message. The journalists especially seem to have been alert and to have reacted rapidly and quite intuitively on meeting Krishnamurti face to face. They have come over and over again, full of scepticism and prejudices to interview him, or to review his books, and the result of a more intimate first-hand knowledge of his teachings and of his exceedingly simple, straightforward personality has been an utterly changed point of view and therefore an entirely changed attitude and evaluation.

Thanks to this totally changed attitude of the

world Press—which, nevertheless, does not prevent the circulation of sensational "telegrams" and quasi-interviews (the subject being lucrative)—we observe to-day a more and more positive appreciation of Krishnamurti and his work in the rapidly increasing literature dealing with the new world of ideas. To-day the situation is that Asia, America, Europe and Australia know Krishnamurti and are discussing his teachings—as the Norwegian author Hulda Garborg mentions in her article on Krishnamurti in *Samtiden*, the leading cultural magazine of Norway.

The fact is that these ideas have inspired equally politicians such as George Lansbury; thinkers and scientists such as Dr. Johannes Verweyen, Professor of Philosophy at the University of Bonn, Germany, or the American ethnologist, Dr. Edward Craighill Handy; artists such as the famous conductor Leopold Stokowski, not to mention the late great French sculptor, Antoine Bourdelle.

The world of ideas of Krishnamurti proves to be an important and active factor, definitely influencing modern cultural life. The consequences of these ideas are already making themselves felt in different spheres of life.

On the other hand it must not be forgotten that these ideas are only just welling up. It is absolutely impossible to give an even approximately exhaustive account of a world of ideas and its consequences and effects, which is still in the process of being developed, ever changing, ever growing in scope

and significance from month to month, from year to year.

Those facts and instances which may be given at present are mostly of a symptomatic interest—the whole atmosphere is pregnant with these ideas, one can hardly read a newspaper, a magazine, a new book, without being confronted with them in some form or other. And—as will be seen later—there evidently exists a direct, basic unity between the teachings which we are examining and the most advanced thought, the latest problems and results of modern scientific research in various fields of life.

After a bird's-eye view of the more general appreciation of them, we shall, very briefly, examine the new ideas in their relation to the problems of modern society, to modern art and to modern thought.

The subject is vast, and for that reason it can be dealt with, in a short account like this, by suggestions only, and in very cursory outlines.

Later volumes—summing up fresh teachings and fresh facts in connection with them—will give an opportunity of reverting to especially important details, and of enlarging and further elucidating them.

General Appreciations

How has this new world of ideas been received by the general public?

From the rich material, already available, we shall examine in the following paragraphs some characteristic Norwegian Press reviews, then a German and two French appreciations.

As an introduction some of the main points will be given of an English essay *Authority and the Empirical Method*, by Professor E. A. Wodehouse, who, with a keen sense of the unusualness of the present situation, caused by the extraordinary statements of Krishnamurti himself concerning his mission in life, propounds some fundamental problems of great interest in this connection.

"It is curious," he writes, "how little the question of authority has been studied in its psychological aspect, considering the importance which it has in the life of any spiritual movement.

The authority, here meant, is not a crystallised authority, fortified and established by time and tradition, but the authority wielded by any spiritual leader, or teacher, in his own lifetime. . . ."

All authority must, after all, be won.

"And even when it has thus been won, it is never won in the sense of absolute finality. There may be indeed, as the fruit of much previous experience of it, an enormous presumption in its favour. But this presumption has to go on being confirmed and re-confirmed and is never wholly free from the commentary of private judgment.

What happens when any kind of spiritual authority is claimed is that there at once begins to beat on it a light far fiercer than any that ever beat upon

a throne. It becomes the cynosure of all eyes. Every little detail connected with it is observed and weighed in the balance, and in the light of this unsleeping inquisition it is judged—and judged with the starkest severity. It is hard, perhaps, that it should be so. But it is, at the same time, natural. The searchlight of criticism, which plays so ruthlessly on authority, is human nature's instinctive safeguard. It is the mind's insurance policy against the possibility of being deceived. . . .

Any mind, which is in true possession of its faculties, is, for that reason, very sceptical. Put tersely—it is sceptical, just because it is a mind. . . . The passage from scepticism to belief is a process in which every step, from beginning to end, is dictated by scepticism itself"—every such process of judgment is fundamentally empirical in its nature.

". . . There is one test, I think, which goes as near to being satisfactory as any test can, and which, if the outcome of it appears to be favourable, may be taken as a sufficient justification for assent. And that is the attitude of the persons involved in any statement towards the empirical method itself. . . .

Do they welcome inquisition, or do they not? Do they invite it, or do they seek to stifle it? Is it something which they seem to fear, or something which they treat with a lightness that betokens security? On the answers to these questions empiricism may build, with perhaps the fullest certainty that is possible under the circumstances, its verdict of assent or dissent.

As an illustration of how this test can work out, in one or two of the two alternative cases above mentioned—i.e., where the personal credentials are all that can be desired, but the claim is of a wholly exceptionable and astounding nature—let me take a well-known instance:

When Krishnamurti entered upon his career of teaching, the circumstances were such as to have made an almost unlimited recourse to sheer authority possible, if he had only cared to use them in this way. But much to everybody's surprise—and, one imagines, to their instruction also—the moment he was free to shape his own course, he set it in an entirely opposite direction. Instead of fending off, or penalizing the empirical method, he deliberately invited it. . . . Moreover, his whole effort was to turn people's attention away from himself and to the message that he brought. 'Judge it on its own merits,' he kept on telling them, 'and do not let any belief, or opinion, which you may have about me, get between you and your honest verdict upon it.'

And, throughout, he has never ceased to warn people against that dead kind of acceptance which is founded, not on the truth itself, but on recondite theories or speculation, about which, in the nature of things, the ordinary man or woman can know nothing at first hand.

And what has been the result? The very method that he has invited has pronounced its verdict in his favour. People . . . agree, not without reason, that

the teacher who is thus ready to welcome scrutiny has nothing to fear from scrutiny. And they argue something more—namely, that his whole line of action shows convincingly that he is more interested in his message than in himself. And so they have learnt to feel confidence in him. They trust him because of the absence of all personal pretensions. And in doing so, they are making use of a line of reasoning which is obviously natural and straightforward, and which would have been equally sound if, under different circumstances, it had happened to be applied with quite contrary results."

This article by Professor Wodehouse (here much abbreviated) gives the psychological reason for the radical change which has taken place in the general attitude towards Krishnamurti, not only among those who know him best, but within the far wider circles where his name to-day is well known and where the further development of his work is being watched with keen interest.

No wonder, therefore, that articles are being published in newspapers and magazines in many countries, in which Krishnamurti's teachings are discussed clearly and impartially.

As far as Scandinavian appreciation of Krishnamurti is concerned, one article, *Krishnamurti*, written by the Norwegian author, Hulda Garborg, stands out above all others.

This article opens up fresh vistas to the average

reader and raises points of interest for the understanding of Krishnamurti and his work. As an introduction, Mrs. Garborg explains how the Christian civilisation really appears to Eastern nations, how the Buddhists long ago organised a great missionary campaign to abolish "Christian barbarism," how they look at the "horrors of Christian civilisation," the European moral code, the slaughterhouses, vivisection and other cruelty to animals in the Christian countries. She emphasises the fundamentally universal conceptions of Hinduism and Buddhism—in their original pure forms void of narrow dogmatism and superstition—how the word Buddha meant, not a conception of divinity, but an honorary title of the "Selected One," the "Illuminated One," the "Perfected One," how the word Brahma, the very highest religious conception of Hinduism, is synonymous with the driving power in all that lives, with the laws of life, and compares these conceptions with Krishnamurti's expression "The Beloved," Truth, Life itself, manifested in all things.

The Norwegian writer further recalls the affinity of race between the Indians and the Europeans—they, like ourselves belong to the Aryan stock, they are in possession of such magnificent cultural and religious traditions as seriously to shake our Western self-sufficiency, our shortsighted self-conceit, our supposed superiority over Eastern people.

Krishnamurti's development is then described, how he, brought up in childhood in the cultural

atmosphere of Hinduism, experienced in Europe its contrast, Christian civilisation, and how his own personality has absorbed the best elements of both.

Like Buddha, Krishnamurti always speaks of illumination, liberation from ignorance. He also speaks of the healing power of doubt. Doubt has liberated him from all superstition, from all gods created by men in their own image. Certainly his vision of life is related to ancient Aryan wisdom, but it is equally certain that he is in harmony with central truths in Christianity, as we know it from the Sermon on the Mount.

Krishnamurti has passed through a great development—to-day he maintains that all religious *organisations* are a danger to any attempt to find truth. How many will agree to such a radical programme? Mrs. Garborg asks.

His ideas are in harmony with so much in modern thought and research, but the demands he makes of individuals are severe and absolute—and such demands are found too drastic by most. That is why they have changed Christianity and Buddhism in such a way that everything and everyone may fit in.

Therefore, Krishnamurti to-day stands with his "either—or" and says to those listening to him: I do not care if you follow me or not. I want only this one thing, that you should understand rightly. According to Mrs. Garborg, Krishnamurti is a wise and sympathetic reformer, first of all of India,

a reformer who, by a rich and magnificently idealistic work, is propagating the world idea, which is now taking shape in his mind with increasing clearness. As yet nobody knows what mark he will leave in the history of man.

This article very interestingly shows that the new world of ideas is being studied by prominent cultural people in Scandinavia.

Literary appreciations are to be found in numerous reviews of the latest books by Krishnamurti. One of the reviewers—strangely enough a young lawyer who has as yet never heard Krishnamurti, nor, through organisations, had any personal contact whatever with him—characterises as follows the spontaneous attitude of the average man to a book by Krishnamurti (in this case *The Kingdom of Happiness*), before he has grasped his ideas:

"A book by Krishnamurti cannot be measured by the ordinary literary standard. Krishnamurti is not only a poet and artist, he is above all a teacher, a teacher of humanity. . . . In fresh pictures he constantly repeats the very same thing: The teaching of the Kingdom of Happiness and the way that leads to it.

To many such a book will certainly be wearisome. The average reader wants action, excitement, change; he wants all the vicissitudes of the outer world. He wants something new, he does not want to hear about the same thing over and over again.

Many of the super-intellectuals of our modern time will read the book with a shrug and, according to their undeviating scientific judgment, stamp it as 'monism' or 'life-affirming pantheism' and put it into their bookshelves among the rest of their '-isms.' Later on they will discuss the book with a forbearing smile and call it fresh variations of the ancient truth that the Kingdom of God is within us. To them apply the old paradoxical statements about those who see and yet do not see, who hear and yet do not hear. They always know how to stamp things with their proper names, and yet they have no idea whatever of what it is all about. For these people lack intuition, they cannot grasp the inmost reality of things through all the cunning systems of thought.

But he who really has lived in the Kingdom of which Krishnamurti speaks—even if it was only for one fleeting moment—he will never get tired of hearing about it. To him it is always fresh and wonderful. To him the book will remain a melody of which he never tires, a song of the invisible chord that goes through all existence and unites it into one living whole."

The Scandinavian Press has passed through a similar development to that experienced by the rest of the world Press, and its references to Krishnamurti's ideas not infrequently prove it to be both well informed and impartial. Sometimes even the newspapers show their interest by reprinting some of Krishnamurti's poems.

In a long article *Tidens Tegn*, one of the leading papers of Norway, deals with the International Camp at Ommen, 1929, and Krishnamurti's dissolution of his world-organisation:

"It was a really fascinating scene to watch the slender young Indian in the big lecture tent . . . repudiating all followers. He himself was deeply moved and very frank. . . . His speech was brilliantly constructed, intense and serious, almost severe. Some expressions of sympathy were politely, but emphatically refused. . . .

What will he mean to the world? That he himself is filled with a burning love of truth no one can doubt who has ever been in his presence."

Having emphasised the fact that Krishnamurti's meetings were void of mass hypnotism, he was too natural, fresh and simple for that, the reporter sums up the final impression thus:

"One is always apt to try to find a suitable label for a personality such as his, but is it really necessary? That he is a great and significant religious personality, a regenerator, is beyond doubt, even if he does not intend to found another religion. He detests the very thought of such a thing, it is Life itself he wants to realise. . . ."

Another Norwegian paper, *Dagbladet*, writes that "the life and teaching of this young Indian . . . find for themselves the sound, simple expressions which are in harmony with and perfectly cover one's own opinions," and, having reported the main contents of one of Krishnamurti's articles exclaims: " . . . but

why don't we give ourselves time to live according to this? For it *is* true.

Just read for yourself. Here you find the views of a superior personality on morals, on marriage, education, scholastic problems. Here is the antithesis of narrow modern dogmatism. Life is limitless, without end. Because you always bind morals in crystallised forms, you frustrate life, so that it becomes full of severity and misery. Look impartially on Life in all its freshness. . . ."

A third newspaper writes:

"To meet him personally (in his articles and thoughts) was . . . a great and joyous surprise. . . . His own sayings do not in any way affirm all the strange things which have been said and thought of him. We meet an unassuming, mature and harmonious personality of the highest idealism. A man, who by personal concentration and universal thought, has risen above all opposites, who has attained peace —within himself and with life. That is all. It is great and simple. It is what everyone who knows something about spiritual liberation and grasps what it must mean, has experienced in flashes. Krishnamurti has no new god, no complicated salvation, no planetary succession. His vision of life takes possession of us like a mood, it takes and gives like the ocean or the soil. Callous pagans will call him brother and friend. Of himself he says: I have only one thought, and that is to liberate men from their prejudices, from their narrow-mindedness and their limitation.

One does not even judge such a programme; it is a matter of course.

No question can be more foolish than this: Is he Christ reincarnated? Krishnamurti has experienced the inner liberation which is the audacious goal of psycho-analysis. He has united with Bergson in the thought of the fundamental unity of all things. He feels himself one with the soul of the world. Consequently he may then declare himself one with anyone and anything. It is no worse than that."

Apparently this critic has grasped, not only the central points of Krishnamurti's teachings, but also the connection between these teachings and the most advanced contemporary thought and research. In a later chapter we shall study these phenomena more closely.

In examining contemporary appreciations of Krishnamurti, we may every now and then come across rather strange things—not so much well-founded opinions, based on first-hand study or fundamental points of view, but rather certain wishes or hopes on the part of the writer himself, certain conceptions of how things ought to be according to his private opinion. This sometimes leads to both astonishing and unexpected results.

A typical instance is an article which was recently published in an English magazine, written by a well-known English critic who reproaches Krishnamurti for his utterances being "too *thin* for a young and full-blooded man." On the other hand he wishes that he could believe that Krishnamurti "is indeed

him all wait for, him all yield up to, him whose word is decisive and final."

If so, "I hope I would not presume to judge him or his book—I trust I would only ask for his blessing."

The man who takes such an attitude to the problem of Krishnamurti has by no means understood him and certainly lacks first-hand knowledge of his central ideas—which essentially stand for absolute personal independence of anything and anyone, himself first of all, which insist on a severe, critical test of all that he himself is proclaiming.

It appears that many as yet are very uncertain, and wondering about Krishnamurti; they are simultaneously attracted and repelled, so occupied with their own personal conceptions that they are unable to judge impartially what this world of ideas really stands for. Others are absolutely repelled at the first glance. No really unfavourable criticisms, carefully considered and well founded, have up to the present appeared, but they are sure to come and will be reported in future volumes of this work.

In various countries Krishnamurti's ideas are dealt with to-day in an increasingly clear and unprejudiced way.

In January 1930 the first book on Krishnamurti's teachings was published by Eugen Diederich, Jena, Germany, under the title of *Ethik als Tat*, Talks on Krishnamurti, by the German-Italian

writer C. Vitelleschi. This book, which deals with the idea of spiritualisation and its practical problems and constantly mentions Krishnamurti, emphasises the universality of his conceptions:

Krishnamurti himself says: I come to the world, to all people. And his starting-point and final goal is the radical transmutation of humanity. Krishnamurti is no mild preacher, he is a revolutionary.

Ideas like his do not appeal to any separate group or circle, they have a message for all: As the sky embraces all continents, as the sun is reflected in all waters, so the idea of spiritual transmutation embraces all life on earth; it makes its appeal to all and may find an echo within all. The genius as well as the man in the street has within himself the urge for transmutation; men at all stages of evolution have it.

Further, the book claims that the whole personality and mission of Krishnamurti are in no way of what may be called a supernatural nature. Through spiritual sluggishness humanity has been putting off the process of perfection to a distant future and has given to perfection the stamp of something supernatural, something "divine," essentially different from human nature.

Krishnamurti stands out in our time, it is maintained, as the living proof of the possibility of individual perfection, as a living appeal for each one to get along with his own perfection *here* and *now*. For we are, in spite of all our religiosity, essentially unredeemed.

Dealing with contemporary religious ideals the writer puts this question:

All our admiration, all our adoration—what *results* have they brought us concerning our individual perfection?

How far has our religion brought us? The sacrifice of the Great Ones, their holiness, has it changed us, radically redeemed us?

