

BY WHAT AUTHORITY?  
OMMEN CAMP FIRE TALKS 1927  
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# BY WHAT AUTHORITY?

## I

During my talks here every evening I want to point out the way and to arouse in you the necessary strength so that you will be able to discover for yourselves your own source of greatness, your own source of nobility, the beginning of your own aspiration and of the desire to achieve Liberation and Happiness. In doing that and in giving you an explanation of what I mean by Liberation and Happiness, I must ask you to set aside, all the time, your own conceptions and enter into my thoughts and feelings, so that you will be able to understand from my point of view what is meant by Liberation and by Happiness. In order to facilitate your thought, so that you will be able to dig deep within yourselves, I am going to tell you a story.

Once upon a time, there was a flame of immense magnitude, of great height, reaching to the heavens, and out of that flame came many sparks and among those many sparks there was created, from one spark, a human being, and that human being we shall call, for the moment, Krishnamurti. I take that story because I know Krishnamurti well and as I shall examine him impersonally, I am going to ask you to do the same. Before I begin with my story, I want you to detach yourselves from your individ-

ualities, so that you will be able to examine yourselves as I am going to examine Krishnamurti.

That spark, through æons of time, through endless passage of time, became a human being. At first that human being was in the shape of a savage. He had, like all savages and barbarians, one desire, and that was the satisfaction of the physical; he gave way to the desires of the body, the pleasures of the body; to him the existence of life, the purpose of life, the end of life, was in the mere satisfaction of those desires and those cravings that are of the body. During many lives he learned, he suffered, he learned to acquire, he learned to possess, he learned to gather everything for himself. He was not happy till he had many possessions, many acquisitions — all things that perish. He dwelt in the winter time of ignorance; while he was young in evolution, he had only one purpose and that was the mere satisfaction of the body and the pleasures of the body. But through the passage of time, through sorrow, he began to learn the laws of the community, the laws that exist for the benefit of all, and through observing those laws and obeying those laws, he began to distinguish what is true and what is lasting from what is false and what is fleeting. He began, by the breaking of those laws, to suffer; and through many lives he was acquiring experience, till he grew to the state of a civilised being. Through

many æons, through the passage of time, through years of suffering, and longing to escape from those things which the world considers are essential for the well-being and the happiness of human beings, he sought for knowledge. Because, he said to himself, wherever I go, wherever I live, there is misery, there is turmoil around me and within me, and in order to escape this turmoil, in order to escape this limitation, this unhappiness. I must go out, seek and wander, to discover that which is lasting, that which is permanent.

He began to depend on other people for his happiness, he began to depend on others for his affection, on others for his love, on others for his worship; in this search for the lasting truth, he began to lose himself in temples, in ceremonies, at the altars, in all those things which are limiting and binding, but he was not satisfied and he was in constant revolt. He desired to extricate himself from those shrines that are by the wayside leading to the mountain-top. His desire was intense to discover what lay behind the picture which he was worshipping, what was behind the eyes and the mind of that image which was put before him, which he had worshipped life after life. To discover what lay behind the eyes, behind the heart of that picture, he went through immense sorrows, great disappointments and intense longings. Little by little, by austerities, by tortures, by starvation, in many lives, he was

able to control his body, and while he was controlling his body, he was training at the same time his emotions and his mind; because when they are not cooperating, when they are not coordinated, when they are not synthetic, then there is discord, then there is no well-being.

As the fisherman goes out to sea on the open waters to gather fish, so he started on life to gather experience and while gathering experience he was caught in his own net and he had to cut himself loose from that net of experience to be free, to enter into that flame which is the essence of all experience. Little by little that person whom you know as Krishna-murti, who started as a separate spark, as a separate being from the flame, has been able, through great experiences, to be united with the flame.

I have told you that story, because ordinarily, when an individual starts as a separate being, it takes æons, it takes centuries of time to acquire all the lessons, all the teachings that life can give before there is the possibility of perceiving, of seeing that vision of Liberation and Happiness. But for everyone of you who is here, it is possible now to perceive that vision of Liberation and Happiness, because you are now in the presence of the Beloved, and when the Beloved is with you, time as such ceases. You need not go through all the experiences of sorrow, of affliction, of grief, of intense joy, to perceive that goal

which is the end for all. As the river at the beginning of its course knows its end and seeks sedulously to enter that sea, so you must know from the very beginning of your days, the end which awaits all.

I am saying this, not to impose authority, not to make you credulous, not to make you give devotion to the personality of one being. I am telling you all this because when you have become united with the Beloved, when you have merged into the flame, you can then go out and give that Happiness and that Liberation to others; you can give to those who are hungry, the Happiness that is lasting; you can give to those who are held in a prison of sorrow and grief, the vision of Liberation. You can but give it, you can but show it, but the individual must struggle to attain it. For authority can be cut down as the tree; and if you have not roots deep within you, well established in the ground, your tree will die, and will have to be re-planted. But if you have the roots well and firmly established, then it will sprout and bear tender leaves and buds and give shelter once more. And in telling you of this attainment of Liberation and Happiness, I am going to urge every one of you to think not of the individual that is speaking, but to go within and examine yourselves. Because I have found my happiness, because I have found my tranquillity and my peace, because I have been united with



my Beloved, I would have you do the same. And to do that, to feel that union with the Beloved, there must be within you the strong and pure heart, the clear and tranquil mind. As the sun shines on all, on the daisy and on the forest tree, and helps them to grow, so, when the Beloved is with you, you will grow to your fullest measure, no matter at what stage of evolution you may be.

