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War: A Spectacular, Bloody Projection Of Ourselves

War is merely an outward expression of our inward state, an enlargement of our daily action. It is more spectacular, more bloody, more destructive, but it is the collective result of our individual activities. Therefore, you and I are responsible for war, and what can we do to stop it?

The First and Last Freedom, Q.10

One wonders, if one is at all serious, why man kills another human-being in the name of God, in the name of peace, in the name of some ideology, or for his country, whatever that may mean, or for the king and the queen, and all the rest of that business. Man has lived on this earth which is being slowly destroyed, and why cannot he live at peace with another human being? Why are there separate nations, which is after all glorified tribalism? And religions are also at war with each other. Ideologies, whether it is the Russian, or the American, or any other ideology, are all at war with each other, in conflict. And after living on this earth for so many centuries, why is it that man cannot live peacefully on this marvellous earth? This question has been asked over and over again. An organisation like this has been formed around that. What is the future of this particular organisation? What lies beyond its fortieth year? So it behoves us to ask ourselves whether we as human beings can live peacefully with each other, in a community or in a family.
Talk to the *United Nations 'Peace on Earth' Committee, 1985*

We precipitate war out of our daily lives; and without a transformation in ourselves, there are bound to be national and racial antagonisms, the childish quarrelling over ideologies, the multiplication of soldiers, the saluting of flags, and all the many brutalities that go to create organised murder.
Education and *the Significance of Life,* Ch. 4

We do not want to face these things, we do not want to face the fact that you and I are responsible for wars. You and I may talk about peace, have conferences, sit round a table and discuss, but inwardly, psychologically, we want power, position. We are motivated by greed, we intrigue, we are nationalistic, we are bound by beliefs, by dogmas, for which we are willing to die and destroy each other. Do you think such men, you and I, can have peace in the world? To have peace, *we* must be peaceful. Peace is not an ideal.
The First and Last Freedom, Q.10

Would you send your children to war if you loved them? You look after them till they are five so carefully, and after that you throw them to the wolves. That is what you call love. Is there love when there is violence, hatred, antagonism?
Beyond Violence, Ch. 3

Questioner: Are you telling me that this war is my doing?

Krishnamurti: Yes, it's *your* responsibility. You have brought it about by your nationality, your greed, envy, and hate. You are responsible for war as long as you have those things in your heart, as long as you belong to any nationality, creed, or race. It is only those who are free of those things who can say that they have not

created this society. Therefore, our responsibility is to see that we change, and to help others to change, without violence and bloodshed.
The Urgency of Change, Ch. 14

You have had in Europe two dreadful wars, with all the brutality, the exterminations of the concentration camps, the butchery, and yet you haven't changed. You are still Germans, Austrians, Russians, Catholics, and all the rest of it. So you have accepted that as the way of life, haven't you? Obviously. And can you voluntarily, sanely, put that away? Psychologically begin with that and see where it will lead you. Can one do that?
Talks and Dialogues, Saanen 1967, Dialogue 2

To put an end to outward war, you must begin to put an end to the war in yourself. Some of you will nod your heads and say, 'I agree', and go outside and do exactly the same as you have been doing for the last ten or twenty years.
The First and Last Freedom, Q. 10

An American lady came to see me a couple of years ago, during the war. She said that she had lost her son in Italy and that she had another son aged sixteen whom she wanted to save; so we talked the thing over. I suggested to her that to save her son she had to cease to be an American; she had to cease to be greedy, cease piling up wealth, seeking power, domination, and be morally simple–not merely simple in clothes, in outward things, but simple in her thoughts and feelings, in her relationships. She said, 'That is too much. You are asking far too much. I cannot do it because circumstances are too powerful for me to alter.' Therefore, she was responsible for the destruction of her son.
The First and Last Freedom, Q. 10

It was under this cloud of war hysteria that Krishnaji opened his series of Oak Grove talks in Ojai in May 1941. I was concerned for him and wondered whether, under the unusual circumstances, he would soften his anti-war remarks. He did not. He expressed his view as clearly and bluntly as if the War did not exist, lashing out at 'this mass murder called war' and proclaiming 'To kill another is the greatest evil.' He disarmed hostile questioners with a quiet, even gentle, reminder that their problem was not the person who disagreed with them but their own innate hostility. 'The war *within* you', he kept saying, 'is the war you should be concerned about, not the war outside.' At one point I expected a brawl to break out. I could not help but admire his 'cool' under these trying circumstances, and I wondered if he would be allowed by the officials keeping an eye on him to finish his talks. Men from the FBI were in the audience.
The Reluctant Messiah, by Sidney Field

The image and quotations above are sourced from an exhibition, entitled, "A World in Crisis", which has been put together by the Krishnamurti Foundation India in order to share with others Krishnamurti's insights into the nature of the crisis. Over the coming months each KANZ newsletter will present one of the panels from this exhibition.

