WAR ABOLISHED

ONE WAY TO PERMANENT PEACE

By J. KRISHNAMURTI

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To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another and with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

Also, we saw how craving expresses itself in relationship as sensation, gratification, possessiveness. Possessiveness cannot be love; it is the result of fear. Fear and sorrow permeate our being through our unawareness of the process of craving. Craving for pleasure and gratification necessitates the possessing of the other, thus creating and continuing fear and sorrow. Where there is fear there cannot be understanding, compassion. Until we solve this individual problem of relationship, we cannot solve our social problem, for so...
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<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I—Individual Responsibility</td>
<td>7</td>
</tr>
<tr>
<td>II—Alertness the Watchword</td>
<td>14</td>
</tr>
<tr>
<td>III—Understand Your Environment</td>
<td>20</td>
</tr>
<tr>
<td>IV—Friction</td>
<td>25</td>
</tr>
<tr>
<td>V—Dependence and Independence</td>
<td>30</td>
</tr>
<tr>
<td>VI—Anchorages</td>
<td>35</td>
</tr>
<tr>
<td>VII—Be Interested!</td>
<td>40</td>
</tr>
<tr>
<td>VIII—Disunited by Religions</td>
<td>44</td>
</tr>
<tr>
<td>Notes of Discussion</td>
<td>50</td>
</tr>
<tr>
<td>Questions and Answers</td>
<td>67</td>
</tr>
</tbody>
</table>
FOREWORD.

This booklet is virtually a reproduction in print of a series of talks given by Krishnamurti in 1940 at Ojai and Sarobia (California). No words have been deleted except unimportant phrases such as "last week" (in the phrase "I was trying to explain last week"). A number of obviously typographical errors in the copy upon which this edition is based have been corrected. The absurd capitals have also been eliminated. The only other difference between the original talks, as reported, and the printed Australian version is the addition of a title, a subtitle and chapter headings, for which the publishers take full responsibility.

Since Krishnamurti revolted from the Theosophists, who tried to make of him a modern "Christ" he has revealed himself as a provocative thinker, with all the moral bravery necessary to promulgate unpopular opinions. He has proved himself a man among men, instead of supinely remaining an Arch-dupe among Dupes.

His central theme, in this booklet at any rate, is, "You are society. Society is an extension of yourself. If you want peace in the world, see to it that you first attain peace within yourself". How to attain that peace without recourse to any stupid religiosity is set forth in this booklet.—L.L.W.
WAR ABOLISHED: 
ONE WAY TO PERMANENT 
PEACE 
By Krishnamurti. 

CHAPTER I. 
INDIVIDUAL RESPONSIBILITY. 

The world is ever in pain, in confusion; it has ever this problem of struggle and sorrow. We become conscious of this conflict, this pain, when it affects us personally or when it is immediately about us, as now. The problems of war have existed before, but most of us have not been concerned with them as they were remote, and not affecting us personally and deeply; but now war is at our door and that seems to dominate the minds of most people. 

Now I am not going to answer the questions that must inevitably arise when one is immediately concerned with the problems of war, what attitude and action one should take with regard to it, and so on. But perhaps we shall talk over together a much deeper problem, for war is only an outward manifestation of inward confusion and struggle, of hate and antagonism. The problem that we should discuss, which is ever present, is that of the individual and his relationship with another, which is society. If we can understand this complex problem, then perhaps we shall be able to avoid the many causes that ultimately
lead to war. War is a symptom, however brutal and diseased, and to deal with the outer manifestation without regard to the deeper causes of it, is futile and purposeless; in changing fundamentally the causes, perhaps we can bring about a peace that is not destroyed by outer circumstances.

Most of us are apt to think that through legislation, through mere organisation or through leadership, the problems of war and peace and other human problems can be solved. As we do not want to be responsible, individually, for this inner and outer turmoil in our lives, we look to authorities, groups and mass action. Through these outward methods one may have temporary peace, but one can have that abiding, lasting peace only when the individual understands himself and his relationship with another, which makes society. Peace is within and not without; there can only be peace and happiness in the world when the individual—who is the world—sets about definitely to alter the causes within himself which produce confusion, sorrow, hate, and so on. I want to deal with these causes and how to change them, deeply and lastingly.

The world about us is in constant flux, constant change; there is incessant sorrow and pain. Amidst this mutation and conflict can there be lasting peace and happiness, independent of all circumstances? This peace and happiness can be discovered, hewn out of whatever circumstances the individual finds himself in. During these talks I shall try to explain how to experiment with ourselves and thus free thought from its self-imposed
WAR ABOLISHED

limitations. But each one must experiment and live strenuously and not merely on superficial actions and phrases.

This earnest experiment must begin with ourselves, with each one of us, and it is vain merely to alter the outward conditions without deep, inward change. For what the individual is, society is; what his relationship is with another is the structure of society. We cannot create a peaceful, intelligent society if the individual is intolerant, brutal and competitive. If the individual lacks kindliness, affection, thoughtfulness, in his relationship with another, he must inevitably produce conflict, antagonism, and confusion. Society is the extension of the individual; society is the projection of ourselves. Until we grasp this and understand ourselves profoundly, and alter ourselves radically, the mere change of the outer will not create peace in the world, nor bring to it the tranquillity that is necessary for happy social relationship.

So let us not think of altering the environment; this will and must take place if our whole attention is directed to the transformation of the individual, of ourselves, and our relationship with another. How can we have brotherhood in the world if we are intolerant, if we hate, if we are greedy? Surely this is obvious, isn't it? If each of us is driven by a consuming ambition, striving for success, seeking happiness in things, surely we must create a society that is chaotic, ruthless, and destructive. If all of us here understand and agree deeply on this point, that the world is ourselves
and that we are the world, then we can proceed to think how to bring about the necessary change in ourselves. So long as we do not agree on this fundamental thing, but merely look to the environment for our peace and happiness, it assumes that immense importance which it has not, for we have created the environment, and without radical change in ourselves it becomes an intolerable prison. We cling to the environment, hoping to find security and self-identified continuity in it, and thus resist all change of thought and values. But life is in continual flux, and so there is constant conflict between desire which must ever become static and that reality which has no abode.

Man is the measure of all things, and if his vision is perverted, then what he thinks and creates must inevitably lead to disaster and sorrow. Out of what he thinks and feels, the individual builds the society. I personally feel that the world is myself, that what I do creates either peace or sorrow in the world that is myself, and as long as I do not understand myself, I cannot bring peace to the world; so my immediate concern is myself, not selfishly, not merely to alter myself in order to gain greater happiness, greater sensations, greater success, for, as long as I do not understand myself, I must live in pain and sorrow and cannot discover an enduring peace and happiness.

To understand ourselves, we must first be interested in the discovery of ourselves, we must become alert about our own process of thought and feeling. With what are our thoughts and feelings—mostly concerned? They are concerned with
things, with people, and with ideas. These are the fundamental things in which we are interested—things, people, ideas.

Now why is it that things have assumed such an immense importance in our lives? Why is it that things, property, houses, clothes and so on, take such a dominant place in our lives? Is it because we merely need them, or is it that we depend upon them for our psychological happiness? We all need clothes, food and shelter. This is obvious. But why is it that they have assumed such tremendous importance, significance? Things assume such disproportionate value and significance because we psychologically depend on them for our well-being. They feed our vanity; they give us social prestige; they give us the means for procuring power. We use them in order to achieve purposes other than what they in themselves signify. We need food, clothes, shelter, which is natural and not perverting, but when we depend on things for our gratification, when things become psychological necessities, they assume an altogether disproportionate value and importance, and hence the struggle and conflict to possess, and the various means to hold the things upon which we depend.

Ask yourself this question—am I dependent on things for my psychological happiness and satisfaction? If you earnestly seek to answer this apparently simple question you will discover the complex process of your thought and feeling. If things are a physical necessity, then you put an intelligent limitation on them, then they do not assume that overwhelming importance which they have when
WAR ABOLISHED

they become a psychological necessity. In this way you begin to understand the nature of sensation and gratification; for the mind that would understand truth must be free of such bondages. To free the mind from sensation and satisfaction, you must begin with those sensations with which you are familiar, and there lay the right foundation for understanding. Sensation has its place, and by comprehending it, it does not assume the stupid distortion which it has now.