For such is the purpose of life: to start as the spark of a flame, to gather experience, and eventually to re-join the flame, so that the individual self is destroyed. Happy is he who has been able to unite himself with the Beloved. Happy is he, for he will be able to help others, for he will be able to give of the living waters of life to those that are thirsty, to those that are in want.

So, friend, I want you to realise from the very beginning that Happiness does not depend on any other individual, but on yourself. It has been my intense longing to unite with my Beloved, and it has been fulfilled because it has been my purpose from the very ancient of days. Now, while the Beloved is with you, when there is the possibility of seeing that vision, of holding that vision and well establishing it within your heart and within your mind, I want you to set aside and destroy all things that separate you and so become one with the Beloved. There is a great opportunity, there is a great possibility

of attainment for you, if you feel strongly and intensely enough.

It is my purpose to show you that within you lies the strength and the power to attain and to establish within yourself Happiness and Liberation, so that when you go out into the world, you will be able to speak with your own authority which is born out of your own experience.

## II

This afternoon I was walking in the garden where the flowers were in full bloom. There was a border of varied flowers and every flower had reached the culmination, the fruition of its being, had fulfilled its function and blossomed into the world giving pleasure to man. It had waited the whole summer to blossom out and bring forth its scent and give of that scent to the man who delights in beauty.

In the same way man is searching everywhere for the fulfillment of himself, in all climes, in all places, under all skies. Through political, social and economic activity, he is seeking for the fruition, for the development of himself through happiness. All people of the world, whether they be in the East or in the West, whether their skin is yellow, brown, black, or white, they are all seeking happiness. Happiness is the heritage of all, happiness is the goal for all, happiness is the end for all — the happiness that outlasts all touch of sorrow, that is eternal, that is permanent, that is the fruition of the accumulation of all experience. There is such a permanent, lasting, indestructible happiness, but man must seek for it through the passing stages of unhappiness. Go where you will, there you will find man seeking happiness in perishable things. Whether it be in the East or in the West, all suffer alike, all

have the same sorrows, the same afflictions, the same desires, the same agonies; and all are seeking for that happiness, which dwells ever within, which is eternal. Man seeks in trivial things for that Happiness which is everlasting, for that Happiness which is Liberation. If he be hungry, he seeks to satisfy his stomach; if he be sorrow-laden, his happiness lies in forgetting himself. The Sannyasi, the man who has renounced the world and withdrawn into the secluded valley, seeks that happiness; the creator, the artist, the genius seeks for that happiness which will last, which will stand the test of time, which will give him strength, which will give him vitality to withstand the onslaughts of sorrow, of grief and of affliction. But in search of that happiness which is lasting, they lose themselves in the impermanent. Of what use is the happiness that can be destroyed? Of what use is it to be momentarily delighted when that delight disappears? Of what use is creation which gives momentary pleasure when that which you have created is destroyed?

Wherever you go, wherever you wander, there is a longing search to discover an abode where you can dwell peacefully and in tranquillity, where you can become one with that Kingdom of Happiness. There are many ways of seeking and attaining that Happiness, but the end, the goal, is the same for all, to whatever temperament or type a

man may belong. Whatever his mode of activity in the world may be, the goal for him is the attainment of Happiness and Liberation. For when once you have perceived that end, to attain it you will throw aside all transient things, all those things which pass away with the touch of sorrow.

You will find that the man — under whatever clime — who is seeking for that Kingdom, which he knows dwells within, is like the butterfly, wandering from one flower to another, gathering honey. He is always looking outwards, always trying to find that happiness, that beauty, that comfort, that Liberation in the outward manifestation. And while he is wandering outward in the world of shadow, he is caught as in a net in the world of the unreal, and hence he begins to create karma. What he sows he will reap; whatever his actions may be, they will bear their own fruit. He cannot escape, and so he is caught continually in that world of transient things: from one sorrow he goes to another sorrow, from great sorrows to greater sorrows, from little pleasures to greater pleasures. While sorrow and fleeting pleasure cage him and hold him, he cannot go into that Kingdom where lies eternal Happiness.

That Kingdom of Happiness lies not in the world of manifestation, where there are shadows and decay, but within each

one of you, and it is there that you must turn and seek. As the flower contains the scent, as the flower hides divinity within itself, so within each one of you lies the Kingdom of Happiness, whatever be your stage of evolution, whatever be your griefs or afflictions. When once you have discovered it within yourselves, then you can wander forth from the real to the unreal.

I want, for the moment, to give you an image so as to make it clear to you that the goal for all human beings is Liberation and Happiness. Let us imagine for a moment the top of a mountain where there are the last rays of a setting sun, where the beauty of the past day is concentrated. On that mountain are various stages, various sheltering huts, and each shelter invites you to stop and worship the particular god that it holds. And so man, though he knows that there is an ultimate goal, stays in these huts, enjoying himself and wasting his time, hence creating unnecessary karma which binds him to the wheel of life and death. So he must pass through those stages, rest in every shelter, if he is weak and has not sufficient strength and sufficient will to climb to the top. To acquire that will, that determination, that purposefulness, he must go within and awaken himself to the Reality which lies there.

