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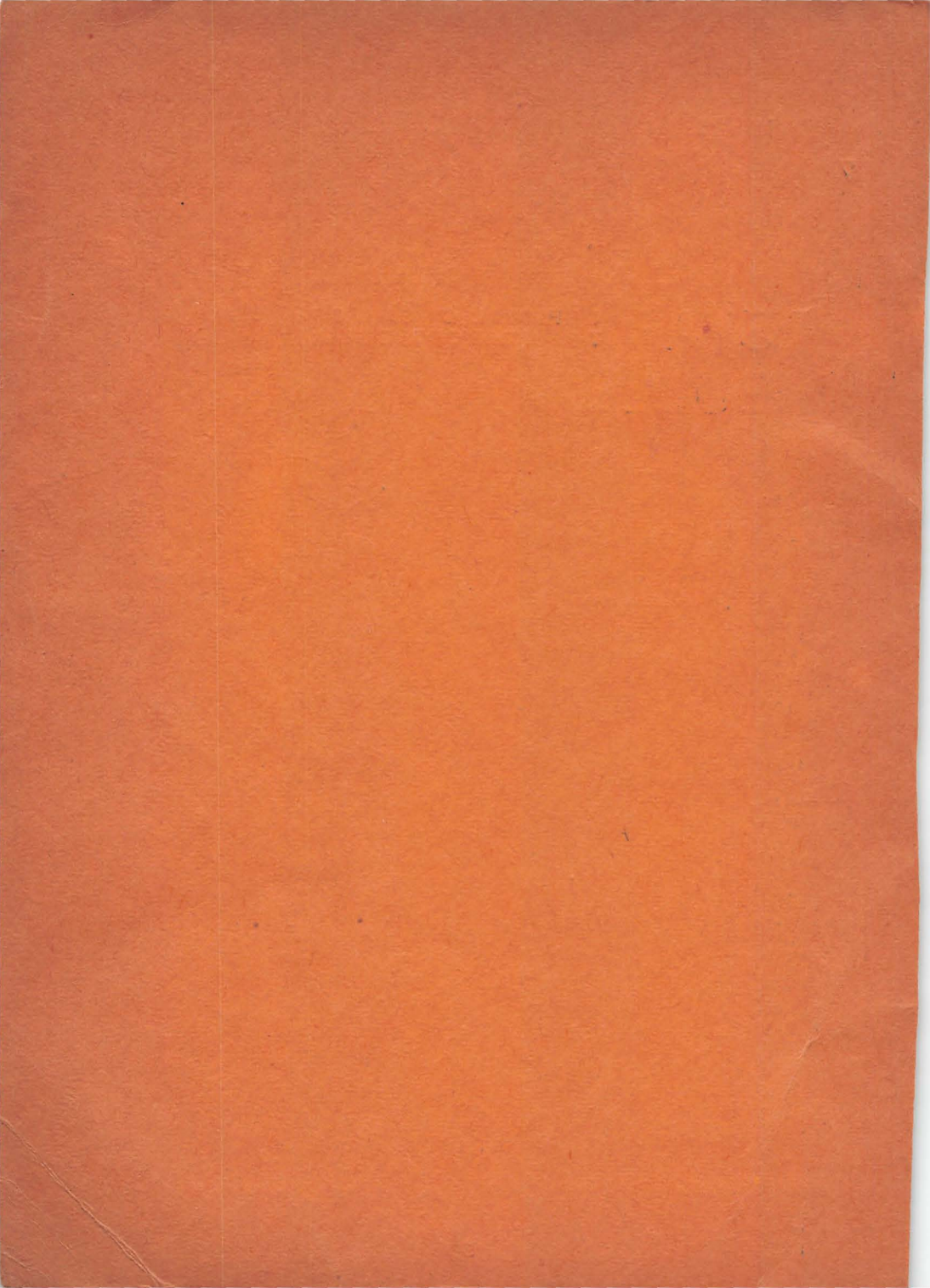
J U L Y

7

The year I was there



INTERNATIONAL
STAR OFFICIAL ORGAN OF
THE ORDER OF THE STAR
BULLETIN



INTERNATIONAL STAR BULLETIN

No. 7

JULY 1929

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ORDER OF
THE STAR
J. KRISHNAMURTI
HEAD OF THE ORDER

- OBJECTS: 1. TO DRAW TOGETHER ALL
THOSE WHO BELIEVE IN THE
PRESENCE OF THE WORLD-
TEACHER IN THE WORLD.
2. TO WORK WITH HIM FOR THE
ESTABLISHMENT OF HIS IDEALS.

Membership in the Order is open to all who are in sympathy with its objects. There are no entrance fees. Certain National Sections have fixed regular yearly dues, but no one will be denied membership if unable to pay them.

There is a Chief Organizer for all International work. The Headquarters of the Order is established at Eerde, Ommen, Holland. The Order exists now in forty-nine countries with a National Organizer in each country.

The badge of the Order is a five-pointed silver star.

The Order publishes an INTERNATIONAL STAR BULLETIN which is issued from the Headquarters at Eerde.

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THE OJAI VALLEY FROM "ARYA VIHARA" GUEST HOUSE



KRISHNAJI TALKING WITH A GATHERING OF YOUNG PEOPLE AT
THE OJAI CAMP

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

^

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

^

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

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

KRISHNAMURTI

Ojai Star Camp 1929

GLIMPSES OF THE OJAI CAMP

COMPILED FROM REPORTS

A D I A R Y O F T H E C A M P

Monday, May 27:

People from all parts of the United States and from Australia, New Zealand, India, Java, Cuba, Sweden, Holland, Guatemala, Mexico, Canada, began to arrive at Camp.

In the evening Krishnaji welcomed the seven hundred who had come at an informal Camp-Fire, although the official opening of the Camp did not take place until the next day. Mr. Robert Logan of Philadelphia, and Mr. Louis Zalk, Camp Manager, spoke briefly; and Mr. Yadunandan Prasad told of the acquisition of a thousand acres of land at Benares, India, where it is planned to establish a school.

Tuesday, May 28:

Krishnaji opened the Camp officially at ten o'clock in the morning. The following excerpts are taken from a report of his address:

KRISHNAJI'S OPENING ADDRESS

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

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

Intelligence, pure intelligence, is the balance, the poise of reason and affection. I want first of all to establish in your minds that poise, so that you will for yourselves discover, instead of being told by others what I mean. I want you to understand for yourselves what I say. And here let me add: I say exactly what I mean. Every word I have carefully thought out; and it were a foolish thing to say: "He does not mean what he says". Many of my friends are beginning to say: "We know him better elsewhere. It is only a part of his consciousness that is functioning." How very childish these things are! They neither know Krishnamurti nor the Teacher, but they give opinions concerning both. Now, if you are going to accept one or the other, you will do foolishly. *Accept neither.* Neither what I say nor what another says; but reason with yourselves, so that out of that reason the flower of understanding is born.

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

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

not words, words, words. Not what you believe or what you do not believe. To what societies you belong or to what societies you do not belong. That is all childishly ridiculous.

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

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

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

Just for the moment imagine, for yourselves, as I have often done. Suppose that I had been in the world at the time when the Buddha was in India, and had realised to myself that there was a great human being who understood life, who was the consummation of life, who was the beauty of life; in whom there was the whole and not the part. Knowing all that and having a burning desire to understand him, do you think I would turn to him and then say that I had some other work to do in the world, that I wanted

to stay in the shadow of a religion, or that I wanted to function through a particular channel, when he himself held the whole of life?

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

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

For, after all, what is Truth? It is life, and the understanding and possession of that fullness of life that is happiness, that is perfection. So, in order to have that, you must give up all the little parts and go after the fullness with burning anxiety.

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

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

true, what is false, by another, by your pet authorities, by your traditions of yesterday.

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

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

Sirs, what are you seeking? Shadows which obstruct the light, comfort which does not exist, instead of Truth which gives that understanding which surpasses comfort.

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

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

The butterfly burns itself in the light and happy is the butterfly. And if you are willing to burn yourself in that Truth of which I speak, you will be happy. But you must be willing, you must be anxious, you must have that great desire which urges you on to discover that Truth which is eternal.

So, what is it, as an individual who is thoughtful, purposeful and

wise in his choice, what is it that you want? Don't you see, on that depends what you are going to get, what you will have? Don't you see, on that depends your capacity to understand? Don't you see, on that depends your strength of attainment, your purposefulness, your ecstasy, your enthusiasm?

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

You ask me, "Please tell me what is the essential?" How can I tell you what is the essential? I know what is the essential for me, and I know how I have attained that essential which is incomparable, unlimited, free and absolute. For me that truth is to be free from all desires, to be free from all experience, and the moment you realise that, you will find that no one can save you except yourself.

Man's greatness is that no one can save him; that is the greatness of man, it is the glory of man. But what are you all seeking? You want to be saved, you want to worship at altars made by human hands, you want to worship gods created by life, and that is why I say: Worship that life which is in all things, because life created god and man — life which is free, unlimited, unconditioned and absolute. For that is the truth

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

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

At the evening Camp-Fire, Mr. Henry Eicheim, a well-known composer and authority on Oriental music, gave a lecture on the Occidental interpretation of Oriental music, with examples played by Mrs. Eicheim. At the end of the lecture several of his own compositions were played — impressions he had gathered in listening to temple bells, cries in the market place, the chant of worshippers. Krishnaji was present, and had opened the meeting by the lighting of the fire.

Wednesday, May 29:

A discussion was held in the morning at the Oak Grove, conducted by Mr. Robert Logan. Questions were asked directly from the audience — on education, on the understanding of life, on the use and misuse of organizations — and discussions were carried on between members of the audience and Krishnaji. Among others, Mr. Burr McIntosh who is widely known in the United States as "The Cheerful Philosopher" spoke from the audience and gave a spontaneous and gracious tribute to Krishnaji. This new form of meeting proved to be a fascinating experiment, and was evidently much enjoyed by the gathering. Some of Krishnaji's remarks are given below.