No, the truth is this—and modern humanity is beginning to realise it—that it is cowardly to expect the world to be redeemed by a single being and personally to stand aside, adoring. The fact that we, as individuals, are still unredeemed, proves the necessity of transferring the act of redemption to each individual.

It is this that Krishnamurti does. He meets our lack of redemption, not with fresh illusions of future redemption, but with practical suggestions for sound, brave and energetic efforts to give free play to the power of redemption within each individual himself.

Krishnamurti once compared religions with wells in distant fields. They may contain water, but the important thing is that each individual dig his own well in his own garden, then there will be fresh water in the house, and that is what matters after all.

Therefore we ourselves must make the effort. Nobody can lead us into freedom, that we must do for ourselves. We have, most of us, to remain *where* we are, but in no case are we compelled to remain *as* we are. What matters is resurrection in

this life, redemption *before*, not after death. What matters is to attain a positive attitude to life which transcends, not evades suffering. For this truth over and over again makes itself felt: He who takes life in an easy way, to him it will prove more and more difficult. But he who of his own accord takes himself in hand will, as it were, be carried onwards as if by wings.

The one thing that matters is that our highest conceptions of human attainment are taking shape, are realised by human beings here on earth.

Krishnamurti himself energetically stresses the fact that we do not need him, he refuses to act as a Messiah, he demands, not our faith, but, on the contrary, a careful examination of the ideas which he puts forward—and a careful examination of ourselves. A Krishnamurti-movement does not exist . . . there is nothing and nobody that one must obey or follow in this case, the one thing wanted is a personal, individual self-transmutation. The world problem is the individual problem, and the individual problem is the world problem. Here, and here alone, goes the path which will take us out of the present chaos, this is the very message which the world needs.

"Like a fire Krishnamurti's ideas to-day are flashing all over the world. History is ripe for this figure," C. Vitelleschi concludes.

The French appreciations also reveal points of great interest, giving not only fresh knowledge

concerning contemporary evaluations of Krishnamurti's teachings, but above all, by a penetrating analysis, they actually make the reader enter deeply into these teachings themselves.

In the September-October issue 1929 of the highly modern French magazine *Cahiers de l'Etoile*—which characteristically enough attempts, through articles by prominent French thinkers, to give an outline of metaphysics, of æsthetics, of a philosophy and a psychology appealing directly to each individual, its basic principles having been tested and experienced in daily life—we find, as an introduction, two editorial essays on the world of ideas of Krishnamurti. Of the great countries of the world, France seems to be the first one to take these new ideas into serious consideration and give them a central place in the whole contemporary cultural life.

The first essay written by I. de Manziarly, with the sub-title "A Critical Study," contains the following introductory remarks:

"All that can be said at the present moment about the work of Krishnamurti is necessarily fragmentary. How can one apprehend in its full development a living thought?

Krishnamurti has hardly begun his work. He is young, he is evolving. What more has he to say? What gaps will he fill? What development will follow from such and such ideas? It will be impossible to formulate the whole of his thought until that day comes when the flashing of his spirit has stopped."

Having stressed that he who wants to approach Krishnamurti's teachings will find a material, which, with the exception of his poems and parables, mainly consists of stenographic reports of intimate talks, lectures or interviews, "often bearing the stamp of improvisation, and often provoked or conditioned by circumstances," the author brings home the important fact, that in this way his thought, which rejects abstractions and metaphysics, is seldom to be met with in its nakedness.

"Moreover, any judgment of his work must take note of two distinct periods, separated by the year 1927, the epoch at which he found himself. The value of these two sections of his work is very different: the first seems to reflect the efforts of a being who has not yet found himself, the second is the expression of one who, having found himself, is exploring a new world."

Having stated this fact, which is essential to any real understanding of Krishnamurti's personality and work, the author proceeds to give an orientation of fundamental importance to all those who, for the first time in their life, start to study him and who expect to find a world of ideas logically framed, presented by a process of discursive reasoning, according to ancient prescripts, and who are not at all prepared to face a living spring of conceptions and dynamic impulses, very often closely connected with concrete situations, with definite needs.

In this orientation, which might very well be

given the title of *Necessary Information to the Readers of Krishnamurti*, it is stated:

"Every man who lives a new experience finds a great difficulty in describing that experience in the old forms of expression. And Krishnamurti, like every explorer in unknown regions, is hampered by the limitations imposed upon him by familiar words, incapable of translating a fresh discovery, especially of a subjective kind.

Krishnamurti does not bring us a new theory, nor a new philosophy, but the result of a living experience, of a study of life as well as of the quintessence of his own life, of all his life, of all lives.

Behind the words which describe that experience is to be found the inexpressible which yet he attempts to express. . . But how? By images which follow each other, which contradict and clash with each other, which are seized upon and then abandoned, to be taken up again perhaps, all more or less approximate, inexact, incomplete. This profusion and at the same time monotony of images behind which his thought evolves he makes use of at one moment to attribute different meanings to the same term, at others to express the same idea in different categories. In despair, because he cannot invent a new language, Krishnamurti often fails to make his thought precise because he fears thereby to falsify it. From this there follows a certain vagueness with which pedants reproach him, because they are ignorant of the cause which gives rise to it.

And how is it possible to give an exact definition of such terms as 'Life,' Eternal,' 'Truth,' 'Happiness,' which Krishnamurti employs in turn, one year speaking only of 'Happiness' the next year of 'Life' or of 'Truth'? Are these words synonymous? he is asked. 'Yes' and 'No' he replies, and this not through ambiguity or obscurity, but because he speaks of that which cannot be covered by one term, because he would describe a world which is indescribable and at which his audience cannot guess because they have not penetrated it.

But what he wishes to say is quite clear and simple, he speaks but of that which he repeats ceaselessly, but which to be truly understood must be experienced and lived, that which does not belong to any of the domains of the intelligence, of the emotions, of art or of science, but which includes them all while transcending them, and which does not allow of limitation or of definition."

In order to grasp this and to understand him, two things must occur. We must rid ourselves of our individual prejudices (and this demand has in itself a liberating power), and we must positively establish harmony, an equilibrium between reason and emotion.

"The heart as well as the mind must participate in the effort to seize that living truth which he presents to us."

On the one hand we have this truth, on the other hand we have man, imprisoned by his ignorance, by his intermingling of the unessential and the essential,

dominated by the tyranny of his intellect, of his passion, torn in one direction by his reason, in another by his emotion, vainly struggling in this chaos. Under these conditions, how can he grasp the significance of the experience of Krishnamurti, judge of its true value, and understand the sense of the words which describe it?

Behind the apparent simplicity of Krishnamurti's words there is a revolutionising knowledge:

Truth is not a final result, "it is a process, a continuity, a fulfilment of life. Truth, in this sense, cannot be separated from its synonym, 'Life.'

And that is why the apparent simplicity of the words of Krishnamurti contain an infinite complexity of necessary experience in which man must participate with his whole being: to decipher these words is to live them."

Therefore Krishnamurti proposes to each one to make with his own life his own individual creative experiment, essentially different from all other experiments, individual, specific.

Nature herself "varies the same theme indefinitely in complete freedom, which produces at the same time the unity and the diversity of the universe."

Having mentioned some particulars of Krishnamurti's childhood and youth and his fight to free himself from the conditions of his surroundings, the French writer outlines the main points which Krishnamurti has put forward until now, and gives a very interesting evaluation from which may be quoted the following:

"The ideology of Krishnamurti, considered as a function of his adaptability to life, appears to us above all to be a practical ideology, which endeavours to modify life and succeeds in so doing. We must not forget, however, that this change must begin from within, and that the external modification of existence is only secondarily its adequate expression.

The speculative side of different philosophies, translated into metaphysical and cosmological doctrines, is entirely lacking in the teachings which we are studying. That is explained by the fact that certain theories exist, so to speak, parallel with the life of the epoch in which they are elaborated. They do not concern themselves in any way with transforming existence, whereas the teaching of Krishnamurti has precisely for its object to make Life nobler, more beautiful, happier, richer, more essentially creative. It is in this approach to life, it is in this effort to transform it, that is to be seen the dynamic character of the ideology of Krishnamurti. . . ."

Having emphasised the fact that the world problem is in reality an individual problem, I. de Manziarly puts the question: "Why is human life so often sad, miserable, sterile?"

"The answer to this question supplies one of the most important elements of Krishnamurti's conception of the world. Through a profound intuition . . . he arrives at the statement that in all the manifestations of life, in all the kingdoms of nature, everywhere, is to be found the same vital essence,

the same substance, so to speak, of life. In the perfume of the flower as well as in the most sublime creations of man. . . ."

We shall observe later a very interesting parallel to this point of view in the conception of a universal life as the substratum of all life, held by the famous English astronomer and thinker, Professor Eddington.

"This essence of life, its principle (Life with a capital 'L') seeks to manifest itself in full fruition, in nature as well as in man. As the flower is the most perfect manifestation of the vital principle of the plant, as an animal at play demonstrates the plenitude of its vital forces, so happiness, for man, is the fulfilment of life" . . . that "happiness which is the blossoming of the spirit," which is "creation" . . . that happiness which implies "full liberation" . . . which is the "active principle which guides man to perfection."

The only way to this happiness Krishnâmurti, "by his own research, by his own suffering . . . and finally by his own attainment," has found to be this: "Man must discover for himself his ultimate goal, and all his efforts, all his thoughts, all his feelings must be directed to that goal."

In this way all human tendencies will be concentrated on one central point. Krishnamurti gives no rules whatever for how this may be achieved—the path is individual.

It is our own "alert vigilance throughout the day which must be our true guide. . . . The world of

Truth is, in each individual case, a world not yet discovered."

In the next essay, *Un essai subjectif*, another French writer, Carlo Suarès, tries to suggest what the new experience really means to man.

This essay, like the previous one, should be read by those interested in this subject. In this short résumé only a few of the main points can be mentioned.

We are concerned here, it is stated, with entirely subjective experiences, with inner subjective values, independent of all outer values which may be obtained outside human personality itself.

Not that the outer world is to be ignored or that we want to abstract ourselves from it; on the contrary, it is here a question of a state of consciousness, in which we see the existence of all things fully justified, in which we grasp their essence and experience contact with the incorruptible, the eternal value of all things.

If we manage to achieve this, then we fulfil our fundamental nature: Oneness with all things, universality.

The perfect man has no abnormal faculties, he is, at every given moment, the living expression of his own inner self—it is in this that perfection consists.

The concept of evolution alone cannot save us, lead us to the Kingdom of Heaven. Eternity is experienced *now*—or not at all. Infinity is a point of consciousness, the point which is identical with

cosmos. Eternity is an eternal moment, the moment which in itself includes all.

Therefore time and space do not exist to the perfected man.

The I, thrown back on its own inmost being, knows that eternity has no past and no future.

The one thing that matters to a man is to begin to realise himself, grasp his own real nature—from that very moment his perfection starts.

And *that* moment may occur at any stage of evolution, to anybody, wherever he is, because in the midst of transitoriness there is eternity, in the midst of weakness there is strength—we may, if we put aside our misconceptions, enter right into the world of reality, where all is possible, because all there is creative power.

This craving for entering into the immediate Life is the fundamental urge of all beings, but we block this urge, we enchain and hamper it by our individualism, our peculiarities, our love of the unessential.

It is this fact which must be realised.

"Such a radically changed attitude of human consciousness means a very real conversion," M. Suarès proceeds to say.

"Then one does not act like all others: One is on the homeward way, the way back to one's self, to one's own inmost being.

And entirely to have changed one's attitude means that one has reached liberation, one is life, truth, creative power incarnated, one has attained peace

with one's self, because one is united with the universe itself.

The essentially 'New' which Krishnamurti puts before his contemporaries is truly the eternal: 'Know thyself,' but it is above all the event which makes this, his message, possible—the fact that *he knows* himself, that *he* is liberated.

What he brings us is a personal experience, a personal realisation, that is the only teaching ever possible. We can only give what really belongs to us, and still philosophers and clergymen pretend to give what they themselves have not attained: Eternal life.

How many religions and systems, how much scientific research, how much investigation, how many books—to discover that, of which we only know the very shadow, which we know only as a word: Eternity!

But he who is this truth, he gives a soul to this word, gives fresh life to it, fills it with reality, he bombards the world with its irresistible power, he opens up the whole universe, every atom of it, to each one who takes the great risk of seeking his own inmost being, his own self.

They are entering into an ever increasing light, for he who seeks real knowledge leaves the path of barren theories, of merely intellectual conceptions, or of sentimental or mystical emotionalism, he takes the only way where there is a chance of attainment —the path of living experiments.

The man who is at peace with himself and with

his surroundings does more for peace than big international peace congresses where no one has solved his own personal problems.

Indeed, one single man who lives in perfect harmony with eternity gives to mankind more understanding of life than all books and all religions put together.

It is just in this that the 'new-ness' each time consists," the French writer proceeds, "that a man, at some given historical moment, attains unity with himself—life, truth, god, liberation, the Father, whatever expression one likes to use. It consists in this very fact, that to grasp these conceptions merely intellectually is nothing—but to *be* them implies fundamental social consequences; that to admire, honour or adore such a being by proclaiming him the greatest genius of the present age is nothing —but to *be* this genius means that one is leavening the whole world. . . .

Such a man denotes a social power: He, being united in his inmost self with all living things, is fighting desperately to liberate himself in the heart of each human being.

His personal contact with each man is being achieved within the human heart itself, whence the eternal revolt of the spirit is for ever welling up. . . ."

The human consciousness definitely discards all outer things to which it has hitherto clung. The external god, all religions with their cults and creeds, all spiritual authority . . . everything. Such

a man becomes a danger to all organised belief of any kind, he concentrates on the one goal towards which all living things are striving: The eternal life of liberated man—it gradually includes everything. It is revolutionizing everything.

"Compared to this fundamental revolution of the spirit all other revolution is of a formal nature; compared to such a liberated spirit all religions fail, all systems, scientific, philosophical or occult, break down because they are not, and cannot be, absorbed into daily life; they cannot fructify it, change human desires, unite man to man in real understanding at any given moment.

But it is in this respect that Krishnamurti succeeds. . . ."

This most significant essay on human liberation, achieved "by oneself and within oneself," which space does not allow us to quote fully, concludes with these words:

"It is this which is of importance: That, in fact, there are possibilities . . . to create a new world, we mean a material world, with houses and machines.

What does it matter to us if a wise man, a philosopher, a yogi, a saint, comes along and tells us that he has entered the paradise, nirvāna?

It is proofs that we want. . . .

If such a man is not an impostor, he must be able to share of his infinite peace, his joy; he will be able to give freely and widely, he will become the sap of the earth, the irresistible power of life, ever gaining ground, before which the old world will

crumble and die away, corrupt as it is to the very core.

He will become—beyond all gods and their slaves, beyond good and evil, love and hate, pain and ecstasy, beauty and ugliness—the eternal standard, from which all future values will arise, with sufficient strength every evening to dissolve the world and every morning to recreate it in forms so supple that life is no longer bound by them.

Such a revolution is possible, it is necessary . . . it has already been achieved!"

The concluding words of this French essay are these:

"Let us then at once advance to the inmost heart of our being, where everything is eternal regeneration, eternal spring, in order to be able to explain . . . this revolution to others . . . to start it, to spread it with the irresistible power of liberated life."

From what is quoted above we realise that all evaluations, based on an intuitive, first-hand experience of this world of ideas, in their turn appear as a positive impulse of life. We shall meet this same phenomenon repeatedly.

As far as the relation of these teachings to our own times is concerned, we see how the vital impulse emanating from them is continually spreading, how new centres of life are created in fresh human minds to be spread anew, always with more

or less clear conceptions of the possibilities of a wide universal expansion.

Is it not in this way that all dynamic power of the spirit in all times has spread?

The great problem is this: Will the effort this time succeed?

Will the awakening this time be final, so that the sources of life—when the world has had time to assimilate these teachings—will well up to an ever increasing degree within the garden of each human being, within his own consciousness?

One thing seems certain: We are witnessing to-day the very first beginning of a spiritual regeneration, which comes at a time when the world sorely needs it. Ideas are emerging, attempts are being made, which point to the fact that humanity to-day is facing a gigantic effort, a critical, perhaps decisive moment in its existence.

Modern Society

In one of his poems, *Toys*, Krishnamurti gives a cross section of modern Society as created by man, ravaged by class conflicts, by war, by continual strife.

To this sad, but only too true picture, Krishnamurti gives a still deeper perspective by adding to it a touch of humour—it is the toys of a child that enter and act

Toys

A child
Had arranged on the polished floor
Its toys, neatly and with care.
The drum,
The bugles,
The cannons,
The soldiers,
And an officer with much gold—undoubtedly
a field marshall—
The long train
With its polished engine,
A tiny airplane,
A big automobile,
These were on one side.

On the other,
A doll with curly hair,
Dressed in the latest fashion,
Its bare knees showing,
Black polished shoes
With silk stockings.
A little further away,
Men in long coats and top hats,
A bag
With a string
To bind them all.

The child had gone.