Most of you worship a picture, and when that picture becomes alive you



wish that it had not, for that picture will tell you to go within yourselves, and not to worship that which is destructible, a mere canvas that can be torn. When that picture tells you to go within and there discover the Kingdom of Reality, the Kingdom of Truth, the Kingdom of Happiness and Liberation, you find it difficult because it requires thought, it requires training, it requires self-examination, self-criticism, which very few of you are willing to go through. You require some great miracle to transport you to the mountain-top. You are waiting for some Divine Manifestation to exhibit Himself miraculously, amidst thunder and lightning, and give you some medicine which will transform you, purify you and give you strength to leap to the mountain-top.

But, friend, the Truth lies in you; and because I have found that Truth, because I have identified myself with that Truth, and because my Beloved and I are one in my heart, I would tell you how to open those gates which will let you into your own heart, into your own mind, where you will find peace and tranquillity. But you must know what is sorrow, what is suffering, what is affliction, what are pleasures that are imperishable, what are pleasures that are lasting. Wisdom comes out of experience, and understanding out of a pure heart; and if there is no experience, if the heart is not willing to understand, you will remain long in the shelters

on the upward mountain path. And because you have the Beloved with you, you can leave all those shelters and become the Beloved.

There lies the greatness of the moment, for there be very few days of summer, days when you can gather in your hay, when you can prepare your house and put all things in order, to welcome the Guest; because you will find that the Beloved is yourself — ennobled, glorified, yourself made perfect. And when once you have found Him within your heart and well established Him in your mind, then you have entered into that Kingdom of Happiness which is everlasting, into that Liberation which has no limitations.

So those who would seek Happiness and Liberation must wander within, must search out and find their own Kingdom. And when they have found that abode they will discover that it is the Kingdom for all — for all are searching, all are suffering and sorrow-laden. And those who have drunk at that fountain, who have developed that wisdom which is the outcome of experience, can go out and give to the afflicted of that lasting Happiness which is Liberation.



### III

I should like you to listen diligently, this evening, to the voice of my words and understand its full meaning, so that there may be comprehension both of the mind and of the heart. I desire, this evening, if I can, to take you into my heart and into my mind and to show you how my dream has been realised, how I have found my tranquillity and my peace — that peace which gives Happiness and Liberation — and how it has been given to me to behold and to possess my Beloved. And that you may understand and comprehend fully, I would beg you not to use me as an authority, because it is my purpose to lead you into your own hearts, if you would follow me, so that you will there meet with my Well-Beloved and there enter on the path of peace where there is certainty, where there is no shadow of doubt. That you may understand me fully, I must make you realise the Truth for the moment, and perhaps for the rest of your life, so that you will be able to shatter your prejudices, the walls that you have erected during this life around the conception and the understanding of the Truth. For I would that you should completely destroy your narrowness, your limitations, and the things that you have acquired, the things that have become part of your being, which have made you narrow, which have perverted the judgment of Truth. What I am

going to say is very simple, so simple that the complicated mind cannot understand, because the complicated heart and the complicated mind seize and pervert the Truth. What I say must not be taken as an authority to convince others, or even to convince yourself.

I know that many in this Camp are troubled about certain subjects that need clearing, that need understanding, and it is my purpose this evening to tell you that it will be fatal if we fight over words. There are people in this Camp, and in the world, who demand that in order to believe, in order to understand something that is very simple — for great truth is always simple and direct — there must be a miracle. I was told by someone that before he could believe that I am that which I profess to be, there must be a miracle. What greater miracle can there be than that you should understand and grasp the Truth? What greater miracle need there be than that a person should be able to lead you into your own hearts, into your own minds, and there help you to discover the Truth? What miracle need there be to understand the smooth waters that flow down to the sea and the boisterous, dancing waters of the sea itself, or to understand the pure, beautiful rose, or the clear skies and a solitary cloud? What conviction need there be on the part of the beholder, on the part of the seeker, on the part of the sufferer, to alter his course of thought, his attitude

of mind? I know it is much more difficult to believe the Truth, to be convinced of the Truth than to be hypnotised by a miracle. If I were able to perform a miracle, you would at once believe. But conviction is not born through transient things; the miracle is for the moment, but the Truth is eternal and permanent. And because I would take you into my heart, and would give of that understanding which I possess, I ask you to set aside all your complications, all your theories, all your judgments, so that you can understand the Truth.

It has been given to me, as I said, to be able, as an individual, to attain a certain altitude where I perceive life differently from the ordinary human being, where life which possesses most people does not possess me, where life is understood in its simplicity and in its purity. It has been given to me to attain this Happiness and this Liberation. For it is in freeing, in liberating oneself from all narrowing affections, from all sorrows, afflictions and griefs, that one truly attains the eternal Happiness. It is my purpose to give of that understanding, of the waters of life which shall satisfy the thirsty, and I shall do it, whether people call me by one name or by another name. And it is because of that intense, burning desire to give, that I would take you to my heart and give you the understanding which I possess. The Truth lies in giving happiness to others, that lasting Happiness which will liberate them from

their own afflictions, from their own pettiness, from their own narrowness, from their limitations and from their prejudices. And I shall be able to do it, because in me I possess that fountain. Do not let us quarrel, do not let us disagree over a word. What matters is that you should understand the Truth, because you are suffering, because you are longing to find the Truth which I have found, because you are caught in the wheel of life and death, and desire to escape from its limitation.