AN OPEN DISCUSSION

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

"Why should any child obey? But I should make him obey in certain things. A child will obey another if he has respect for another. If I have in myself respect for the child and for myself and for others, that child will respect me, and when I ask him to do something, sensibly, he will.... do it. You see, we all want to make others obey when we do not obey ourselves.... Individuals who demand obedience, reverence, authority, should have no place in education."

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

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

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

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

The subject of organizations proved very popular. One speaker said:

"In our childhood we played games just for the enjoyment of it. Why cannot we do things now with grown people, say in the

work of our organizations, just for the joy of it, as if we were playing with human beings?"

Krishnaji said:

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

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

One remark of his about individual uniqueness was very graphic:

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

In the afternoon the children of the Ojai Valley School and the Ojai Grammar School entertained the Camp with dancing and singing. Afterwards Krishnaji thanked them in the name of the Camp and invited them to come again next year.

A passage from the Camp-Fire talk:

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

Thursday, May 30:

The new form — or lack of form — of meditation, which is being tried at this Camp, seems to be a great success. No one reads, no one chants, no one leads, no subject is given out. People come together at the appointed time, someone sounds a gong, and each person for himself meditates on any ideal or thought he wishes to. At the end of five minutes the gong sounds again and the meditation is over.

Krishnaji told the morning meeting of the purpose of asking him questions, and then answered a few from his point of view. The following rough notes will give an idea of the trend of the answers.

SOME QUESTIONS AND ANSWERS

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

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

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

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

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

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

KRISHNAJI: Sir, why do you make it *my* mission and teaching? Isn't it what you people want? Don't you want to be free and happy? It isn't my mission. It is your mission. It is what you are seeking, and not what I am seeking. Because you are making it mine, that is the reason you don't understand. Because you are not aware of your suffering, of your narrowness, of your limitations,

of your corruption of life, you give to another the authority to lead you. And as I am not accepting that authority, it is useless to say it is my teaching or my message. It is the message and teaching of life, which is in everything and in everyone; and the moment you understand that, it is yours and not mine. So, as it is yours, my purpose is only to awaken that knowledge, that desire to discover for yourself. And as it is yours, you must struggle to understand.....

QUESTION: How can one stimulate a desire for freedom?

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

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

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

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

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

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

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

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

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

In the afternoon a business meeting was held, at which several novel and important announcements were made. In regard to the Ojai Star Camp, the plans for 1930 were announced by Mr. Zalk; and then Mr. Rajagopal talked of proposed changes in the Order of the Star.

"Beauty" was the keynote at the evening Camp-Fire. First Krishnaji lit the fire and chanted two Sanskrit hymns, one to Light and one to Beauty; then a hidden trio of musicians played. Krishnaji spoke briefly on Beauty, afterwards reading three of his poems.

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

Friday, May 31:

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

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

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

That which is real shall not bind. That which is fleeting shall bind, corrupt and put a limitation. So, the wise man, having that

as his measure by which he shall judge his actions, his thoughts, his emotions, his whole life as a whole, shall begin to disentangle himself from that ignorance which is the admixture of the real and the unreal, of life and death

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

Krishnaji sat informally among the people at the evening Camp-Fire, instead of at a distance from them as was usual. He and others told folk legends from various lands, which were much enjoyed by the gathering. There was no talk.

Saturday, June 1:

More questions were asked at the morning meeting. The chief points in the answers are here summarized:

. . . . After all, if you follow an individual, you create out of that individual a shrine, and hence, by the limitation of your desires, limit that which you are seeking. Don't you see, that is what I have been saying for the last few days; that the moment you perceive for yourselves the goal, the object, the fulfilment of all life for yourselves, then you do not want to follow anyone but the Truth; then you do not rely on anything but the Truth; then you do not want comfort from anything or anyone. But from the understanding of Truth there is born strength in yourselves

. . . . If you did not say as you do, Krishnamurti says so and so, but if you realised that what I have said is the truth for its intrinsic value, it is yours and you can repeat with certainty — that certainty which cannot be shaken by any doubt or by any person. That is what I want to create in your minds and in your hearts; not the desire to follow Krishnamurti, because Krishnamurti will die All forms are transient things; they hold within themselves ultimate decay, and that of which I am speaking knows of no decay. The moment you adhere to that which does not die, then your integrity, your purpose, your ecstasy is lasting, fundamental, has its foundation in that which is everlasting.

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

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

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

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

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

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

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

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

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

A trio of short one-act plays, to which the public were invited, was given in the afternoon: Miles Malleon's adaptation of Tolstoi's *Michael*, and two comedies, George Bernard Shaw's *Dark Lady of the Sonnets* and James Barrie's *Rosalind*. The plays were directed by Beatrice Wood, and were very much appreciated by the audience.

A fragment of the Camp-Fire talk:

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

Sunday, June 2:

Because of the interest which the open discussion on Wednesday had aroused, another similar meeting was arranged for this morning. A number of people asked questions of Krishnaji, and also gave their ideas about him and his work. As the public had been invited, more than one thousand people were present. Among the remarks were these:

THE SECOND DISCUSSION

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

Krishnaji's idea about art was essentially this:

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

He also expressed himself emphatically on the use of fear:

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

The Bach Singers gave several selections at the afternoon meeting, and these were followed by Krishnaji's public lecture.

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

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

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

Desire is self, and in the purification of that desire is the fulfilment of life.

Again I say, for true affection the right standard is that love which is detached because it is attached to all things. It is like the flower that gives perfume to every passer-by and does not care to whom it gives its delicious fragrance; so should true love be. And towards that all affection must struggle, must evolve, must progress — towards that perfect love. Now you will ask me: "How shall we do it? How shall we arrive at that perfect love?" By liking someone, in however small a way, from corruptibility to corrup

tibility, till you arrive at that incorruptibility of love. There is no other way than by constant struggle, by strife, by gathering great storms of love and rejecting them

In conclusion of the public program, Ruth St. Denis, the famous dancer, gave an original interpretation of some of Krishnaji's poems.

The final Camp-Fire talk struck a note of "no compromise":

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

For, having a full understanding of that eternal Truth, or partial at least it may be, your love should from now on withstand that wave of corruptibility. Because if there were ten — if there were *one* who really was capable of pure, detached affection, that affection which gives encouragement, that points ever with clarity towards the perfection of all love, then that one individual would awaken within the hearts of many that love which cannot be tinged by corruption

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

In this fashion ended the Ojai Camp of 1929.

ANNOUNCEMENTS ABOUT THE OJAI CAMP

Plans for the 1930 Ojai Camp were explained and discussed at the Business Meeting on Thursday afternoon. Mr. Zalk, the Camp Manager, announced that next year the Camp would be held in the latter part of May for ten days instead of seven. There are to be no pre-Camp talks by Krishnaji, but all meetings during the Camp will be open to the public.

The fees for the whole period were stated as follows: One adult person, \$30; one young person (12 to 18 years of age), \$20; one child (under 12), \$15. People may come for a shorter period than the full ten days, at a cost of \$5 a day; but they may not register for less than two days.

There was also mention of the possibility of a Camp in the eastern part of the United States, but no definite announcement was made. A proposal to erect a group of twenty-four cottages on the Camp grounds before the next Camp, was read out. These will be made as attractive as possible, and vines and flowers will be grown about them. Some will be for one person, others for two; and yet others will have two rooms for the accommodation of four people. Those who wish to do so may give the cost of erecting a cottage, and they will then have the use of it during Camp times and under certain conditions, all details of which — including costs — may be had direct from the Ojai Camp Management.

CHANGES IN THE ORDER OF THE STAR

I am talking about the sunshine, and you are talking about the candles, of what they are made and how to light them; how to acquire matches and how to strike them. Because I say, Put away your candles, whatever they be — you think I am disturbing your associations, that I am denying, that I am negative, and so on. You will have your organizations, because you will want them. As I said yesterday, organizations purely for business and other necessities, are essential; and organizations for spiritual purposes, for increasing membership or systematizing thought, are of no value. — KRISHNAJI.

A statement that the Order might be dissolved had been made by Krishnaji, and at the Business Meeting Mr. Rajagopal explained what might be done this summer. A report of his talk is here given:

A NEW IDEAL FOR ORGANIZATION

First and foremost Krishnaji, unfortunately for him and for the world, has been forced ever since he began his work to create a controversy about two main issues: ceremonial, and organization. I think it is a most regrettable thing that two new controversies should thus be introduced into the world. We are constantly asserting that for carrying out effectively, intelligently and harmoniously our purpose in the world, we must have an organization — and yet we are constantly trying to avoid that necessity.

Why is that? I feel it is simply because there is confusion of thought — a very great confusion of thought — caused by the use of words, sometimes out of their context and sometimes without an understanding of the full significance of the words themselves.

I do not at all accept, for myself, the *dispute* between ceremonialism and non-ceremonialism. If that dispute were accepted, there would be a hundred other issues in the world today which could be turned into controversies.

Nor do I accept that we should continue to pester Krishnaji from day to day with our questions about the necessity for an organization, and I would very earnestly suggest, to you and to all those interested in his message, that from this moment onwards we should cease to ask him questions about ceremonial and organization. He has said enough about his points of view. There is so much to be done in the world, so much to be done within ourselves to create understanding, that I think it is the greatest tragedy that people should waste their energy and Krishnaji's time in this way. Perhaps twenty years from now we shall regret very much that when such a person as Krishnaji was in our midst we did not utilize the glorious days with him to come to that wonderful harmony, that inward understanding of life, of which he is constantly speaking to us. We ask him many questions, but he ever asserts to us that one thing which alone matters.