Many think that if the things of the world were well-organised so that all have enough of them, then it will be a happy and peaceful world, but I am afraid this will not be so if individually we have not understood their true significance. We depend on things because inwardly we are poor, and we cover that poverty of being with things, and these outward accumulations, these superficial possessions, become so vitally important that for them we are willing to lie, cheat, battle against and destroy each other. For these are a means to power, to self-glory. Without understanding the nature of this inward poverty of being, mere change of organisation for fair distribution of things, however necessary, will create other means of gaining power and self-glory.

Most of us are concerned with things, and to understand our right relationship to them requires intelligence. It is not asceticism nor acquisitiveness, it is not renunciation nor accumulation, but a free intelligent awareness of needs without the claying dependence upon things. When you understand this there is not the sorrow of giving up nor the pain of competitive struggle. Is one cap-
able of critically examining and understanding the
difference between one's needs and the psycho-
logical dependence on things? You are not going
to answer this question within this hour. You will
answer it only if you are persistently earnest, if
your purpose is unwavering and clear.

Surely we can begin to discover what is our rela-
tionship to things. It is based on greed, is it not?
put when does need become greed? Is it not
greed when thought, perceiving its own emptiness,
its own worthlessness, proceeds to invest things
with an importance greater than their own intrinsic
worth and thereby create a dependence on them?
This dependence may produce a sort of social co-
hesion, but in it there is always conflict, pain, dis-
integration. We must make our thought-process
clear, and we can do this if in our daily life we
become aware of this greed, with its appalling
results. This awareness of need and greed will
help to lay the right foundation of our thinking.
Greed in one form or another is ever the cause of
antagonism, ruthless national hatred, and subtle
brutalities. If we do not understand and grapple
with greed, how can we understand, then, reality
which transcends all these forms of struggle and
sorrow? We must begin with ourselves, with our
relationship to things and people. I took things
first because most of us are concerned with them.
To us they are of tremendous importance. Wars
are about things, and our social and moral values
are based on them. Without understanding the
complex process of greed we shall not understand
reality.
CHAPTER II.

ALERTNESS THE WATCHWORD!

Those of you who are earnestly following these words should not become impatient, for we are trying to paint in words a picture of life as complete as possible. We must understand the whole picture, the complete attitude towards life, and not merely a part of it.

I said in the first chapter that there cannot be peace or happiness in the world unless we as individuals cultivate that wisdom which brings forth tranquillity. There are many who think that without considering their own inward nature, their own clarity of purpose, their own creative understanding, by somewhat altering the outer conditions they can bring about peace in the world. That is, they hope to have brotherhood in the world, though inwardly they are racked with hatred, envy, ambition, and so on; that this peace cannot be unless the individual, who is the world, brings about a radical change within himself, is pretty obvious to those who think deeply.

We see chaos about us, and extraordinary brutality after centuries of preaching of kindliness, brotherhood, love; we are easily caught up in this whirlpool of hatred and antagonism, and we think that by altering the outward symptoms we shall have human unity. Peace is not a thing to be
brought from the outside, it can only come from within; this requires great earnestness and concentration, not on some single purpose, but on the understanding of the complex problem of living.

I took greed as one of the principal causes of conflict in ourselves, and so in the world, greed, with its fear, with its craving for power and domination, social as well as intellectual and emotional. We tried to differentiate between need and greed. We need food, clothes and shelter, but that need becomes greed, a driving psychological force in our lives when we, through craving for power, social prestige, and so on, give to things disproportionate value. Until we dissolve this fundamental cause of conflict or clash in our consciousness, mere search for peace is vain. Though through legislation we may have superficial order, the craving for power, success, and so on, will constantly disturb the cement that holds society together and destroy this social order. To bring about peace within ourselves and so within society, this central clash in consciousness caused by craving must be understood. To understand there must be action.

There are those who see that the conflict in the world is caused by greed, by individual assertion for power and domination, thorough property, and so they propose that individuals shall not hold the means of acquiring power; they propose to bring this about through revolution, through state control of property—state, meaning those few individuals whose hands hold the reins of power. You cannot destroy greed through legislation. You may be
able to destroy one form of greed through compulsion, but it will take inevitably another form which will again create social chaos.

Then there are those who think greed or craving can be destroyed through intellectual ideals, through religious dogmas and creeds; this again cannot be, for it is not to be overcome through imitation, service or love. Self-forgetfulness is not a lasting remedy for the conflict of greed. Religions have offered compensations for greed, but reality is not a compensation. The pursuit of compensation is to remove the cause of conflict, which is greed, craving, to another level, to another plane, but the clash and sorrow are still there.

Individuals are caught up in the desire to create social order or friendly human relationship between people through legislation, and to find reality which religions promise as a compensation for the giving up of greed. But as I pointed out, greed is not to be destroyed through legislation or through compensation. To grapple anew with the problem of greed, we must be fully aware of the fallacy of mere social legislation against it and of the religious compensatory attitude that we have developed. If you are no longer seeking religious compensation for greed, or if you are not caught up in the false hope of legislation against it, then you will begin to understand a different process of dissolving this craving wholly, but this requires strenuous earnestness without emotionalism, without the deceits of the cunning intellect.

Every human being in the world needs food, clothes and shelter, but why is it that this need has
WAR ABOLISHED

become such a complex, painful problem? Is it not because we use things for psychological purposes rather than for mere needs? Greed is the demand for gratification, pleasure, and we use needs as a means to achieve it, and thereby give them far greater importance and worth than they have. So long as one uses things because one needs them, without being psychologically involved in them, there can be an intelligent limitation to needs, not based on mere gratification.

The psychological dependence on things manifests itself as social misery and conflict. Being poor inwardly, psychologically, spiritually, one thinks of enriching oneself through possessions, with ever increasing complex demands and problems. Without fundamentally solving the psychological poverty of being, mere social legislation or asceticism cannot solve the problem of greed, craving. How is this to be overcome fundamentally, not merely in its outward manifestation on the periphery? How is thought to be liberated from craving? We perceive the cause of greed—desire for satisfaction, gratification how is it to be dissolved? Through the exertion of will? Then what type of will? Will to overcome, the will to refrain, the will to renounce? The problem is, is it not, being greedy, avaricious. worldly, how to disentangle thought from greed?

For thought is now the product of greed, and therefore transitory, and so cannot understand the eternal. That which can understand the immortal must be immortal. The permanent can be understood only through the transitory. That is, thought of greed is transient, and whatever it creates must
surely also be transient, and so long as the mind is
held within the transient, within the circle of greed,
it cannot transcend nor overcome itself. In its
effort to overcome, it creates further resistances
and gets more and more entangled in them. How
is greed to be dissolved without creating further
conflict if the product of conflict is ever within the
realm of desire which is transitory? You may be
able to overcome greed through the mere exertion
of the will of denial, but that does not lead to
understanding, to love, for such a will is the product
of conflict and therefore cannot free itself from
greed. We recognise that we are greedy. There
is satisfaction in possession. It fills one's being,
expands it. Now why do you need to struggle
against it? If you are satisfied with this expan-
sion, then you have no conscious problem. Can
satisfaction ever be complete, is it not ever in a
constant state of flux, craving one gratification
after another?

Thus thought becomes entangled in its own net
of ignorance and sorrow. We see we are caught
up in greed, and also we perceive, at least intel-
lectually. the effect of greed; how then is thought
to extricate itself from its own self-created cra-
vings? Only through constant alertness, through
the understanding of the process of greed itself.
Understanding is not brought about through the
mere exertion of a one-sided will, but through that
experimental approach which has that peculiar
quality of wholeness. This experimental approach
lies in the actions of our daily life; in becoming
keenly aware of the process of craving and grati-
fication there comes into being that integral ap-
WAR ABOLISHED

proach to life, that concentration which is not the result of choice but which is completeness. If you are alert, you will observe keenly the process of craving; you will see that in this observation there is a desire for choice, a desire to rationalise, but this desire is still part of craving. You have to be sharply aware of the subtlety of craving, and through experiment there comes into being the wholeness of understanding, which alone radically frees thought from craving. If you are so aware, there is a different type of will or understanding which is not the will of conflict or of renunciation, but of wholeness, of completeness that is holy. This understanding is the approach to reality which is not the product of the will to achieve, the will of craving and conflict. Peace is of this wholeness, of this understanding.
CHAPTER III.