Our thanks to Krishnamurti Foundation India, Krishnamurti Foundation Trust (England), Krishnamurti Foundation of America, and to the many professional and amateur photographers for the use of their work in this humanitarian venture

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Science & Ourselves

Science has provided invaluable advances in the quality of our lives. While it appears to be an endeavor unique to itself, having worked as a scientist, it seems to me that it shares much in common with us. In exploring how science looks at things, we may also see ourselves reflected in it.

In its purest form, science seeks to discover what is true. In this search,

there may be an indelible sense that there is “something” actual and unknown that underlies the nature of everything. In exploring this question, though, is it possible that we might be overlooking something? Are our and science’s view of existence and our place in it wholly accurate and untainted, or is what we see somehow a reflection of our very way of perceiving?

Dan Kilpatrick recently retired from his position as Associate Professor in the Program of Neurosciences and the Department of Microbiology, Physiological Systems at the University of Massachusetts Medical School. He is the author of the article entitled 'Science & Ourselves'.

The article can be read here.

Krishnamurti Foundation of America
Bi-annual Newsletter

Summer/Fall 2019

Foundation
Focus

KRISHNAMURTI FOUNDATION OF AMERICA
including Oak Grove School and the Krishnamurti Educational Center

Can we together think the absolute need of a good society? The society is what we are, society doesn't come into being mysteriously, it is not created by god; man has created this society with all the wars and all that is going on. We don't have to go into all the horrible details of it. And that society is what we are, what each human being is. That is fairly obvious. That is, we create the society with all its divisions, with its conflicts, with its terror, with its inequality, and so on and so on and so on, because in ourselves we are that, which is in our relationship with each other we are that. We may be fairly tolerant, fairly affectionate in private relationships; even that's rather doubtful, but with regard to the rest of the human beings we are not. Which is again fairly obvious when you read the newspapers, magazines, and actually see what is going on.

So good society can only come into being, not in the future but now, when we human beings have established right relationship between ourselves. Is that possible? Not at some future date but actually in the present, in our daily life, could we bring about a relationship that is essentially good? Good being without domination, without personal interest, without personal vanity, ambition and so on. So that there is a relationship between each other which is based essentially on – if I may use the word and I hope you won't mind – love. Is that possible?

– J. Krishnamurti | Talk 1, Brockwood Park, 25 August 1979

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The latest Krishnamurti Foundation of America newsletter showcases many facets of the work of the Foundation and can be downloaded ***here***.

The Krishnamurti Foundation of America hosted their Annual Gathering at the Oak Grove School in Ojai, California in May.

The Gathering celebrated the 50th anniversary of the Krishnamurti Foundation of America with interesting talks from speakers such as Michael Mendizza, (author, filmmaker, and former KFA trustee), Michael Krohnen, (Krishnamurti's friend and personal chef), and Prof. Krishna, (Trustee of the Krishnamurti Foundation of India).

Over the next few months KANZ will present recorded videos from the event programme.