For myself, I have decided that organizations, ceremonialism, every kind of issue that arises in our minds, are of very little importance compared to the greatest glory that is in our midst. The Order of the Star is, if you please, a form, but a form that can be changed at any time by anybody and *should* be changed to meet the necessities of time and of place in the different countries. I am afraid that many people regard this Order as a very important part of Krishnaji's work. In my own opinion, it has no such place and should be given no such consideration. What is the Order, after all? As it is now, it is a gathering of people with a common belief. But, as Krishnaji's teaching impels us to get rid of organized belief, I believe that when we meet in Ommen this year, when people from the different countries come there, we shall all discuss together and find an organization — a method of working, that is — which will be effective, which will be flexible, and which can be turned from moment to moment to different uses and purposes.

That is all that is going to take place, as far as I understand the present position. So do not be distressed when you hear that the Order is going to be dissolved or has been dissolved or will be dissolved in a few years' time. Let it go, give it a gracious farewell, and say that you have been in it, given it your support and

enthusiasm, that it has perhaps done its work; and turn your energies to the new position, the new object that will be created — to carry out, within ourselves and in the world, the great ideal Krishnaji is placing before us.

Now this afternoon there were a number of announcements regarding camps, books, magazines. None of these announcements, in my opinion, should be taken as the final authoritative statement of a final authoritative bureaucracy or autocracy. One of the novelties introduced by Krishnaji into the world is a new method of working together: not by impressing upon people the importance of individual authority, but by asking, with reasoning and with real affection, for that cooperation which makes all work inspiring and all activity successful. That is what he wants us to create, not someone to dominate a whole mass of people or a group of individuals. He wants every one of us to realise together that common harmony, the common possibility in every one of us to make mistakes, and the common glory of a friendship which is possible between all human beings. That is all. That is the very basis of every successful achievement in the world. That is what he is trying to create among those, especially, who happen to be around him now trying to carry out some of his ideas. So please put away from your minds (as he often tells us) not only your ideas about religion and tradition, but also all your ideas about cooperation, about service, about sacrifice, and then try to understand this new spirit of true willing helpfulness based on affection.....

If you want it, there will be *The Star* magazine; if you do not want it, there will not be a magazine. Our idea is that everything should stand on its own merits and nothing should be pushed on people, thrust down their throats unwilling. And so I hope, when the new reorganization takes place, it will be one example in the world — a unique example — for all the various movements, religious and worldly, giving them a new note of true cooperation based, not on domination and authority, but on friendship and affection.



WHY THE ORDER OF THE STAR SHOULD BE ABOLISHED AND WHAT SHOULD TAKE ITS PLACE BY J. J. VAN DER LEEUW, LL.D.

As a result of my recent lecture tours for the Order of the Star I have come to the conclusion, that the Order has had its use and its day, that it should be abolished as soon as possible, and another organization be created, in accordance with the principles of Krishnaji's teachings.

It has been the age-old custom for those who shared certain beliefs or held the same outlook to cling together and form groups. These groups, united by a common creed or declaration of principles, inevitably form a circle, outside of which stands — the 'outside world'. Thus a sect is born, that is: a group separate from the rest of mankind. It is in the groups composing such a sect that orthodoxy and dogmatism grow up.

Why is there no dogmatic orthodoxy of Platonism? Because there is no 'movement' to smother the life of this teaching, no group or sect in which the teaching collects and stagnates as water in a pool. The contact of the student of Plato is direct with the teaching, not through the barrier of a group, lodge or movement. Yet the creative force of Platonism, throughout history, has been enormous.

My experience of the Order of the Star is that its groups are such stagnant pools, that they are the seed of a sect, or a religion when the Teacher has gone, that they are barriers, preventing 'outsiders' from coming freely in touch with Krishnaji's teaching, that they, in no wise, contribute to the efficacy of the teachings.

These are not vague accusations, but my considered opinion, based on experiences in the several countries where I lectured.

We labour under the superstition that the strength and efficacy of a teaching lies in the 'movement' that supports it, in the number of members belonging to such a movement. On the contrary, there lies its weakness and the certainty that its life will be smothered.

The movement inevitably kills the message. There is always a vast difference between the teaching itself and the teaching as held, understood and taught in the groups of a sect. See but the gulf between the teaching of Christ and that of any Christian Church. It is in the stuffy intimacy of the group life that orthodoxy arises.

Therefore — no such group life! It may have been inevitable of old, when this was the only way of spreading a teaching, — now we have the printing press, radio, rapid means of travel, so that the Teacher can visit all countries, we have the movietone and the press: countless ways of spreading a teaching without the fatal mediatorship of groups.

Thus the Order of the Star should be abolished. Its very name is sectarian, 'Order' has the flavour of a chosen group, 'Order of the Star' sounds faddish. Its declaration of principles is a flat contradiction of Krishnaji's teachings. Where he says: 'I do not want you to believe in the World-Teacher. I do not care whether you do or not' the Order unites those 'who believe in the presence of the World-Teacher in the world'!

Personally, I do not believe, I *know* the World-Teacher is in the world. But I am not a member of the Order of the Star, nor do I ever intend to be one; it would be to me as senseless and absurd as if I were to sign a declaration that the sun is shining. Pledges, declarations of principles, and creeds may be of use to bolster up a *lack* of belief, they never strengthen true belief. They are as New Year's resolutions, fit only to be forgotten. Reality needs no pledge.

But apart from all this, if sectarianism, dogmatic orthodoxy and a future church or religion, are to be avoided there must be no 'Order' or 'movement' of which people can become members.

This will prove a great blessing. Now, to many people, working for the Teacher means 'joining'. They join the movement, they go to interminable and often boring meetings, quarrel about unessentials and call it all: work for the Cause. (See early Christian history). Take away the chance of 'joining', of having meetings, and of quarreling, and lo — most people are at a loss what to 'do' now, they are *désœuvrées*. All the better. Thus will they be forced to see *where* work for the Teacher lies: — not in the movement, in joining and in meeting, but in *life*, in *every* action, *every* word, *every* feeling, *every* thought. There true 'movement' shall be found, not the substitute movement, the exteriorized movement of joining and meeting.

Away with the membership and groups, with deadly 'regular meetings', with the stuffy and cosy intimacy of a group of believers, shutting out the rest of the world! Have you ever tried to bring an intelligent 'outsider' (horrible word!), a cultured thinker

or artist, into an average Star group? If not, don't! They just run. It is an infallible way to estrange them from Krishnaji and his teaching.

The Order of the Star is a barrier and not a bridge, it is a pool in which the teaching stagnates and goes bad, not a channel through which it flows to a thirsty world. It should therefore be abolished, recognizing its past usefulness in appropriate funeral orations.

But how then is Krishnaji's work to be accomplished, where are we to find the driving power that will affect the world? Just where it is found now. Not in vast membership, not in group life, not in an Order, but in individuals who understand. Even now the actual work in each country is done by a small handful of workers. Their enthusiasm is not generated by being members of the Order. I myself am not a member, yet I am as enthusiastic as any.

There should be created an organization *of which no one can become a member*, a business organization to do the actual work. It needs no declaration of principles, no pledges or creeds. We have all the material for this new organization. The International and National Organizers would remain, national headquarters would become national head office, the workers who do the work now would keep on doing it. The head office would do the central organizing work for the country: the publishing and distributing of literature, the organizing of camps, lectures or lecture-tours, the sending out of appeals, etc. Local offices would do the same work for different towns, they would stock and sell books, give information and organize what would need to be organized. But no members, no groups, no meetings, no smug intimacy of a brotherhood of believers.

The workers, paid or unpaid, in these international, national or local offices need not be 'members' of anything in order to do their work with real understanding, enthusiasm and efficiency. Their inspiration lies, even now, in the life of the teaching, not in a creed, declaration of principles or diploma of membership.

But where is the money to come from? To whom appeal for money, whom notify of camps, publications, etc.?

This can be done very simply. Those who are interested in Krishnaji's work and would, under existing conditions, become members of the Order, could subscribe for a few shillings a year to a 'News

Bulletin' (no longer 'of the Order'), or whatever else the combined international and national news sheet is to be called.

I would have only this News Bulletin, giving information about camps, books, appeals, etc., published in the different languages, and drop all present magazines. They seem to me largely superfluous, the money spent on them could be more profitably spent on bringing out books of Krishnaji's.

The subscribers to the News Bulletin in each country would thus be notified of all that happens in the work of Krishnaji, internationally and nationally. Articles about the work, suggestions or ideas would be published in this Bulletin, but no poems or prose writings by Krishnaji. All these I would keep for the regular publications.

As to the latter, I have found countless people in all the countries I visited, who would hail it with joy if they could pay a certain sum a year and receive all Krishnaji's writings automatically. Now they are too often at the mercy of national or local organizers, they have to order the books, when they see they have appeared, at the cost of much trouble and loss of time.

I should like to see all Krishnaji's work, poetry and prose, brought out in four (quarterly) instalments a year: a series, under the general name of 'Works of Krishnamurti' with a subtitle for each special issue, such as 'The Pool of Wisdom', 'The Search', etc.

If, for one pound a year, people could get these four books and the News Bulletin, there would be several thousand regular subscribers. It would be a real benefit to people in all countries who want, without further bother, to receive Krishnaji's books *at once* when they appear, and it would also be a benefit for the Publishing Trust, which would have several thousand subscribers for every book brought out, without any advertising, correspondence, or loss of time.

Of course the quarterly books issued should also be for sale in the booktrade at a slightly higher price. Occasional pamphlets could be brought out and incorporated in the next quarterly issue, cheap editions or collections of writings would, of course, always be possible outside of the regular issues.

