



新加坡证道学学会
Singapore Lodge Theosophical Society

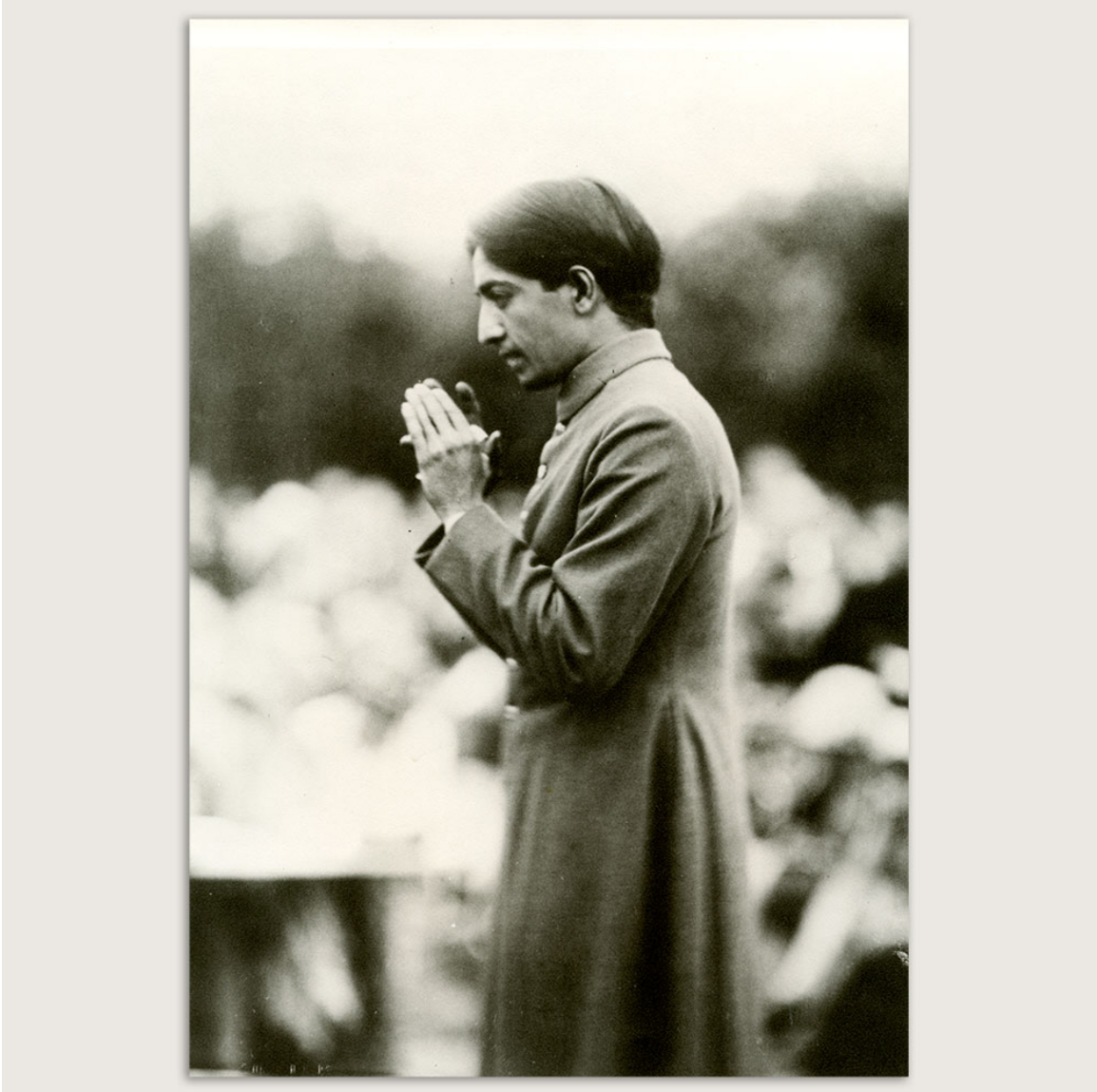
真理是无路之国

演讲：克里希那穆提 (Krishnamurti)

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来源：<https://jkrishnamurti.org/about-dissolution-speech>

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克里希那穆提 (1929)，照片来源：克里希那穆提基金会信托基金

东方明星社由证道学学会 (The Theosophical Society) 于 1911 年创立，旨在宣告世界导师的到来。克里希那穆提被任命为该社的负责人。1929 年 8 月 3 日，在荷兰欧门 (Ommen) 举行的年度明星营开幕当天，克里希那穆提在 3000 名成员面前解散了该社团。以下是他当时发表的演讲全文。