It does not matter who gives you the Truth, who gives you the understanding that will enable you to climb to the mountain-top where you will discover yourself and the Kingdom of Happiness. If you worship the personality, the personality of Krishnamurti, if you give your affection to that being, you will suffer, because that being passes away, is destroyed and decays, because it is a transient thing. While if you are the disciples of the Truth, then you will become part of that Truth. When you see the beauty of a sunset, that sunset does not give you a moral code, it does not give you laws, regulations, dogmas, creeds, but if you become part of that beauty, then you need never worry about laws, regulations, modes of life, moral laws and so on. If you have that understanding, you will not be held in the net of transient things, of complicated things that have no value.

In saying all this, I do not wish to exercise authority, but to convince you of your own value, of your own strength, to multiply your own desires so that you may achieve, so that you may give. Whether I am this or that, or whether I am that which I profess to be, is of no value. That which I am, remains with me. That which I am not, falleth away from me. That which I have gained, that which I possess, that which is part of me, can never go.

So, with that understanding, let us examine the question. The world — what does it desire? It desires people who have found the Truth, who are not swamped by creeds, by dogmas, by quarrels. It does not care what you think of me, or what I think of you, but it desires to drink of that knowledge which you possess, and if you dissipate yourselves in these petty discriminations, you are oblivious of the needs of those people who are suffering, who are afflicted, those people who are longing to find the Truth.

As I have said, I am burning with the desire to give you such an understanding that you will rid yourselves of all your jargons, all your systems, all your philosophies, such an understanding as will put a mirror before you, so that you will see yourselves as you are, so that you will from that vision gather strength in order to climb. To discover yourself, to find yourself, to strengthen yourself, is all that matters,

and not your dogmas, your creeds, your philosophies. Because you all suffer, you want to be mesmerised by words, you want to be hypnotised by soft-sounding, melodious notes, but you can never by these means destroy the cause of sorrow; you may pass it by for a season but it will return as inevitably as the sunrise. In order to destroy that sorrow, in order to annihilate that which creates sorrow, you must go within and discover the world of reality, the world of Liberation, the world of Happiness.

The world problem is the individual problem; if the individual is at peace, has happiness, has great tolerance, and an intense desire to help, then the world problem as such ceases to exist. You consider the world problem before you have considered your own problem. Before you have established peace and understanding in your own hearts and in your own minds, you desire to establish peace and tranquillity in the minds of others, in your nations and in your states; whereas peace and understanding will only come when there is understanding, certainty and strength in yourselves.

What is the purpose of life? Why do you suffer? Why are you afflicted? Why have you to weep? Why have you to exercise control? Why have you to struggle? It is process of evolution from the very beginning, from the very foundation of the earth, from the

time when the spark starts forth on its individual progress. While it is climbing towards that mountain-top, it accumulates those things that are unnecessary, and through this accumulation it creates karma, and gradually, as it progresses on that upward path, it begins to discard, it becomes more simple, until it joins the flame and becomes the Truth itself. From the flame you came forth, to the flame you will return and thus unite the beginning and the end. The purpose of life is to lose the separate self which started as an individual spark and when you have done that, then the Truth is established within you and you become part of the Truth, and you are yourself the Truth.

When you go away from here, people will question you, and because they see the light in your face and happiness in your heart, they will desire to share it. In what manner are you going to give it? Are you going to say: "You must believe in such-and-such an individual with such-and-such a label"? Or are you going to say: "He has opened my heart and has given me understanding and I wish to share it with you"? By that alone you will be judged, and by that alone you will be able to help. People do not require names, labels, badges, societies and orders; they are not going to be satisfied by creeds and dogmas and enforced beliefs, but by understanding, sympathy and affection. They require



that water which shall quench their thirst, which shall quench their burnings and their longings, and pacify and give them certainty, and hence strength, in themselves. If you make use of authority — it does not matter whose it is — you are limiting them to that particular authority, and they will suffer and the time will come when they will desire to free themselves from that authority.

That Truth which dwells in each one of you must be uncovered, and in me lies the power to give you encouragement, as the sun shines on the daisy as well as on the rose. If you have the longing, if you have sufficient understanding and purpose, you will understand the Truth in its pure sense, in its simplicity; but if you are complicated, you will pervert it. The river which meanders down to the sea feeds all the peoples of the world, without concerning itself as to whether they be brown, black, white or yellow. All that it remembers is that it must keep its source alive and undefiled, so that it may feed those people on its banks who are thirsty, and the trees that have roots deep under the earth. Whether man pollutes it by his machines or by his complications, is not its concern.

So, friends, because you have gathered from all parts of the world, and you will go away again and talk of all that you have heard here, I would that you could destroy your misunderstandings of the Truth, your narrow



judgments, your limitations, so that you will be able to give to those who are hungry, of that which will satisfy them eternally. And to do that, you have to set aside — as you put aside your cloak — your small theories, your complications, and become simple, as simple as a single star in a naked sky. When you see beauty, the beauty of the rose, the beauty of the sunset or of the sky, and you cannot appreciate and understand that beauty, it is of no use for me to tell you concerning the beauty of it. If you have a veil in front of your eyes, I may be able, perhaps, to tear it away, but if you have the power again to grow another veil, woe to you! When you go out, you must have understood the Truth, but if you have little understanding, little narrownesses, you will pervert the Truth, you will not be able to help others. I know you give your devotion, your love, to the personality of Krishnamurti, but that is not enough, friends. You must understand the Truth, you must, during these few days, go inside yourselves and there discover Krishnamurti, for there you will find him, as I have found my Beloved. And when you find him, you will have found peace, you will have entered on the path of peace, you will have opened the gates of Happiness and Liberation.