I do not see the use of the present Star magazines. They are very costly and can not bring the public in touch with Krishnaji's teaching as well as his own books can. Articles by others could always appear in the combined International and National News

Bulletins. But 'magazines' are out of date and a burden to editors, writers and subscribers.

Thus my suggestions are:

1. To abolish the Order of the Star and not have any other movement or organization of which people can become members.
2. To have an International and national business organization to do the actual work of publishing and distributing literature, arranging camps, sending out appeals, etc.
3. To have, in each language, a combined International and National News Bulletin which will give all information about Krishnaji's work, camps, books, appeals, etc. Subscription to be cheap, all other magazines to be abolished. Occasional articles about the work to be published in this Bulletin, but no work of Krishnaji, except articles *ad hoc*.
4. All Krishnaji's work to be brought out in quarterly issues, with the general title "Works of Krishnamurti", and as subtitle the title of the actual work. An annual subscription of one pound to ensure receiving these publications at once on appearing and direct from the publishers. And also the News Bulletin.

Of these four suggestions, Nos. 1, 2 and 3 are the essential reform, No. 4 a separate suggestion, though, in my opinion, highly important. I sincerely hope that members of the Order will seriously consider the above and contribute their own thoughts on the subject. It is a reform which will have far-reaching results and should therefore be well considered by all.

N E W S A N D N O T E S

SOMEWHAT EXAGGERATED REPORTS of the motor accident in which Krishnaji was involved have appeared in many European papers. When rounding a bend on his way back from Santa Barbara, on Monday afternoon, 3 June, Krishnaji's car swerved and collided with another car coming in the opposite direction. Krishnaji was suddenly blinded by a fly so that he did not see the other car coming in time to avoid the collision. Both cars were badly smashed. He sustained but a slight cut from flying glass. He was able to leave Ojai for Europe on June 6 as planned, and sailed from New York on June 12 on the SS. *Leviathan*.

KRISHNAJI ARRIVED IN EUROPE on June 18, disembarking at Southampton and going direct to London. There he stayed with Dr. Besant at a friend's residence for a few days. Then he proceeded to the French Alps for a complete rest before the Summer Gathering at Eerde, Ommen. The Gathering this year is to be shorter than usual, beginning on July 8 and ending on the 28th. Krishnaji is to arrive at Eerde on 8 July, where over one hundred and twenty people from all parts of the world have been invited by him to live during the summer.

MR. AND MRS. D. RAJAGOPAL, with Mr. Arthur Ingelman, arrived at Eerde on June 26, having come from Ojai via London. Mr. and Mrs. Rajagopal have been away from Eerde about nine months, the greater part of which period was taken up with an extensive lecture tour of the United States and Cuba, in the interests of acquainting the American public with Krishnaji and his message. With their return to Eerde, preparations for accommodating the large gathering here this summer have begun in earnest and many friends have arrived from distant countries to help in this work. The Baron and Baroness van Pallandt van Eerde have also returned to Eerde after a stay in the United States.

THE ANNOUNCEMENTS concerning the Ojai Star Camp of 1930, which are printed in this issue under "Glimpses of the Ojai Camp", will be of great interest to all who are following the development of Krishnaji's work in the world. For the first time a Star Camp is to be entirely open to the public. This is certainly a bold step, and one wonders whether the response from the public will be greater as a consequence. Whatever may be the result, one barrier — exclusiveness — will be removed for those who long to hear of the way to freedom as Krishnaji sets it forth.

NOT LEAST INTERESTING are the proposals for changes in the structure of the Order of the Star, which may be found in Dr. van der Leeuw's article on page 25 and in Mr. Rajagopal's talk on page 22. If the changes suggested are accepted in whole or in part at Ommen this summer, it will mean that whatever work is done will be done purely and simply out of desire to help, with no tinge of outer authority to convey even the slightest idea of compulsion. It will mean that Krishnaji's message will stand or fall with the individual who professes to accept it — it will either live in that individual, or lose itself in the sands of humanity. There will be no Order established for treasuring and dispensing Krishnaji's message, no church to act as a reservoir for his teachings through the ages, no possibility of a

new organization to create and enforce dogmas derived from Krishnaji's sayings. After all, what he has said and written is being spread to the four quarters of the globe, printed in book form in many languages: if one civilization is destroyed, another will retain the printed teachings. If one group of people do not live by the truth, another group will find and attempt to live it later on. But there will be a purely business organization, whatever changes may occur in the Order, to effect the mechanical distribution of the printed words of Krishnaji. Whatever else is done in the world, constructively or destructively, will rest with us, with all those who see and realize the truth in what he is saying. To work together with utter friendliness and toleration, not blindly but because of understanding, is the new and magnificent ideal set for our achievement by Krishnaji. Success or failure the experiment may be, that does not matter; but this new freedom should inspire us to real, genuine and lasting accomplishment in ourselves first, and later, in the world around us.

A DAY FOR THE PUBLIC AT OMMEN CAMP has been arranged this year. There is a special train, and special fares which include all meals and transportation. Full details will be found on page 47.

— *The Sub-Editor.*

F R O M N A T I O N A L S E C T I O N S

SCOTLAND: A NEW STAR BOOKSHOP — Last autumn we decided that the attention of the Edinburgh public must somehow be drawn to Krishnaji's writings, and that the best way of accomplishing this might be the acquisition of a shop, or a room on the ground floor of a busy street where the books could be shown in the window. Accordingly the National Organizer pored over the advertisement columns of the papers and walked many miles over Edinburgh streets in vain. A shop for sale was immediately discovered, ideal as regarded size, situation and suitability, but the reverse as regarded terms of purchase. Everywhere it was the same; desirable premises demanded impossible prices; and possible prices were only found attached to unsuitable buildings. In despair the National Organizer determined to wait till spring, when more house property would be in the market, and abandoned herself to the inertia of exhaustion. But the ideal shop haunted her dreams, and in January, seeing the placard "For Sale" still displayed, she cast prudence to the winds, entered a lawyer's office, and emerged in ten minutes, having crossed the Rubicon, and instructed the head of the firm to open negotiations for the purchase of the

shop. From that moment difficulties began to disappear; part of the purchase money was found, and arrangements were easily made to borrow the rest. A week of palpitating excitement followed, ended by a telephone call from the lawyers to say that their offer was accepted, and that entry could be had to the shop on the 15th of February. Then came the letting loose of hordes of workmen and the inevitable discovery that there was far more to be done than had been expected. But all worked with a will, and one of the nicest things was the great interest in the progress of the shop taken by everyone concerned and by outsiders. A man who entered one day, enquiring if we had any pictures to be framed, revealed himself as the grandson of a well-known Edinburgh artist, and a specialist in artistic shop-fitting. It was owing to his advice, choice of colours and materials, and much time and trouble, all given gratis, that the shop window turned out the success it is.

The day before the opening everything seemed in overwhelming confusion, but on the morning of the 11th April, the blinds were drawn up, and the shop opened in perfect calm. Would there be any customers? we wondered, but during the six weeks since, hardly a day has passed without at least one stranger coming in to buy or to make enquiries, or to borrow a book from the free Lending Library, or to sit quietly and read. For there are comfortable armchairs, and the counters are lovely old tables, lent by members along with the greater part of the furniture. The walls are sunny yellow, and there are flowers in the window and in the shop itself.

As a rule there is only one book shown at a time in the window, with perhaps three copies lying about, and one open. For every person who comes into the shop there are fifty who stop to read the opened book, whose page is turned every day, and it is generally that book which sells. After reading the opened page people feel they must know what is overleaf. Occasionally a "massed" window makes a complete change, as when we showed the translations of Krishnaji's books into 33 languages, which the authorities at Eerde kindly lent us, and which doubled the number of window gazers. It was then that a peppery elderly gentleman entered in search of French literature and would not believe that we could not sell him the French translations in the window. However the manageress averted his wrath by allowing him to buy two French magazines that really were for the reading table, so he departed in a friendly mood.

Of course there are all sorts of visitors, like the old lady who came to point the error of our ways and save our souls, the young lady who was determined to read our hands, and the man who was equally determined to sell us Eastern rugs. But the manageress dismisses them with the same cheerful serenity with which she imparts information to inquirers, or weighs the claims of the various periodicals whose agents beg us to advertize in their columns.

One heartening feature is the number of young people who enter the shop. The latest was a young giant who burst in one morning, saying he had read in the window three days ago Stokowski's interview with Krishnaji in the May BULLETIN; that his chief interest was art, and that he felt that Krishnaji touched essentials every time in that interview. He had never heard of Krishnaji or the Order, but he wanted to buy that interview and something else by the same author. After looking at the books he disdained the lending library — "I can see these are books one ought to have" — and went away with four.

From six weeks' experience I would say that a bookshop is one of the most arresting and impersonal ways of placing Krishnaji's message before the public. It shows that people are attracted more by Krishnaji's own words than by any interpretation of them. Fifty may come to a meeting, but hundreds will stop and read his words in the window. Even on pouring wet days people stand under umbrellas without moving till they have finished the page. Of course Edinburgh is a town where there are many book-lovers, and the printed word makes a strong appeal; but surely it must be the same elsewhere. — *Jean Bindley*, NATIONAL ORGANIZER

NEW ZEALAND: During Easter a Star Camp was held at Swanson, about twenty miles from Auckland. Forty-five regular campers attended, visiting members on one day at least swelling the number to over one hundred. The situation was ideal, a few acres of fenced grass land for marquee and tents with two rented week-end cottages giving ample accommodation. Good roads through unspoiled native bush amidst undulating hills led to retreats and scenes of surpassing beauty. To the North of the Camp the majestic Waitakere ranges appeared to be keeping guard, and in the South the horizon was bounded by a fine panoramic view of Auckland City, Rangitoto and the gleaming waters of Auckland Harbour.