新加坡证道学学会 Singapore Lodge Theosophical Society

今天上午，我们将讨论明星社的解散问题。许多人会感到高兴，另一些人则会感到悲伤。这既不是值得欢庆的，也不是值得悲伤的，因为这是不可避免的，我将解释原因。你们可能记得这样一个故事：魔鬼和他的一个朋友走在街上，看到前面有个人弯腰捡起地上的一样东西，看了看，然后放进兜里。朋友问魔鬼：“那个人捡的是什么？”魔鬼说：“他捡到了一块真理。”朋友说：“那对你来说可不好。”魔鬼回答：“哦，没关系，我会让他把真理组织起来。”

我坚持认为，真理是无路之国，无论通过任何道路、任何宗教、任何教派，都无法接近真理。这就是我的观点，我绝对且无条件地坚持这一点。真理是无限的、无条件的、无法通过任何路径接近的，因此无法被组织；也不应形成任何组织来引导或强迫人们沿着特定路径前进。如果你首先理解这一点，你就会明白组织信仰是多么不可能。信仰纯粹是个人的人的事，你不能也不应组织它。如果你组织了信仰，它便会死去、固化，成为教条、教派或宗教，强加于他人。这是全世界人们都在试图做的事情。真理被狭隘化，成为弱者和暂时不满者的玩物。真理无法被降下，而是人必须努力去攀取。你无法将山顶搬到山谷。如果你想达到山顶，你必须穿过山谷，攀登陡峭的山坡，不怕危险的悬崖。

你必须朝真理攀登，真理不会“走下来”，也不会为你安排好。对理念的兴趣主要由组织维持，但组织只是从外部维持兴趣。不是出于对真理本身的热爱而产生的兴趣，而是由组织激发的兴趣，是毫无价值的。组织成为一个框架，其成员可以方便地坐在其中。他们不再追求真理或山顶，而是为自己开凿一个方便的坑，坐在那里，或者让组织安置他们，认为组织会因此带领他们走向真理。

所以，从我的角度来看，这是明星社应该解散的第一个原因。尽管如此，你们可能会组建其他社团，继续加入其他组织寻求真理。我不希望加入任何灵性组织，请理解这一点。我会利用一个能够带我到伦敦的组织，例如；这是一种完全不同的组织，只是机械性的，像邮政或电报一样。我会使用汽车或轮船旅行，这些只是物理机制，与灵性无关。我再次强调，没有任何组织能够引导人类走向灵性。

如果为了这个目的而创建一个组织，它就会成为拐杖、弱点、束缚，必然会使人瘫痪，阻止他成长，阻止他建立自己的独特性，而这种独特性在于自己发现绝对、无条件的真理。正因为我是教派的首领，所以这是我决定解散教派的另一个原因。没有人劝我做出这个决定。这不是什么伟大的壮举，因为我不想要追随者，这是我的真心话。一旦你追随某人，你就不再追随真理了。我不在乎你们是否关注我说的话。我想在世界上做一件事，我会坚定地专注于此。我只关心一件重要的事：让人获得自由。我希望将人从所有的牢笼和恐惧中解放出来，而不是建立宗教、新教派，或提出新的理论和哲学。然后，你们会自然地问我，为什么我走遍世界，不断演讲。我告诉你们我这样做的原因：不是因为我想要追随者，不是因为我想要一群特殊的门徒。（人多么喜欢与他人不同，无论这种区别多么可笑、荒谬和琐碎！我不想鼓励这种荒谬的行为。）我在凡间和灵界都没有门徒，也没有使徒。吸引我的即不是金钱，也不是过舒适的生活。如果我想过舒适的生活，我就不会来到营地，也不会住在潮湿的国家！我这么坦率，是因为我想一劳永逸地解决这个问题。我不想年复一年地进行这些幼稚的讨论。

一位采访我的报纸记者认为，解散一个拥有成千上万成员的组织是一项伟大的壮举。对他来说，这是一项伟大的壮举，因为他说：“之后你会做什么？你怎么生活？你将没有追随者，人们不会再听你的话了。”如果只有五个人听我的话，只有五个人活着，只有五个人面向永恒，那就足够了。虽有上千个追随者，但他们不理解，完全被偏见所蒙蔽，不



新加坡证道学学会 Singapore Lodge Theosophical Society

想要新事物，而是想把新事物翻译成适合自己贫瘠、停滞的自我的东西，这有什么用呢？如果我说话比较激烈，请不要误会，这不是因为我缺乏同情心。如果你去外科医生那里做手术，即使他让你感到疼痛，他仍然为你做手术，这不是他的仁慈吗？同样，我直言不讳，也不是因为缺乏真正的爱——恰恰相反。