Then up sprang a man
In long coat, with his hat in hand:
"I represent God,
And all of you listen.
I have discovered
Heaven and Hell.
All who obey

Go to Heaven and to the Paradise of Gods,
But those who disobey
To Hell and to great sorrows.

I know who is fit and worthy of Heaven,
I alone can give spiritual distinction and spiritual
titles,
I alone can make a man happy or unhappy,
I alone can introduce God to you,
I alone know the path to Him,
I am the priest of God."

"I am the protector, the ruler,
And the dispenser of life.
I, with my friends the merchants,
Decide to wage wars, to kill and to slaughter,
To protect you, my friends, from your enemies.
Our country is above all.
Woe to all who do not kill,
Who do not wear uniform,
Who are unpatriotic—which I decide.
God is on our side,
He waves the only flag—our flag——"
Roared the man with the sword and many ribbons.

Then a large fat man spoke quietly:
"You two may say what you please,
I hold the monies,
I am the dispenser of all things,
Of temporal power,
Of cruelty and kindness,
Of progress and of evolution,
Without me nothing shall be decided,
I am a man of great wealth,
My wealth shall be the only God,
I have finished."

Then the man whom nobody noticed, spoke:
"I can destroy all your gods,
Your theories and your wealth,
Without me you can do nothing.
You cannot talk to me of God
When I am hungry,
Feed me and I will listen to your Gods.
You cannot make me
Into cannon fodder.
Pay me and excite me
And I will fight.
You are rich because of me,
I toil for you, suffer for you,
I am your food and your comfort,
Your love and your destroyer,
I am going to strip you of all these,
Now I strike."

Then the lady with bare knees—
"I am laughing
Because each of you thinks
You are the most important,
Glorying in your own importance.
Where would you all be without me?
Still in that Heaven or Hell
Of which you spoke, O friend with the long coat.
I am your sister, your mother,
Your wife and your love.
I am on the stage for your bestial amusement,
I bear children—the agony of it—
For your pleasure,
I dress, showing just enough
For your pleasure.
I paint and make a fool of myself
For your pleasure,
I covet your glances and long for your love,
I desire children without you,

I desire freedom in spite of you,
I struggle to be free of your desires,
To show my equality,
I do things that astonish you,
I shall usurp all your places,
Your honours, your glories,
You worship me,
You desecrate me.
I am a woman
But your master."

They all began to talk,
Advancing this complicated theory and that
complicated theory,
This solution and that solution,
Class against class,
Wealth against poverty,
Hungry against the well-fed.

A roar and utter chaos.

The child came back,
Gathered up its toys,
Knocking down one or two
in its hurry.
Then it went out
Laughing.

Is there a way out of this chaos? Krishnamurti says: There is.

The world is composed of individuals and the collective problems of the world will never be solved, until the separate individuals solve their personal problems.

Many will at once grasp this truth.

As things are to-day, man has constructed a series of collective concepts, "society", "war," "capital," "labour," which have finally taken the upper hand, having turned into different sorts of "living" mechanical, fabulous beings which function inexorably according to non-moral laws, and the individuals seem to be in their power, helpless, subject to their will.

We shall never get rid of such conditions by trying to solve these problems collectively, Krishnamurti maintains, it will only lead to still more complicated theories, to a hopeless tangle.

There is only one way out. The world problem is the individual problem: Liberate, perfect the individuals, and the collective problems vanish of their own accord.

Some may think: This is easy enough theoretically, but how will it work in practice?

How will the problems of the inferior individuals, murderers, for instance, be dealt with?

Krishnamurti was recently asked this question:

How ought a society, based on the principle of liberty, treat the man who takes the life of another?

He answered:

"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 laws 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, 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."

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

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

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

Krishnamurti: "Yes, educate him. . . ."

It is the human quality itself which must be raised, and this can only be achieved through individual effort, through individual thinking, individual grap-

pling with problems, through individual purification leading to individual perfection.

Therefore Krishnamurti does not believe in mass movements. Truth—the only liberating power in the world—is an entirely individual matter, it becomes a reality in social life only in so far as it is discovered and lived by each single individual.

According to these ideas, Krishnamurti does not believe in mass religion, mass morals, in social and political mass phenomena, because they cripple the individual and represent so many mechanical points of view, without personal questioning, personal realisation, really living personal conviction.

History repeats itself: The regeneration which this new world of ideas brings is to-day, as each time before, in radical opposition to established contemporary opinions—otherwise it would not be regeneration.

Above all this applies to religious regeneration if, by religion, in its widest sense, is understood the fundamental attitude of man to existence, his most lofty aspirations.

The man of to-day who is awake, is fully aware of this fact.

An interesting illustration of this is to be found in a short article, published in 1926 in a Norwegian newspaper:

It is approaching

"Meek, perhaps according to a Sunday habit, you go to church on Whitsunday, pondering over the great wonder which took place forty days after the great Easter.

You are listening for the whispering of the spirit and you hear only sighs. You are expecting fire and get only ashes. But do not grieve. Look forward. A new feast of the spirit is approaching. A new flaming wonder will come.

And as it was last time, it will not be the believing ones who will take part in it—but the chosen. As it was last time, the great wonder will take place, not in a church nor in a house of prayer, but where twelve doubters are gathered together—twelve who have the gift of expectation.

What we are awaiting will come, it is approaching."

The regeneration which Krishnamurti's teachings are bringing about is founded, it appears, on basic truths of the highest universality, which makes it a danger to all organised belief, while, on the other hand, it seems to give to the ever increasing multitudes who find themselves at the moment without any contact with organised religion, that which they most of all need—a meaning, a purpose in life. And the problem arises: Would it, after all, be possible for any such religious renewal, if it were to fulfil a world mission at all, to work its way within

any one of the established religions of the world, within a dogmatically outlined Hinduism, Buddhism, Christianity or Mahommedanism?

We immediately see that if it did so it would be limited to that one form only and therefore it would not represent any real religious regeneration, with its liberating message to all contemporaries without a single exception. The old dream of conquering the world, dreamt by all the great religions, Hinduism excepted, has been relinquished by the ever growing insight of our time: Religion is *life*, not form. But if so, all labels are forever done with.

Krishnamurti's teachings enable one to understand why the great regenerators and their message over and over again bring about, not a further development of contemporary religious traditions, contemporary religious expectations, but—as already shown—an entire re-valuation of contemporary conceptions: When institutions have overpowered the soul of man, when the forms have suffocated life, when truth has been betrayed, when it has been crystallised into dogmas and doctrines which are forced upon others—then regeneration is at hand. And what unprepared and bewildered contemporaries over and over again experience is the condemnation of the religious forms and conceptions of an unbelieving and spoilt race and the putting forward of fresh, revolutionising values, a fundamentally new evaluation.

It is against a background of realities like these

that any historically known re-orientation must be seen, including also the present one.

We need only think of the supplications of the various nations to their respective national deities during the Great War to understand the urge of a fundamental religious re-orientation.

Sayings which otherwise—without any examination of the psychological and historical pre-suppositions of these new ideas—would seem quite incomprehensible, now, in the light of these pre-suppositions, become, not only comprehensible, but simply *necessary*.

If they had not been given, this same world of ideas would have stamped itself as ethically lacking, without any basic principles, without any universal character, and therefore without any significance whatever.

It is interesting to notice how Krishnamurti explains the reasons and the necessity of his teachings:

The situation to-day is such that "religions, creeds, forms and dogmas are barriers between men, and by breaking these barriers you are liberating life."

Here we face the fundamental reason behind the whole attitude of Krishnamurti towards the contemporary religious milieu: it binds and hampers the very life he wants to liberate.

The whole problem is as simple as this: Life is more than form, living human souls are of greater importance than traditions, many of them dying, in some cases already dead.

Therefore Krishnamurti, without wavering for one second from his point of view, answers in the following way a question put to him during the summer 1928 at the Ojai Camp, California:

"In one of your press interviews you are quoted as saying that you have come to free men from the terrors of religion. Will you please explain more fully what you mean by this?"

The answer is given clearly, unmistakably:

"I hold that all the great Teachers of the world come not to found new religions, but to free people from religions.

After all, religions are but the frozen thoughts of men, out of which they build temples. And as religions have become prisons of systematised thought, regulated by human beings, I want to free people from their terrors, and not to found a new one.

It is much more ennobling and vitalising, and gives one a clearer understanding of life, when one has not all these barriers of beliefs, of innumerable dogmas and theories. A constant fear is developed in followers of religions of something mysterious, of something hidden, and hence superstition grows.

Most of you have your particular outlook on life, and have your sets of beliefs, by which you always judge everything. You have your theology, imposed beliefs which you have accepted, and which you have never put to the test. All these things are the barriers built by religions.

The happiness of liberation does not come

through the window of any faith. You must be beyond all faiths. You must be beyond all religions. You expect Truth, which is the understanding of life, to come through a particular religion, through a particular sect, society or belief. It will never come through these. It will only come when you are beyond all experience because you have been through every experience, and it can only come when you are not a slave to authority, to blind belief, to credulity, and to innumerable superstitions.

Do not think that because you belong to any society, or sect, or to any particular religion, you are beyond all traditions and superstitions. Followers of all religions, even Theosophists and Star members, are traditional and narrow, and believe without experience; hence all the complications of life weigh down on them as much as on any who are bound by blind belief."

When Krishnamurti—in contradiction to all established religious conceptions—maintains that there is no God except a man purified, then he is not only opposing contemporary religious concepts, dull, conventional and external, in order to get men to test the fundamentals of their own existence, to wrestle for an understanding of life, based on personal experience, but he is also expressing a new state of consciousness, a new vision, which concretely, literally realises the one Life vibrating in everyone and everything.

The world in this way becomes a whole, whose every part contains the totality of life, which we—

if we want to base our conduct on the rock of personal experience—can only feel in the depths of our own being.

Many are the signs, indicating that men are ripe for this experience at this very juncture.

Therefore Krishnamurti concentrates all his efforts upon making them take this next step, therefore he condenses his message into these words:

Seek Truth within your own being. There alone you will find it.

Not a few will stamp these teachings with the one word "atheism" and leave them at that.

In this connection it is useful to remember a very well-known saying by Max Müller, the famous orientalist—it opens up a vast historical perspective of great significance in connection with these problems.

Max Müller maintains that the real atheism enables man to give up what he in his most honest moments knows to be untrue. It enables man to exchange the less perfect, however precious, however holy it may seem to us, for the more perfect, even if the world as yet is scoffing at it and is fearful of it.

The history of the religions of the world confirms this very fact.

To the Indian Brahmins Buddha was an atheist. To the judges of Athens Socrates was an atheist. The early Christians were called atheists by the Greeks and Romans.

But honest atheism should teach us, Max

Müller continues, that when the dead leaves of a bright and happy spring are falling, then there is, there must be a new spring to each warm and noble heart; it will teach us that honest doubt is the very source of honest belief, and that only he who loses his life will gain it everlastingly. . . .

Many will think: This message is beyond human strength. Men cannot open themselves up to it, nor grasp it. They are better off with what they already have. Or with a more accommodating form of transition, they cannot yet face the naked truth.

Yes, they can, says Krishnamurti. And he stresses very emphatically the individual responsibility of each one of those who listen to him.

"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, 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. . . . 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."

But those who are sorrowful and suffering? Is it really merciful to deprive them of all props?

Krishnamurti answers this question also.

"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."

A closer examination of Krishnamurti's teachings makes clear that what at the first glance seemed to be a negation, a complete destruction of all religious experience up to the present, opens up a fresh,

far more intimate knowledge of the vital values of life, a knowledge based on first-hand experience.

The same holds good as regards Krishnamurti's verdict on the present social morality, mass-morals. Not a few—misled by their own imperfect knowledge of the ethical value of the new world of ideas—draw the conclusion from this verdict that Krishnamurti proclaims moral laxity, that one can now live as one likes, that this is the "liberation" of which he speaks. That endless misunderstandings—which prove to be as difficult to eradicate as irresponsible gossip—arise from such misrepresentations goes without saying. Those who have studied his teaching somewhat more closely will know that if Krishnamurti denounces mass morality, it is because the moral standard, far from being raised by it, is inevitably lowered.

The inner moral standard is far more exacting and imperative than any external one. Krishnamurti always concentrates on this one thing: personal transmutation.

This is the central idea of his great lecture on *Peace and War*. It is the need of this self-transmutation which urges him to emphasise the necessity of a thorough and unsentimental self-discipline, of a relentless will mercilessly to eradicate all that causes disharmony within the human heart. Not unless this is achieved can each individual realise universal life.

In some of his poems we read:

Thou must cleanse thyself
Of thy conceit of little knowledge.
Thou must purify thyself
Of thy heart and mind.
Thou must renounce all
Thy companions,
Thy friends, thy family,
Thy father, thy mother,
Thy sister and thy brother.
Yea,
Thou must renounce all.
Thou must destroy
Thy self utterly,
To find the Beloved.

. . . .

As the bird of prey
From the open skies
Examines the fields of earth
For its food,
So thou must look into thy heart
And destroy the shadows
That are concealed therein.
For in the shade
Hides the self.
There must be never a moment of ease
Or the satisfaction of contentment,
For thou shall not behold
The face of the Beloved
In a heart heavy with stagnation.
There must be revolt
And great discontentment,
For with these
Thou shalt purify thy heart.

. . . .

O friend,
Pursue the self
From shelter to greater shelter,
From temple to greater temple,
From desire to greater desire,
From conceit to greater conceit.
Mercilessly chase him
Down the paths of his delights,
Relentlessly question him
Of his dying certainties.
Till in the long last,
O friend,
Thou drivest him
To the open light
Where he shall cast no shadow,
Where he shall be united
With the Beloved.

Krishnamurti's teaching finally rings out in words like these:

O friend,
The divisions of people,
The oppression of the poor,
The wars of nations,
The exploitation of the ignorant,
The hatred of class against class,
The strife after wealth and the sorrow thereof,
The intricacy of governments,
The portioning of lands,
All these cease to be
In the clothing of love.

Stern demands are here made on each individual. It is imperative to have the courage of one's personal conviction, to be willing to discard all that one has gained until now, if one desires to attain Truth; it

is of the greatest importance to be scrupulously honest, above all to oneself.

It is also necessary to refuse to be shaped according to a definite, crystallised social standard. The individual must not be shaped in order to fit into a particular mould, he must not be governed, he must be perfected, that is to say, he must be given proper conditions for perfecting himself through free self-expression, free self-expansion. In a talk which Krishnamurti recently gave to teachers in Los Angeles, California, he stated:

"My point of view is that independent thought is necessary for real action, and to think independently you must not fit into any groove of any sort, nor blindly accept what other people say."

Many will ask: Does Krishnamurti proclaim social or political revolution?

The answer must be: Krishnamurti proclaims something which is far bigger, far more exacting, a revolution of a fundamentally moral nature.

When the question arises of living according to one's conviction, the demand put forward by Krishnamurti is inexorable.

If one sees that a thing is right, one must live it, at any risk.

Rather what we human beings consider as destruction, rather death, than betray one's own inner conviction. When problems arise, we must not try to escape even bitter personal conflicts: It is in the life of each man, it is in the mind of each individual, that revolutions primarily must be fought out—

that is Life's own masterful and powerful solution of human problems, individual and collective. And this revolution must show itself in concrete practical action, in the conduct of each individual, in the entire cessation of exploitation, economic as well as spiritual—only thus can established abuses be abolished: Each man must himself adopt a standard of living (carefully thought out and adapted, of course, to the rules of health and to his individual wants), a standard which he, having taken an unselfish attitude, will drastically reduce to an absolute minimum—and then *live* it.

For this fact holds good: When the conflicts come to a head in personal, social and political controversies, they do so because the separate individuals have tried to escape from their individual struggle and have not honestly fought it out.

Here, primarily, is the solution to be found: within the individual consciousness, automatically expressing itself in outer social conditions, in the cessation of class distinctions, etc.

These are some main points of Krishnamurti's attitude towards problems of modern society.

Finally, we will hear some of his answers to questions put to him, concerning society and the individual:

"In this modern civilisation the individual does not count. He merely becomes a part of a huge machine. If you are caught in that machine, there is fear, there is repression, and your individual greatness is annihilated. But if you would seek free-

dom from fear of your own individual growth and greatness, you must tear yourself away from the machine. You will ask me, 'How am I to do it?' How does a man in prison desire freedom, desire fresh air? He does not question, he is all the time trying to tear down the walls and escape into the open. If you are afraid of starving, then you must become a cog in the machine, you must become a part attached to the whole. But if you say, 'I do not mind if I starve, but I will do what I think is right,' then you are no longer a mediocre person, you are stepping out of the ordinary rut."

Krishnamurti explains what he means by "tearing down the walls" in one of the following answers.

" . . . If you are merely a cog in the machine, you are caught in the circumstances of society, of environment created by others. But if by everyday thought, by consideration, by analysis, you step out and break away from these limitations, then you are creating your own circumstances, your own environment, of which you are master, and they will no longer be a limitation or a burden to you. By a mechanical process or system of thought . . . you can never liberate yourself. . . . Liberation . . . can never be arrived at by being a slave to environment, but by the overcoming of environment. You need the courage of your convictions. It does not matter what the consequences may be, if you think that a certain thing is right you must translate it into daily action. . . .