## IV

In ancient days man retired from the turmoil and bustle of the world, and withdrew into the world of reality within himself to seek peace and happiness. He secluded himself to search, to discover, to commune with himself and so to enter into that Kingdom where there is Happiness, where there is Liberation. But as times are now, when you have to build both materially and spiritually, you must remain in the world and there find your Liberation and your Happiness. While building materially, you must at the same time build your spiritual strength, your spiritual determination, and be liberated from that very building itself. When the artist paints a picture, he is not attached to the picture, he is merely concerned with reproducing his ideas and materialising them on canvas; after he has done that, he is free. Likewise those of you who are still seeking, who are still groping, who would desire to enter into that realm of Happiness and of Truth which abides in each one, you must still live in the world of forms, the world of manifestation, the world of unreality, and there, working in the unreal you must discover the real. You must be of the Truth, part of the Truth, and yet work with the unreal and the fleeting. You cannot withdraw, as of yore, into forests, into

monasteries, into quiet, secluded valleys to seek and to commune with yourself. That is not Liberation, that is mere self-attainment, that is mere self-seeking; those who would really attain in the times of to-day, while they are working in the world, while they are making the world beautiful and noble, and perfecting the transient things, even while they are struggling, while they are suffering and are afflicted, must seek that Liberation and that Happiness.

So if you look at it from that point of view, Liberation is not annihilation; on the contrary, it is construction; Liberation is not negative, but on the contrary, it is positive. It is not entering into a mere void and there losing yourself, but it is entering into Truth, becoming part of the Truth, and going out and liberating those who are worshipping the reflections on the still pools; then you have great energies and vitality, then you are part of the world. When once you have attained Liberation and when once that Happiness becomes part of your being, then you realise that Liberation is constructive and not a mere vague dream. It is as tangible as that fire which you see, as alive and dancing as that flame. There are those who imagine that Liberation is the annihilation of the world, the entering into a void where there is no self. It is true that there is no separate self, but there is the self of all; there the world is one; the flower, the blade of

grass, the vast skies, every tree, every human being exists in that Kingdom. Because many have the idea that Liberation means the annihilation of all things around them, the destruction of the world of material welfare, of art, of science, of beauty, I would urge on you that it is rather in making those things that are around you more beautiful, more noble and more perfect, that you attain Liberation, although at the same time you must be detached from them all. As the scent of the flower is wafted through the air and leaves the flower as it was, so is the liberated man who gives freshness, who gives delight to every passer-by. So those of you who would seek this Liberation and this Happiness must not only dream, must not only have contemplations and solitary retreats, but must work in the world of transient things, making the world beautiful, making it noble, and making human beings happy, even though these are temporary. In order to forget the physical you must first perfect it; in order to attain you must not neglect it.

For what profit is knowledge, understanding and wisdom, if you do not use that understanding, that wisdom and that knowledge to break the fetters that bind you? Many of you are more learned in the ways of books than perhaps I am, many of you are much more aged in this life than I am, but because I

have found my Liberation and because I have attained that Kingdom of Happiness which dwells within me, I would tell you that, if you would enter into that abode, you must be free from all fetters, you must destroy those cords of affliction which bind you. For wherever a soul is bound by affliction, by the cords of sorrow, he will be unable to enter within himself, he will be unable to see himself clearly. When he has renounced all things, then he will be able to control his mind and his heart, for the heart walketh after the eye and the mind followeth the heart. Unrest is constant until there is this intense desire to discover the Truth. Because you suffer from your own actions, from your own desires, from your own little knowledge, from your own little purposes, your own little deceits and little conceits, because you have not been able to rid yourselves of these, you will never be able to enter into that Kingdom which dwells within you.

There was a time when Krishnamurti, as an individual, desired to find Liberation, but, like all human beings, he was caught in the wheel of his own desires, of his own knowledge, of his own little conceits and deceits. Because he desired to reach that Truth which is the purpose of life, because he desired to destroy that separateness which existed between the Truth and his ignorance, he suffered, he was bound to the wheel of birth and death.

But now he is consumed in the fire of Liberation and of Happiness, and exists no longer as a separate being because his desires, his creations, his self-expression, have become those of his Beloved.

Because it has been my purpose to show you that path of Liberation and Happiness and to open your heart so that you will enter into your own inward self and there discover the Truth, I would tell you that you must renounce all things. You must renounce your books — the books that bind you, the philosophies that restrict you, the works that encompass you. You must give up your friends to enter within yourself, you must give up your families. If you would go within and there discover the Truth as a single star in the sky, you must give up your gods, the rites they demand and the ceremonies they require. For if you seek to enter with all these burdens, you will be caught in their limitations, you will be caught in the shrines in which you worship, you will be held by superstitions, by dogmas and by creeds, and to escape from these very things you must renounce those things. I know it is easy and comforting to hide yourself behind books, behind philosophies, behind creeds and dogmas, behind gods and behind ceremonies, but as long as you are held by them, you will be limited, you will be bound and there will be fleeting joys and sorrows. The moment you leave



these things behind — as a man passes through a bank of clouds — and enter within and there discover the Truth, you will become part of the Truth. Then you will need no supports, no crutches, but you will need strength, you will need determination and ecstasy of purpose. You must give up your narrowness, your pettiness, your little knowledge, in order to understand the simple truth. Because your mind is complicated, you will make the Truth complicated; because you have the knowledge of books and the authority of books, you will give to that Truth the authority and the knowledge of books.