正如我所说，我只有一个目的：让人获得自由，敦促他走向自由，帮助他摆脱一切限制，因为只有这才能给他带来永恒的幸福，才能让他无条件地实现自我。

因为我是自由的、无条件的、完整的——不是部分的，不是相对的，而是永恒的整体真理——我希望那些寻求理解我的人也能获得自由；不要追随我，不要把我变成一个宗教和教派的笼子。相反，他们应该摆脱一切恐惧——对宗教的恐惧、对救赎的恐惧、对灵性的恐惧、对爱的恐惧、对死亡的恐惧、对生命本身的恐惧。正如艺术家因为喜欢作画而作画，因为这是他的自我表达、他的荣耀、他的幸福，我这样做也不是因为想要从任何人那里得到什么。你们习惯于权威，或者权威的气氛，认为它会引导你们走向灵性。你们认为并希望，另一个人能够凭借他非凡的力量——他创造的奇迹——将你们带到幸福的永恒自由境界。你们对生活的整个展望都是基于这种权威。

你们已经听我讲了三年，除了少数人之外，没有任何改变。现在，分析一下我所说的，批判性地思考，以便你们能够彻底、从根本上理解。当你们寻找权威来引导你们走向灵性时，你们就会自动围绕着这个权威建立一个组织。你们认为这个组织会帮助这个权威引导你们走向灵性，但正是这个组织的建立，将你们囚禁在笼子里。

如果我直言不讳，请记住，我这样做不是出于严厉、残酷或对自己的目标的热情，而是因为我想让你们理解我的话。这就是你们在这里的原因，如果我不清楚、果断地解释我的观点，那将是浪费时间。十八年来，你们一直在为这个事件做准备，为世界导师的到来做准备。你们组织了十八年，寻找一个能给你们的心灵带来新喜悦的人，一个能改变你们整个生命的人，一个能给你们带来新的理解的人；一个能将你们提升到一个新的生命界面的人，一个能给你们新的鼓励的人，一个能使你自由的人——而现在，看看发生了什么！思考一下，理智地思考一下，看看这种信念使你发生了怎样的变化——不是戴着徽章这种表面上的变化，那只是琐碎、荒谬的。这种信念是否扫除了生命中所有不重要的东西？这是唯一的判断标准：你们在哪些方面更加自由、更加伟大、对建立在虚假和非本质基础上的社会更加危险？东方明星这个组织的成员在哪些方面不同了？正如我所说，你们为我准备了十八年。我不在乎你们是否相信我是世界导师，这并不重要。既然你们属于东方明星社，你们已经付出了同情和精力，承认克里希那穆提是世界导师——部分或全部：对于真正寻求的人来说是全部，对于那些对半真半假感到满足的人来说只是部分。

你们准备了十八年，看看理解的道路上还有多少困难、多少复杂因素、多少琐碎的事情。你们的偏见、恐惧、权威、新旧教会——我坚持认为，所有这些都是理解的障碍。我无法比这更清楚了。我不希望你们同意我，我不希望你们追随我，我希望你们理解我的话。这种理解是必要的，因为你们的信仰并没有改变你们，只是让你们变得更复杂，因为你们不愿意面对现实。你们想要自己的神——用新神取代旧神，用新宗教取代旧宗教，用新形式取代旧形式——这些都毫无价值，都是障碍，都是限制，都是拐杖。你们用新式灵性炫耀取代了旧式灵性炫耀，用新的崇拜取代了旧的崇拜。你们都依赖别人来获得灵性，依赖别人来获得幸福，依赖别人来获得觉悟；尽管你们为我准备了十八年，但当我说这些都是不必要的，当我说你们必须抛开这一切，在内心寻找觉悟、荣耀、净化和自我的圣洁时，你们中没有一个人愿意这样做。也许有少数人愿意，但非常、非常少。那么，为什么



新加坡证道学学会 Singapore Lodge Theosophical Society

还要组织呢？

我是真理的化身，为什么虚伪、伪善的人要追随我？请记住，我并不是在说些严厉或刻薄的话，而是我们已经到了必须直面现实的地步。去年我就说过，我不会妥协。当时很少有人听我的话。今年，我已经说得很清楚了。我不知道全世界有多少千名教团成员为我准备了十八年，但现在他们却不愿意无条件、完全地听我的话。那么，为什么要一个组织呢？

