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Those who wish to understand my point of view, who have a desire to attain that which I have attained, can in no manner compromise with the unrealities, with the unessentials that surround them. Through their own ecstatic desire to attain they must impose on themselves the self-discipline of which I am going to speak. I want this perfectly understood. Of what use is a vast horde of people who always compromise, a vast number who are uncertain, vague, frightened, doubtful? If there are three who have become a flame of Truth, who are a danger to everything around them that is unessential, those three and I will create a new understanding, a new delight, a new world. I am going to find one or three or half a dozen, who are absolutely certain and determined, who have finished with all compromise. The rest will follow leisurely at their convenience, because they needs must suffer more, learn more.

Man being free, is wholly responsible to himself, unguided by any plan, by any spiritual authority, by any divine dispensation whatsoever. As he is free, he is, by that very freedom, limited. If you were not free, you would have a different world from

that which exists at present. As the will in everyone is free, it is limited, and because the self is small, without determination or purpose at the beginning, it chooses, it discriminates, has its likes and has its dislikes. In the removal of that limitation, which is self-imposed on the self, lies the glory of the fulfilment of the self, the freedom of the self.

There must be a removal of the barriers imposed on the self by the self, a constant breaking down of limitations, till the self arrives at that condition, where no more barriers exist between it and the eternal. Such a state, which is limitless, immeasurable, is Liberation. It is the self, made incorruptible. (Perfection of the self is immortality.) Wherever is imperfection, wherever is limitation, there is sorrow; and man is constantly seeking a way, consciously or unconsciously, by which he can arrive at that perfection which will give him ineffable serenity, calmness, pliability of the mind, the assuredness of incorruptible love. That is what man is seeking by constant effort; that is what you are all seeking. You are trying to establish within yourselves that harmony which cannot be disturbed either by loneliness or by companionship, either by sorrow and pain or by ecstasy and great rejoicing. You are seeking that freedom which will make you absolutely serene, untouched by the opposites. The "I"ness in the self, which causes barriers around

you, which separates and segregates, which creates false realities, must be made pure and incorruptible.

This attainment is not brought about by ecstasy, nor does it lie in the abandoning of oneself to works or to meditation, or in the blind following of another, or in the immolation of oneself to a cause. Because the "I", the self, is in process of achieving, it is creating barriers between itself and its fulfilment, by its eagerness, its struggles, through fear, through innumerable complications. To remove these barriers of limitation, you need constant awareness, constant watchfulness, constant self-reflection, which must be imposed on yourself by yourself, never by another. But before you impose that discipline upon your self, which is the care of the "I", you must first understand the eternal value of the fulfilment of all life, because if you discipline yourself unconsciously, without knowing where you are going, that self-discipline itself becomes a barrier. You have to discover for yourself, by thought, by reason, by constant eagerness, by that unburdened, adventurous spirit, what is the fulfilment of life, what is its consummation. Life fulfils itself eternally in Liberation, in that incorruptibility which is harmony. That is the ocean into which all must enter. Knowing that, the true beginning of self-discipline is understanding.

What I mean by self-discipline is not discipline imposed through fear of punishment and desire of

reward which, when removed, enables you to return to your old, senseless ways. True self-discipline is far greater, far more intense, because it cuts at the roots of that "I"ness which creates barriers. Self-discipline is the realisation of the freedom of the self. Individual uniqueness consists in the process and not in the attainment. Intelligence consists in choosing the essential and must be born from the love of perfection, from the love of that which is eternal.

Understand the purpose of life, and from that very understanding will arise self-discipline. Do not discipline yourself because you think that I have rewards or punishments for you, or because you think that there is a heaven or a hell, or because you desire to cooperate with something greater than yourself. These are all childish reasons. If you merely discipline yourself without understanding, you are creating greater barriers, greater misunderstandings, greater sorrows for yourself and for others. Self-discipline must be born out of the love of Life — vast, immeasurable, whole, unconditioned, limitless, to which all humanity belongs. The encouragement, the nourishment, the fostering of that love will lead to incorruptibility, because you love that which is eternal. Because you love that freedom which is absolute, which is Truth itself, which is Life eternal, which is perfection, which is incorruptibility, which is harmony — by the very force of that love, your self-dis-

cipline will make you incorruptible; so you must nourish that love. The incorruptibility of the self is the perfection of life. Into the vastness of that Life which is unconditioned, all things enter, as all rivers enter the sea.