Arriving on the ground after dark on the eve of Good Friday,

having been delayed several hours by a breakdown on the way, a party of our pioneer campers found all in confusion. The man engaged for erecting the tents had failed them, so amateurs, using what wit they possessed, set about the task, and to their own astonishment succeeded, in spite of driving rain and darkness relieved only here and there by the light of a torch The catering, transport and general supervision were in most capable hands, and all acts of service were done with a grace that said, "Ask us to do it again".

The meetings round the Camp Fire of huge glowing logs in a glade encircled by great forest trees that seemed to lose themselves among the friendly stars, the occasional hoot of an owl and the surprised twittering of birds, the tiers of familiar faces made mysterious and wonderful by the changing lights and shadows will never be forgotten. Each and all were conscious of being drawn into a bond of union that could never be broken. Thoughts were freely expressed and different points of view and modes of expression added to the charm. As one camper expressed it: "In such an atmosphere we cannot help growing in unity, understanding and life", showing by the very words she made use of that she, like others, came to the Camp with the World-Teacher and His message enshrined in her heart

— *Theosophy in New Zealand*

F O R M O F B E Q U E S T

Owing to the number of requests we have received for a Form of Bequest to be included in their Wills by members wishing to bequeath money to the ORDER OF THE STAR the enclosed form has been drawn up and is recommended for use by members of the Order. Such bequests should be made *not* to Mr. Krishnamurti, nor to any other individual by name, but to the ORDER OF THE STAR.

— D. Graham Pole, Hon. Legal Adviser

I BEQUEATH to the ORDER OF THE STAR having its headquarters at Eerde in the municipality of Ommen in Holland the sum of _____ for the purposes of the Order and I declare that the receipt of the Treasurer or other proper officer for the time being of the said ORDER OF THE STAR shall be a sufficient discharge.*

* Or "for the purposes of the Order in the United States" or "in England" or in any country in which the testator wishes the money to be specifically used. If no country is specified, the money will be included in the International Star Fund.

BEFORE THE OJAI CAMP

KRISHNAJI'S TALKS

On Saturday the 20th of April, Krishnaji gave his first talk of 1929 at the Oak Grove in Starland at Ojai, where according to an estimate about twelve hundred people were present to listen to him. They were mostly people who were not members of the Order of Star, from Los Angeles, Hollywood, Santa Barbara, Ventura, Santa Paula and other neighbouring towns in a radius of fifteen to eighty miles from Ojai. One person in the audience had motored a distance of two hundred miles!

The Oak Grove, one may venture to say, is one of the most beautiful spots in the neighbourhood, and the most suitable for providing an atmosphere in consonance with the teachings of Krishnaji. The young green leaves with the sun shining through them, the grass carpet underneath, and the sense of peace, enhanced by the music of the birds, provided a suitable setting for Krishnaji's message of freedom and liberation.

Here are some choice bits from his talks taken from jottings in my scrapbook:

"Cultivate an unaffected seriousness in life — a seriousness which will be logical and critical and yet extremely cheerful Creative thought is not national nor bound in any way by the artificial divisions made by man. All people have the same desires and longings, the same thoughts and emotions in the ultimate; and thought and emotion are the essence of Life, and Life alone is Truth. Since Truth cannot be bound or separated by barriers, the thought and emotion of man cannot be partitioned. The fulfilment of life is the perfect poise of thought and emotion. If you would find Truth, you must not be restricted by barriers, you must leave all sects and even religions, you must be free to find the Truth."

"You must reject everything to discover everything. But you must reject by reason and not by compulsion or fear and then understanding will come. Put aside your tyrannical prejudices as I speak to you, and think freely with me so that you will walk with me in the integrity of your heart and not with the fear of the loss of a future salvation The courage to struggle through life — free and unafraid — can only come with a certainty of purpose and the vision or perception of the Goal, and the certainty of the purpose of life is not a divine gift or a mysterious vision. It is

attained by a true balance of thought and feeling and the seeking of experience with purpose."

"People struggle but seek the shelter of comfort, from which fear is born. Do not shelter yourself in the shade of a remembered god. Do not be content with what you have achieved. Most men struggle in the search for truth and this struggle ends when they join a religious movement. Sorrow and pain alone drive them from the comfort of this shelter to further struggle and further search. I have so struggled and so searched and have attained, but I say this not in order that you may worship me or use me as an authority or crutch for your uncertainty, but to show you that perfection is not a freak or a miracle and can be attained by all through effort, through struggle and ceaseless watchfulness."

"I do not want to teach you how to pray; I do not want to create new ceremonies for old, for they are of no real use. I do not want to give you new theories in the place of the old, for Life will not and cannot be bound by any theories. There cannot be a miraculous saving by the sorrow of another. Humanity and the individual, each by its own efforts, must conquer that which is eternal and thereby establish harmony."



At another meeting the audience was even larger. It was devoted to questions and answers, but there was a brief introductory talk, in which Krishnaji characterized followers as leaves blown by the wind. When the wind stopped, the leaves fell and remained stationary.

"People rely on divine intervention for their salvation", he said, "but the individual is free. If divine intervention were a fact there would not be so much sorrow and suffering in the world, so much misunderstanding, from which arise the tears of life. Find out for yourself and then what you find will be yours forever. A prisoner who is held in a prison, who has not the loveliness of shadows, who has not the freshness of breezes, who has a limited horizon, whose enjoyment is in the four walls of the prison, what is his desire? He wants to be free. Similarly, a man who has suffered greatly, who is caught in a net of sorrow, who is lonely, whose sorrow piles up as the serried clouds, what is his desire? He wants to be free. But if you have not suffered, if you are not a prisoner in the possession of many things, if you have not felt the coldness of solitude and loneliness, if you have not struggled, if you are merely a savage in trousers, then freedom has no meaning

for you. In order to attain you must walk through the vale of misery, you must know sorrow, though not taking delight in sorrowfulness. There is in reality neither sorrow nor pain, for it is only in the valley that there is shadow and light; but when you attain, there is no such thing. There is neither life nor death. So in order to attain you must have experience; but it must be with purpose, otherwise experience is merely chaotic and not creative. If you have that purpose of life which is freedom, happiness and truth, then every experience leaves behind it a residue on which you can stand and build your strength, your integrity, and your greatness; and then you become a god, for man is God and there is no God but man made perfect. If you seek for aid from a god without, you will never find it. You may think you have, but it is not eternal, for Life alone is eternal and Life is God. When you release that God within, you attain."

In making a pointed and graphic analogy with man's search for Truth, Krishnaji related a story of a swarm of butterflies who had assembled in the cool shade of the tender leaves in springtime and were discussing the nature of the sun. One old butterfly came forward and said, "I will go forth and discover the truth about the sun". They all waited, and when he returned he said, "The sun is light and the light is too powerful, too strong, to go near". The butterflies replied, "That is not enough, we want to know the truth". Another ventured forth, and when he came back he said, "The sun is heat and the heat is so great, so powerful, that one cannot get too near. I have singed my wings." Again the butterflies were not satisfied and a third one ventured forth and flew right into the sun and destroyed itself in its search for truth. It became one with truth and never came back.

Krishnaji then proceeded to answer the questions which were put to him. The first one arose out of the remarks of the previous evening and asked whether one must not or need not join a society for attainment. Krishnaji in reply said that one need not belong to a church but what was essential was the understanding of life, and this one does not necessarily gain by joining a society. Most people seek comfort in an organization or church, and hence their effort to understand life stops when they join a society.

Another question asked whether it was possible for everyone to achieve liberation in this life, or was it but the beginning of an effort which would ultimately lead to freedom. In answer, he said, "If the desire in man is strong, purposeful, constant, then he

will achieve. Freedom is perfection and perfection is not a freak in nature. It is the outcome of natural growth as of a lovely, perfect flower."

The next question demanded proofs of reincarnation. The reply was, "There is no proof Reincarnation is unnecessary to life or growth, but I will explain to you briefly the idea. There is a gap between man and his purpose, which we call time; and this gap is divided by many lives. What is more important is, not to know whether there are many lives in this gap and how many, but to bring the goal to oneself and in so bringing it to a present reality to avoid the gap. But to attain this you must be constantly and acutely focussed on your goal in every action. This is more important than a proof for the gap which we call reincarnation. This is simplicity, and it is the character of genius to be simple; but simplicity is not crudeness, it is the utmost refinement."

The last question asked whether truth was purely intellectual or a matter of inner conviction only. Krishnaji briefly replied, saying that it was neither. Life was a balance of both.

In closing this meeting, he remarked that he did not want the meetings to be conventional congregations or fashionable gatherings, but an effort to search for truth, to reason together and to create understanding together.



Once, in spite of a misty and cold afternoon, over six hundred came to listen to Krishnaji's week-end talk. There was a brief introduction to the questions and answers:

"To understand the answers you must not judge from the immediate. All that I can do is to make you think, and in your thoughtfulness the answer comes. To be a great creator, you must be a great destroyer. You must have the courage to upset and the genius to build. That only comes by putting aside for the moment the present, the immediate, and by struggling with thought."

"If you want to create beauty in the world, a different order in the world, you must think not from the immediate, but rather brush the immediate aside and look at the fulfilment of life."

One question put to him was, "What is the inner urge that pushes us along in evolution?" To which he replied, "Yourself, your desires. Life is like a mountain stream that falls from the mountain top and, as a river, seeks the release of the open sea. To know

one's desires and to see them work out in daily life and to control and dominate them — that is the only essential thing. A wise man through the understanding and the domination of his desires moulds his life in true freedom."

Another questioner asked for elucidation of his statement that "there is neither good nor evil, but it is all a matter of experience". Krishnaji explained:

"There is neither evil nor good from the eternal point of view, but there is good and evil for the man that lives in the shadow of the present, which is constantly changing; and that is why he is so frightened. To attain that liberation, that freedom, he must be beyond good and evil, which is to be beyond all fear — fear of the present, fear of the past, and fear of the future."