A man who cannot step out of the rut, who has

not experimented, who has not struggled, will never be happy."

In the above answers we see how Krishnamurti explains that fundamental changes are achieved in human consciousness itself and that liberation is to be attained by "everyday thought."

Krishnamurti's contribution to the solving of the problems of modern society are also being discussed in Germany.

In a public lecture which was recently given in that country, some very interesting remarks were made concerning the human ideal put forward by Krishnamurti; they will be quoted here in a condensed form:

"The more such men there are who are able to give to others of the fullness of their own inner life, the richer the race will be, the easier, the more painlessly all changes come about, the changes of a social, economic and political nature which are bound to come. And when history relates that until now these changes have always come through bloodshed and atrocities, it is due, not to the laws of life, not to conditions in themselves, but to human beings."

The lecturer, Axel von Fielitz-Coniar, German composer and conductor (keenly interested in social problems), towards the end of his lecture gives a most fascinating outline of the social background of Krishnamurti's work. This background has hitherto not attracted much attention, but there are signs

that it will be studied more and more in years to come.

"There is yet time. It is not yet too late. Those who clearly realise that men, not inherent laws of existence, cause the atrocities of history, may yet save the race from a world catastrophe. But there is not much time. I believe that the reason why Krishnamurti has come now, and not ten or twenty years later, is this, that it has now become imperative that *men* should radically change themselves, if Europe is not to be ruined by its own folly. When a personality like Krishnamurti steps in, with his whole life and with his whole power, there is an underlying reason, and it will lead to certain consequences.

But he needs men who understand what it is all about. He needs men who are fully prepared to take these consequences side by side with him, who are entirely independent of the opinions of others and who have the courage of their conviction. Until now men have revolted blindly, often driven by despair, and therefore without any proper understanding of the real values of life, they have always suffered from the catastrophic events of history.

Therefore we must joyfully and gratefully welcome him who is trying to show men another way to freedom and other means to reach it, which will save them from endless suffering and privations. When such a man appears at a time like ours, when we feel that we are living on the edge of a

volcano, he knows what he is doing when he says to mankind: Free thyself from all authority, but do it intelligently."

What would a modern practical politician say to such ideas?

A veteran in modern politics, one of the leaders of the English labour movement, George Lansbury —seasoned and experienced in political struggles throughout a long life, writes the following interesting remarks on his recent visit to the International Camp at Ommen in the summer 1929:

". . . Out of all the discussions of these days there will grow up, I am sure, not an organised body in the sense that we usually understand organisation, yet, all the same, an organised movement which will find expression for itself in the lives of individual men and women who will carry the practice of Krishnamurti's message into all the organised efforts to which they attach themselves. The message is quite simple: the Kingdom of Heaven is within you. You will find God not outside yourself, but within yourself—whatever meaning the word 'God' may have for you. After all, this, although apparently new, when told by Krishnamurti, is in fact, stripped of all verbiage, stripped of all organisation, the message of Christ himself.

So, looking around this Camp, filled as it has been in the main with relatively young people whose youth and enthusiasm is a symbol that Krishnamurti

has a message for his day and is, as the Americans say, 'putting it across'—it is a joy to understand that these nearly three thousand people (to say nothing of the other thousands who heard him on Sunday) will go back home determined to work out in whatever way they can the splendid ideal of self-development."

After this introduction, George Lansbury more closely examines the effects of Krishnamurti's ideas on modern political problems:

" . . . For men of my age . . . this . . . seems to be the one thing necessary to make democracy a living thing.

There is at present no active democracy in the world.

Perhaps our British movement has more of the true spirit of democracy than anywhere else, but even there none of us will claim that true democracy rules, simply because of the lack of power and belief in one's self which seems to pervade the multitude.

But this will pass, as knowledge, wisdom and understanding grow; and it was 'understanding' which Krishnamurti laid so much stress upon in all the talks I heard.

After all, it *is* this word 'understanding' which needs to be grasped by us all because we may have many gifts, but if we have not the gift of understanding progress cannot ever be made. . . .

I have seen the glorious march of the Socialists in Paris, in Brussels, in Stockholm and in our own

country, and I have seen them sitting and standing round our platforms. But I think that these gatherings round the Camp-fire, with people banked up, on two small hills on the outside corners and children perched in the trees, is somehow the most wonderful sight of all. Wonderful not only because of their tense attention and their evident appreciation of what the young speaker had to tell them, but also because they were gathered in an impersonal cause. When we Socialists come together, we come together pledging ourselves to fight in order to raise the material conditions of ourselves and our fellows. Round this Camp-fire we were listening to one who is teaching us the hardest of all truths to understand and to follow—that if mankind is to be redeemed it must be redeemed through the individual action of each one of us.

This is a hard lesson for us Socialists to learn, because somehow we pin our faith to legislation, to administration: all this is true and needs to be said and acted upon, but surely Krishnamurti is right and surely that great crowd was right to listen to him and pay attention to his teaching when he said that if all of us would let the spirit of comradeship and co-operation live in our lives, then the evils of the world would be put right."

George Lansbury concludes his remarks by wishing that he could bring the millions of London East End into direct contact with Krishnamurti:

"I am going home sorry only for one thing—that my own friends in the East End of London

were not present. When I say 'my own friends' I mean those many thousands amongst whom I live, whose lives are part of mine as my life is part of theirs. . . .

There must be hope for the world, must be great hope for the future of mankind, whilst there are, living in our midst, those who, attached to no organisation, bound by no rules, are inspired by a great ideal—to work and toil for impersonal causes. . . ."

Not only practically—concerning the self-development of the separate individuals—but also in principle, George Lansbury finds Krishnamurti's ideas of fundamental significance to urgent political problems of to-day. That is evident from the above quotation of the principal value of the action of Krishnamurti in dissolving his own world-organisation.

Fresh solutions, fresh avenues are constantly opening up, not only in relation to modern religious and social problems, but also in relation to modern political life.

Modern Art

It is both curious and interesting to notice how representatives of various spheres of modern life, inspired by Krishnamurti's teachings, feel as though he especially expressed and embodied characteristics of their particular activity.

It happens, for instance, that artists, or definitely

artistic temperaments, see, above all, the artist in the personality of Krishnamurti.

Another point which should be kept in mind when dealing with the significance of these teachings to contemporary art, is the vivid and deep impression made by the whole personality of Krishnamurti on contemporary artists, with their receptivity, their highly evolved intuition.

The following picture by Professor E. A. Wodehouse enables one to understand the spontaneous contact of some great modern artists such as Leopold Stokowski and Antoine Bourdelle, with Krishnamurti.

Professor Wodehouse, who had not seen Krishnamurti since the spring of 1926, describes his meeting with him in the autumn of 1927, shortly after his spiritual attainment.

The change was striking indeed.

"Something I had dreamed of, half unconsciously, all my life, had at last come true. . . . But I think that one must see him and be with him in order to perceive it. The writings do not yet reveal it, it is possible that they never may. . . ."

It is not his words and his expressions which have changed, it is he himself.

A cleansing power makes itself felt in his whole personality, which has not been there before, at least not to the same degree.

It is an absolutely impersonal influence with which we are dealing.

"What struck me most of all was the *quality* of

this influence. To speak of its purity and depth is to use well-worn words which, for that reason, do imperfect justice. But what I mean by the words is that the life which comes from him gives the impression of having welled up from somewhere very deep in the heart of things, and of having remained absolutely unmixed with any taint of individuality, or personality, in passage.

It is thus, in the oldest sense of the word, simple, and because of its simplicity, universal. . . ."

One might perhaps think that by now it was difficult to be with Krishnamurti, that he had become grave and solemn.

But that is not so. On the contrary, he is, if possible, still more simple and straightforward than ever before. There is nothing superior or portentous about him.

"Anything more unlike the popular conception of a spiritual teacher could not be imagined. There is nothing *ex cathedra*, nothing pontifical about him. The last thing, indeed, that one is conscious of, is of being taught at all.

And yet . . .

One cannot leave the presence of . . . Krishnamurti without the feeling of having had the most cleansing of spiritual baths," and at the same time one is struck . . . by "the easiness, the lightness, and the naturalness of it all."

"But this does not prevent one from recognising, at the same time that the experience has been a transcendent one, and that one has found a new

meaning for the word 'holy.' . . . One discovers for the first time, that the true essence of holiness is far more of the blue sky than of the thundercloud, and that the authentic odour of sanctity is less that of incense than it is the scent of wild flowers in the hedge-row and the breath of early spring. A bluebell or a daffodil, rejoicing in its life, is the typically holy thing. The fawn playing in the forest, the mountain torrent leaping in glee from crag to crag, are apt emblems of things spiritual. The voice of the spiritual life is not a sermon but a song."

In the present chapter we shall examine first some of Krishnamurti's conceptions of art, and then the influence which his teachings have had on some modern artists. Finally we shall deal with some prominent tendencies in modern art.

We are fortunate enough to have a document, giving us, not only some interesting glimpses of Krishnamurti's ideas on art, but also taking us into his presence to witness his interchange of thought with one of the greatest musicians of modern times, Leopold Stokowski.

The interview, which took place in the summer of 1928, was published later in the American periodical *The World To-morrow*, with the following characteristic introductory note:

"A journal which deals intensively with concrete social problems is all too likely to overlook the

arts and their distinctive, tonic force in the advance of civilisation.

Here is art, exploring the art of life; a conversation, apparently casual, yet flashing with insight into questions with which all alert minds labour. We are permitted to print the conversation, informally, as it took place at Castle Eerde, Ommen, Holland, between J. Krishnamurti and Leopold Stokowski, famous conductor of the Philadelphia Orchestra."

Space unfortunately does not allow the entire conversation to be given here; some especially significant parts may be cited, which throw light on the subject of art.

"*Stokowski*: 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 happi-

ness, 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, a drama or picture or symphony the expression of its creator, or is he the medium 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 intelli-

gence 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 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 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 realises 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: 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. . . ."

We see that it is to life itself in its fullness that Krishnamurti's teachings refer, they do not limit themselves to any special field, to any special sphere of existence.

> I am of that Life, immortal, free—
> Of that Life I sing,
> The source of eternity!

"Truth is like a flame without definite form, it varies from moment to moment."

Krishnamurti has given an epigrammatic formulation to his own conception of creative activity in these words:

"Life must be free. . . . The expressions of life will then be naturally beautiful."

He continues:

"To create greatly, to create lastingly, you must understand, and so I say: Do not follow, do not obey, do not be loyal to any person except to yourself, and then you will be loyal to every passer-by."

Krishnamurti's conception of the creative function is in itself revolutionising.

In an age of decaying æsthetics which constantly confound form and idea, Krishnamurti maintains that the act of creating so-called works of art, outer forms of an idea, is in reality not creation.

"The only eternal creation is that which is without form, with life itself, and not with the expressions of life."

It is an inner act of creation which alone is of value: that you yourself "create the light which shall be your guide."

It is the very attitude of each individual to life which makes him creative every minute of the day, which brings about the greatest piece of art and, at the same time, the greatest dynamic power of the universe: A perfect human life.

Here, in life itself, it is welling forth, the source of all art, of all branches of art, spontaneously, inexhaustibly.

Therefore each man is a born artist.

And the art of education consists in liberating the creative powers of each single individual.

This being done, we shall be faced with a renais-

sance of arts the like of which has not as yet been seen.

It is such vistas that Krishnamurti's teachings open up to-day, perspectives which all great art, all great artists alike affirm, because their innermost secret is their immense simplicity, their spontaneity: *Great* art reveals, not theories, not systems, not individuality, however grand—but *life* itself in all its fullness.

Great art seems, by a tremendous process of purification, to function free of all personal elements, all elements of time and space, it unfolds under the sky of eternity, it opens up limitless perspectives.

No wonder that fundamentally creative modern artists, whose whole world of ideas run in the very same direction as that of Krishnamurti, feel greatly attracted to him.

We shall examine three especially typical instances: The French sculptor Antoine Bourdelle, the French author Carlo Suarès, and the German composer and conductor Axel von Fielitz-Coniar—each characteristic in his own way.

It was in the last years of his life that the late French sculptor Antoine Bourdelle met Krishnamurti.

The Paris newspaper *L'Intransigeant* contained in its issue of March 18, 1928, an article about their friendship under the following heading:

TWO MESSENGERS

Bourdelle and Krishnamurti

In some introductory remarks we read:

"Krishnamurti . . . leaves his country and, in spite of Brahmanical opposition, betakes himself to western countries. Many are against him and many are the smiles. But laughter and enthusiasm mean little to this Hindu of wondrous calm; he has within himself centuries of wisdom. Indifferent to riches, to the excessive tokens of admiration, he pursues but one end, that of impressing upon the world its misery and the way out. They talk of a Messiah; the sceptics scoff, the brilliant minds harangue, but he goes on, in no way posing as a god, confident in his mission. That is Krishnamurti."

The following is a characterisation of Bourdelle:

". . . A man who wrestles with one of the densest forms of matter—stone—he cuts it, hammers it, changes it, wrestling away its inertia. His two hands, which are not large, suffice to breathe life and spirit into this matter which he masters.

A man of short stature, broad shoulders, an astonishing face framed in a beard which is nearly white, of apostolic aspect, he has brought and still brings to the world a message—that of art. As an artist, and a great artist, he has great dreams and great anxieties. That is Bourdelle.

Bourdelle and Krishnamurti have come together. The master was asked to make a bust of the young

sage. He has done so and has been conquered. Should one be astonished thereat?" the French newspaper asks.

"One can easily imagine the conversations exchanged during sittings. The keen study of the artist seeking to fix in stone the actual mystery and depth of the bronze-coloured and immobile face.

But," the French journalist continues, "I called on Bourdelle especially to talk to him of Krishnamurti and it was with a gentle kindliness that he said to me:

'When one hears Krishnamurti speak one is so astonished. So much wisdom and so young a man! . . .

There is no one in existence who is more impersonal than he, whose life is more dedicated to that of others than his. As I said to him one day: "And who knows, Krishnaji, if some day men may receive you with stones?"

He answered me that his life was of no account. He has written very beautiful poems, yet he is neither a poet nor a writer. He is the man, who comes to tell us to kill out our pride, our love of the transitory; the eternal things are the only things which matter.' "

Bourdelle continues:

"Well, yes, the Christ came and spoke the same language, but do we remember it? And is the renewal of these words of peace superfluous? . . ."

"As I listen with eyes wide open," the French

journalist says, "Bourdelle rises and fetches a copy-book. He reads me some stirring pages, all replete with the force which characterises him and devoted to Krishnamurti. It is a magnificent tribute which is to appear in a Review in which the maître takes a personal interest. . . ."

In an article in the same French magazine *Cahiers de l'Etoile* for November–December 1929, dedicated to Bourdelle—who had just died and who had been acclaimed all over the world as a genius, a great sculptor, architect, painter and poet, but a still greater man—his friendship with Krishnamurti is especially mentioned:

"Bourdelle . . . leaves behind a magnificently conceived bust of Krishnamurti, which he himself considered to be one of his masterpieces. It was a work of love, not only because his model was so beautiful but also because of the powerful attraction Krishnamurti had for him at first sight. Bourdelle was a mystic, a seeker after truth. Without being bound to any sects or religions, he was of a religious nature.

At their very first meeting Bourdelle became Krishnamurti's friend. I remember how, the same day, this question escaped Bourdelle, deeply moved as he was by the wisdom which he found in Krishnamurti.

'Is it necessary to give to others what one carries within oneself as the most sacred thing one possesses and thus expose it to almost inevitable misunderstanding?'

'I too have the same problem,' Krishnamurti answered. He added: 'The flower by the dusty wayside does not keep its scent to itself, it gives it freely to every passer-by.' After a moment's silence he added: 'One must give all.'

Bourdelle wanted to model a bust of him.

What a pity that the interchange of thought, which at these sittings took place between these two and which at times rose to lofty heights, has not been kept for posterity, but was only witnessed by a few rare and casual visitors!

The sculptor's dream was to make a full size statue of Krishnamurti, with pure, simple lines, embodying just these two qualities which he had found in his model and which harmonised so well with his own love for simplicity of beauty.

Thrilled, he saw in him a man, liberated of all human limitations, a man who had become all love, all spirit. They understood each other, these two, a real friendship united them. Krishnamurti realised Bourdelle's greatness, and when asked one day to define Krishnamurti, Bourdelle answered: 'In the desert of life, he is the oasis.' "

It is, naturally enough, among the younger and youngest generation of artists that the influence of Krishnamurti's teachings makes itself felt as a definite re-orientation.

The fundamentally new attitude to life which Krishnamurti represents means to every creative

artist fresh tasks, fundamentally fresh problems, fresh solutions.

According to the very nature of Krishnamurti's message there is in this case no question of creating new "schools," new movements. But we find, in France especially, that these radically new points of view are uniting groups of individually diverging artists in a common effort.

In the field of art Krishnamurti's work makes itself felt to a remarkable degree as a dynamic impulse, grasped and expressed individually, in ever increasing, ever changing variety.