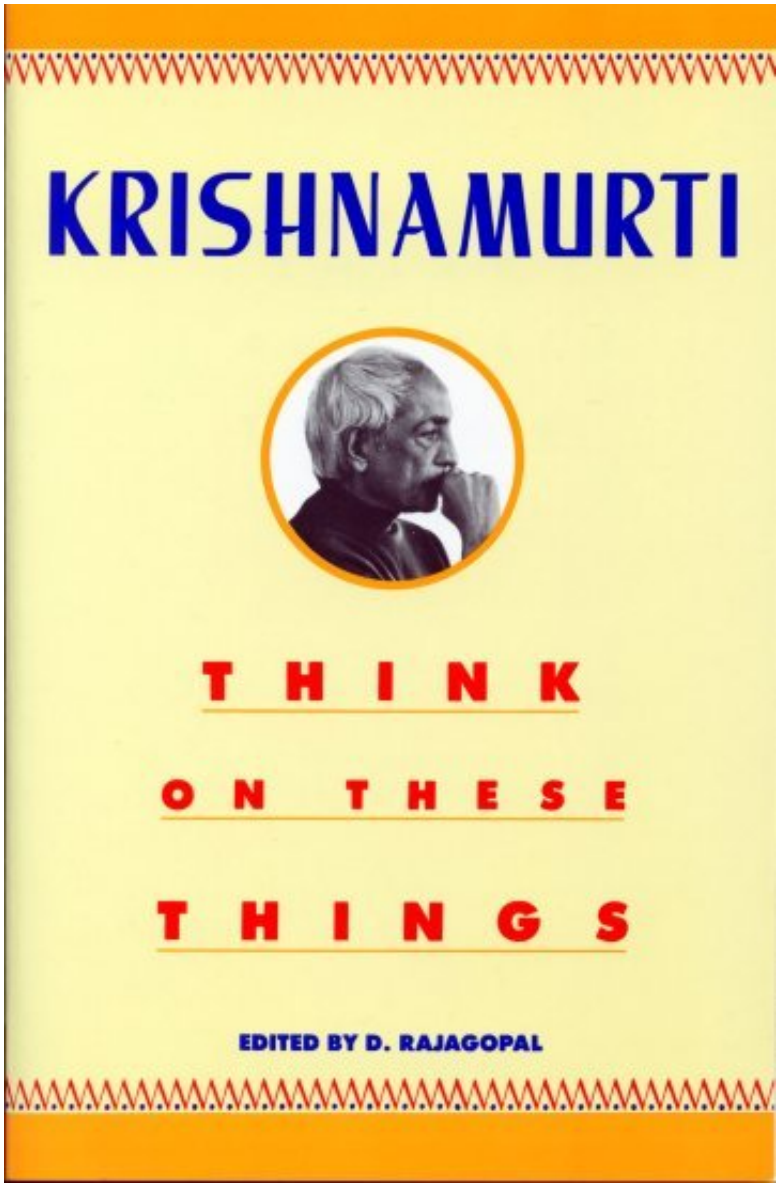
The seventh, and final, presentation is from Sunday 5th May and is entitled "Freedom from Conditioning" with Professor Krishna, and can be viewed **here**.

Is it true that yoga will awaken deeper energy, which is called kundalini?

This short talk by Krishnamurti at Brockwood Park, in 1979, is the second video on the Krishnamurti Official Youtube Channel to have one million views.

The video can be viewed here.

Think On These Things – a review from the Krishnamurti Postal Lending Library



This book was originally published under the title “This Matter of Culture” in 1964. It follows a similar format to the book “Life Ahead”.

The material was originally presented in the form of talks to students in Krishnamurti Schools in India. Each chapter begins with a short talk directed to young people, followed by his answering questions put by them.

Of particular interest is chapter 5, where Krishnamurti suggests that the students sit quietly in Meditation:

HAVE YOU EVER sat very quietly without any movement? You try it, sit really still, with your back straight, and observe what your mind is doing. Don `t try to control it, don't say it should not jump from one thought to another, from one interest to another, but just be aware of how your mind is jumping. Don't do anything about it, but watch it as from the banks of a river you watch the water flow by. In the

flowing river there are so many things – fishes, leaves, dead animals – but it is always living, moving, and your mind is like that. It is everlastingly restless, flitting from one thing to another like a butterfly.

When you listen to a song, how do you listen to it? You may like the person who is singing, he may have a nice face, and you may follow the meaning of the words; but behind all that, when you listen to a song, you are listening to the tones and to the silence between the tones, are you not? In the same way, try sitting very quietly without fidgeting, without moving your hands or even your toes, and just watch your mind. It is great fun. If you try it as fun, as an amusing thing, you will find that the mind begins to settle down without any effort on your part to control it. There is then no censor, no judge, no evaluator; and when the mind is thus very quiet of itself, spontaneously still, you will discover what it is to be gay. Do you know what gaiety is? It is just to laugh, to take delight in anything or nothing, to know the joy of living, smiling, looking straight into the face of another without any sense of fear.

In other chapters, K responds to questions such as:

- *"Why are our desires never fully realised?"*
- *"I am full of hate. Will you please tell me how to love?"*
- *"How can the mind go beyond its hindrances?"*
- *"Why are we naughty?"*
- *"Why are we burdened with sorrow?"*
- *"Why do we fight among ourselves?"*

It can be seen that although K's talks and answers are directed to children, they are meaningful to all ages, and in fact may be more easily understood than his talks to adults.

The full collection of Krishnamurti books, well over a hundred, in the Krishnamurti Postal Lending Library, can be viewed at:

http://www.krishnamurti-nz.org/library

There is no charge for borrowing, and some free books are available.

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Showings of Krishnamurti videos and group dialogues:

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