^ ^ ^

At another gathering of twelve hundred people, Krishnaji said:

"Life is and should be simple, direct, and always in pursuit of that truth which is freedom."

"Life in each one should be so direct that it hurts, so simple that it is the absolute of culture, so truthful that it is born of freedom. If you would find that source of life, which is established within each one though covered over by multitudes of desires, ambitions — if you would discover that source, you must not worship at any shrine, nor be entangled in the elaborateness of creeds and traditions, of complexities in religions."

"You must doubt all the traditions, habits, customs established, and then only you will find that which is lasting."

"When I say you must return to the simplicity of nature, I do not mean that you should become conditioned as nature, limited as nature, conscienceless as nature. Nature follows a pattern. Man cannot follow a pattern. He is free."

"Life is not comfort; life is a process of continual struggle towards evolution, towards perfection."

"You must not only have the mentality that speculates, but the mentality that delights in the shadows."

^ ^ ^

Some further notes of high points in his discourses were:

"You pray, you worship, you perform rites and ceremonies, seek

external help for your integrity, for your purpose in life. You will never find it thus. If you stopped worshipping, stopped praying, stopped performing rites, looked within yourself, and thereby established a poise of understanding in the mind and heart, you *would* find it."

"Man is God; and the moment you perceive that in this life which is limitation lies sorrow, then at that very moment you are beginning to achieve."

"You must first see where Life fulfils and the purpose of Life, and then all your problems of sex, and a hundred other things, will be solved. Experience with a purpose is divine, creative; experience without a purpose is chaotic, destructive."

"I have said over and over again that it is unnecessary to have a teacher, it is unnecessary to have a mediator. It is perfectly true that I myself have sat and worshipped; but I have always come back to myself. There alone have I had to free myself, not at somebody's shrine or through any god. Since I have thus found myself, I would say the same to you. Do not sit in any temple or at the feet of any teacher. Do not follow anyone, do not worship anyone, but free that Life which is held in bondage of sorrow. Then you will be able to give freedom to the multitudes."

"Life is not only desire, thought, and emotion, and more, but something which can only be attained by the balance, harmony, of all these; that is what I mean by the understanding of Life; nothing mysterious which can only be gotten through deep meditation, intuitively, but which can be acquired by constant struggle, by putting aside the unessentials."

"What is meant by an intelligent man? An intelligent man is an individual who chooses the lasting from the fleeting, who chooses the essential from the unessential, who differentiates between the bitter and the sweet and knows the Truth in the true, who distinguishes the false in the false; an intelligent man, a perfect man, is such a man."

— J.



Life is a river which constantly changes its course, and the way of understanding is to follow this river — not the dried up and deserted river bed.

— Henry Ford,

Why I Believe in Progress, in Forum Magazine, November 1928.

IDEAS NEW AND OLD

A SCIENTIST'S RELIGION

SCIENCE AND THE UNSEEN WORLD, Swarthmore Lecture, 1929,
by Arthur Stanley Eddington, F. R. S., Plumian Professor of Astron-
omy, University of Cambridge (Geo. Allen & Unwin Ltd., London
1929: £ 0-2-6, cloth; £ 0-1-6, paper; 12.8 × 19.3 cm., 56 pp.)

An instructive and thoughtful booklet is this, well worthy of perusal. Professor Eddington begins by giving, from the scientific point of view, an "Outline of evolution leading to the advent of Man". Part of this "Scientific Epic" he says "seems to be securely established" while "other parts involve a considerable element of conjecture."

He describes the great change which has come over the once crudely materialistic explanation of phenomena. "Perhaps the most essential change is that we are no longer tempted to condemn the Spiritual aspects of our nature as illusory because of their lack of concreteness. We have travelled far from the standpoint which identifies the real with the concrete Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being, we reach only symbolic description. Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism. Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics, supplies just the interpretation of the symbols which science is admittedly unable to give" "In comparing the certainty of things spiritual and things temporal let us not forget this — Mind is the first and most direct thing in our experience; all else is remote inference."

The lecturer recognizes that both the scientific and the mystical are involved in the "problem of experience", but points out the irrelevancy of "natural law" to some aspects of mind and consciousness. Common to science and religion (not creeds) is the spirit of Seeking and "in science, as in religion, the truth shines ahead as a beacon showing us the path; we do not ask to attain it; it is better that we be permitted to seek."

Professor Eddington is entirely opposed to any attempt to base religion on scientific discovery and illustrates his meaning, and why such a proceeding grates on the scientific mind, by the following comparison: "A business man may believe that the hand of Provi-

dence is behind his commercial undertakings as it is behind all the vicissitudes of his life; but he would be aghast at the suggestion that Providence should be entered as an asset in his balance-sheet. I think it is not irreligion but a tidiness of mind, which rebels against the idea of permeating scientific research with the religious implication."

There are many other good points in the book stimulating reflection, but space does not permit us to indulge in more quotations.

— R. G. M.

C R E A T I N G P E A C E

THE COMMON SENSE OF WORLD PEACE, by H. G. Wells (The Hogarth Press, London, 1929: £0-2-6 net, boards, 13 X 19 cm., 52 pp.)

In his address delivered in the Reichstag at Berlin on April 15th last, of which this book is the printed record, Mr. H. G. Wells fearlessly attacked this great problem: "A permanent world-peace implies a profound revolution in the nature of every existing government upon earth, and in the fundamental ideas upon which that government is based". According to him, "the very fundamental . . . important and formidable thing" which is "being shirked and evaded" at this moment is "the *sovereign independence of states*". That, he says, "is the cardinal difficulty before us, and until we tackle it instead of walking round it and round it, we shall not make much further progress towards the organized peace of the world Mr. Wells declares himself a disciple of the "cosmopolitan" school, which "thinks not in terms of states and nations but in terms of cosmopolis, the city of mankind. Cosmopolitanism is something entirely different from internationalism, it is antagonistic to internationalism. It does not see world peace as an arrangement between states but as a greater human solidarity overriding states." "To become a cosmopolitan you must be born again. You must break away from the self-satisfied movement of the majority mind in the community You must take upon yourself the dangers — and they are great dangers — as well as the discomforts of unconventional minority thinking. And in the face of the general disapproval you have to keep hold of your conviction that this hard and even lonely road is the right way, the path to the desired reality." Finally, although Mr. Wells condemns the existing organizations, he would form another — "a lucid, organized and militant *cosmopolitan will*". But if it is,

as he says, "in the air and in the spirit of man that such movements should appear and gather force", then surely no further organization is necessary? — N. E. W.

INTERPLANETARY EDUCATION

A VISION OF EDUCATION, by J. H. Burns, B. Sc., Head Master
Greater Felcourt School, with a Preface by Aldous Huxley (Williams &
Norgate Ltd., London, 1929: £ 0-3-6 net, cloth, 13 x 19 cm., 112 pp.)

With the purpose of making ideas on education interesting instead of dry, the author has embedded them in the framework of an interplanetary conference twenty years hence. The people from the other planets have learned how to traverse the void between their spheres and ours, and a representative from each comes here presumably because we are not yet clever enough to go to them and because it is necessary to have the proceedings in a printable language. It must be confessed that it is disappointing to hear the chairman, who, one imagines, should be representative of our planet's intelligence, opening the conference as follows: "Friends, Earthans and our visitors from other planets, this is a great occasion. I feel like a child feels who, once blind, has suddenly been given sight". And the visitors, as they succeed each other on the platform, refer to the audience so frequently with the phrase 'my friends' that a childish sentimental atmosphere is produced. The man from Mars gives the plural of 'apparatus' as 'apparati', but is easily forgiven because he has so recently learned English. These mistakes detract very little from the total effect of the book, which is good. The device of the visitors from other planets is an interesting way of showing the reactions of the many types of temperament to education. The Martian believes the secret lies in continual experiment; the woman from Venus, that it lies in good example by parents and teachers; the man from Jupiter is a thoroughgoing but humorous and happy skeptic; the Uranian presses buttons for all his needs, including education; the woman from Saturn is a stern pragmatist — and so on. The general conclusions arrived at by the chairman at the end of the conference are that conferences do not lead to very definite conclusions and that the only thing to do is to keep on experimenting without being too radical. Mr. Aldous Huxley has written a valuable preface in which he states that he believes the tendency toward individualism to be the most undesirable thing about modern education. For him, the welfare of the species is of prime impor-

tance. It is all a matter of definition, doubtless. Mr. Huxley would probably agree that the development of individuality in the best sense of the word — not mere personal rivalry — will lead to the greatest good of the race as a whole.

I N D U S T R I A L C O O P E R A T I O N

BYGONE DAYS AND NOW, A Plea for Co-operation Between Labour, Brains, and Capital, by Charles Wicksteed (Williams & Norgate Ltd., London, 1929: £ 0-2-6 net, cloth, 13 X 19 cm., 160 pp. with index)

Though the title of this book has only a relatively small amount to do with the contents, the latter suffer no loss in value. The author, a manufacturing engineer, writes in a compact form his own opinions concerning business management and business ethics. He loses little time, therefore, in speaking of the past. After the first chapter, in which he contrasts the industrialism of the early nineteenth with that of the early twentieth century, he devotes his attention to proving that brains, capital, and labour are all necessary to a successful industry (he gives in a short third chapter a brief description of the development of roads and railways as an example of what brains can do), illustrating the benefits of competition, advocating self-help for the poor, praising Henry George's idea of the single tax (on ground rents), and advocating cooperation and free trade. The cooperation that he advocates is not only that between capital and labour. He is also in favour of economic cooperation of the Rochdale general type. There are closing chapters on business principles, restriction of output, and trade unionism. The book might have been better planned. It seems to have been thrown together without much thought of the connections between its elements. It is probably intended more as a credo than a formal essay. The chapter on business principles is exceptionally fair and intelligent. One feels on finishing the book that the author sees little possibility of a better system than capitalism.