It is most interesting to meet these new ideas absolutely individually realised and shaped by the French author Carlo Suarès in his two first books, *Sur un orgue de barberie* and *La nouvelle création.*

In the first book, which the author has dedicated "to my friend J. Krishnamurti, who has shown me the way where one has to walk alone," Carlo Suarès pictures a spiritual development which has aroused attention within literary circles and which will make itself felt far beyond the borders of France.

Suarès is so thrilled by the very life which fills him that he renounces all outer setting, all outer objective pictures. In this book we do not meet with any external action or feat, but with the inner life of a human being; with pure consciousness.

The nameless "I" of the book, a man, one day feels himself filled with a deadly ennui of life, with despair: The sense of the ugliness and futility of life attacks him unexpectedly and violently.

He realises at once, terror-stricken, how human existence consists in turning the wheel of life, mechanically, without stopping, without any goal, without meaning.

He discovers how he himself is a slave of the wheel of his personal life. He is caught by a burning desire to be liberated, he experiences the utter powerlessness of humanity in its struggle to reach divinity. . . .

And truth suddenly reveals itself to him:

It is God himself who is tied to the wheel of life. And full of despair he cries out:

"Oh, my God, how couldst thou thus let thyself be bound?

How couldst thou enter into such a deep sleep, with such terrible dreams? . . . Why is thy very first movement a sob? . . . Why do stupidity and vulgarity from the beginning glare from thy divine face? . . ."

With such words the keynote of the book is struck:

It depicts the struggle of a human soul to reach divinity.

The soul starts his long search to find the way to its ultimate goal.

In mighty apocalyptic visions the soul wanders through all ages and all worlds in its struggle for boundless life.

There are moments when the soul asks itself:

"Can it be that fresh knowledge, fresh will has come to me? Can it be that fresh life is trying to

burst its ancient prison? Is my pain the pain of my fellow men at a time when new forms are going to be created which are to shelter coming generations? . . .

Whither does all this lead? Each one of us who lives to-day is imprisoned like passengers in a ship, which we cannot steer and from which we cannot escape.

This is the fundamental difficulty. . . .

It is the world itself which must be transferred. It must get fresh life. . . .

This is what I want. . . ."

All the time this man is experiencing the tragedy of existence.

As in a nightmare men are seeking God outside themselves, they do not know that all the time he is sleeping within their own hearts. And there he is struggling desperately, for in his inmost being he knows, he remembers, he realises . . . he is struggling to awake.

But men prefer shams to realities, form to life, the transient to the intransient. . . .

. . . .

Oh Lord, what hast thou done?

Where are the rich fields? I see only forests of guns.

Lord, where is the song, tender and lovely, from thy children, the birds?

Look at the dark silhouettes. The trees, maimed, have become scarecrows.

Lord, where are the fragrant flowers? I smell the stench from volleys of musketry behind the barbed wire and from the decaying corpses. . . .

It is impossible to continue suffering like this. I cannot bear it any longer! Help! The world is dying. Help! We are on the edge of an abyss. . . .

. . . .

The war is finished. But the gale is still raging. And the moanings of men rise towards an empty sky. . . . The world can bear it no longer. It has suffered too much. It implores:

Oh, thou divine messenger, thou divine rebel—give spring back to us.

Hark.

Be quiet.

Listen. He is here.

. . . .

But men do not realise. . . . Divine life, caught up by human life, has become irrecognisable.

Men are afraid.

They have heard thy words, and they are frightened. They fear they have to renounce. And it is easier to turn with the wheel, even if it is painful. They are afraid of having to destroy everything because the unreal is so attractive. They are afraid of making the plunge. . . .

Oh, open your eyes!

No, they close their divine eyes. Now, when they see no longer, they deny their divinity.

Anything rather than retire into oneself and find oneself.

They would rather divide themselves into two parts, one of which implores the other to be merciful.

They place their own divinity outside themselves, before an abyss of their own wickedness.

Cut off from their own real selves, they cry out in fear, and they create images of themselves, which they adore. Lord, they seek thee in theological systems, because they are not willing to find thee in their own immortal being.

Think for a moment what would happen if divinity and humanity could meet, then no interpretations, no discussions, no apologies for not obeying would be necessary.

. . . .

Mankind to-day is facing a new spiritual experience. . . . For the first time in history man may liberate himself by his own will, may find the source of life within himself.

Man may awaken to full self-consciousness. Man may find God, become united with God in his own innermost being.

Ah, if only men knew this. . . .

. . . .

The last part of the book depicts the final liberation of the human soul:

. . . .

"I break my fetters, I burst my chains, towards light I wander.

Alone.

Simple as a child, I carry with me the ashes of all my follies.

Naked, I carry with me all my riches.

Ignorant, I carry with me all my wisdom. . . .

I am dead to myself, I am wandering towards Life.

. . . .

The book ends with a hymn to human soul:

Thou hast within thee all knowledge.
Be thy own knowledge. Ignorance is no more.

Thou hast within thee all Life.
Be thy own life. Death is no more.

Thou hast within thee all joy.
Be thy own joy. Despair is no more.

Thou hast within thee all light.
Be a light unto thyself. Darkness is no more.

. . . The divine wheel is destroyed.

God, at last thou art free.

The Great Crucified rises, radiant, liberated from his cross.

The Great Crucified does not die any longer.

Does not suffer any longer.

All things become new.

God-man, the creator of life, what possibilities dost thou carry within thy inmost being . . .?"

. . . .

Such are the visions dawning for the poets of our time. Such melodies are sounding in the world literature of to-day.

Not only here and there, but in increasing fullness.

A new era is here, in literature also.

From this titanic poetry arises a cry for unlimited life; it is, like modern science, filled with a relentless craving to attain the source of all existence, the ultimate reality.

How far will it reach?

What will it signify in contemporary literary development as a whole?

History alone will be able to answer these questions.

We can only carefully watch what is happening.

The last book of Carlo Suarès emphasises the consequences of the new teachings to men who are living and struggling in our days.

The book represents in many ways an interesting and supreme experiment. It may prove, perhaps, rather difficult of understanding for quite inexperienced readers, those who are not much in contact with the new ideas of our time; but it is saturated with the *new life* which is now struggling to express itself in all countries.

Krishnamurti does not inspire all artists to directly creative work, as in the case of Bourdelle, when he modelled his bust, or Suarès, when he wrote his two characteristic books.

Others become so thrilled by his message that they work indefatigably to make it known among men—they personally have received such strong liberating impulses through it that they want to share it with others.

One of these artists is Axel von Fielitz-Coniar.

In the above-quoted public lecture on Krishnamurti which he gave in Berlin some time ago, he said:

"A friend asked me why I had given up my work as an artist and composer. I replied: Because I believe that directly creative work with living consciousnesses produces greater things than if one is active in artistic fields: that, moreover, the artist in me was not dead, that his time would come again, and that all that I experience and create in the domain of the human soul will benefit the artist in me."

The reply is characteristic.

To this highly cultivated artist, Krishnamurti's teachings—to realise them, live them in daily life—seem to be an artistic problem of a high order, at present the most important of them all.

And tremendous visions open up before him at this present moment, we see glimpses of them in the lecture which he gave, where he stresses the fact that the world is ready to receive the new message put forward to-day.

"There is a fine saying by Krishnamurti," Mr. von Fielitz-Coniar tells us, "where he maintains that form is only the servant of life, nothing else. We

must not be slaves, we must be kings of the life within us, and a friend of life within others.

Humanity needs such royal natures to-day. Krishnamurti himself is such a royal nature, at least that is my personal experience. And I believe that he will succeed, not in making others kings, but in giving them a courage which will enable them to make their natures royal, to become kings of their own lives and friends of the life within others. . . .

On the background of what has taken place until now, Krishnamurti's wish is becoming more and more evident: that men may become fully conscious of themselves. All progressive movements of our time tend towards the very same thing," Mr. von Fielitz-Coniar continues, "but they all fail, because they are still divided, they still lack the quality which will enable them to fully realise what they stand for. That is their weakness.

The strength of Krishnamurti, however, consists just in this, that he fully realises and lives what he proclaims. Therefore to work for Krishnamurti means creative happiness. Every hour of the day is filled to the brim. . . . It is a fulfilment of life, which could not be more glorious. What does it matter what position a man has in life? When the fullness of the inner life unfolds within a man, then, whatever his position in life may be, he can share his riches with others."

This lecture by Mr. von Fielitz-Coniar shows that the inspiration emanating from Krishnamurti's

message is so strong that, especially to artists, it becomes a stimulus to exercise the most difficult and fundamental of all arts—the art of *life*.

Many may think that the teachings, indicated above, are too high-flown and far beyond the conceptions of the average man.

And yet we cannot close our eyes to the fact that it is ideas like these which are constantly gaining ground in different spheres of life, and that events are developing at such a tremendous rate, that to-day what may be reserved to the select few, to-morrow may be within the reach of everybody.

In the books of Carlo Suarès, for instance, already quoted, we meet with characteristic features of fundamental interest which are equally characteristic of the present re-orientation in modern literature. If Carlo Suarès be a phenomenon, he is by no means an isolated one.

Like H. G. Wells in England, like Ludwig Nordström in Sweden, Carlo Suarès sees no limit for human perfectibility. They all meet in a strong conviction of the latent possibilities of the human race and in the intuitive feeling that in the field of art also we are facing new horizons hardly dreamt of hitherto.

Moreover, to modern artists to-day, a new, tremendous possibility is dawning: the transmutation of man *here* and *now*, in the very midst of life's struggle—the "deification" of life itself.

It is of great interest to note, in this connection,

that Krishnamurti does not avail himself of this conception of "deification." He puts forward the ideal of the *human*, and calls our present state "sub-human." It would lead much too far now to enter into details—there may be an opportunity in future volumes of returning to this point and further elucidating it.

It will suffice here to recall the fact that H. G. Wells, in his novel *The Undying Fire*, has already opened up great vistas:

". . . Presently . . . man . . . will take his body and his life and mould them to his will. . . . He will rob the atoms of their energy and the depths of space of their secrets. He will break his prison in space. He will step from star to star as now we step from stone to stone across a stream. . . .

Only have courage. On the courage in your heart all things depend. . . .

So long as your courage endures, you will conquer. . . ."

And, as emphasised by Wells in his remarkable book, *The King who was a King*, the condition of this liberation of human creative power is this very simple, primary one: that men cease mutual wars and concentrate their whole attention on the perfection of *life* itself.

If this be done—and it will be achieved sooner or later—then there are no limitations to what we may attain. In simple, thrilling pictures Mr. Wells gives us in this book some glimpses of the future

which we may create for ourselves, if only we have the will to do so.

Also in Scandinavian literature these same ideas may be traced. Both Johan Bojer, Gabriel Scott, Alf Larsen, Stein Backe, and others, are trying to express their experience of how divinity to-day is radiating momentarily, but powerfully, throughout our whole existence. It may be possible in later volumes to enter into details concerning these more and more outstanding facts.

The symptoms are, after all, general.

There is to-day agreement in principle between the fundamental views of creative personalities all over the world, no matter in what field of life they are working, and these fundamental views appear to be in close harmony with the present re-orientation, brought about by Krishnamurti.

An article by the American lecturer and writer on æsthetics, F. Schwankovsky, illustrates this fact and gives such an interesting, and in many ways characteristic, bird's-eye view of Krishnamurti's teachings in their relation to modern art that some main points will be quoted below.

Schwankovsky starts by maintaining that "anyone who studies the development in the New Art, which is usually referred to as modern or ultra-modern, must be struck by the peculiar qualities which make it, in many ways . . . so . . . difficult . . . to understand. . . ."

And yet this new art is only one of a series of symptoms which all indicate a fundamental turning-

point in our whole cultural life, a change starting right from the beginning of the twentieth century, manifesting itself in widely different spheres of life, as "cubism, verse libre, futurist prose . . . and a new geometry . . . a world-wide interest among mathematicians in the idea of a fourth dimension" —until it has reached its climax in Krishnamurti's message.

It is important that all with a wider vision should examine the parallels which exist between the new teachings and the new art, the new music, the new literature, modern science.

We can even with "perfect surety . . . prognosticate that the . . . new . . . message of Krishnamurti will not be what we expect, and will not find us all prepared to appreciate it, just because . . . we . . . see how few of us there are who can appreciate the new spirit of art. Of course, if the 'New' could be foretold it would not be new. If the new music, the new painting, the new poetry did not take us by surprise and require a big effort of readjustment on our part, it would be because they were not really new at all, but just a slight variation of the old. . . .

It is pathetic . . . to think of the sincere souls who are trying so hard to understand Krishnamurti while they laugh at the new spirit of art.

It must be difficult for Krishnamurti too, to be surrounded by the sentimentality of nineteenth-century consciousness with the New Message between his lips.

The essentially materialistic demand for details, for definition, for form, which many people, brought up in the nineteenth century, make so imperatively, outlaws ultra modern art from their appreciation. . . .

Of the new paintings we often hear people cry, 'but what is it?' And the artist often answers rather crossly, 'discover for yourself.' . . . To be definite is to defeat one's own art. Of course, *that which is to liberate must be antithetical to definition* . . . and . . . comparatively this new art is liberation from form."

Also in the world of music these fundamental changes may be traced.

"Harmony and consonance are not expressive enough, and we have dissonance as one very evident symptom of the new age. The spirit of revolt, the demand for freedom, the impatience of arbitrary mandates are thus served. Ouspenski might say of these that they indicate the return to the law within, and the consequent impatience of herd law, or academic rule without.

In painting . . . to see the material form melt away to give place to mental forms and spiritual symbols . . . is alarming, and has something of the effect of viewing a physical world dissolution. . . . Not understanding what it is he fears and would shun, the average individual takes refuge in an angry contempt of ultra-modern art as a whole, and turns from it.

But once he realises what is going on, it is

delightful to witness this often totally unconscious development in the artist of a superphysical vision. It is amusing to see that often an artist himself will vehemently deny anything mystical in his make-up.

Krishnamurti's . . . message about liberation is evidently reflected in the freedom from old conventions and academic ideas, and his invitation to be happy is expressed in new, bright, clean colours. Krishnamurti is consciously inviting us to free ourselves from old forms, languages, and materials in which we are caught as in a net.

Therefore it is perfectly clear . . . that the ultra-modern artist is a modest instrument in the present New Revelation, and that the musician, the writer, and the painter are often doing their part to help the new . . . messenger . . . demonstrate his message."

Schwankovsky, at the end of his article, exhorts us to study and appreciate the New Art if we wish to study and appreciate the ideas of the new epoch.

It would carry us much too far to try to give here even a slight outline of Krishnamurti's significance for modern art.

What is absolutely certain is the fact that the teachings of Krishnamurti are attracting much attention from creative artists, that there is a definitely traceable affinity between Krishnamurti and modern art: musicians are beginning to compose music to his poems, actors are beginning increasingly to study his poetry for recitation.

Artists of to-day are longing for fresh, essentially great inspiration in which their talents may find an outlet—a new characteristic sign of modern times.

One thing is clear concerning the present re-orientation in the world of art:

It will be the very latest generation of artists—those who are making their début to-day, those who will create the art of to-morrow—who will fulfil the re-orientation just started. There are signs that this re-orientation will be far more extensive than the older generation of artists, than even Schwankovsky, dreams of to-day, that it will be of a fundamental nature and will revolutionise our whole attitude to existence.

There are signs pointing to the fact that it has already begun.

In his interesting preface to the Norwegian edition of *Der Fischeraufstand in St. Barbara*, by the gifted young German writer Anna Seghers, the Norwegian novelist and dramatist Sigurd Hoel gives an outline of it.

What the new generation of writers is aiming at to-day is—as has been expressed by Hans Henny Jahnn, the distributor of the famous German literary prize, Kleist-Prize—"the re-discovery of existence without apotheosis."

"The expression is somewhat formal and solemn in its terseness; but it covers some essential points

of the present work of the young generation throughout Europe. There one may rightly speak of post-war youth. A whole generation is wiped out, there is a no-man's-land between the older and the young ones. And the young, the very best of them, want to give a more truthful, a more undisguised, a more dispassionate picture of existence than that which the older ones had created, and which they afterwards worshipped on their knees. To these young ones the ideals of the old very often appear as illusions, and not harmless ones but false, cowardly and dangerous illusions—illusions derived from and leading back to violence, subjection and war. They are attacking these illusions. . . ."

We see how modern youth, especially young artists, think along lines which in many ways coincide with those of Krishnamurti.

What is difficult, unattainable, even incomprehensible to the older generation, will be a matter of course to the new generation, something which they will help to realise in practical life.

In the youth of to-day we get glimpses of the modern type of men, belonging to the new era, sober, matter-of-fact, with both feet planted firmly on the ground, with their whole imagination, with every thought, every feeling, alert for the greatest of all adventures—the conquest, the realisation, *here* and *now*, of the limitless possibilities of existence, demanded by the teachings of Krishnamurti.

Modern Thought

It would be premature at present to try to draw clear and definite lines of correspondence between Krishnamurti's teachings and modern thought, because they both represent something unfinished, something which is still unfolding.