UNDERSTAND YOUR ENVIRONMENT.

I have been trying to explain the difference between greed and need. If we don't understand the difference between them there will be a constant conflict of choice. There is a different approach to the problem of craving and need of the usual control, denial, and craving. Psychologically, inwardly, being impoverished, we want to enrich ourselves through accumulations and possessions, and thereby give to things a disproportionate value. In being aware, there is a deep understanding of the causes of this psychological poverty, of this lack of creative enrichment, and so there is a freedom from greed and its conflicts. In this process of awareness, in this inward search to understand the dependence upon things for one's satisfactions, pleasures, you will perceive, if you will experiment, that there is a different kind of will, not the will of conflicting resistances, but the will of understanding which is whole, complete. To experiment one must become aware of craving greed, not theoretically, but in our daily life of relationship and action. It is only when we are really inwardly free from greed, not merely in our outward relationship and action, that there can be peace and disinterested action.
WAR ABOLISHED

We have been trying to understand our craving for things, and now let us go into the question of our relationship with people, and through understanding this complex problem, the richness of life is revealed.

Is not all existence a question of relationship. To be is to be related. In our relationship there is conflict, not only between individuals, but also between the individual and society. Society is, after all, the relationship of the individual with the many; it is the extension, the projection, of the individual. If the individual does not understand his relationship with regard to things or with people he is immediately concerned with, his actions will produce conflict, personal as well as social. There is conflict in relationship, and also there is the desire to isolate oneself, to withdraw from a relationship that causes pain. This isolation takes the form of either accepting new and pleasant relationships instead of the old, or withdrawing oneself into the world of ideas. If life is a series of events that will ultimately produce an isolation of the individual, then relationship is a means towards that end. But one cannot withdraw, for all existence is a form of relationship. So until one understands and is free from the causes of conflict within oneself, wherever one is, whatever the circumstances are, there must always be conflict. The idea of progressive isolation which man in his conflict longs for, calling it reality, unity, love, and so on, is an escape from reality which is to be understood only in relationship. There is in relationship conflict, and at the same time thought is seeking to withdraw from that
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Until we solve this individual problem of relationship, we cannot solve our social problem, for so conflict. One finds many ways of escape, but the cause of conflict is still there. Why is there conflict between people? What is the reason of this conflict even among those who say they love each other? Now, is not all relationship a process of self-revelation? That is, in this process of relationship, you are being revealed to yourself, you are discovering yourself, all the conditions of your being, the ugly and the pleasant. If you are aware, relationship acts as a mirror, reflecting more and more of your thoughts and feelings. If we deeply understand that relationship is a process of self-revelation, then it has a different significance. But we don't accept relationship to be a revealing process for we are not willing to be shown what we are, and hence there is constant conflict. In relationship we are seeking gratification, pleasure, comfort, and if there is any deep opposition to it we try to change our relationship. So relationship, instead of being a progressive action of constant awareness, tends to become a process of self-isolation. The way of desire leads to self-isolation and limitation.

When we are seeking merely gratification in relationship, critical awareness becomes impossible, yet it is only in this alert awareness any adjustment or understanding is possible. Responsibility in relationship, then, is not based on satisfaction, but on understanding and love. Not finding satisfaction in human relationship, we often try to establish it in the realm of theories, beliefs, concepts. Love, then, becomes merely an emotion, a sensation, an ideal conception, and not a reality to be understood in human relationship. Because in
human relationship there is friction, pain, we try to idealise love and call it cosmic, universal, which is but an escape from reality. To love wholly without fear, without possessiveness, demands an intense awareness and understanding which can only be realised in human relationship when thought is freed from craving and possessiveness. Then only can there be the love of the whole.

If we understand the cause of conflict and sorrow in our relationship, without fear, there comes into being a quality of completeness which is not mere expansiveness nor the aggregation of many virtues. We hope to love man through the love of God, but if we do not know how to love man, how can we love reality? To love man is to love reality. We find that to love another is so painful, so many complex problems are involved in it, that we think it is easier and more satisfying to love an ideal, which is an intellectual emotionalism, not love.

We depend on sensation for the continuance of so-called love, and when that gratification is withheld we try to find it in another. So what most often we are seeking is satisfaction of desire in our human relationship. Without understanding craving, there cannot be completeness of love. This again requires constant and intense awareness. To understand this completeness, this wholeness, we must begin to be aware of desire as greed and possessiveness. Then we shall understand the complex nature of desire, and thus there will not only be a freedom from greed, but also completeness that transcends intellect and its resistances. If we are able to do this with regard to things, then
perhaps we shall be able to grasp a much more complex form of craving, which exists in human relationship. We must begin not from the heights of aspiration, hope and vision, but with things and people with whom we are in daily contact. If we are incapable of deep understanding of things and people we shall not understand reality, for reality lies in the understanding of the environment, things and people. This environment is the product of our relationship to things and people; if the result is based on craving and its gratification, as it is now, to escape from it and seek reality is to create other forms of gratification and illusion. Reality is not the product of craving; that which is created through craving is transient; that which is eternal can be understood only through that which lasts.

WAR ABOLISHED
CHAPTER IV.
FRICION.

In the last three chapters I tried to explain the experimental approach to the problem of greed, an approach that is neither denial nor control, but an understanding of the process of greed, which alone can bring lasting freedom from it. So long as one depends on things for one's psychological satisfaction and enrichment, greed will continue, creating social and individual conflict and disorder. Understanding alone will free us from greed and craving which have created such havoc in the world.

We shall now consider the problem of relationship between individuals. If we understand the cause of friction between individuals and therefore with society, that understanding will help to bring about freedom from possessiveness. Relationship is now based on dependence, that is, one depends on another for one's psychological satisfaction, happiness and well-being. Generally we do not realise this, but if we do, we pretend that we are not dependent on another or try to disengage ourselves artificially from dependence. Here again let us approach this problem experimentally.

Now for most of us relationship with another is based on dependence, economic or psychological.
WAR ABOLISHED

This dependence creates fear, breeds in us possessiveness, results in friction, suspicion, frustration. Economic dependence on another can perhaps be eliminated through legislation and proper organisation, but I am referring especially to that psychological dependence on another which is the outcome of craving for personal satisfaction, happiness, and so on. One feels, in this possessive relationship, enriched, creative and active; one feels one's own little flame of being is increased by another, and so in order not to lose this source of completeness, one fears the loss of the other, and so possessive fears come into being with all their resulting problems. Thus in this relationship of psychological dependence, there must always be conscious or unconscious fear, suspicion which often lies hidden in pleasant sounding words. The reaction of this fear leads one ever to search for security and enrichment through various channels, or to isolate oneself in ideas and ideals, or to seek substitutes for satisfaction.

Though one is dependent on another, there is yet the desire to be inviolate, to be whole. The complex problem in relationship is how to love without dependence, without friction and conflict; how to conquer the desire to isolate oneself, to withdraw from the cause of the conflict. If we depend for our happiness on another, on society or on environment, they become essential to us; we cling to them, and any alteration of these we violently oppose because we depend upon them for our psychological security and comfort. Though, intellectually, we may perceive that life is a continual process of flux, mutation, necessitat-
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WAR ABOLISHED

is the centre of unified craving. If we can but realise that it is not how another acts that is of primary importance, but how each one of us acts and reacts, and if that reaction and action can be fundamentally, deeply understood, then relationship will undergo a deep and radical change. In this relationship with another, there is not only the physical problem but also that of the thought and feeling on all levels, and one can be harmonious with another only when one is harmonious integrally in oneself. In relationship the important thing to bear in mind is not the other but oneself. which does not mean that one must isolate oneself but understand deeply in oneself the cause of conflict and sorrow. So long as we depend on another for our psychological well-being, intellectually or emotionally, that dependence must inevitably create fear from which arises sorrow.

To understand the complexity of relationship there must be thoughtful patience and earnestness. Relationship is a process of self-revelation in which one discovers the hidden causes of sorrow. This self-revelation is only possible in relationship.