So, friend, if you would learn to seek that Truth, if you would enter into that abode where lives the Truth like a flame that is ever dancing, that is ever enticing you, that is ever giving you energy to fulfil your purpose, you must set aside all things, you must give up all things and enter within. It is because it is so difficult to give up all things, because the Truth is so difficult to conquer that you need crutches. It is much easier to live in the secluded shrine than to live in solitude, in loneliness on the mountain-top. Though you may perceive the mountain-top in moments of tranquillity, in moments of peace, though you may occasionally enter within your heart and there discover the Truth for yourself, it requires great determination to cling to that Truth, for the world

of unreality is much more real to those who have not entered into the Kingdom of Happiness, who have not tasted this freedom, and so you have to be supported by those things which have no value. But all things meet in the end; whether you come from one shelter or another, you will come to the same goal. And for those who have perceived the end, it becomes their purpose, their determination, and their duty to go forth and give life to those who have not yet seen, who have not yet felt, who have not yet the knowledge of such things.



## V

We have another evening before this Camp is closed, and so I would desire that you should comprehend that which I have been explaining, before you leave. By now you must have all perceived in what way the Truth comes, where it lies and in what manner you must proceed in order to find it. In the discovering of that Truth you pray, naturally, for comfort, but you should pray rather for understanding. For comfort passes, and understanding remains, as understanding is the residue of experience, as it is the wisdom that comes from maturity, from ripeness, from thought, from joys and sorrows. Comfort is pleasant, comfort is delectable, comfort is satisfying, but comfort does not give substance, does not enrich the soul — it merely stagnates, and forms a green scum over the mind.

I have found my Liberation and my Happiness through sorrow, through suffering and experience, through setting aside all things, through renouncing the gods I have worshipped; and because of that finding I would give.

Truth is generally not understood. Those who would gaze upon the sun need strong eyes, and there be very few who have such strong eyes. They need coloured glasses.

And because Truth is dazzling, because Truth is powerful, annihilating and yet constructive, you do not desire Truth in all its nakedness, in all its purity; so you clothe it, you call it by pretty-sounding names, so as to comfort yourselves in those names. I know, as I have myself done it; it has been my lot to deceive myself behind coloured glasses so as not to be dazzled; but I had to remove those coloured glasses through sorrow, through suffering, through the desire and the incessant prayer for understanding. Before you can find the Truth, you require a clear understanding, and with it Truth will come. I have found the Truth which abides in everyone and which abides in me; I have found that Happiness which exists in all and in myself; I have found that Liberation which is in all and in myself; and if I am to give that Truth to you, you must remove those glasses that you have coloured with prejudice, through little understanding, through little sorrows, through little pleasures.

You desire comfort, you desire substance, you desire knowledge and wisdom, but, friend, that knowledge, that substance, that wisdom come only when you can behold the Truth in its entire nakedness, when you can be with the Truth and abide with that Truth. Those who would understand this Truth, this Truth of Happiness and Liberation, must set aside

those things which they have accumulated, those things which have grown up and have hidden the Truth during the past. I would that you could find the Truth for yourself, the Truth of your own understanding, of your own creation, which is the same as my understanding and my creation. For authority is like a cloud. It darkens and it does not clear, it hides the face of the mountain, and hence that which you worship is hidden; but you should have all things open, clear and precise in your understanding. Then you will discover the Truth.

There must not be in your mind the fear of missing something. Many people are afraid, naturally, that because of their misunderstanding or their lack of understanding of the Truth, they will not see the glory of the Beloved. But, friend, if you would see the glory, if you would see the face of the Beloved, you must have a pure heart and a tranquil mind. Then you will have the power to discriminate, the power to choose, the power to set aside those things which are trivial, those things which are transient.

And so I would ask you not to crave for comfort, but for understanding, for with understanding you have judgment, with understanding you have tolerance and affection; without these, woe to the man who searches for Truth, for he will be bound by his own fetters. So I would ask you to have understanding and no

a definite set of beliefs, of dogmas, of authorities, of credulities. Then you will be able to help, then you will be able to become the real disciples of the Beloved, then you will have the Beloved with you.

Like everyone else Krishna-murti, in the past, searched, obeyed and worshipped, but as time grew, as suffering came, he wanted to discover the reality which hides behind the picture, behind the sunset, behind the image, behind all philosophies, behind all religions, all sects, all organisations, and to discover and to understand that, he had to hang on to a peg of unreality, of untruth, till, little by little, he was able to pass all those shrines that are limiting, that are binding, all the gods that insist on worship. In passing all those he was able to arrive where all religions, where all affections are consummated, where all worship ends, where all desire ceases, where the separate self is purified by being destroyed. It is because I have gone through those stages that I am able to speak with the authority of my own experience, with the authority of my own knowledge, and I would give to you of that knowledge, of that experience.