正如我之前所说，我的目的是让人们获得无条件的自由，因为我坚信，唯一的灵性是永恒的、不可腐蚀的自我，是理性和爱的和谐。这是绝对的、无条件的真理，就是生命本身。因此，我希望让人们获得自由，像蓝天中的鸟儿一样欢快、无负担、独立、沉醉于自由之中。而我，你们为我准备了十八年，现在我说，你们必须摆脱所有这些东西，摆脱你们的复杂、纠缠。为此，你们不需要建立一个基于灵性信仰的组织。在这个世界上，只有五、十个人理解、奋斗、抛开一切琐碎之事，为什么要建立一个组织呢？对于软弱的人，也没有组织可以帮助他们找到真理，因为真理存在于每个人心中；它既不遥远，也不近在咫尺；它永远存在。

组织无法使你自由。没有人能从外部使你自由；有组织的崇拜、为某项事业献身，都不能使你自由；组建组织、投身工作，都不能使你自由。你用打字机写信，但不会把它放在祭坛上崇拜。然而，当组织成为你最关心的事时，你却是在做这样的事情。

“你的组织有多少成员？”这是报纸记者问我的第一个问题。“你有多少追随者？根据人数，我们将判断你说的是否属实。”我不知道有多少人。我并不关心这个。正如我所说，即使只有一个人获得自由，那就足够了。

又一次，你们认为只有某些人拥有通往幸福王国的钥匙。没有人拥有它。没有人有权拥有这把钥匙。这把钥匙就是你们自己，只有通过发展、净化和保持自我的圣洁，才能进入永恒王国。

因此，你会看到，你所建立的整个结构是多么荒谬，你寻求外部帮助，依赖他人来获得舒适、幸福和力量。这些只能在你们自己内心找到。那么，为什么还要组织呢？

你们习惯于别人告诉你们自己进步了多少，自己的灵性境界如何。这是多么幼稚啊！除了你们自己，还有谁能告诉你们自己内心是美还是丑？除了你们自己，还有谁能告诉你们自己是否圣洁？你们对这些事情不认真。

但那些真正渴望理解的人，那些寻求永恒、无始无终的本在的人，会更加坚定地走在一起，对一切不重要的、虚幻的、晦暗的东西构成威胁。他们会集中精力，成为火焰，因为他们理解了。我们必须创造这样的团体，这就是我的目的。因为这种真正的理解，才会产生真正的友谊。因为这种真正的友谊——你们似乎并不了解——才会产生每个人之间的真正合作。这不是因为权威，不是因为救赎，不是因为为事业献身，而是因为你们真正理解了，因此能够生活在永恒之中。这比所有的快乐、所有的牺牲都更伟大。

所以，经过两年的深思熟虑，我做出了这个决定，以上就是一些原因。这不是一时冲动，也不是别人说服我做的。我不会被别人说服做这种事情。两年来，我一直在慢慢、仔细、耐心地思考这个问题，现在我决定解散这个组织，因为我恰好是它的首领。你们可以组建其他组织，等待其他人。我对此并不关心，也不关心创造新的牢笼和新的装饰。我唯一关心的是让人绝对、无条件地自由。



新加坡证道学学会
Singapore Lodge Theosophical Society

Truth is a Pathless Land

By Krishnamurti

The Order of the Star in the East was founded by the Theosophical Society in 1911 to proclaim the coming of the World Teacher. Krishnamurti was made Head of the Order. On August 3, 1929, the opening day of the annual Star Camp in Ommen, Holland, Krishnamurti dissolved the Order before 3000 members. Below is the full text of the talk he gave on that occasion.

We are going to discuss this morning the dissolution of the Order of the Star. Many people will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain. You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, 'What did that man pick up?' He picked up a piece of Truth,' said the devil. 'That is a very bad business for you, then,' said his friend. 'Oh, not at all,' the devil replied, 'I am going to let him organize it.'

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steeps, unafraid of the dangerous precipices.

You must climb towards the Truth, it cannot be 'stepped down' or organized for you. Interest in ideas is mainly sustained by organizations, but organizations only sustain interest from without. Interest, which is not born out of love of Truth for its own sake, but aroused by an organization, is of no value. The organization becomes a framework into which its members conveniently fit. They no longer strive after Truth or the mountain-top but rather carve for themselves a convenient niche in which they put themselves, or let the organization place them, and consider that the organization will thereby lead them to Truth.

So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders, you will continue to belong to other organizations searching for Truth. I do not want to belong to any organization of a spiritual kind, please understand this. I would make use of an organization which would take me to London, for example; this is quite a different kind of organization, merely mechanical, like the post or the telegraph. I would use a motor car or a steamship to travel, these are only physical mechanisms which have nothing whatever to do with spirituality. Again, I maintain that no organization can lead man to spirituality.