I am laying emphasis on relationship because in comprehending deeply its complexity we are creating understanding, an understanding that transcends reason and emotion. If we base our understanding merely on reason, then in it there is isolation, pride, and lack of love, and if we base our understanding merely on emotion, then in it there is no depth, there is only a sentimentality which soon evaporates, and no love. From this understanding only can there be completeness of action. This understanding is impersonal and cannot be
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Also, we saw how craving expresses itself in relationship as sensation, gratification, possessiveness. Possessiveness cannot be love; it is the result of fear. Fear and sorrow permeate our being through our unawareness of the process of craving. Craving for pleasure and gratification necessitates the possessing of the other, thus creating and continuing fear and sorrow. Where there is fear there cannot be understanding, compassion. Until we solve this individual problem of relationship, we cannot solve our social problem, for so-called war destroyed. It is no longer at the behest of time. If we cannot bring forth understanding from the everyday problems of greed and of our relationship, then to seek such understanding and love in other realms of consciousness is to live in ignorance and illusion.

Without fully understanding the process of greed, merely to cultivate kindliness, generosity, is to perpetuate ignorance and cruelty; without integrally understanding relationship, merely to cultivate compassion, forgiveness, is to bring about self-isolation and to indulge in subtle forms of pride. In understanding craving fully, there is compassion, forgiveness. Cultivated virtues are not virtues. This understanding requires constant and alert awareness, a strenuousness that is pliable; mere control with its peculiar training has its dangers, as it is onesided, incomplete, and therefore shallow. Interest brings its own natural, spontaneous concentration in which there is the flowering of understanding. This interest is awakened by observing, questioning the actions and reactions of every-day existence. To grasp the complex problem of life with its conflicts and sorrows one must bring about integral understanding. This can be done only when we deeply comprehend the process of craving which is now the central force of our life.
CHAPTER V.

DEPENDENCE AND INDEPENDENCE.

We have been trying to understand what we mean by greed and some of the problems involved in relationship. We divided craving into greed, possessive love, and dependence on beliefs, but in fact, there is no such division; we did it to understand craving more fully. There is only a complex unity of craving, and its artificial division is for convenience only. We said that craving expresses itself in three ways, through worldliness, through possessive love, and through the desire for personal immortality. Perhaps some of you have thought over it, and have seen the significance of what I have been saying and have become aware of how it expresses itself in relationship. Of course, there are many problems involved in it, such, for instance, as earning a living. To earn a livelihood in a humane intelligent way seems almost impossible, as social organisation is based on personal gain, but we cannot hope to bring about a complete change in the system until there is a complete change in our own consciousness. To bring about that necessary change we, as individuals, have to abandon our interest in ourselves. For, as I tried to explain, the individual is the world; his activities, his thoughts, his affections and conflicts produce the environment which is but his own reflection. As it seems almost impossible under existing conditions to earn a livelihood humanely and honestly, the primary thing is to understand the process of greed and thereby free thought from those psychological cravings which distort our lives.
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So, craving expresses itself through worldliness and through possessive love. When thought is limited by greed, by that possessive desire which we call love, surely there must be sorrow and con-
WAR ABOLISHED

flict; and in order to escape from the conflict and sorrow we invent various beliefs and hopes which we imagine will endure and so be satisfying, unaware that they are still the creation of craving and therefore transient.

Our ideas, beliefs, hopes, are so deeply imbedded in us that they escape our critical observation. Yet, without the knowledge of their cause and origin there cannot be true understanding. If our ideas and beliefs spring from ignorance and fear, then our life and action must be limited and ever in conflict and sorrow. But ignorance is difficult to eradicate. What is the basis of our thought? What is the origin of the mind? Those of you who have experimented with greed will have become aware of its process and the various expressions of craving; also you will have become aware of the origin of possessive love. Now in the same way, perhaps we can discover for ourselves from what source the process of our daily thought begins. Mere control of the many expressions of thought will not reveal its true source.

What is the basis, the root, of our thought-process? It is important to discover this, is it not? If the root of a tree is diseased or decayed, what value is there in trimming the branches? Likewise, should we not first discern the origin of our thinking before concerning ourselves with its varied expressions and alterations? In understanding truly the source, through deep awareness, our human thought will become free of illusion and fear. Each one has to discover this source for himself, and with vital awareness transform radically the process of thinking.
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Has not our thought its source in craving? Through perception, contact, sensation and reflection, thought divides itself into like and dislike, hate and affection, pain and pleasure, merit and demerit—the series of opposites, the process of conflict. It is this process which is the content of our consciousness, the unconscious as well as the conscious, and which we call the mind. Being caught up in this process and fearing uncertainty, cessation, death, each one craves after permanency and continuity. We seek to establish this continuity through property, name, family, race, and dubiously perceiving their insecurity, again we seek this continuity and permanency through beliefs and hopes, through the concepts of God and soul and immortality.

Having accumulated various experiences, many memories, and achievements, we identify ourselves with them, but there is ever within us the gnawing of uncertainty and the apprehension of death, for everything decays, passes away, and is in a continual flux. So, some begin to justify to themselves their complete abandonment to the pleasures of this world, and their ruthless self-expansion; others believing in continuity, become watchful, anxious, and live their lives dreading a future punishment or hoping for a reward in the hereafter, perhaps in heaven or perhaps in another life on earth.

There are various forms of subtle craving for immortality, reward and success. Thought is deeply and actively concerned with the idea of continuity of itself in different forms, gross and subtle. Is this not our main preoccupation in life, the continuity of the self in possessions, in relation-
ship, in ideas? We crave for certainty, but craving ever creates ignorance and illusion and establishes instruments of faith and authorities who will reward and punish. The pursuit of self is death.

The basis of our thinking is craving, which creates the self, and thought expresses itself in worldliness, in possessive love, and in the belief of self-continuity. What happens to a mind that is occupied with itself and its expressions, consciously or unconsciously? It will limit itself and so give importance to itself. Thought thus occupied must engender confusion, conflict, sorrow. Being caught in its own net, it tries to escape into the future or into those activities that assure immediate forgetfulness, the so-called social service, worship of state or person, racial and social antagonism, and so on. This thought gets more and more entangled in the net of its own desires and escapes. As long as thought is preoccupied with its own personal importance and continuity, it is incapable of becoming aware of its own process.

How are we to become aware? Alertly and disinterestedly observe the working of the mind. without immediate correction, without controlling, denying, or judging it. The present eagerness to judge, to correct, is not from understanding; it springs from craving, fear. There is a deep and fundamental transformation of the self when there is understanding of the process of craving. Understanding transcends mere reason or emotion. Mind-intellect is now the instrument of craving, with its rationalisation and expansive outgoing desires; to rely solely on either for understanding and love is to continue in ignorance and suffering.
CHAPTER VI.

ANCHORAGES.

If you will have a little patience, I shall make a short resumé of what has gone before.

We have been trying to understand the problem of greed and relationship. I tried to explain that as long as one depends psychologically on things, on property, there must be greed, which creates many individual and social problems. The natural need of man is not greed, but it is greed when things assume a psychological significance and importance. Being caught up in greed, how can thought free itself from it? This freedom does not come from mere renunciation or denial, but from fully understanding the process of craving. Understanding is not control or restraint, but a process that transcends both reason and emotion through discerning awareness.

After dealing with greed and its complexities, I went into the question of human personal relationship, in which, as most of us are aware, there is constant conflict. I tried to explain that relationship is a process of self-revelation, revelation of oneself through contact with others. That is, if we allow it, others can help us to see ourselves as we are, but this revelation is denied to us if we depend upon them or use them for our gratification and happiness, whether psychological or
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Until we solve this individual problem of relationship, we cannot solve our social problem, for social is physiological. For the condition of dependence is caused by fear, which gives rise to possessive love. In this state of fear there cannot be self-revelation or the understanding of oneself. Relationship is deep; it needs constant adjustment, which becomes impossible if one is always seeking satisfaction and certainty. If the individual does not understand his relationship with another and the causes of conflict involved in it, then his relationship with society will inevitably lead to friction and anti-social action. The extension of the individual is society.