What may be of immediate interest is to record the fact that modern thinkers along different lines of thought seem to be working their way towards the very same basic problems, that, independently of each other, they throw light on the same fundamental questions and arrive at parallel—sometimes identical—solutions, and the fact that advanced contemporary thought is in no way alien to Krishnamurti's world of ideas, but, on the contrary, in many cases meets it half-way.

The instances which may be given at the present moment to prove this are, as before mentioned, to a considerable extent of a symptomatic nature, more or less casual—because we still lack a clear exposition of the essentially new and creative factors in modern thought—but they are characteristic, and may easily be completed by each reader from his own personal experience, from his own sphere of interest, for the present time is seething with fresh ideas, they are to be met everywhere.

In the present chapter we shall examine Krishnamurti's teachings in their relation to modern thought, concluding with an appreciation of them, given by two professional philosophers.

In order to be able to form an opinion of the relation between Krishnamurti's teachings and modern thought it is necessary to examine briefly what may be called the new world image, representing a synthesis of what to-day is known about existence in the widest sense of the word. This new world image, now day by day superseding the former one, was compared recently with a "giant structure, of which up till now only the skeleton is erected and which differs essentially from the old one."

Thanks to the revolutionising results of modern investigation, especially in the fields of modern science during recent years, we are being forced to consider a radical reconstruction of values, we see how the entire universe is being changed before our very eyes, how even the most stable concepts are being revised, how matter itself is dissolving into etheric vibrations, into energy.

Matter is not of a primary nature.

Consciousness is not, as many imagined, a function of matter. ("The human brain produces thoughts, as the liver produces bile. . . .") On the contrary: Consciousness (life) is of a primary nature, matter being a function of life, of energy.

Life (dynamic power) is the central force of existence.

Let us very briefly examine what a modern scientist, Dr. Torstein Wereide, says about these problems in a summary of some main conclusions of scientific investigations during recent years:

What this life, these etheric vibrations really are, evades exact investigation, Dr. Wereide maintains.

Modern scientists, during their further advance, are ultimately faced with symbols only, the real meaning of which they can never fully grasp. Behind the symbols is the reality proper, but this is a closed book. Physical manifestation is ultimately a transcendental problem.

The material nature has been like a thick wall, which had to be penetrated, and it was thought that behind it the absolute would be found. But far from this, at the very moment when it was penetrated, it—disappeared. There was no wall. Or, as Sir Oliver Lodge expressed it, it was a "phantom wall."

Few, even among the scientists, have as yet been able fully to grasp the scope of these facts, so Dr. Wereide tells us.

But they are being discussed.

Charles Nordmann, the French astronomer and philosopher, is of the opinion that the universe, to the extent in which it is accessible to us, is divine, stamped throughout by the incomprehensible, the infinite, and the eternal. . . .

He states that certain limits have been put to our comprehension of the ultimate cause of everything: "The Universe is silent."

Other scientists, such as Eddington, the English astronomer and philosopher, in a series of lectures in 1927, have tried to give an outline of the logical consequences of the new scientific knowledge.

Behind what we call inanimate nature there is something transcendental. What can we say to that? Let us look at our own brain. Until now science has been of the opinion that it could grasp the material processes which take place in the brain, but the spiritual processes it did not understand. Therefore there have been many who have denied their reality. But exactly the reverse is the case, says Eddington. If anything is real at all, it is the fact *that* we think. The one stable point of existence is our own consciousness.

It appears that the transcendental is directly accessible in our human consciousness: thought, consciousness, is certain, primary, and self-evident to us, while the physical is more enigmatical. Our bodies are more mysterious than our minds.

As a background to the physical world Eddington thinks of a spiritual substratum. Every now and then this substratum rises to states of individual consciousness, in a higher or lower degree, and each individual is, by his own subconsciousness, united with this universal substratum. . . .

So much for Dr. Wereide concerning Eddington's ideas.

From the latest research it appears that modern psychological and physiological investigations supplement Eddington's points of view with his strong emphasis on the central position of human consciousness within the modern world-image.

Modern psychologists and physiologists, in their

turn, lay stress on this same human consciousness as a primarily decisive factor; they emphasise the significance of the mental factors to the whole problem of human efficiency, of mental and physical vitality; they even go so far as to maintain that, in the last resort, these factors are the decisive ones.

Also in this field of investigation matter dissolves into energy. Tangible physical symptoms of illness may, to an increasing degree, be traced back to their mental causes, to states of consciousness; they may be reduced to merely mental problems.

We find each individual, then, in his life struggle, by the increasing knowledge of our time, driven into his innermost fortress—his own inner being.

On human consciousness modern investigation is to-day concentrating its chief attention, for it is here it finds its most urgent problems concerning the further advancement of human knowledge.

It is in the human mind that the battle is being fought, it is there that the problems of human perfectibility, human efficiency and human happiness are at stake.

And it is just on this very point, on the human consciousness itself, that Krishnamurti's message is brought to bear.

Not primarily in a theoretical way—that is left to professional science—but dynamically: It is, as mentioned above, to the forces within each human mind, which are the creative, dynamic powers, that

it appeals: it represents, not a theoretical system, no hypothesis of any kind whatever, neither philosophical, nor religious, nor scientific—it represents, according to concordant opinions and testimony, first of all an experience, a vital impulse, a dynamic power.

It aims at revolutionising the attitude of human minds to existence itself and thereby—also according to modern investigation—to individual existence.

And it is in this very effort that modern scientific research is meeting Krishnamurti's teachings halfway, is throwing fresh light on them and confirming their significance.

In the following we shall briefly examine this fact.

As we have seen, Krishnamurti definitely maintains that each individual must establish his goal for himself and then consecrate his whole life to the attainment of this goal.

It is this way of solving life's problems individually which will create order out of the present chaos.

It is this most positive attitude to life which will render superfluous all external authority, all external help and inspiration from leaders and teachers, including Krishnamurti himself.

"The goal is the teacher."

With this clear, consistent idea in mind we find that a modern physiologist like Ivan Pavlov, the famous Russian winner of the Nobel Science Prize,

and, with him, modern psychologists, emphasise this same purposefulness as a fundamental factor in human efficiency.

Even in the case of general daily mental hygienics one is now advised to plan one's day, to fix one's goal for the day and realise it, with the result: Increased mental health.

In investigating modern problems and conceptions in the psychological research of to-day, we also find a series of interesting parallels to the new world of ideas of Krishnamurti.

Those who have studied his teachings somewhat more intimately will know that one of the tasks upon which Krishnamurti has particularly concentrated has been to break the power of dogmas, of traditions, of dull, habitual thought, bound by authority, which has ruled the lives of individuals, and get them to think and act according to their innermost conviction, as free, individually unique personalities.

Modern psychology is occupied with the very same problems.

". . . By far most of our actions are determined by a mechanism of instincts, a mechanism of habit, a mechanism of tradition, a mechanism of points of view, a mechanism of dogmas, etc.—mere acts of repetition and, by that very fact, even calculable," writes Ragnar Vogt, Professor of Medicine at the University of Oslo, Norway, in one of his essays.

"Men are to be found who are almost entirely mechanical, whose actions may be calculated before-

hand to a degree of probability of the very highest order.

But there are also *personal* beings . . . who act . . . productively, without a model in anything belonging to the past, beyond laws and rules, in a unique way, incalculably creatively. . . ."

It is such personally creative beings that Krishnamurti's whole world of ideas helps to produce.

We have seen how his message urges the necessity of human self-transmutation, how Krishnamurti continually lays stress on the importance of self-knowledge, of clear insight, to every individual who is going to take up the task of changing, of modifying his whole way of acting.

We have also noted, in the chapter dealing with social problems, the revolutionary ideas concerning the individual and society put forward by Krishnamurti, how he has maintained that there is a danger that society will spoil all individual uniqueness.

Modern psychology deals with identical problems —according to Harald Schjelderup, Professor of Philosophy at the University of Oslo, who in an essay entitled *Psychoanalysis and Modern Theoretical Psychology* mentions that J. B. Watson, one of America's leading psychologists, judges very severely certain more or less one-sided theoretical and experimental tendencies in modern psychology, stating that the "psychology, started by Wundt . . . has not succeeded in becoming a science, and still has failed more miserably in contributing anything of scientific and practical value concerning human

nature, to help people to understand why they act as they do and how they may modify their behaviour; how they may help the young ones committed to their charge to act in such a way that they may live, move and remain within society and not have their own individuality maimed and injured thereby."

Hermann Keyserling, the German philosopher, deals with the same problems in his book *Creative Understanding*, which is full of striking parallels to the ideas examined here—parallels which may be further elucidated in future volumes. What is evident is the fact that some modern psychological schools work along most concrete, practical lines, which in many cases coincide with Krishnamurti's teachings.

Nor is modern psychological research alien to a state of consciousness, which, above all, Krishnamurti's poems express so spontaneously—the immediate, happy feeling of identity with all living things—a state of consciousness which with Krishnamurti, after his attainment, seems to be continuous and which he very definitely maintains to be the goal of all human evolution.

Modern psychology deals with the same realities.

The penetrating study of these facts by William James, published in his *Varieties of Religious Experience*, that epoch-making work, will be remembered by everyone.

Dealing with some definite tendencies in modern philosophy, Professor Ragnar Vogt renders some ideas of the German philosopher Klages, when he

speaks of the "cosmogonic Eros, the sympathy, the participation in all that exists, the entrancing, elated experience of the fullness of life. . . ."

"The special mental and spiritual qualities of man," Professor Vogt continues, "we meet in the most impressive way, in the facts of sympathy, of intuitional understanding, of intuitional compassion. As bodies, substances, matter, we are separate objects, everyone outside everyone else and everything else. As co-experiencing beings we are, to use an expression from Aristotle (and the old scholastics) in a way everything (quodam modo omnia sunt)."

Professor Vogt lays stress on the fact that our real doctors of the soul are "the seers, the prophets, the heroes and the saints," they "inspire us to be like them," they represent, in other words, an impulse of life, a "fresh supply of rich . . . noble . . . true . . . spiritual values"; and when he quotes Bergson: "If harmony is the supreme interest of nature (le suprême intérêt de la nature), then beauty and goodness become the goal of the unfoldment of life"—then he, Professor Vogt, as we know, touches upon a fundamental point in the message of Krishnamurti, namely, that such a goal is indispensable to any great unfoldment of life and that the beauty and goodness, mentioned above, must be beauty and goodness in their aspect of absolute perfection.

When Professor Vogt concludes his essay with these words: "To act freely is to follow ideas of

the highest order," these words might be applied as a motto to the teachings which we are examining.

The most striking parallel, however, to Krishnamurti's world of ideas is to be found in the trend of thought of an American philosopher, Walter Lippmann, whose work *A Preface to Morals*,[1] first published in May 1929, is one of the books most widely read throughout America at the present time.

After having proved, in a clear and fascinating account, that the old conceptions of existence are rapidly dissolving and that new ideas are forcing their way, free from obsolete and restraining ideals and dogmas, Walter Lippmann gives an outline, not of a religion of the churches, but of a "religion of the spirit."

Studying this bold, highly idealistic and strictly logical American thinker we meet a series of striking parallels to the Krishnamurtian teachings, written at a time when Lippmann knew nothing whatever about them.

His thoughts are of such great interest in this connection that they will be given in some main points in the following pages.

In vain, Lippmann maintains, is the orthodox moralist of to-day trying to revive the ancient virtues, the love and fear of God, that sense of the creature's dependence upon his creator, that obedi-

[1] London: George Allen & Unwin. New York: The Macmillan Co.

ence to the commands of a heavenly king, which once gave force and effect to the moral code—he has entirely misconceived the moral problem.

If he understood, he would not "need to summon the police nor evoke the fear of hell. . . . Nor would he find himself in the absurd predicament of seeming to argue that virtue is highly desirable, but intensely unpleasant. It would not be necessary to praise goodness, for that would be what men most ardently desired. Were the nature of good and evil really made plain by moralists, their teachings would appear to the modern listener, not like exhortations from without, but as Keats said of poetry: 'A wording of his own highest thoughts and . . . almost a remembrance.' "

In his further exposition, Lippmann, in full accordance with Krishnamurti, states that if civilisation is to be coherent and confident it must be known in that civilisation what its ideals are.

"There must exist in the form of clearly available ideas an understanding of what the fulfilment of the promise of that civilisation might mean, an imaginative conception of the goal at which it might, and, if it is to flourish, at which it must aim. That knowledge . . . is the principle of all order and certainty in the life of . . . men. By it they can clarify the practical conduct of life in some measure"—exactly what Krishnamurti maintains.

Walter Lippmann suspects a living connection between these three factors: "What the sages have prophesied as high religion, what psychologists

delineate as matured personality, and the disinterestedness which the Great Society requires for its practical fulfilment. "They are" all of a piece, and are the basic elements of a modern morality. . . .

The modern moralist cannot expect soon to construct a systematic and harmonious moral edifice like that which St. Thomas Aquinas and Dante constructed to house the aspirations of the medieval world."

What modern man has to do is to go and drink "deeply at the sources of experience from which . . . all religions, all morals . . . originated."

Again, as we see, a fundamental idea of Krishnamurti is touched.

"Modern men . . . are compelled to choose consciously, clearly, and with full realisation of what the choice implies, between religion as a system of cosmic government and religion as insight into a cleansed and matured personality: between God conceived as the master of . . . fate, creator, providence, and king, and God conceived as the highest good at which they might aim."

We see at once the analogies and the difference: Walter Lippmann, a deeply religious personality, throughout his book still employs the current terminology, he still uses the words "God" and "religion," while Krishnamurti, according to his experience and knowledge, no longer uses terms which are inadequate to express his conceptions and might therefore lead to misunderstanding

and falsification of his central ideas by those seeking to reconcile them with obsolete dogmas.

Whoever has studied both Krishnamurti and Lippmann to a certain extent will know that the difference in this particular case consists only in words.

In reality Lippmann, too, has radically finished with the conceptions of the past; that becomes absolutely clear in his last chapter, *The Religion of the Spirit*, mentioned above. We shall now examine certain details of it, especially characteristic of the present re-orientation, as we know it from Krishnamurti's teachings.

". . . The world is able at last to take seriously what its greatest teachers have said. . . .

And . . . the central insight of the teachers of wisdom is . . . that only the regenerate, the disinterested, the mature can make use of freedom.

We can see now . . . that it is also the mark at which the modern study of human nature points. We can see, too, that it is the pattern of successful conduct in the most advanced phases of the development of modern civilisation.

The ideal then, is an old one, but its confirmation and its practical pertinence are new.

In an age when custom is dissolved and authority is broken, the religion of the spirit is not merely a possible way of life. In principle it is the only way which transcends the difficulties.

It alone is perfectly neutral about the constitution of the universe, in that it has no expectation

that the universe will justify naïve desire. Therefore the progress of science cannot upset it. Its indifference to what the facts may be is indeed the very spirit of scientific inquiry. A religion which rests upon particular conclusions in astronomy, biology, and history may be fatally injured by the discovery of new truths.

But the religion of the spirit does not depend upon creeds and cosmologies; it has no vested interest in any particular truth. It is concerned not with the organisation of matter, but with the quality of human desire.

It alone can endure the variety and complexity of things, for the religion of the spirit has no thesis to defend. It seeks excellence wherever it may appear, and finds it in anything which is inwardly understood; its motive is not acquisition but sympathy. . . ."

And now a truth is stated which might as well be said by Krishnamurti as by Lippmann, a truth stressed over and over again by Krishnamurti, because it makes a man absolutely independent of whatever may happen to him:

"Whatever is completely understood with sympathy for its own logic and purposes ceases to be external and stubborn and is wholly tamed. To understand is not only to pardon, but in the end to love.

There is no itch in the religion of the spirit to make men good by bearing down upon them with righteousness and making them conform

to a pattern. Its social principle is to live and let live.

It has the only tolerable code of manners for a society in which men and women have become freely-moving individuals, no longer held in the grooves of custom by their ancestral ways.

It is the only disposition of the soul which meets the moral difficulties of an anarchical age, for its principle is to civilise the passions, not by regulating them imperiously, but by transforming them with a mature understanding of their place in an adult environment.

It is the only possible hygiene of the soul for men whose selves have become disjointed . . . because it counsels them to draw the sting of possessiveness out of their passions, and thus by removing anxiety to render them harmonious and serene. . . ."

Further, the parallels to Krishnamurti's message are conspicuous in the following passages:

"In the realm of the spirit, blessedness is not deferred: there is no future which is more auspicious than the present; there are no compensations later for evils now. Evil is to be overcome now and happiness is to be achieved now, for the kingdom of God is within you. The life of the spirit is not a commercial transaction in which the profit has to be anticipated; it is a kind of experience which is inherently profitable.

And so the mature man would take the world as it comes, and within himself remain quite unperturbed. When he acted, he would know that

he was only testing an hypothesis, and if he failed, he would know that he had made a mistake. He would be quite prepared for the discovery that he might make mistakes, for his intelligence would be disentangled from his hopes. The failure of his experiment could not, therefore, involve the failure of his life. For the aspect of life which implicated his soul would be his understanding of life, and, to the understanding, defeat is no less interesting than victory.