The guide knows the short mountain-path, and though it be dangerous, though there be great obstacles to climb, though there be many pitfalls, if you would be as the guide himself, you must follow the guide who knows — follow not blindly, not superstitiously,

not in credulity, but through your own desire to find the Truth, through your own suffering, through your own desire to set aside those things which are fetters, which are holding you as cords of affliction. So, if you would follow me into your own hearts, where there lies this Truth, where dwells the Beloved, you must have a mind that is trained through understanding, that is unprejudiced, that is not bound, that is not limited in its vision of greatness. For prejudice hides and does not make clear, prejudice is like the cloud which hides the sun, and most people prefer to dwell behind the cloud rather than in front of it where there is no barrier between themselves and the clear sun. So if you have a mind that is without prejudice, that is not narrow, that is understanding, Truth will come, Truth will invite you into its abode, which is your own heart, which is your own understanding.

Then you must have a tranquil heart, a heart that is affectionate, yet detached and impersonal. It is essential to love, for through love you grow, you expand, you live as the bird lives in the free air, joyous at all times. So must be a heart which is full of affection, but it must be detached, impersonal and able to give its affection to all, and not to one individual alone, or to one particular group.

Then you must have a body made perfect with understanding; for

without a clean, fine body, there is ill-health. So when you have the mind, the emotions and the body in perfect cooperation, assisting each other, developing each other, encouraging each other, that veil which separates you from the Truth will be destroyed. Then will come that which you desire, the comfort of understanding, not the comfort of stagnation. As on the pools in the woods where there have not been many winds, where the life has not been, where the birds do not alight, you will find a green scum, you will find that no animal comes to drink, that no human being delights there, you will find that there is no reflection of the heavens or of the open skies or of the flying birds, so is the mind, so is the emotion, so is the body which is comforted. But the moment you desire to seek understanding, the moment you desire to have that Truth within you, then you are as the dancing waters of the sea; you will have your calmness, your moments of tranquillity, but you will also be like the rivers that dance down to the sea.

So those who follow the Truth, which abides in me, must discover their wisdom in their understanding, in their experience, in their sorrows, and in their joys. Of what avail is it to give a beautiful picture to a child? He would little understand its beauty. But give it to the real artist, give it to the man who has great understanding of pictures, and he will appreciate it,



he will desire, not to copy, but to create it in himself, in his own fashion, in his own manner. Because you desire to copy, there is misery; because you desire authority, there is trouble; but if you desire to understand, if you desire to cooperate, if you desire to create in the light of that understanding, then you will not be troubled, then you will have found peace, then you will have established within you the delight of being ever with the Beloved. And, friend, in this short time that we have been together, some who have knowledge — not of mysterious things — will have found understanding; with them dwells the responsibility of cooperating with that understanding. When within you lies the glory of the Truth, you can develop it fully, as the flame develops when you throw logs of wood into it; or you can let that flame die down and wait for an æon, for centuries, to rekindle it so that it will give comfort, give warmth, give substance to the mind, to the heart that suffers.

## VI

Once there was a mountain whose head was hidden beyond the clouds; around it there were vast plains, and valleys upon valleys. In search of that mountain-top, people gathered from all quarters of the world; people of many nationalities and of many types came there to discover the truth which the mountain held. Some came to examine the flora and the fauna of the mountain-side, others came to examine scientifically its strata, its height and its width, how much shadow it cast. People came to worship it, to rejoice in its glory, to see it and to carry back that memory to their homes and cherish it in their hearts. Some came to paint it, some came to photograph it, some came to take away little bits of earth and stone from the mountain, some came to perform ceremonies round about it, some came in order that they might tell of the truth of that mountain to others, some came and talked and heard their own echo — their laughter reached their own ears, back from the mountain.

Others came wanting knowledge, and desiring that the mountain should give them the solution for all their troubles. But its head was beyond the clouds, nearer the heavens, and there were very few who had climbed to the very top and who beheld from there the full view of all the peoples, all the temperaments,



all the valleys and all the plains. So is Truth.

You who have gathered here from forty different countries, have come to worship the Truth, to discover the Truth, but you have come with your own understandings, with your own doubts, with your own encouragements, with your own wisdom, to discover, to understand, that which I have been holding up to you. You have come to see me, the Truth, and you have come partly understanding, partly prejudiced, partly judging, partly perverting the Truth. He needs to be a strong man who would climb the mountain-top, who would understand the entire Truth in all its nakedness, in all its perfection. He needs to have a strong heart and a strong mind to contain it and to hold it, and strong eyes to see the vision, to see the glory of that Truth. People who come to worship an image, to worship the rocks of the mountain, only perceive a part of it and then return home convinced in their own little understandings, in their own little knowledge, in their own little wisdom. But unless you have the entire Truth, the absolute Truth in all its profundity, in all its simplicity, you are not the Truth. The part does not make the entire Truth; one aspect of the Truth does not give the full understanding of the whole Truth.