We saw how dependence upon ideas creates beliefs, dogmas, creeds and cults, which divide man against man. Can thought ever be free from all dependence, either of the past or the future? Dependence is an indication of fear which prevents the understanding of the real. When thought depends for its well-being on things, on people, there must be fear, which creates illusion and sorrow. Likewise, dependence on various beliefs and ideals which one has created for oneself, prevents the understanding of human relationship and unity of man. We see this process ever at work in the world through social and religious divisions; each group is anxious to preserve at all costs its own separate identity and seeks to convert other groups, or to overcome their resistance to its own security. Thus the world is torn apart by beliefs, dogmas, and creeds. As I have explained, thought ever seeking security, moves from one anchorage to another; but in each anchorage there is uncertainty, yet it hopes for ultimate certainty. So it creates an ideal reality, a god that is of ultimate
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satisfaction. Against the background of the known, mind tries to find the unknown, thus creating duality. The mind has become a storehouse of experiences and memories, it is the past with its traditions and accumulative certainties, limiting the present and so the future. With this burden, thought tries to understand the unknown. What is known is not reality.

From what source does our thought spring? It begins, surely, does it not, from craving, from expansive and out-going desire? Perception, contact, sensation, give rise to reflection; then craving generates these outgoing desires in which thought becomes entangled. Then begins the conflict of the opposites, the pleasurable and the painful, the transient and the permanent. Our consciousness is held in the conflict of the opposites, of pain and pleasure, of denials and identification, of the self and the not-self. The content of our consciousness which we regard as our whole being, is made up of these dual and contradictory values, both mental and emotional.

Observe your own process of thinking and you will see that it springs from some fear or other, from craving, affection, hope, from the sensation of what is mine and not mine. In other words, thought is enslaved by craving. This dependent thought divides itself into the high and the low, the conscious and the subconscious, and there is conflict between the two. The conscious, influenced by the subconscious, creates that faculty we call the intellect, the faculty to discern, to discriminate, to choose. Memory, tradition, value imposed by society, religion, and personal experi-
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of the process of craving, understanding will naturally come into being. This awareness is not morbid self-introspection, but a keen joyous perception in which conflict of choice is no longer taking place. The conflict of choice arises when the intellect, with its fear, and limitations of mine and another’s, of merit, and demerit, of failure and success, begins to project itself into the solution of our human problems. What we have to become aware of is craving in its different forms, this craving is not to be denied or renounced, but to be understood. Through mere denial or renunciation thought does not free itself from fear and its limitations.
CHAPTER VII.

BE INTERESTED!

The world, especially at the present time, is in a state of confusion and conflict, and in deep sorrow. One can create a theoretical conception of what the world should be and try to adjust oneself to that idea, but in the long run that would not contribute to our understanding of the complex problem of life, though momentarily it might alleviate our suffering. Intellect is the faculty to discern, and when it is limited, as it is now, theoretical hopes are of little use. When so many people are caught up in hate, in ruthless ambition, which is creating such havoc and misery, you, at least as an individual, can liberate yourself from these causes and help to bring about a happier and a saner world. If you have a desire to help the world, you must begin with yourself, for the world is yourself. The present condition of the world has been brought about consciously or unconsciously by each one of us, and in order to alter it fundamentally, we must deliberately and intelligently direct our minds and hearts to bring about a complete change in ourselves. If we do not deeply understand this and try to organise merely a better economic or social system, our efforts will not, I am afraid, create a saner and happier world. Unless the individual is harmonious in himself he is bound to be anti-social in his relationship with another, which is, after all, society.
We have been trying to understand what it is that creates in us and so about us confusion and misery. The disproportionate value we give to things when we psychologically depend upon them, creates greed. Human needs do not corrupt our thoughts and feelings. If psychologically we do not become dependent upon things, possessions. As long as our relationship with another is possessive there must be conflict, for conflict arises when there is psychological and physiological dependence. I explained how the world is broken up and divided through individuals and groups depending upon beliefs, dogmas, theories, whether they be political, social or religious. These beliefs and dogmas have their origin in the craving of each individual for security, not only economic, but also psychological and spiritual.

Thus we are in a world divided in itself, racially, socially, economically and religiously. We are aware of this. Then what are we to do? How are we to break through this vicious circle of greed, possessive love, and personal immortality? Is it possible to break through completely and not fall into other subtle forms of avarice, possessiveness? How are we to set about removing the cause of so much suffering and illusion?

We must become aware, thoughtful. I am going to explain what I mean by awareness. We have to become conscious of what we are. How do we become conscious of what we are? By being interested. That is, in being interested, there is a natural concentration which produces will. Concentration is the focussing of all energies on something in which we are interested. For instance, when our
interest is in making money, and in the power money gives, or when we are absorbed in a book or in some creative activity, there is a natural concentration. Will is created when there is interest. When there is no interest there is diffusion of thought, contradiction of desire. The beginning of awareness is the natural concentration of interest in which there is no conflict of desire or choice, and therefore there is a possibility of understanding different and opposing desires. If thought is seeking a certain result, then there is exclusion or aggregation, which leads to incompleteness and is not the awareness of which I speak. You cannot understand the whole complex process of your being if you are seeking results or trying to achieve a state which you think is peace or reality or liberation. Awareness is the understanding of the whole process of the conscious and the unconscious desire. In the very beginning of awareness there is the perception of what is true; truth is not a result or an achievement, but it is to be understood. In the very process of understanding, say for example, greed, there is the realisation of what is true.

This understanding is not born of mere reason or emotion, but is the outcome of awareness, the completeness of thought-action. When we are conscious, we are aware of a dual process at work in us, want and not-want, expansive desires and refraining desires. The outgoing desires have their own form of will. The concentration on outgoing desires, and their action, create a world of competition and division in worldliness, of possessive love and the craving for personal continuity. Perceiving the consequences of these outgoing desires,
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which cause pain and sorrow, there is the desire to refrain, with its own type of will. So there is conflict between the outgoing will and the will to refrain. This conflict creates either understanding or confusion and ignorance. The outgoing will and the will to refrain are the cause of duality, which is not to be denied.

Though opposites have a similar common cause, we cannot slur over them, or put them aside; we have to understand them and so be free from the conflict of opposites. Being envious and therefore conscious of conflict and pain, we try to cultivate the opposite, but there is no freedom from envy. The motive for cultivating the opposite matters greatly; if it is a desire to escape from the struggle and pain of envy, then its opposite becomes identical with itself and so there is no freedom from envy. Whereas, if you deeply consider the intrinsic cause of envy and become aware of its various forms, with their urges, then in that understanding there is a freedom from envy, without creating its opposite. The concentration that comes into being in the process of awareness is not the result of self-interest or of morbid self-introspection. As I said, to be interested is to be creative, which is happiness. This concentration of interest comes naturally when there is awareness. When there is an understanding of the process of outgoing desires, with its so-called positive will and the will of restraint, then there comes a completeness, a wholeness which is not the Creation of the intellect. Intellect, the faculty to discern, is the instrument of understanding and not an end in itself. Understanding transcends reason and emotion.
CHAPTER VIII.

DISUNITED BY RELIGIONS.

We are all aware of the appalling chaos and misery that exists at the present time, not only in the world about us, but also in ourselves. To this problem there must be a complete solution. Certain groups and systems of thought maintain that only their particular panacea will solve the problem. Any partial remedy to the complexity of life, however facile and logical, must inevitably bring in its wake other complications. Let us see if we cannot find a complete solution to this problem, which is economic, psychological and spiritual. We must understand this struggle, this suffering, as comprehensively as possible, not partially through the limitation of any particular system; we must have a free mind that is capable of facing the problem as a whole.

There must be some cause for this confusion and misery, not only in ourselves, but also in our relationship with mankind which we call society. If we can understand the fundamental cause, then perhaps this problem will be forever solved.

We will consider two different approaches to the problem of conflict and sorrow. This division is artificial, for convenience only. The one is the approach from the outside and the other from
within. If we attempt to solve this problem of struggle and pain entirely from the outside, we shall not understand it, nor shall we understand it if we deal with it only from within. For the sake of clarity only, do we divide life as the outer and the inner, but to understand the complex problem of life we must have an integrated understanding.

Throughout I have been trying to explain this integrated approach to our daily problems of relationship, not only with another, but also with our work and our ideas. When we try to solve the problem from the outside as it were, we soon realise that there must be a complete social and economic change; we see that there must be the elimination of barriers, racial, national, economic. We perceive also that we must be free of religious barriers, with their separate dogmas and beliefs, which cause different groups to be formed in antagonistic competition with one another. Organised religions have separated man from man, they have not united mankind. If we approach this problem of existence from the outside, emphasis must be laid on institution, on legislation, on the importance of the state, with its resultant dangers. Though the action of the state may momentarily give satisfactory results, there is inherent in it great possibilities of corruption and brutality; for the sake of an ideology man will sacrifice man.