It would be no effort, therefore, for him to be tolerant, and no annoyance to be sceptical. He would face pain with fortitude, for he would have put it away from the inner chambers of his soul.

Fear would not haunt him, for he would be without compulsion to seize anything and without anxiety as to its fate.

He would be strong, not with the strength of hard resolves, but because he was free of that tension which vain expectations beget. . . ."

"Would his life be uninteresting because he was disinterested?" Lippmann asks.

In expressions which recall the characterisation of Krishnamurti's teachings by the Englishman, the Reverend J. Tyssul Davies, already quoted, Lippmann gives the answer himself:

"He would have the whole universe, rather than the prison of his own hopes and fears, for his habitation, and in imagination all possible forms of being. How could that be dull unless he brought the dullness with him?

He might dwell with all beauty and all knowledge, and they are inexhaustible. Would he then dream idle dreams? Only if he chose to. For he might go quite simply about the business of the world, a good deal more effectively perhaps than the worldling, in that he did not place an absolute value upon it, and deceive himself.

Would he be hopeful? Not if to be hopeful was to expect the world to submit rather soon to his vanity.

Would he be hopeless?

Hope is an expectation of favours to come, and he would take his delights here and now.

Since nothing gnawed at his vitals, neither doubt, nor ambition, nor frustration, nor fear, he would move easily through life. And so whether he saw the thing as comedy, or high tragedy, or plain farce, he would affirm that it is what it is, and that the wise man can enjoy it."

Modern thinkers are dealing, as we see, with concepts and problems, many of which coincide with the concepts and problems of Krishnamurti's world of ideas, and arrive at conclusions in many cases identical with those of Krishnamurti.

However revolutionary his teachings may seem at first sight, one fact can no longer be ignored: The trend of evolution itself is working its way in this very direction, it cannot be stopped. And this truth holds good in the field of thought as well as in the field of art: What may be difficult

for the majority of the present generation to grasp and understand, will be a matter of course for future generations.

It is also, in this connection, very interesting to examine the present tendencies of modern philosophy and to find that it is getting further away from extrinsic constructive metaphysics, from philosophical systems, ingeniously built and stamped by individualities, that it is developing towards an increasingly vital attitude, founded on experiment and experience, towards the immediate reality, which is directly accessible within our own human consciousness, the focus of all existence, of all perceptive comprehension.

Concerning this fundamental point modern thought is meeting the Krishnamurtian message half-way; here the two coincide.

How has this world of ideas been received by contemporary thinkers?

We shall examine in the following paragraphs how a German, Professor J. Verweyen, and a Frenchman, Professor E. Marcault—both professional philosophers—judge Krishnamurti.

In previous chapters we have seen how a modern politician like George Lansbury, an artist like von Fielitz-Coniar, having experienced these ideas for themselves, have become so filled by their dynamic power, that they straightaway identify themselves with them, are indeed proclaiming them.

In this case we are facing exactly the same phenomenon—no cool professional evaluation, but here, as previously, the same characteristic peculiarity that this evaluation, on account of their own experience, becomes a positive plea for his message: Krishnamurti's teachings are not, primarily, an object of intellectual investigation, they become, it appears, a definitely inspiring power in the life of each individual who opens himself up to them —a striking proof of the truth of the words of Krishnamurti, that no one can remain indifferent to the message which he propounds. One must, it seems, either oppose it or try to live it, that is to say, to experience the truth of it, to proclaim it.

The well-known German philosopher, Dr. Johannes Verweyen, lecturer (1908), Professor of Philosophy (1918) at the University of Bonn, and the author of a series of philosophic works, some of a strictly scientific and others of a more popular nature, all much appreciated, has studied Krishnamurti's teachings since 1927.

In the public lecture on *Krishnamurti's Message in our Times*, which he gave in Berlin in December 1928, Professor Verweyen lays stress on Krishnamurti's fundamental attitude towards existence and its problems: his extraordinary *matter-of-factness* in his treatment of all problems, his grasp of the *essentials* of every question, and his bold insistence on the *one thing necessary* in life.

Does Krishnamurti belong to the category of teachers who appear like a meteor only to sink

soon afterwards into oblivion, or is he a messenger, who gives his message in our time, but whose influence will be felt far beyond it, indeed through all future time? That is the question put by Professor Verweyen in the introductory remarks of his lecture. Perhaps Krishnamurti is giving his message as one who is above all limitations of time, perhaps he is raising a temple which will last throughout all times, Professor Verweyen continues.

It is these questions which the lecturer endeavours to answer by a careful analysis of the personality and message of Krishnamurti, reported in the following in a very abbreviated form.

The thorough and sober realism of Krishnamurti embraces not merely the facts of the physical world. Such one-sided, limited knowledge, in the fields of physics and chemistry for instance, leads, as we have seen, to such phenomena as poison gas and bombs. No, Krishnamurti deals with *all* facts of existence in their mighty interplay, above all with spiritual facts and values, and he focuses the attention of his audience first and foremost on them.

Facing such problems the faculty of discrimination enters as a factor of the highest significance: what is of importance is not to confound the essential and the non-essential. But what is non-essential and what essential, Krishnamurti, with real wisdom, leaves every man to decide for himself; he does not try, by exercising any kind of authority, to give to

the individual a formula of how to live which would soon lead to a comfortable, dull and mechanical conduct of life.

When Krishnamurti so strongly and so boldly emphasises the one thing necessary, he does so, not so much according to conditions as they *are*—such an attitude may imply a fatal opportunism, a flight from ideas and ideals—on the contrary, he possesses the firmness, the determination, the resolution which does *not* compromise with established things, but which boldly points to fresh avenues of progress, which enables us to realise the ideals in life itself, to *remould* life.

On the background of these fundamental qualities Krishnamurti appears as a life's awakener, truly an awakener of life.

"The highest that can be said of any cultural leader, the highest, most honourable testimony given to any piece of art, is when it can be said that from this personality streams of ensouling, vitalising power emanate. This is eminently the case with Krishnamurti. . . ."

In his further characterisation Professor Verweyen repeatedly touches on Bergson's philosophy of intuition and shows, like Professor Marcault, how Krishnamurti's teachings have come as a mighty affirmation and extension of the highest aspirations of modern time. He also stresses very definitely how the highest ideal which humanity holds to-day, *freedom of the mind*, is one of the central points in Krishnamurti's message.

Indeed, more than that: Krishnamurti himself is the incarnation of this very freedom of mind, Verweyen maintains.

The ideal we have. But who, in our time, is really free?

Verweyen states that if, in our time, one wants to form a conception of a fundamentally free personality one should concentrate one's attention on Krishnamurti.

"In him one meets a personality, who, with indeed a rare spontaneity, observes life and who is open to new and old facts alike, open, first of all, to the facts of the spiritual life, and who is therefore a free citizen of the spiritual world.

Such a free personality is he (and it is really a laudable rarity in such cases) that there is here no question of authority, not even the slightest indication of it."

Having mentioned the kindness, the "power of living kindness," and the happiness that radiates from the personality of Krishnamurti, Professor Verweyen emphasises that the object of his lecture has been to bring to the notice of modern men, surrounded by the present chaos, harrowed by the hubbub of modern life, that which has taken place far away from the beaten tracks of public life.

"Thanks to the happy conjuncture of many factors, The New, by which the whole world will profit, has come. To those who in our time have ears to hear there is to-day . . . a message of peace, of inner happiness, which, in the midst of

conflicting movements, it is a priceless privilege to receive."

Of his personal impressions of Krishnamurti, the German philosopher—pointing to the ideal of a human personality which he outlined in his book *Der Edelmensch und seine Werte*—said, that he had never, either in his own country or abroad, met with "a personality of such sublimity and, at the same time, of such simplicity . . . a personality, which in such an ideal way incarnated what to me appears to be an ideal of firmness, wholly permeated by kindness. A personality, in whom so much goodness of heart is combined with such brilliant intelligence, a personality, worthy, in my eyes, to be set as an example to the whole world."

Whatever may be one's perception of Krishnamurti's teachings, his "personality . . . must fill one with the deepest veneration if one is capable of perceiving greatness at all."

Therefore Professor Verweyen concludes his lecture, no one can wonder that all who have had this experience also "feel themselves urged to make others aware of . . . this message, which arouses increasing attention all over the world, the message of happiness and peace, the message of true inner liberation."

Few, if any, have hitherto studied more closely the relation between Krishnamurti's teachings and the present re-orientation in modern thought than

Émile Marcault, and perhaps no one has presented it with such skill.

Professor Marcault is not only a psychologist by profession, who deals with the problems of the human soul, he is also, by extensive literary and historical research, investigating urgent problems of social psychology. According to some biographical notes on his university career in France and Italy, kindly supplied to the writer of this book, he has above all concentrated his investigations on transition periods, constantly recurring in history, periods in which one civilisation crumbles away and another dawns.

Those who have heard him lecture on his favourite subject, *The Psychology of Man's Evolution*, will know that Professor Marcault has worked out a theory emphasising that these changing periods are a direct result, not of external so-called "movements," which come and go, but of definite, traceable changes within human consciousness itself.

In a lecture at Ommen in 1927—like the other public lectures during the International Camp, broadcasted all over Europe—Professor Marcault, in some introductory remarks, analyses the transition period between two ages, through which we are passing at present; he emphasises the fact that Krishnamurti's teachings are inaugurating a civilisation, truly spiritual and truly modern, devoid of any conflicts between society and the individual, the law of individual unfoldment being identical with the law of human brotherhood in those

individuals who have opened themselves up to a realisation of the fundamental oneness of all life.

"In order that all men may share in this liberation, Krishnamurti introduces no intellectual or mystical system whatever; such a system would only raise new barriers between men.

He comes to all, no matter to what race, class, religion, they belong, what opinions they hold. No one is excluded from his appeal.

And the longing for liberation, is it not to be found within everyone? The heaven of yesterday, we feel, is dark and closed. . . .

The Great War has most seriously shaken all national imperialism, and . . . the League of Nations in Geneva will sooner or later complete our economic liberation. . . .

But we are not satisfied. The religious, moral, cultural, political and economic freedom . . . which we have already attained or shall soon attain, is not enough . . . we have never felt so painfully the weight of our chains.

It is the human *spirit* itself which is now demanding liberation, no longer our thoughts, feelings or actions. . . .

The whole world is looking forward to the new age which is dawning, and contemporary consciousness—as we find it expressed by modern philosophers, scientists and writers—affirms the possibility of a new experience, transcending all forms, hitherto considered as absolute in the fields of thought, feeling and action; an experience which,

beyond all "categories of social life," reveals to us an "I" which is fundamentally spiritual and free. "It is because we so seldom penetrate to that real 'I' that we so seldom are free," Bergson says.

It is to this real "I" within us that Krishnamurti addresses himself. . . .

He . . . arouses in our souls the burning desire of directly realising what he says, of carrying his message, his spirit, all over the world, in order to transform the world.

The message combines the freshness of the fountain with the force of the stream.

It is at once art and religion, mysticism and clear consciousness and it by no means disregards cultural values.

The liberation which it proclaims fulfils and satisfies the aspirations of modern humanity, it is pregnant with a future happy civilisation, it guards it far more safely than even the most binding political treaties.

Beyond all dividing lines, confessional or philosophical, national or factional, this liberation aims at the divine elements within each human spirit, so that divine liberation and personal unfoldment coincide, become one identical experience.

We are faced ultimately with an affirmation of life, not a negation, an unfoldment of life, not a destruction; happiness and peace, not suffering and struggle.

Religion, philosophy, science, art, social life, are being united into one synthesis, because human

experience is reaching that centre from which all these factors—at present ignorant of their common source—have emerged in the past, because the individual has attained its real I and feels himself fundamentally one with all human beings, with all life.

This experience liberates within him an irresistible power, which, wherever it goes, makes itself felt as a pacifying, civilising power, human and divine at the same time, a power which inaugurates, if not a golden age . . . at any rate a kingdom of happiness, ever unfolding, ever progressing, a kingdom where all privileges and all laws are to be found within the hearts of men. These men, having found within themselves the divine life ensouling all forms, recognise themselves in all things. . . .

The voice of Krishnamurti will make itself heard all over the world.

From race to race he will carry his message, simple and grand, profound and beautiful, as the life which he awakens and inspires.

Those who are already opening themselves up to his message, and those who will come to do so, will from him learn the way which leads to true liberation, true happiness."

In a later article dealing also with modern investigation, Professor Marcault shows the connection between the universal teachings of Krishnamurti and the most advanced results of modern research:

"Krishnamurti's modernism appears the more

strongly in that the experience on which it is based satisfies not only the aspirations but the realisations of modern consciousness. This ascending of the scale of values, this transcending of mental and social categories, of time and space, does it not synthesise all the partial liberations already achieved or at least claimed by the most advanced of our race? M. Bergson finds the real self of man above the plane of thought categories, above space, universal and social, and calls it spiritual energy, an individualisation of universal life or spirit, and free on its own plane; and all schools of psychology, whether idealistic or not, are now postulating a selftranscending mind. William James has shown the mystic experience to be identical in all the great faiths and transcending all emotional categories. And Herr Einstein demonstrates that our time and space are relative, not absolute, and can be transcended by finding a more truly universal system of reference.

Everywhere consciousness is realising the limits of the mind and reaching the universal beyond them. Chemists pierce through the forms of matter and reduce them to force. Sir J. C. Bose rises above the morphology of plants and contacts and registers the organising life. Zoologists conceive of the psyche as the force that builds up all the forms of animal life.

Each category discovers its limits, and the self that until now accepted those limits as its normal bounds now finds itself transcending them.

And also from the depths of collective consciousness in the masses there rises a blind but potent aspiration to the universalising of life, to political and religious peace, to understanding and co-operation, to unity, freedom and happiness. . . ."

Professor Marcault finally sums up his opinion as to the significance of Krishnamurti's message in these words:

"To thoughtful, unbiased students of our time, Krishnamurti's message cannot fail to appear as the synthesis of all those partial liberations—total liberation and happiness for all men. Yet not a synthesis of composition, which would in fact be not a synthesis but a sum. Spring is not the sum of all flowers and all leaves: it is the source, the cause, the creative force, simple, fresh, limpid . . . irresistible, the new universal consciousness focused in one who realises it fully, the incarnation, whatever this may mean for the psychology of the New Age, of a new dispensation of the Divine in the divine heart of man."

These are some of the evaluations which present-day thinkers have given of Krishnamurti's world of ideas.

Subjective in their scope, as they are bound to be, like all other evaluations based on personal realisation, personal experience. History alone can, in the last resort, affirm or deny them.

It is at present impossible to say what *direct*

influence Krishnamurti's teachings will have on modern thought.

But there is much which points to the fact that it will be of a basic nature.

Those especially interested in this problem should study a series of articles by Professor Wodehouse on *Man, Nature, Reality*, published in the above-mentioned international magazine for the spreading of Krishnamurti's ideas, and the May–June 1930 issue of the *Cahiers de l'Etoile* which contains essays covering fresh ground. Each one of these proves that the new world of ideas which we have been examining is rapidly gaining ground among modern thinkers.

IV

THE NEW IMPULSE OF LIFE

In trying to sum up some characteristics of Krishnamurti's teachings, examined in the previous chapters, we find that they represent a vital impulse which directly aims at bringing about a fundamentally new attitude towards life in each individual. They imply a radical transmutation of human consciousness, which, according to its very nature, moves from within outwards, gradually revolutionising not only the inner, but also the outer life of man. There will be an entirely new world, when men become able to solve their individual problems and energetically start to do so.

This fight for liberation knows of no compromise whatever. The old world, the old order of things, rotten to the very core, founded on authority and lust of power, where individual stands against individual, class against class, nation against nation in irreconcilable strife, in bitter conflicts, is doomed.

What will happen when this basic revolution, which is still in its very beginning, draws ever nearer with its inexorable consequences to existing authority, to existing morals based on the principle of might?

In each country when the new impulse of life irresistibly attracts youth, the wide-awake, the intelligent—what then?

When these apparently absolutely harmless teachings conquer every home, when each individual will have to decide for or against it, when the existence of all established authority, all morality, based on might, is mortally threatened—what then?

Is it to be expected that the established order of things, the tremendous spheres of interest, linked up with the old order of things, will surrender passively?

Is it to be expected that the lurking powers of reaction, of egotism, of vested interests, of authority, of established morals, will yield without a fight?

Shall we witness a suspicion, a systematical persecution, a systematical distortion of the real nature and fundamental motives of these simple and clear teachings?

Will there be an open fight?

Or will the powers of reaction feel that public opinion is so free and so widely awake that they will not dare to come out into the open?

One thing is certain: This revolution does not come unexpectedly.

The intellectually alert, who cannot to-day read the signs of the time, *will* not see.

The most advanced thinkers of our times have already stated that humanity at present is passing from one era to another, have already foretold the dissolution of established conditions, and the dissolution of the principle of authority.