I have been desiring to give you the full Truth which abides within me,

and which I have learned, through centuries, through many lives, to conquer and to establish well in my heart. You have come from different lands, with your different temperaments, with your different understandings, with your different wisdoms, and before you can accept this Truth fully, before you can understand it in all its nakedness, in all its simplicity, there must be purity of mind and tranquillity of heart. You all desire immediate solutions for your passing shadows of sufferings, passing shadows of afflictions, passing shadows of joys, and because the solution is never without, but is of your own understanding, of your own knowledge, of your own wisdom that abides within you, you are disappointed. Because you cannot understand the Truth in its entirety, there is puzzlement, there is confusion, there is questioning, there is doubt. You want all your sorrows, all your griefs, all your accumulations of ages to be swept aside by one brief momentary glimpse of the Truth. How can you keep the river clean, pure, undefiled, if the source is sullied? So you must return to the source and there begin anew, begin again to tread the very stages that you have already trodden; go over them in your minds, interpret them anew, so that you will grow straight as the fir tree on the mountain-top in solitude and in firmness. But this requires complete renunciation, your going through greater sorrows, greater pleasures and

greater ecstasies, if you would arrive at ~~that~~ mountain-top which holds its head above the clouds of human understanding. So you have to begin where all people begin, for there only lies knowledge, there lies wisdom, there lies understanding which is in the mind and in the heart. If you have not a pure mind and a clean heart, if you have not a mind that has understanding and a heart that is sympathetic and affectionate, then whatever authority, whatever knowledge of books or of persons you may possess, it will all wither away as the leaf in the autumn.

So those who would climb to the heights of understanding and of Truth in all its fullness, in all its greatness and simplicity, must keep their minds and their hearts clean, strong and perfect. To do that you must watch, examine, criticise yourself and change constantly. You must needs be a strong man, you must needs be a man that is experienced in wisdom, before you can understand Truth in its fullness, in its greatness. If you would climb to those heights where lies the Truth, you must watch all your actions, you must watch all your thoughts, you must watch all your affections, for they are limiting if they are not clean, if they are not pure, if they are not strong in proportion to the Truth. And who can help the weak man to climb to the mountain-top? He can only help himself, he can only gather strength to climb, from within himself.

And so those who would desire the Truth that will destroy their sorrows, their fleeting affections, their passing desires and impermanent afflictions, must possess a strong, pure and clean heart. You must have wisdom, you must have experience, you must have the intuition that guides, and if you have not those, many suns will set, many years will pass, before you can perceive the Truth. And to acquire these, you must doubt, you must question every action, every thought that springs within you, and never be satisfied until you have gained that Truth which abides within you, till you are certain of your own Truth, till there is this certainty which is born out of great uncertainty — uncertainty of your purpose, uncertainty of your goal, uncertainty of your determination. Out of these uncertainties, immense, strong, purposeful certainty will be born.

Likewise beware of authority. Authority may comfort for a moment, but it is not the Truth, it is not lasting, it is not permanent; it is like the cloud across the fair sky, it passeth away and you are left naked, burning in the brilliant sun. So if you would have that knowledge which is your own, which is of your own creation, which is the outcome of your own experience, then you must go within, cleanse yourself of all those things which you have accumulated, cleanse yourself of those impurities; and, little by little, as the sun rises

in the morning and disperses the mist by its warm rays, so in you there will be born the strength, the determination, the purpose to achieve the mountain-top. And there lies the only comfort, for what you gather from your own experience, from your own knowledge, is lasting, is permanent; and nobody, whoever he may be, can destroy that which you have created with your own hands, with your own sufferings, with your own afflictions. Out of that comes the desire to live nobly; for who can give the desire to live nobly except yourself? What heart, except his own, can prompt and urge a human being to tread the path of peace, the path of Liberation and of Happiness? Others may encourage, others may discourage, but in you alone lies the power to tread, in you alone lies the determination, in you alone lies the wisdom. If you would attain that Truth, if you would become perfect in the knowledge of that Truth, you must go through this process of renunciation, setting aside those things which have no value, putting aside your little knowledge in order to acquire greater knowledge, putting aside your little wisdom in order to acquire greater wisdom; and so when you reach the abode where there is no cloud of doubt, of misjudgment, where there is no question of perverting judgment, or of false thoughts, of false emotions, of fleeting affections, then you are truly in possession of the Truth, then truly are you like myself — the Beloved.



So those who have come from far-off lands to worship the mountain, will worship it, will photograph it, will carry away the earth and the stone which they have gathered, will examine the fairies, the angels, round about the mountain; but those who have climbed to the top will become the mountain, those who have reached the summit will know the delight of helping, of giving, of liberating others.

So, friends, you who have gathered from different nations to worship the mountain, should beware of what you take back; beware whether it be part of the Truth, or the full Truth. If it be a part, then let there be a burning desire within you to reach the very mountain-top, to become the Beloved, to become the Truth itself. And when you have reached that stage, as I have, when you have become the Beloved, as I have, then you will be able to give those waters of life that are eternal, then you will be able to satisfy the thirsty, then you will be able to give balm to the afflicted, then you will be the redeemers of the world. You are all walking by the light of the candle, but because I hold you in my heart, I would give you the light of the sun.

Now, this is our last evening, and you are all going away to different countries with part of the Truth; you are going away with greater burdens than you know of, you are going away to enrich your own lives and

the lives of others. With a sun in your heart, with delight in your mind, you must create those things which are lasting, those things which will give eternal comfort to others. For one who has reached Liberation, for one who has achieved, for one who is in full possession of the Truth, there is no sorrow in parting. And because in me you all exist, for me there is no separation; but because you do not possess me, for you there is separation and sorrow. There is separation for those who, because of their little understanding of Truth, have not conquered the Truth, have not become part of the Truth. But if you bear that Truth in your heart, if you bear me, who am the end of all search, in your heart, then there will be no separation. In that strife, in that struggle to attain the mountain-top, there is unity both in affliction and in joy. So, friend, wherever you may go, if you have that Truth, you will not be lonely, you will not be depressed, you will need no comfort from without, you will need no truth except this one Truth.