In this external approach there is a possibility of losing oneself in an ideology, in service, in the state, and so on; one hopes unconsciously that through this forgetfulness, one's own sorrows, anxieties, responsibilities, and conflicts will disap-
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pear. And yet, in spite of the attempt to sacrifice oneself to the outer, there still remains the I with its personal, limited ambitions, hopes, fears, passions and greed. One may forget oneself in the state, but just as long as the I remains, the state becomes the new means for its expansion, for its glory and cunning thought will again bring about new chaos and misery. Competition for property is primarily for the power it gives, and power will ever be sought as long as the I exists. Competition is the outward manifestation of the inner conflict of ambition, envy, and the worship of success.

The other approach to the problem of suffering and conflict is from within; to overcome the many causes that create conflict in relationship between individuals, and so with society. We try to overcome one cause by another cause, one substitution by another substitution, and so thought gets entangled in its own vicious net. We try to remove the cause of conflict and misery by mere assertions, by logical and rational conclusions. We worship God or an idea or a pattern in order to forget ourselves and be free of our daily struggles through our sacrifice and love. There is an idea that the individual is a spiritual essence, and if through constant assertion and control he can discipline thought and emotion according to a particular idea, he will be able to identify himself with that spiritual essence and thus escape his daily conflict in relationship and action. This, the pattern, the belief, becomes more important than the understanding of life. There is ever competition between religious groups; their leaders are thinking in terms of conversion and so cannot coalesce.
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Behind the weight of tradition, escape and worship, there is ever the I, with its worldliness, possessive love, and craving for its own immortality.

Though we may try to lose or forget ourselves in beliefs and dogmas, yet behind this effort there is an intense craving for completeness, wholeness. Without thoroughly understanding this craving, merely to multiply or change beliefs and dogmas is utterly in vain. There is a complete answer to our problem of suffering and conflict which is not based on dogmatism or on theories. This answer is to be found when we approach the problem integrally from the centre; that is, we must understand the process of the I in its relationship with another, with action, and belief. In the voluntary transformation of the process of the I, intelligently and sanely and without compulsion, lies the complete solution of our conflict and sorrow. As most of us are unwilling to concentrate thought on the fundamental alteration in the centre, legislation and institutions force us to adjust ourselves to an outward pattern in the hope of achieving social harmony, but this does not eradicate the cause of conflict and suffering. Compulsion does not create understanding, whether it is from the outside or from within.

The complete answer to this problem of conflict and suffering lies in understanding the process of craving, not through mere control and introspection, but through becoming aware of its expression in our daily thought and action. That is, by becoming aware of greed, possessive love, and the desire for personal continuity, there comes into being a comprehensive understanding without the
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conflict of choice. This needs experimental approach and earnest application. As most of us are slothful, environmental influences and external impositions, as values, traditions, opinions, control our lives and so keep our thought in bondage.

Unless we thoroughly understand and so transcend the process of craving, however well the outer is planned and made orderly, this inward process will ever become the outer and bring about disorder and confusion. However carefully and sanely the social and economic conditions are arranged, as long as individual thought is acquisitive, possessive, seeking security for itself, either here or in the hereafter, these well-arranged social orders will constantly be disintegrated. The inner is ever overcoming the outer, and until we transcend craving, the superficially well-arranged social order is in vain.

We as individuals must direct our thought to that freedom in which there is no sense of the I. the freedom from the self. This freedom from the self can only come about when we understand the process of craving as acquisitiveness, possessive love, and personal immortality. For, the world is the extension or projection of the individual and if the individual looks to authority and legislation to bring about a drastic change in himself he will be caught in a vicious circle of thoughtlessness from which there is no release.

Through constant and alert awareness, thought must free itself from worldliness and distinguish greed from need; thought must free itself from pos-
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sessive love and love completely, without fear. without the thought of self; thought must free itself from the craving for personal immortality through property, family or race, or through the continuation of the individual I. As long as craving, expressing itself in these three complex ways, is the motive of action, peace and human unity cannot be realised. When thought is not conditioned by acquisitiveness, possessive love, and the desire for personal continuation, there is true disinterestedness which alone can bring about a sane and happy social order. This depends on each one of us, and each one of us has to become actively and discerningly aware of the expressions of the self and so free thought from its bondage.
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NOTES OF DISCUSSIONS
ARISING FROM
KRISHNAMURTI'S TALKS

Opinions, ideologies, arid theories are dividing the world; no agreement is possible as long as we cling to them in any form whatsoever, for they breed thoughtlessness and obstinacy. Agreement is only possible when we have disentangled thought from them, and experience for ourselves. We cannot agree if our thought is perverted; genuine direct experience cannot create contention. To be capable of an original experience we must slough off the many bondages, the limiting influences, on our thoughts and feelings. This is essential, and it is only possible if each one of us becomes aware and understands the component parts that go to create our background, the I.

We must have knowledge about the material before we can transform it. The material is the intellectual, emotional side of our being, also the religious, artistic, scientific, physical. Any form of limitation must be a hindrance to completeness. For this attempt, deep and wide intelligence is necessary. Intelligence is the discovery by each one of what is of primary importance and the capacity to pursue it.

If one pursues the path of knowledge—what must I know—one has to submit to authority,
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which must engender fear and various forms of idolatry; then masters, guides, intermediaries, priests, in different forms, become necessary. This path is the way of the intellect, and any action that comes from the mere pursuit of knowledge must be imitative and not liberating. For then action must conform to a preconceived pattern or knowledge which hinders direct experience. But if we put to ourselves this question, What can I do? then direct experience is knowledge, and this knowledge is not a limiting process. With action comes knowledge which is not imitative, and so is liberating. The pursuit of "what can I know" destroys self-reliance, but the pursuit of "what can I do" creates self-reliance, which is essential for the comprehension of reality; what can I do with regard to life, people, and things and ideas.

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Greed in its many forms puts man against man, bringing disunion and contention. Balance, coordination, is necessary for completeness; mere control or denial of the objects of craving does not free thought from greed, envy. Only through understanding the process of craving, by becoming aware of it, is there a possibility of thought freeing itself from it. Awareness is not mere analysis or self-examination. Meditation is interested concentration, the awareness in which the conflict of opposites ceases.

*   *   *

Greed breeds envy and hate. Imitation is the result of envy. Our social structure is based on envy and imitation. One of the main causes of division
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in society is envy and the craving for success. Each is imitating the one above him. Many of us desire to belong to the socially elect. This imitative process keeps the social division going from generation to generation.

The same attitude and action exist in the so-called spiritual realm. There, too, we think in terms of progressive hierarchical achievement. Such attitude is born of greed and envy, which produces imitation and fosters fear; the idea that one day you may become a Master or a higher Being is similar to your becoming one day a Knight or a Duke. It is repulsive and not ennobling to a man of thought.

There is expansion, growth, in greed and envy, but not in freedom from them. There may be growth or evolution in the outer, of the periphery, but not of what is true. The freedom from greed and envy is not progressive; you are either free or not free from them. This freedom is not the result of evolution, growth. If we understand need, utterly dissociated from greed, craving and envy, then social and personal conflicts cease. Then thought is free from worldliness.

What can I do about my needs? The answer will be found when we put to ourselves the question: How is thought to free itself from greed, from the very centre and not merely from the outside? First one must be conscious or aware of being greedy or envious or imitative; then be aware also of its opposite reactions. That is, be aware of the very strong will of outgoing desires, cultivated through generations, which has a very strong momentum; and also become aware of the
will to refrain, to deny, which has also been cultivated through moral and religious injunctions. Our mind is the battleground of these two opposing forces, of want, and non-want. We hope by pursuing and cultivating an opposite we shall transcend all opposites; that which is achieved through the cultivation of the opposites is still within the opposite, though one may think that the state one has achieved has transcended the opposites.

There is duality, good and evil, greed and non-greed. Being greedy, to cultivate its opposite is not freedom from greed, nor does thought transcend an opposite by the cultivation of its opposite. Thought can only free itself from the opposites, duality, when it is not caught up in them and is capable of understanding what is, without the reaction of the opposite. That is, being envious, to cultivate the opposite does not free thought from envy, but if we do not react in opposite to it, but are capable of understanding the process of envy itself, then there is a lasting freedom from it. In the very centre there is a freedom from greed, and not merely from the outside. . . . This experience is truly religious, and all experiences of opposites are non-religious.