If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and



新加坡证道学学会 Singapore Lodge Theosophical Society

must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision. This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this: not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions may be! I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality. Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussions year after year.

One newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organization in which there were thousands and thousands of members. To him it was a great act because, he said: 'What will you do afterwards, how will you live? You will have no following, people will no longer listen to you.' If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection—on the contrary.

As I have said, I have only one purpose: to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give him eternal happiness, will give him the unconditioned realization of the self.

Because I am free, unconditioned, whole—not the part, not the relative, but the whole Truth that is eternal—I desire those, who seek to understand me to be free; not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free from all fears—from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone. You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers—a miracle—transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyze what I am saying, be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organization around that authority. By the very creation of that organization, which, you think, will help this authority to lead you to spirituality, you are held in a cage.



新加坡证道学学会
Singapore Lodge Theosophical Society

If I talk frankly, please remember that I do so, not out of harshness, not out of cruelty, not out of the enthusiasm of my purpose, but because I want you to understand what I am saying. That is the reason why you are here, and it would be a waste of time if I did not explain clearly, decisively, my point of view. For eighteen years you have been preparing for this event, for the Coming of the World Teacher. For eighteen years you have organized, you have looked for someone who would give a new delight to your hearts and minds, who would transform your whole life, who would give you a new understanding; for someone who would raise you to a new plane of life, who would give you a new encouragement, who would set you free—and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different—not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all the unessential things of life? That is the only way to judge: in what way are you freer, greater, more dangerous to every society which is based on the false and the unessential? In what way have the members of this organization of the Star become different? As I said, you have been preparing for eighteen years for me. I do not care if you believe that I am the World Teacher or not. That is of very little importance. Since you belong to the organization of the Order of the Star, you have given your sympathy, your energy, acknowledging that Krishnamurti is the World Teacher—partially or wholly: wholly for those who are really seeking, only partially for those who are satisfied with their own half-truths.

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your Churches new and old—all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying. This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are. You want to have your own gods—new gods instead of the old, new religions instead of the old, new forms instead of the old—all equally valueless, all barriers, all limitations, all crutches. Instead of old spiritual distinctions you have new spiritual distinctions, instead of old worships you have new worships. You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say that you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few. So why have an organization?

Why have false, hypocritical people following me, the embodiment of Truth? Please remember that I am not saying something harsh or unkind, but we have reached a situation when you must face things as they are. I said last year that I would not compromise. Very few listened to me then. This year I have made it absolutely clear. I do not know how many thousands throughout the world—members of the Order—have been preparing for me for eighteen years, and yet now they are not willing to listen unconditionally, wholly, to what I say. So, why have an organization?

As I said before, my purpose is to make men unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal, is the harmony between reason and love. This is the absolute, unconditioned Truth which is life itself. I want therefore to set man free, rejoicing as the bird in the clear sky, unburdened, independent, ecstatic in that freedom. And I, for whom you have been preparing for eighteen years, now say that you must be free of all these



新加坡证道学学会 Singapore Lodge Theosophical Society

things, free from your complications, your entanglements. For this you need not have an organization based on spiritual belief. Why have an organization for five or ten people in the world who understand, who are struggling, who have put aside all trivial things? And for the weak people, there can be no organization to help them to find the Truth, because Truth is in everyone; it is not far, it is not near; it is eternally there.

Organizations cannot make you free. No man from outside can make you free; nor can organized worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organization, nor throwing yourselves into works, make you free. You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is what you are doing when organizations become your chief concern.

'How many members are there in it?' That is the first question I am asked by newspaper reporters. 'How many followers have you? By their number we shall judge whether what you say is true or false.' I do not know how many there are. I am not concerned with that. As I said, if there were even one who had been set free, that is enough.

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity.

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

You are accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are beautiful or ugly within? Who but yourself can tell you if you are incorruptible? You are not serious in these things.

But those who really desire to understand, who are looking to find that which is eternal, without beginning and without an end, will walk together with a greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that real understanding there will be true friendship. Because of that true friendship—which you do not seem to know—there will be real cooperation on the part of each one. And this not because of authority, not because of salvation, not because of immolation for a cause, but because you really understand, and hence are capable of living in the eternal. This is a greater thing than all pleasure, than all sacrifice.

So these are some of the reasons why, after careful consideration for two years, I have made this decision. It is not from a momentary impulse. I have not been persuaded to it by anyone. I am not persuaded in such things. For two years I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organizations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set man absolutely, unconditionally free.'