— Edmund Kiernan

T W O B O O K S A B O U T I N D I A

AN ENGLISHMAN DEFENDS MOTHER INDIA, A Complete Constructive Reply to "Mother India", by Ernest Wood (Formerly Principal of the Sind National College, Hyderabad; etc.) — (Ganesh & Co., Madras, India, 1929: £ 0-7-6, 14.5 X 23 cm., boards, 458 + ix pp.)

"No one will understand India until he realizes that most of its people live very largely in a world of thoughts." — Page 132. This book, whatever be its other aspects, is perhaps unconsciously

a fascinating commentary on modern life. The contrasts it draws between Hindu and European-American customs and civilization serve to bring out many points where one race might learn to its advantage from the other. In form, the book is a reply to Miss Mayo's famous arraignment of Hindu civilization, *Mother India*, which was published about a year ago in England and America. But it is far more than this, and rightly so; for outbursts like Miss Mayo's book only discredit themselves. There are chapters on childhood, marriage, widowhood; education of boys and of girls, character and manners; sanitation; government and statistics, industries; castes, village life, religion, etc. And in the explanation of Indian life and customs, which Mr. Wood's thirteen years of residence and varied work in India would seem to have well qualified him to make, lies the real value of this printed messenger from the East to the West. The volume, despite its length, is not at all heavy reading. Not least pleasing is the absence of even one line of bitterness or resentment against the unjust assertions in *Mother India*. It is only regrettable that the title, *An Englishman Defends Mother India*, gives the impression that he is defending Miss Mayo's book. There are many happily-chosen illustrations, sixty altogether, which add greatly to the book.

I REFER TO INDIA, by D. Graham Pole, S. S. C., Hon. Secretary of the British Committee on Indian Affairs, Solicitor in the House of Lords and Privy Council (Publ. by Dr. Annie Besant, Adyar, Madras, India, 1929: £ 0-2-6, 12.2 × 18.3 cm., paper, 196 pp. including index.)

A book of great value to anyone concerned with India, her government, her political life, and the economical situation in which she now finds herself, for it gives the details in readable and easily available form.

It is a reasoned plea for political self-determination for India, and an eloquent one — it gives facts and figures out of the wide knowledge which an Honorary Secretary of a Committee on Indian Affairs might be expected to have. It is well indexed and the marginal references to topics make it a very handy book. Since publication, the author has been elected to Parliament, which should render the volume doubly interesting. — F. G.

K A R M A O U T L I N E D

KAMMA, by Bhikkhu Silacara (The British Maha Bodhi Society, London 1929: £ 0-0-6, paper, 12.5 × 18.5 cm., 42 pp.)

Even to those familiar with the great doctrine of Karma (or Kamma,

as the Buddhists write it), this book will prove clarifying. It is short and to-the-point, written in a conversational style, and relates the doctrine of Karma to the Christian religion as well as exposes clearly the fundamental Buddhist conceptions of its working. The author has also pointed out that Karma and Reincarnation are mutually dependent, and are really one doctrine. One of his illustrations of the nature of Karma is "... to imagine Kamma as a stream of water, or rather of many-coloured waters running in currents alongside one another in the main bed of the stream, and continually imparting some of their own colouring to the neighbouring currents, and from these neighbouring currents receiving in return some colouring that changes their own character, while all the time also, new bodies of coloured water are being added to the stream, and strengthening, intensifying whatever current of its own colour is already part of the stream" He also makes clear, which would seem to be an important point, that Kamma is not something made by an individual, but "*is* the individual". Another statement, somewhat contrary to the usual conceptions, is that the word Karma is a noun "derived from the verb *karoti*, to do, to make, to perform; it is this, and absolutely nothing else whatsoever." All who accept the doctrine of Karma should be grateful for this excellent exposition — one which will certainly have a strong appeal for the scientifically-minded. — F. G.



When then Andrew had said this, the spirit of the Saviour was roused in him; he cried out and said: "How long am I to endure you? How long am I to bear with you? Have ye then not even yet understood and are ye ignorant? Know ye then not and do ye not understand that ye and all angels and all archangels and the gods and the lords and all the rulers and all the great invisibles and all those of the Midst and those of the whole region of the Right and all the great ones of the emanations of the Light and their whole glory, — that ye all one with another are out of one and the same paste and the same matter and the same substance, and that ye all are out of the same Mixture." — *Jesus the Christ*, PISTIS SOPHIA (trans. Mead) Book II, Chapter 100

DAY OPEN TO THE PUBLIC

AT

OMMEN STAR CAMP 1929

Sunday, August 4

SPECIAL TRAIN on Sunday, August 4, to and from OMMEN and the INTERNATIONAL CAMP of the ORDER OF THE STAR.

PROGRAM:

± 12:20 o'clock	—	Arrival at the Camp.
± 12:45 "	—	Lunch for Visitors.
13:50 to 15:30	—	Excursion through the Camp and the woods of the Estate of Eerde.
16:00 to 17:00	—	Lecture by Mr. J. Krishnamurti.
17:45 to 18:45	—	Dinner for Visitors.
19:15 to 20:30	—	Camp-Fire: Talk by Mr. J. Krishnamurti.
21:28 o'clock	—	Departure from Ommen.

TIME-TABLE:

To Ommen*

From The Hague S.S. to Gouda:

The Hague, S.S.	Lv. 8:23
Gouda	Arr. 8:58

From Rotterdam Maas to Amersfoort:

Rotterdam, Maas	Lv. 8:35
Gouda	Arr. 8:55 " 9:07
Utrecht	" 9:41 " 9:49
Amersfoort	" 10:11 —:—

From Amsterdam C.S. to Ommen:*

Amsterdam C.S.	Lv. 9:08
Amsterdam M.P. Arr. 9:15	" 9:23
Naarden-Bussum " 9:42	" 9:43
Hilversum	" 9:52 " 9:54
Amersfoort	" 10:14 " 10:21
Zwolle	" 11:21 " 11:30
Ommen*	" 12:00 —:—

From Ommen*

From Ommen to Amsterdam C.S.:

Ommen*	Lv. 21:28
Zwolle	Arr. 22:00 " 22:06
Amersfoort	" 23:10 " 23:19
Hilversum	" 23:37 " 23:40
Naarden-Bussum " 23:48	" 23:50
Amsterdam M.P. " 0:10	" 0:12
Amsterdam C.S. " 0:18	" —:—

From Amersfoort to Rotterdam Maas:

Amersfoort	Lv. 23:14
Utrecht C.S. . Arr. 23:39	" 23:46
Gouda	" 0:17 " 0:19
Rotterdam Maas " 0:44	" —:—

From Gouda to The Hague S.S.:

Gouda	Lv. 0:24
The Hague S.S. Arr. 0:50	" —:—

PRICES OF TICKETS, MEALS INCLUDED:

Total

	2nd Class	3rd Class
Amsterdam C. S. to Ommen and return	Fl. 10.00	Fl. 7.50
Naarden-Bussum " " " "	9.00	6.75
Hilversum	8.50	6.50

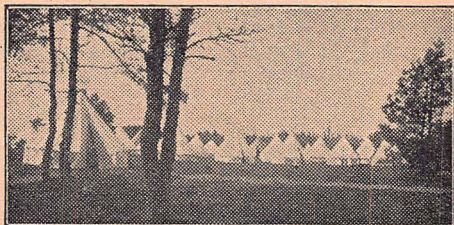
* SPECIAL STOP in the immediate neighbourhood of the STAR CAMP.

	2nd Class	3rd Class
Rotterdam, Maas to Ommen and return	Fl. 11.00	Fl. 8.50
Gouda " " " "	10.00	7.75
Utrecht " " " "	8.75	6.75
Amersfoort " " " "	7.75	6.00
The Hague, S.S. " " " "	11.50	8.50

NOTE: Those who wish to come to this special Camp Day by the special train, are requested kindly to send their names and addresses to THE CAMP-MANAGEMENT, OMMEN (OV.), as soon as possible *before July 20*, also sending to Postgiro No. 74405, Ommen O. (of the above-mentioned CAMP-MANAGEMENT) the amount which applies to them (see list of prices above). The ticket to and from Ommen, program and badge will then be sent to them by return.

N.B.: In order to make possible a good Special Train, the above train services cannot be changed.

OMMEN STAR CAMP 1929



8TH
INTERNATIONAL
CONGRESS OF
THE ORDER OF
THE STAR,
OMMEN (O.),
HOLLAND,
AUGUST 1 TO 8,
1929

We print below a few important excerpts from the Camp Regulations. Full details will be found in previous issues of the BULLETIN.

NOTE: ALL CORRESPONDENCE MUST BE SENT TO NATIONAL ORGANIZERS ONLY.

The Ommen Star Camp Congress will be held on the Estate of Eerde from Thursday, August 1, to Thursday, August 8, 1929.

All members are kindly requested to arrive on August 1, and not later than 8 P.M.

Thursday, August 1: *Arrivals.* (No arrivals will be admitted to Camp after 20 o'clock.) Dinner 18 o'clock.

Other Days: Mornings, lectures. } (Final Camp Program to be had on
Afternoons, free. } arrival at Camp.)
Evenings, Camp-Fire. }

Thursday, August 8: *Departures.*

Official Opening of the Camp — Friday, August 2.