True self-discipline is not repression, but it is born out of understanding. Because you want Liberation, because your desire is impelling you towards it, you cannot repress anything. Self-discipline is purely a matter of individual effort, of individual realisation.

Self-discipline of the right kind is understanding, which brings about a transformation that will alter your whole conduct of that self. The light, which comes from self-imposed self-discipline, never goes out. When that self — which through limitation is ever seeking freedom, which through corruption is ever seeking incorruptibility, which through imperfection is ever seeking perfection, which through disharmony is ever seeking harmony — has attained, it will be free of all self-discipline, because all discipline involves constant struggle, watchfulness, weariness, strife and pain. But to be above it, you must have been through it.

Till man is made incorruptible by himself, he will know no happiness, he will be held in the bondage of friendship and the fear of loneliness. The weariness of strife will still hold him. Men must be created who are great in the serenity of

harmony. Such men must be born in you. Such men must give rise to new transformations, must become a flame to burn away the dross of unreality and create that terrific energy which will be a danger to all unessential, childish things.

To become such men you must live in the eternal now, in that moment of eternity which is neither the future nor the past. In you must be concentrated that understanding, that immense power which shall destroy the unrealities, the unessential things that surround the self. Such men by their lives will create a new world, a new understanding. It is your life that matters, what you do, what you think, not what you preach, not in what manner you cast a shadow on the face of life.

All this may seem immense, vague, uncertain, impossible to achieve; but you must go after it, even though you are weak, even though you have your perplexities, your loneliness, your complexities — these are all small as compared with the everlasting. One small step that is born of understanding shall put you on a pinnacle of greater ecstasy, of greater understanding, of greater enthusiasm; and that first step of understanding can only be taken when you are living, neither in the future nor in the past, but are focussed entirely in that moment of eternity which is now.

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Why have all of you gathered here? Why have you come together and what are you really seeking? You are absolutely uncertain, and do not know what you want.

You wish to discover for yourselves something that will give you serenity, certainty in life, a purpose, an ecstasy which comes from that purpose, which is really creative energy. You are, in other words, trying to seek Truth. You are as uncertain and as frightened as the wild birds which come to the lakes in these woods. You are not one-pointed, anyone can disturb you. Those who are certain and have already made up their minds are people apart, but of those there are few in the world.

Again I ask, what are you seeking? Some will say unity; some will say Masters; some will say perfection; some will say Liberation; some will say Truth. These are all words, and they will remain words, if you approach the object of your search with a burdened heart and a prejudiced mind. You want to carve Truth out of your uncertainty, out of your little knowledge. You say: "This is Truth. Truth must conform to this. To approach Truth this is necessary, that is necessary." But if you truly desire Truth — you must come to it absolutely naked, undisturbed, unburdened, you must be eager and adventurous to discover it. You have certain preconceived ideas of what Truth is — that through religion or through religious

rites you can find it, that through beauty you can find it, that through Masters you can find it. You can never find Truth through these. It is very difficult for a mind that is thus burdened to approach the goal with real eagerness and openness. You are so full of dogmas, of extraordinary beliefs and incredible superstitions, of words that mean nothing to you, and you imagine that laden with these burdens of unessential, childish things, you will discover that which is eternal, immense, vast, unconditioned, serene. You cannot find it with such a mind. And yet, you cannot approach it with a negative attitude. You need balance. As a maker of images fashions out of clay an image of his imagination, so you want to fashion Truth out of the imagination of your mind, and you take that for reality. You desire to stamp your little understanding, your little knowledge, upon Truth. You do not want Truth to leave its impress, its seal, its eternity on your mind. You come to Truth and say: "Prove that you are Truth." How can that immensity which is Life itself be translated to a mind that is burdened, prejudiced, perverted, uncertain? If you really desire Truth and Liberation, you must come unburdened, free of all your small prejudices, your beliefs — *everything*.

How many of you will be able to do this? What is the good of coming here year after year

if you are only becoming more and more complicated in your superficial beliefs, in your dogmas and your creeds? (I say that I have found Truth; I say that this Truth is in me established, that I have attained; so, in the hope, in the desire to discover truth in what I am saying, you gather here.) To make that discovery you must come with an adventurous, unburdened mind. If this is not what you are seeking, go and seek something else with eagerness. You want to twist what I say to suit your fears, your creeds, your conventions, your beliefs, your Masters, your discipleship.) I tell you that it cannot be done. Truth is so immense that it defies perversion. You must break away from all these things, you must come with an eager, open mind, and then you will know the Truth. I say: If you want Truth, the creator, the seed of all things, eternity itself, you must come free of all things.