Thinkers in many countries have stated that established religion—and this is the case not only

in the West, but also in the East—is shaken to its very foundation, that there is to-day a generation of grown-up men and women for whom everything is fleeting, who are "free" in many ways, but without insight and power to use the freedom which they have attained.

They are confused to the utmost degree, bewildered as to the meaning and goal of existence, the present re-orientation having robbed them of everything.

The established order of things has nothing whatever to offer them—they have finished with it.

What can be given to them in its place?

This is the serious problem in every country, more or less clearly recognised by modern cultural leaders and pioneers.

Faced with this problem, Walter Lippmann created his remarkable work, *A Preface to Morals*, which has been characterised as epoch-making.

Faced with this problem, a young English philosopher, Mr. Joad, most violently attacks the English clergy, accusing them of spiritual narrowness and general blindness concerning the present trend of evolution.

In a lecture, given at Cambridge in the spring of 1930, Mr. Joad pointed to the fact that a whole generation is growing up practically without religion. They do not believe; they do not want to believe, the whole question bores them. They have reached the conviction that religion is a fiction, but they have to regain contact with the needs

which once created this fiction. They have utterly destroyed the universe of the Victorian age and have overthrown their gods. But they must fill this gap.

A devastating agnosticism is one of the most characteristic features of modern times. Young people are weighed down by a seriousness which can find no natural outlet. How is this to be achieved? Their most immediate need is to feel that the universe has a meaning, that their life has significance, not only to themselves, but to something greater than themselves.

Mr. Joad is of the opinion that mysticism must be the common heritage of the race instead of the privilege of the few.

He proceeds to criticise the clergy who give stones for bread, presenting their own theological strifes to those among their fellow-creatures who are seeking them in spiritual distress.

If the present tendencies within the Church continue it is more than probable that science within a century will abolish organised Christianity.

This lecture is characteristic. In newspapers, in magazines, in books—everywhere, one comes across this urgent problem: The spiritual need of the present time, its confusion concerning the meaning and goal of existence, its utter bewilderment as to the remedy.

No doubt what is needed is a complete re-orientation, penetrating to the roots of things, indicating the solution on a foundation of basic, simple truths.

Nothing less will do. The bewilderment is too great.

Some cry out for a regeneration of religion, others for mysticism, others again for authoritative statements; we are in the midst of utter chaos.

Few probe to the fundamental cause of things—the attitude of human consciousness to existence itself. Fewer still, when faced with this problem, have anything really positive to give.

Some few individuals have changed their personal attitude, have struck the eternal spring, and are oases in the desert of the present age.

Such an oasis is the German writer Johannes Müller, who, by following his own path, has attained contact with these urgent problems; he feels the distress of the present period and is trying to help with all his power.

Another is the Swiss professor, Ragaz.

Many other names might be mentioned, they all prove how little single individuals, with their own human limitations, their still unsolved problems, are able to do for the millions of the race.

Which of all these pioneers, these creative cultural leaders, fumbling their way along new paths, has been able to come forward and point to an accomplished deed?

Which of them has abundance, sufficient for a whole world? Which of them bring values of a fundamentally universal nature that appeal to all, without distinction, whether they live in the East or in the West?

It is exactly this which Krishnamurti's teachings are achieving. If we examine the very foundation of his message—established entirely on personal experience—we shall find a few simple, basic truths, accessible to all:

What we have perceived for ourselves, what we have understood for ourselves, this, and this alone, is our spiritual heritage, which no one and no thing can shake or take away from us.

That is to say, that the whole problem of existence concentrates on personal experience, personal understanding, personal realisation. That, again, means that our real field of perception is concentrated within each individual consciousness.

There, and there alone, we experience "God," "The Path," Truth, Life.

There we experience authority—the inner authority, far more imperative than any outer.

There we experience a code of morals—the inner morale, far more exacting than any outer one, which is so often only a prop for indolence.

There we experience Truth—not the truths imposed or learned from without, but the inner truth, which is fundamentally different from any outer truth.

The "outer" truth is of an intellectual nature and may very well be combined with compromises of all kinds, with slackness, indecision, and cowardice.

The inner truth, however, is an irresistible, re-creating power, knowing no compromise, it urges its owner to *live*, to realise what he perceives—

it is an impulse of life, the strongest one in the world, it is Life itself, irresistibly pressing onwards.

It is these exceedingly simple realities that Krishnamurti's teachings have as their basis. So simple are they that they can be directly perceived and comprehended by anyone, and throughout the ages have been perceived and comprehended by many. But no one, in our age, has drawn the conclusions from them, never entirely.

That is what Krishnamurti, because of his freedom from all that binds, does. The whole difficulty lies in the fact that these conclusions imply the absolute dissolution of all selfishness—and that we will not accept. We are not willing to "die that Life may live." The difficulty lies in the fact that this inner truth must of necessity be realised, that is to say, be lived.

This is the point on which each individual is tested: Is it Life that we are aiming at, or are we concerned only with our own selves?

Is Krishnamurti's message in any way impracticable, extravagant, beyond human power?

To-day in all countries there is an increasing number of men and women who see in it the one and only help for humanity, the only way out of the tangle of the present time. Among them, as we have seen, is one of the leaders of the British Labour Party, seasoned in the toil of a long life among the population of the East End of London, striving to

find relief for the social distress of our age. Will this way be tried? We see in a flash that this is the central question of to-day, as it has been in all creative periods:

Will this new way be tried?

A theoretical truth has no real value in life. But a truth which is directly lived, realised, experienced, which takes root in contemporary life, that truth will revolutionise the entire world. A bringer of truth who proclaims that truth in splendid isolation to idle contemporaries will achieve nothing—even if these contemporaries adore him. But a bringer of truth who finds co-workers, who meets alert-minded, absolutely sincere people—for him nothing is impossible. So utterly critical is the present situation.

Krishnamurti is constantly trying to open our eyes to this fact when he puts forward the idea that if there be only two or three who to-day are willing to live truth, they and he could change the world. He also emphasises the fact that even an imperfect effort in the right direction bears its result in immediate understanding and will ultimately lead a man towards truth. This is a basic point in his message. Therefore, the vital question for each individual who comes in contact with his teachings will be: Will he take them into consideration and experiment with them in his own life? Or will he put them aside as something which at present is not urgent?

If he put them aside, much points to the fact

that he will meet them at the next cross-road. For we are dealing here, fundamentally, not with any personality or movement; we are dealing with a basic law of existence, which no one can escape in the long run and which humanity in general would seem at this moment ready to grasp and to realise—the law that the attitude of human consciousness to existence is of a fundamentally creative nature—that it creates order or chaos.

Therefore it is the individual human consciousness, and this alone, which matters; its perception of goal and means, and the realisation that only by living truth will human beings radically change, and, with them, the world itself. And if someone should happen to meet a messenger of truth who ventures to come forward and say that behind his message is a definite achievement, a personal first-hand experience of this living absolute truth, then there is one more fact which must be emphasised: That the bringer of truth himself is nothing compared to the living truth which he is bringing. That nothing must be built on his personality, his authority, his personal work, but that everything must be built on fundamental facts of existence perceived by oneself, on individual effort, individual realisation.

Behind Krishnamurti's teachings there is an impulse of life, to-day in full creative activity, a vital power which cannot be grasped by intellectual perception alone, it must be directly experienced by being realised in actual daily life, implying intense

alertness and self-recollectedness every moment of the day.

A merely intellectual realisation of these teachings may reveal fresh vistas, fresh avenues of thought to the earnest student, leaving the rest of his life untouched; but a real, personal experience of this impulse of life will bring about a radically altered *attitude of mind* and subsequently a radically altered *conduct of life*, leading to increasing clarity, power, freedom, happiness.

It is the old, old way.

The way, not to an eternally barren, entirely intellectual perception, but to a vital realisation, leading to that freedom of consciousness which is completeness, full, abundant Life.

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First of all there is *The Herald of the Star*, the official organ of The Order of the Star, published till the end of 1927 at 6, Tavistock Square, London, W.C.1, England.

In January 1928 an international magazine was started, which appeared simultaneously in various languages and countries throughout the world. This magazine published, up to the end of 1929, Krishnamurti's poems, talks and writings, together with articles by other writers, dealing to a great extent with modern cultural phenomena.

The Star Review and *The Star* were the titles of the English and American editions respectively.

Both magazines, one of which was published at 6, Tavistock Square, London, W.C.1, England, and the other at 2123, Beachwood Drive, Hollywood, Los Angeles, California, U.S.A., are quoted in this book, together with a few especially important articles in the German and Norwegian editions [*Der Stern*, Neubabelsberg, Viktoriastr. 7, Berlin, and *Stjernen* (from 1928 *Gro-Tid*), Stjernens Norske Forlag, Box 34, Blommenholm, Norway], and in a most interesting French magazine, run on broad

cultural lines, *Cahiers de l'Etoile*, 1928–1930, 104, Bd. Berthier, Paris (edited by Md. I. de Manziarly and M. Carlo Suarès), to which many prominent contemporary writers contributed.

From November 1927, when the Order of the Star was reorganised, another magazine, *The International Star Bulletin* (*I.S.B.*), was published by Mr. D. Rajagopal, the Chief Organiser of the Order of the Star. This magazine was intended as a link between those people all over the world who were interested in following more closely the work of Krishnamurti.

The magazine was very successful and has ultimately undertaken the task of disseminating Krishnamurti's ideas as widely as possible by means of full reports of his poems, talks and replies to questions. It is now regularly translated into various languages and appears in numerous national editions. In January 1931 the title was altered to *Star Bulletin* (*St.B.*).

Since its start in 1927 this bulletin has been published by *The Star Publishing Trust* (*S.P.T.*), Ommen, Holland; present address: 2123, Beachwood Drive, Hollywood, Cal., U.S.A.

Some countries, such as France, publish even now a special national magazine [*Carnets*, editor: Carlo Suarès]—also dealing with general cultural problems, and publishing articles by Krishnamurti or quotations from his works.

NOTES

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7 Motto, from *The Star Review*, February 1929, p. 91.

15 From *I.S.B.*, August 1929, p. 14.

16 The title of Professor Verweyen's lecture is *Krishnamurti's Botschaft in unserer Zeit*, *Der Stern*, April 1929, pp. 167 ff.

26 From *The Star*, December 1928, p. 5. Published with a few interesting changes, given above, in *The Song of Life*, by Krishnamurti, S.P.T., 1931, p. 49.

27 From *Life in Freedom*, Camp-Fire Addresses, given in Benares, Ojai, Ommen, during 1928, S.P.T., 1928, p. 82.

27 *Sur un orgue de barbarie*, by Carlo Suarès, Librairie de France, Paris, 1928.

28 From *I.S.B.*, February 1930, pp. 12 ff. Compare the article published in *Neue Freie Presse*, Vienna, July 29, 1930, *Krishnamurti's Weg in die Einsamkeit*, by the Rev. J. Tyssul Davies.

28 Krishnamurti's public lecture in London. See *I.S.B.*, June 1928, pp. 7 ff.

30 Quotations from Krishnamurti's talks in Ommen. See *I.S.B.*, September 1929, pp. 5 and 11.

35 The article by the Norwegian educationalist. See *Stjernen*, December 1928, pp. 220 ff.

36 Quotation, *Life in Freedom* (see notes to p. 27), p. 47.

38 From *I.S.B.*, February 1930, pp. 5 ff.
The sequence of the questions in this article has been somewhat changed.

48 *The Changing World*, *The Immediate Future*, Lectures delivered in London 1909 and 1911, The Theosophical Publishing Society, London, 1910 and 1911.

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53 *Life in Freedom.* See notes to p. 27.

56 Krishnamurti's speech, *Who Brings the Truth?* S.P.T., 1927.

57 From *I.S.B.*, August 1928, pp. 9 ff., 11 ff, 22 ff., and *Let Understanding be the Law*, Questions and Answers from the Ommen Camp, 1928, S.P.T., 1928, pp. 27.

59 Krishnamurti's speech. See *I.S.B.*, September 1929, p. 28 ff.

62 The Press. See among other articles two especially interesting ones: *Algemeen Handelsblad*, Amsterdam, September 1, 1929 (*I.S.B.*, October 1929, pp. 22 ff.), and *Tidens Tegn*, Oslo (Norway), August 10, 1929.

63 George Lansbury. From *I.S.B.*, September 1929, pp. 22 ff.

63 International Camp at Ommen. All particulars from The Camp Manager, Ommen, Holland.

69 The Camp in Ojai, 1929. From *The Star*, Special Ojai Camp Number, July 1929, pp. 10 ff. Abbreviated report in *I.S.B.*, July 1929, pp. 6 ff.

72 *Talk in New York.* From *I.S.B.*, May 1930, p. 21.

73 Quotation from *The Star*, April 1929, p. 4.

80 Quotation from *Life in Freedom*, pp. 70–71.

81 *The Path.* There are three editions, the first, 1924 (published by The Order of the Star in the East), the second, 1928, and the third, 1930, both published by S.P.T.

The quotations given here are all taken from the third edition, which contains certain characteristic alterations.

Compare also the most interesting introductory remarks of the French translation of *The Path* (published in *Cahiers de l'Etoile*, July–August, 1930,

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p. 485 ff.), rendering the main points of an editorial interview with Krishnamurti, owing to some misunderstanding signed with the initials "J.K."

81 *The Path*, pp. 5–8, 55–57, 60–61, 61–65.

88 Quotations from *Life in Freedom*, pp. 71–72.

91 *Temple Talks*, S.P.T., 1927.

91 *The Kingdom of Happiness*, George Allen & Unwin, Ltd., London, 1927.

91 *The Pool of Wisdom*, the title of which The Star Publishing Trust has taken from a phrase in one of Krishnamurti's Camp-Fire talks at Ommen, 1926, *S.P.T.*, 1927, p. 8.

94 *By What Authority*, Camp-Fire Talks at Ommen, 1927, S.P.T., 1927.

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95 *Who brings the Truth?* S.P.T., 1927. Krishnamurti's Camp-Fire Talks, 1926 and 1927, together with *Who brings the Truth?* and three poems were published in a popular edition, S.P.T., 1928, under the title of *The Pool of Wisdom*.

95 *Life in Freedom*. See notes to p. 27.

96 *I am with Thee*, *The Star Review*, January 1928, p. 2. Compare *The Song of Life*, S.P.T., 1931, pp. 44 ff, where the poem is reprinted with some characteristic alterations. For special reasons, the poem is quoted here in its original form.

98 Special group of poems. See among other poems *The Star Review*, 1928, January, pp. 4 ff.; April, pp. 116 ff.; July, pp. 230 ff.; September, pp. 306 ff.; October, pp. 344 ff.; November, pp. 380 ff.

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99 *The Master Singer of Life.* Published at the end of *Let Understanding be the Law*, pp. 28 ff.

100 Parable. *I.S.B.*, July 1928, p. 7.

101 Poem. *I.S.B.*, January 1930, p. 3. Compare *The Song of Life*, S.P.T., 1931, p. 37, with some significant alterations, given above.

102 Talk with E. A. Wodehouse, *I.S.B.*, March 1930, pp. 19 ff.

In the summary of this article by Professor Wodehouse, in order not to create confusion, all that was said in this talk about "individual uniqueness" has been left out, Krishnamurti in his teachings during the summer of 1931 having given fresh conceptions of "individual uniqueness" as belonging to the process of fulfilment and not to completion itself.

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109 Radically changed outlook. See *I.S.B.*, September–October, 1928, pp. 37 ff.

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160 Answers. From *I.S.B.*, May 1930, pp. 7 and 9.

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176 Quotations, *Life in Freedom*, pp. 117, 119, 123–24, 126.

178 *L'Intransigeant*. Compare *I.S.B.*, April 1928, p. 20.

180 *Krishnaji*. The name which is frequently used by Krishnamurti's friends. The suffix of "ji" and of "murti," added to the name proper, is an Indian way of expressing politeness, like our "Mr."

181 Bourdelle. From *I.S.B.*, December 1929, pp. 13 ff., and *Cahiers de l'Etoile*, November–December, 1929, pp. 798 ff.

183 *Sur un orgue de barbarie*, see notes to p. 27.

183 *La nouvelle création*, Au sans pareil, Paris, 1929.

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218 Professor Verweyen. See notes to p. 16. Of his many works may be mentioned: *Philosophie des Möglichen*, Leipzig, 1913; *Der Edelmensch und seine Werte*, Munich, 1922, 2nd edition; *Wagner und Nietzsche*, 1924; *Religion und Kultur*, Leipzig, 1925; *Die Philosophie des Mittelalters*, Berlin, 1926, 2nd edition; *Der neue Mensch und seine Ziele*, Stuttgart, 1930, the last chapter of which continues the lecture, somewhat abbreviated, on Krishnamurti, given in Berlin.

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230 Professor Wodehouse. See *Man, Nature, Reality in the Teachings of Krishnamurti*, *I.S.B.*, March 1931, pp. 20 ff., and the following issues.

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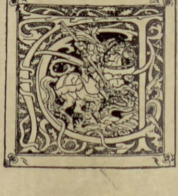

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