GENERAL

9. **OWN TENTS:** Those who intend to bring their own tents must inform the National Organizer when applying for Camp registration. If tents are sent in advance, they should reach Ommen not later than July 15. There will be an extra charge of Fl. 6.—, payable by the owner. "Own tents" must be pitched by the owners themselves. Camp-bed and mattress will be provided by the Camp Management.
21. **POST AND TELEGRAPH:** There will be an official village Post Office at the Camp, but members are earnestly requested to have forwarded as few letters and papers as possible to them at Ommen during the Camp.
25. **PROTECTION OF YOUNG TREES:** During the period of Camp members are particularly requested to keep to the paths inside the Camp Area, especially at night. This request is made to protect the many young trees which have been planted since last Camp.

ARRIVAL AT CAMP.

17. **TRAIN ARRIVALS:** To prevent congestion, those arriving at Ommen station by special trains are requested kindly to remain in their seats with their luggage until they are asked to leave the carriage. Special coaches bringing travellers to the Camp remain at Ommen and will be emptied one by one in order to prevent congestion on the small platforms.
18. **LUGGAGE:** All registered luggage should be marked "OMMEN (O.)" and *securely* labelled with name of owner and registration-receipt number. Personal (hand) luggage should also be *securely* labelled.

Note: On each railway receipt, luggage of only one member should be registered, as otherwise quick and proper distribution in Camp is impossible. Although those charged with the administration of the luggage will take the greatest care, the Camp Management cannot be responsible in case of loss.

Luggage sent in advance (*please, no furniture*) must arrive in Ommen before July 15 and should be clearly marked:

FRANCO BESTELGOED	Owner's Name. STARCAMP. OMMEN (O). HOLLAND
Registration Receipt No.	

- 18a. **STORAGE FOR WANTED LUGGAGE:** There will be a place for storing big luggage (trunks, etc., *but no furniture*) which will be accessible during certain fixed hours every day (see camp-book given on arrival). Luggage to be stored there should be provided with name, register number and the word **WANTED** in very large characters (at least 2 inches high) on a special label.

19. HOTEL REGISTRATIONS Those staying in hotels must register for Camp at a registration office in Ommen station (enquire on arrival). They should register immediately after arrival and before proceeding to their hotels or to Camp.

CAMP NECESSITIES.

15. CAMP OUTFIT: Cup, plate, spoon, fork, knife, electric torch, sheets, blankets, pillowcase, soap, towels, etc. Any of these articles may be bought at the Camp Shop. Nights are cold even in August.
16. BLANKETS: Blankets can be hired *only in exceptional cases* at the storehouse.

REQUESTS AND REGULATIONS.

23. NO ANIMALS: No animals or pets may be brought to the Camp.
24. UNREGISTERED CAMPERS: People found harbouring unregistered persons in their tents will be asked to leave the Camp with their guests.
26. MOTOR CARS: Except on the day of arrival and of departure, no motor vehicles will be allowed in the Camp proper. A few invalid wheel-chairs will be available. Please make request on application form.
27. SPECIAL SECTIONS FOR MEN AND WOMEN: During Camp the tents in the Women's Section of the Camp are strictly private and also in the Men's Section. Visits from one Camp to the other are prohibited because of inconvenience to other tent occupants. The Married Camp is provided for married couples.

FORE- AND AFTER-CAMP.

28. FORE- AND AFTER-CAMP: Only workers *invited* by the Camp Management may attend the Fore-Camp and the After-Camp. No one without this special invitation will be admitted before August 1, or allowed to remain in Camp after August 8. This rule will be rigidly enforced.

CAMP-SERVICE.

29. CAMP-SERVICE: We feel sure that, if members realise the amount of work to be done behind the scenes in Camp, everyone will be eager to undertake some part of it. It is the faithful band of helpers who do their work thoroughly who make it possible to run the Camp.

To know in advance on whom we can rely, we ask those who really want to help kindly to select what they will do from the list of activities. The Camp-Service helpers are divided into two groups:

- A-1. Those willing to do any work at any time, as needed, and willing to miss a lecture or other Camp event.
- A-2. Those willing to do any work *except* at lecture times.
- B. Those willing to undertake some definite task at specified hours as arranged in advance.

Volunteers for Camp-Service should indicate the work they are willing to do. See "Specification of Work and Hours" in previous BULLETINS.

CAMP MANAGEMENT,
STAR CAMP OFFICE,
OMMEN (O.), HOLLAND

CAMPING AT OMMEN

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(Camping-trailers and Caravans).**

Information about tariffs and available material to be had at Camp-Management, Ommen, and also: Amsterd. Techn. Handelskantoor, Keizersgracht 755, Amsterdam (Holland).

REMITTANCES: Often we do not receive the full amount of the subscription (Fl. 2.50, £0-4-0, or \$ 1.00) because postal charges or exchange are not paid by the sender. We should appreciate it if you would make sure that you have paid all charges.

Manager, INTERNATIONAL STAR BULLETIN

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A-687, STAR CAMP 1929, OMMEN, HOLLAND"**

TIME - TABLES FOR OMMEN CAMP 192

(Based on information furnished by The American Express Company, Rotterdam, Holland)

DRESDEN	Lv.	—.—	19.51	OSLO	Lv.	18.05	
Leipzig	Lv.	—.—	22.10	STOCKHOLM	Lv.	21.25	
BERLIN, Friedrichstr..	Lv.	21.47	23.01	COPENHAGEN	Lv.	10.10	
Hannover	Lv.	2.08	3.16	Hamburg }	Ar.	20.10	
Hamburg	Lv.	22.50	22.50	" }	Lv.	— please see table at left	
Bremen	Lv.	0.47	0.47	OMMEN }	Ar.		
Oldenzaal	Ar.	6.31	7.48				
"	Lv.	6.57	8.08				
Deventer	Ar.	7.55	10.15				
"	Lv.	8.41	12.15				
OMMEN	Ar.	9.53	13.25				
PARIS, Nord	Lv.	0.15	—.—	PARIS, Nord	Lv.	9.10	11.00
Brussels, Midi	Lv.	7.00	—.—	Brussels, Midi	Lv.	13.10	14.40
" Nord	Lv.	7.35	11.48	Antwerp, Berchem	Lv.	—.—	15.32
Antwerp, Central	Lv.	8.05	12.50	" Central	Lv.	14.10	—.—
" Berchem	Lv.	8.15	—.—	Rotterdam, D. P.	Ar.	16.15	17.40
Roosendaal	Ar.	9.30	14.26	" Maas	Lv.	18.20	18.20
"	Lv.	9.57	14.47	Zwolle	Ar.	20.56	20.56
Zwolle	Ar.	15.18	18.35	"	Lv.	21.22	21.22
"	Lv.	17.10	21.22	OMMEN	Ar.	22.00	22.00
OMMEN	Ar.	17.47	22.00				
VIENNA, West Bf.	Lv.	9.10	—.—	Arnhem	Ar.	9.38	12.12
Munich	Lv.	16.20	22.25	"	Lv.	10.18	14.30x
Frankfurt	Lv.	0.23	4.29	Zwolle	Ar.	11.40	15.47x
Cologne, Hbf.	Lv.	5.39	8.30	"	Lv.	12.51	17.10x
Cologne, Deutz	Lv.	—.—	—.—	OMMEN	Ar.	13.31	17.47x

Continued in table at left

x = not on Sundays and holidays

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— TIME-TABLES CONTINUED —

Genoa to Ommen via Germany

GENOA	Lv.	6.25	12.00
Milan	Lv.	9.25	15.15
Basel	Lv.	17.40	22.40
Cologne	Lv.	5.39	8.30
Arnhem	Ar.	9.38	12.12
"	Lv.	10.18	14.30
Zwolle	Ar.	11.40	15.47
"	Lv.	12.51	17.10
OMMEN	Ar.	13.31	17.47

Genoa to Ommen via Belgium

GENOA	Lv.	7.20
Milan	Lv.	10.05
Basel	Lv.	20.50
Brussels, Nord	Lv.	7.35
Antwerp, Berchem . . .	Lv.	8.15
Roosendaal	Ar.	9.30
"	Lv.	9.57
Zwolle	Ar.	15.18
"	Lv.	17.10
OMMEN	Ar.	17.47

London to Ommen via Hook of Holland

LONDON, Liverpool St.	Lv.	20.15
Hook of Holland . . .	Ar.	6.00
" " "	Lv.	6.57
Amersfoort	Ar.	9.16
"	Lv.	9.38
Zwolle	Ar.	11.16
"	Lv.	12.51
OMMEN	Ar.	13.31

London to Ommen via Rotterdam (Batavier Line)

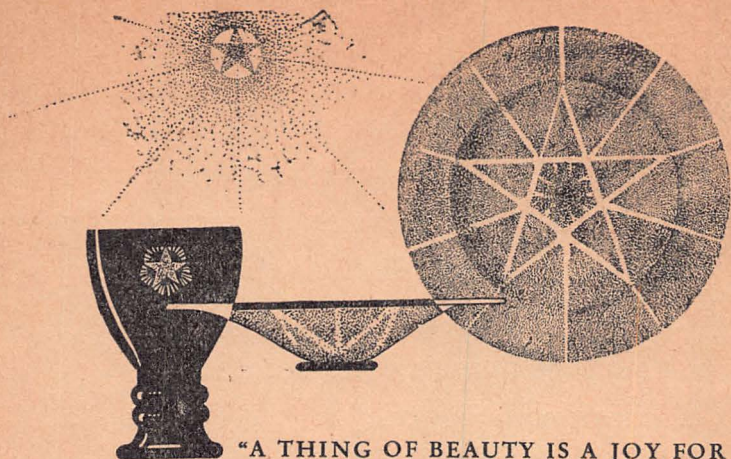
LONDON, Victoria St.	Lv.	18.10
Rotterdam	Ar.	(about) 8.00
" Maas Sta.	Lv.	8.55
Zwolle	Ar.	11.44
"	Lv.	12.51
OMMEN	Ar.	13.31

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












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