I speak of that self on which all things depend, and from which all transformation arises. That self is in everyone, and I say that if you want that glory, that strength, which is Liberation, which is Truth, you must look to that self and put everything else aside.

That is the core, the heart of the Truth of which I speak. If that self is perverted, fearful, burdened, anxious, all your creations will bear the stamp of fear. The care of the self is more im-

portant than anything else, because that self creates everything else, creates either ugliness or beauty. It is the cause either of sorrow or of true, lasting happiness. It is the creator of illusions, and thereby creates pain, sorrow, suffering, transient rejoicing. The self that is without understanding creates this combative chaos which is around every human being, that wild self-expression without meaning. If that self is not cared for and has not understanding, you are bound to have your mediators, your shelters, your rites, your beggings for salvation. I am speaking about the care of the self, the care of the "I", *and nothing else*. With that you are not concerned; you are concerned with those things which are the expressions, the manifestations of that self. You are all the time pruning and cutting the branches, hoping that the tree will grow, but you forget to look to the roots on which its strength depends.

The "I", the self, is constantly seeking to make itself perfect, and thereby eternal and free. *There* must be your concentration, *there* must be your search, your eagerness. If you are concerned with other things than that, you will never understand what I am saying. You will continue to ask for explanations of childish things, about the shadows cast by the self, instead of realising what creates the shadows, and what alone can transform all shadows. Don't you see that

this is the only thing that matters? In the care of the "I", in creating that harmony within the self, is Liberation found. If you are seeking the core, the heart, the seed of all things, you cannot play with childish toys. That which is transient, fading, which changes with every generation, cannot be compared with that which is eternal.

For the care of the "I" with which everyone must occupy himself, now or in the future, and for the perfection of the self, there can be no law, no rules. To the land of Truth, to that realm which is limitless, boundless, there is no path, no guide. You, as an individual self, can only approach it if you are free, if your eyes are not blinded by laws, by traditions, by the conventions imposed by society, by religion or by fear.

True perfection, the harmony of the "I", has no law; this must not be translated into chaos. It is above all law and above all chaos, because it is the seed of everything, that from which all transformation arises, and on which all things depend. If you desire that harmony of the self, which I maintain is Truth, and that poise of the self which is true creation, you must care for that self which abides in each one, and be concerned with that "I".

Do not misinterpret what I say, and think that I am preaching selfishness or individualism. Truth, which is Liberation, is the harmony of the self

which is calm, serene, undisturbed, pliable, eager. The individual self, the individual "I", must become united to that self which is the creator of all things. To achieve that union, the individual "I" has to be made perfect.

What is the seat of the self, of the "I"? Where is the "I", what is the "I"? The "I" is the mind — thought. The "I" is emotion — love. In establishing harmony between the mind and the emotions, in creating that eternal poise, lies the acquisition of Truth. Without understanding, the struggle between the mind and the emotions creates fear. Rather than face that struggle, you have all these unrealities — gods, mediators, salvation, childish toys — around you, to entice you away. You are afraid to struggle and thereby establish understanding, that harmony within yourself.

If you would establish that harmony, you must give up worship, prayers, mediators, seeking of comfort, *everything*, and come to it as naturally as the flower blossoms in the morning. The struggle is purely an individual matter. I cannot tell you how to struggle. I cannot create for you new systems which will guide you in your struggle, nor give you comfort.

Be men, strong and free, not children always seeking shelter.

The mind and the heart are of the same substance, and you must look to the purification

of the substance, and make that substance — which is thought, which is love — incorruptible. The moment there is in thought the division of the "I", created by the self, there is limitation, and hence sorrow. The moment there is in love the creation of personal likes and dislikes, there is limitation and hence sorrow. To make the mind and the heart free of limitation, free of corruption, is true spirituality, true liberation, true harmony.

To attain that harmony you must begin to like everyone, not only people of your own particular temperament. You are all quarrelling about which gods you should worship, what rites you should perform, what religions you should follow; that is your chief concern, instead of how to like people, without division, without limitation.

So long as there is not that harmony within, established through struggle, through strife, through constant awareness and self-recollectedness, you cannot bear the stamp of eternity nor have Truth well established within you.

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