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All comparative change is a change in resistance. All comparative thinking and acting do not free thought from its limiting influences. Freedom from greed, envy, imitation, lies not in the mere change of the outside, but in understanding and transcending the will of outgoing desires, which brings lasting transformation in the very centre
To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

Also, we saw how craving expresses itself in relationship as sensation, gratification, possessiveness. Possessiveness cannot be love; it is the result of fear. Fear and sorrow permeate our being through our unawareness of the process of craving. Craving for pleasure and gratification necessitates the possessing of the other, thus creating and continuing fear and sorrow. Where there is fear there cannot be understanding, compassion. Until we solve this individual problem of relationship, we cannot solve our social problem, for itself . . . Relationship with people divides itself—though there is no such real division—as superficial and deep; as superficial contact of interest and affection.

Love is hedged about with fear, possessiveness, jealousy, and with peculiar tendencies inherited and acquired. We have to become aware of these barriers, and we can become aware of them most poignantly and significantly in relationship, whether superficial or deep. In relationship the I generally forms the centre, and from this action radiates. There cannot be compassion if thought is perverted by partisanship, by hate, by prejudices of class, of religion, of race, and so on.

All relationship, if allowed, becomes a process of self-revelation; but most of us do not allow ourselves to discover what we are, as this involves pain. In all relationship there is the I and the other; the other may be one or the many, the society, the world. Can there be individuality in the widest and deepest sense, if one belongs to society? What is society? The many cemented together through necessity, convenience, affection, greed, envy, fear, standards, values, imitation, that is essentially through craving; the many with their peculiar organisations and institutions, religions and moralities. If one is born a Hindu one is brought up in a certain social and religious environment, with its special dogmas and prejudices. As long as one remains conditioned as a Hindu, one has consciously identified oneself with a particular race, a class, a set of ideas, and so one is really not an individual. Though within that limited conditioning, called Hinduism, one may
war abolished

struggle to achieve, to create; though one may have a functional purpose which gives a sense of independence, utility, importance, yet within the circle of its conditioned influence there can be no true individuality.

The world is broken up into these different forms of restricting groups, Hindu, English, German, Chinese, and so on, each fighting and killing or coercing the other. It is possible to be a true individual in the highest sense, only if one is not identified with any special conditioning. The conflict of society is between those who are liberating themselves from the mass, from a particular identification, and those who are still part of a particular group. Those who escape from particular influences and limitations are soon identified, put in prison or neglected.

Relationship is a process of self-revelation and liberation. To inquire within the circle of limitation about the soul, reality, God, immortality, is vain, for these words, images and ideas belong to the world of hate, greed, envy, fear, craving. When one has liberated oneself from society, group, race, family, and from all separated conditioning, and has become an undivided, integral being, the problems which now torment the citizens of various particularised states will have utterly lost their significance. As long as man belongs to particular groups, classes, creeds, there cannot be love, there must be antagonisms, war.

Individual thought is influenced, limited by society, by inherited and acquired tendencies. These
tendencies are revealed in relationship, superficial and intimate. By becoming aware of them and not through mere self-analysis does thought free itself without falling into other forms of narrowness, pettiness. This requires interested watchfulness and clear discernment. This discernment is not comparative, nor is it the result of choice. Intellec, the instrument of craving, is itself narrow, conditioned, and therefore what it chooses to do is also limited.

We need things for our physical existence. This need is natural and not harmful. But when things become psychological necessities, then begin greed, envy, imitation, from which conflict and other unnatural desires ensue. If we need people, then there is a dependence upon them. This dependence shows itself in possessiveness, fear, domination. When we use people, as we use inanimate things, consciously or unconsciously, to satisfy our craving for comfort or security, true human relationship ceases. Then relationship, superficial or deep, is no longer a process of self-revelation or of liberation.

Love is the only lasting answer to our human problems. Do not define love artificially as the love of God and the love of man. There is only love, but love is hedged about 'by various barriers. Compassion, forgiveness, and kindliness cannot exist if there is no love. Without love all virtues become cruel and destructive. Hate, envy, ill-will, prevent completeness of thought-emotion, and in this completeness alone can there be compassion, forgiveness.

Relationship acts as a mirror to reflect all the states of our being, if we allow it; but we do not
allow it as we want to conceal ourselves; revelation is painful. In relationship, if we become aware, both the unconscious and the conscious states are revealed. This self-revelation ceases when we use people as needs, when we depend upon them, when we possess them. Mostly relationship is used to cover our inner poverty; we try to enrich our psychological poverty by clinging to each other, flattering each other, limiting love to each other, and so on. There is conflict in relationship, but instead of understanding its cause and so transcending it, we try to escape from it and seek gratification elsewhere.

We use our relationship with people, with society, as we use things, to cover up our shallowness. How is one to overcome this shallowness? All overcoming is never transcending, for that which is overcome, only takes another form. Poverty of being is revealed when we try to overcome it by covering it up with possessions, with the worship of success and even with virtues. Then things, property come to have great significance; then class, social position, country, pride of race, assume great importance, and have to be maintained at all costs; then name, family, and their continuance become vital.

Or we try to cover up this emptiness with ideas, beliefs, creeds, fancies; then opinion, goodwill and experience of others take on powerful import; then ceremonies, priests, masters, saviours become essential, and destroy self-reliance, then authority is worshipped.

Thus the fear of what one is creates illusion, and poverty of being continues. But if one becomes in-
tensely aware of these indications in oneself, both in the conscious and the unconscious, then, through strenuous discernment there comes about a different state which has no relation to the poverty of being. To overcome shallowness is to become shallow.

Self-analysis and awareness are two different things. The one is morbid, but awareness is joyful. Self-analysis takes place after action is past; out of that analysis mind creates a pattern to which a future action is forced to conform. Thus there comes about a rigidity of thought and action. Self-analysis is death and awareness is life. Self-analysis only leads to the creation of pattern and imitation, and so there is no release from bondage, from frustration. Awareness is at the moment of action; if one is aware, then one understands comprehensively, as a whole the cause and effect of action, the imitative process of fear, its reaction, and so on. This awareness frees thought from those causes and influences which limit and hold it, without creating further bondages, and so thought becomes deeply pliable, which is to be deathless. Self-analysis or introspection takes place before or after action, thus preparing for the future and limiting it.

We should approach life, not from the point of what can I know, but what can I do. The path of what can I know leads to the worship of authority, fear, and illusion; but in understanding what can I do, there is self-reliance which alone brings forth wisdom. From what source does our thought process come? Why do I think that I am separate? Am I really separate? Before we can transcend what we are, we must first understand
WAR ABOLISHED

ourselves. So what am I? Can I know this for myself or must I rely for this knowledge on others? To rely on others is to wallow in opinion; the acceptance of opinion, information, is based on like and dislike which lead to illusion. Am I really separate, or is there only a variation, a modification of a central craving or fear, expressing itself in different ways? Does the expression of the same fundamental craving, ignorance, hate, fear, affection, in different ways make us truly different, truly individuals? As long as we are expressing ignorance, however differently, we are essentially the same. Then why do we separate ourselves into nations, classes, families, and why do we concern ourselves with our souls, our immortality, our unity? As long as we cling to the separateness of the expression of ignorance, of fear, there can never be the lasting unity of mankind.

Separateness is an illusion and a vanity. To think of myself as separate, different in consciousness, is to identify myself with fundamental ignorance; to cling to my achievement, my work, my soul, is to continue in illusion. WHAT ARE WE? We are the result of our parents, who were, like their parents, influenced and limited by climatic, social and psychological values based on ignorance, fear and craving. Our parents passed on to us those values. We are the result of the past; our forefathers' beliefs, ideas, hopes, in combination with the present action and reaction, are our thoughts. We cherish illusion, and try to find unity, hope, love in it. Illusion can never create human unity nor awaken that love which alone can bring peace. Love cannot be transmitted,
but we can experience its immensity if we can become free of our prejudices, fears, greed and craving. We are concerned with things, people and personal continuity. Continuity in different forms; continuity through things, property, family, race, nationality; continuity through ideas, beliefs, dogmas. The craving for personal immortality breeds fear, illusion and the worship of authority. When the craving for personal immortality ceases in all its forms, there is a state of deathlessness.

What is our mind? What is our thought-process? What are the contents of our consciousness, and how have they been created? Perception, contact, sensation and reflection lead to the process of like and dislike, attachment and non-attachment, self and not-self. Mind is the outcome of craving; and intellect, the power to discern, to choose, is influenced and limited by the past in combination with the present action and reaction. Thus the instrument of discernment itself is cunningly perverted. Thought must free itself from the past, from the accumulation of self-protective instincts; intellect must make straight its own wanton crookedness.

What is the origin of our thinking? Seeing, contacting, sensing, reflecting. Like and dislike, pleasure and pain and the many pairs of opposites are the outcome of reflection; the desire for the continuance of the one and the denial of the other is part of reflection. Sensation, craving dominates most of our thinking. Our thought is influenced and limited by the past generations of people who in their suffering, in their joys, in their aspirations, in their escapes, in their fear of
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Within consciousness, there are two opposing forces at work which create duality—want and non-want, pain and pleasure, outgoing desires and refraining desires. Instincts, motives, values, prejudices, passions, control and direct the conscious. Is there in consciousness any part that is not contaminated by the past? Is there anything original, uncorrupted, in our consciousness? Have we not to free thought from the past, from instincts, from symbols, images, in order to understand that which is incorruptible, untrammeled?

The known cannot understand the unknown; death cannot understand life; light and darkness cannot exist together. God, Reality, is not to be realised through the known. What we are is of the past in combination with the present action and reaction according to various forms of influence, which narrows down thought, and through
WAR ABOLISHED

this limitation we try to understand that which is beyond all transiency. Can thought free itself from the personal, from the I? Can thought make itself anew, original, capable of direct experience? If it can, then there is the realisation of the eternal.

What is the content of consciousness? Both the conscious and the sub-conscious tendencies, values, memories, fears, and so on. The past, the hidden causes, control the present. Is there not in us, in spite of this limited consciousness, a force, a something, that is unconditioned? To assume that there is, is a part of our past influence; we have been brought up, through many generations, to think and believe and hope that there is. This tradition, this memory, is a part of our racial heredity, part of our ignorance, but also merely to deny it, is not to discover for ourselves if there is. To assert or to deny, to believe or not to believe, that there is an uncontaminated, spiritual essence, unconditioned in us, is to place a barrier to our discovery of what is true.

There is suffering, conflict, between want and non-want, between the will of outgoing desires and the will to restrain. Of this conflict we are all conscious.

When we do not understand the makeup of our background, the cause of our tendencies and limitations, experience only further strengthens them; but in becoming aware of them in our daily thought and action, experience acts as a liberating force.

Neither postponement nor trying to seek an immediate solution to our human problems can free
thought from bondage. Postponement implies thoughtlessness, and this sluggishness produces comforting theories and further complication and suffering; and if thought is concerned with the immediate now, with the idea that we live but once, then there is restlessness, haste, and a shallowness, that destroys understanding. But without imagining a future or clinging to the past, we can understand the fullness of each flowing moment. Then what is, is immortal.

Masters, gurus, teachers, cannot help to free thought from its own self-imposed bondage and suffering; neither ceremonies, nor priests, nor organisations, can liberate thought from its attachment, fear, craving; these may force it into a new world and shape it, but thought can free itself only through its own critical awareness and self-reliance.

Extra-sensory perception, clairvoyance, occult powers, cannot free thought from confusion and misery; sensitive awareness of our thoughts and motives, from which spring our speech and action, is the beginning of lasting understanding and love. Mere self-control, discipline, self-punishment and renunciation cannot liberate thought; but constant awareness and pliability give clarity and strength. Only in becoming aware of the cause of ignorance, in understanding the process of craving and its dual and opposing values, is there freedom from suffering. This discerning awareness must begin in our life of relationship with things, people and ideas, with our own hidden thoughts and actions.

The way we think makes our life either complete or contradictory and unbalanced. Through the
WAR ABOLISHED

awareness of craving, with its complex process, there comes an understanding which brings detachment and serenity. Detachment or serenity is not an end in itself. In this world of frenzied buying and selling, whose economy is based on craving, unless thought is persistently aware, greed and envy bring the confusing and conflicting problems of possessions, attachment and competition. Our private thoughts and motives can bring either harmony in our relationship or disturbance and pain. It depends on each one what he makes of relationship with another or with society. There can never be self-isolation, however much one may crave for it; relationship is ever continuous; to be IS TO BE RELATED.

The trembling and wavering thought is difficult to steady; mere control does not lead to understanding. Interest alone creates natural spontaneous adjustment and control. If thought becomes aware of itself, it will perceive that it goes from one superficial interest to another, and merely to withdraw from one and try to concentrate on another does not lead to understanding and love. Thought must become aware of the causes of its various interests, and in my understanding them there comes a natural concentrated interest in that which is most intelligent and true.

Thought moves from certainty to certainty, from the known to the known, and thus it is never still, it is ever pursuing, ever wandering; this chattering of the mind destroys creative understanding and love, but these cannot be craved for. They come into being when thought becomes aware of its own process, of its cravings, fears, substitutions,
To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

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Until we solve this individual problem of relationship, we cannot solve our social problem, for so justifications, and illusions. Through constant discerning awareness, thought naturally becomes creative and still. In that stillness there is immeasurable bliss.

We have all many and peculiar problems of our own; our craving to solve them only hinders the comprehension of the problems. We must have that rare disinterested awareness which alone brings understanding. When death causes us great sorrow, in our eagerness to overcome that sorrow, we accept theories, beliefs, in the hope of finding comfort which only becomes a bondage. This comfort, though satisfying for a passing moment, does not free thought from sorrow; it is only covered up, and its cause continued. Likewise, when one feels frustrated, instead of craving for fulfilment, one must understand what it is that feels itself frustrated. There will be frustration as long as there is craving; instead of understanding what is deeply implied in craving, we struggle anxiously to fulfil ourselves, and so the ache of frustration continues.

These discussions are not meant to be for intellectual amusement. We have discussed together in order to clear our thought so as to be able to apply ourselves more acutely and disinterestedly to the problems of our everyday life. It is only through disinterested application through strenuous and discerning awareness, and not through following this or that belief, ideology, leader or group, that thought can liberate from those self-imposed bondages and influences.

Being incomplete, one craves for completeness, which is only a substitution, but if one understands
the causes of incompleteness, then there comes a freedom through that understanding, the ecstasy of which is not to be described or compared. We must begin low to climb high, we must begin now to go far.

We all have to live in this world; we cannot escape from it. We must understand it and not run away from it into illusory comforts, hopeful theories, and fascinating dreams. We are the world, and we must intelligently and creatively understand it. We have created this World of devastating hate, this world that is torn apart by beliefs and ideologies, by religions and gnawing cults, by leaders and their followers, by economic barriers and nationalities. We have created this world through our individual craving and fear, through our ambition and ignorance. We ourselves must change radically, free ourselves of these bondages, so that we can help to create a truly sane and happy world.

Then let us live happily without attachment and envy, let us love without possessiveness and be without illwill towards anyone; do not let us separate ourselves into narrow and conflicting groups. Thus through our own strenuous and constant awareness will our thought be transformed from the limited into the complete.
QUESTIONS AND ANSWERS
(Asked and given when the Talks were delivered in 1940.)

Questioner: Last Sunday you said that if we could find out why we are angry instead of trying to control anger we would free ourselves from it. I find I am angry when my comfort, my opinions, my security, and so forth are threatened; and why am I angry when I hear of injustice that concerns someone I don't know?

Krishnamurti: We have all, I am sure, tried to subdue anger, but somehow that does not seem to dissolve it. Is there a different approach to dissipate anger? As I said last Sunday, anger may spring from physical or psychological causes. One is angry, perhaps, because one is thwarted, one's defensive reactions are being broken down, one's security which has been carefully built up is being threatened, and so on. We are all familiar with anger. How is one to understand and dissolve anger? If you consider that your beliefs, concepts, opinions, are of the greatest importance, then you are bound to react violently when questioned. Instead of clinging to beliefs and opinions, if you begin to question whether they are essential to one's comprehension of life, then through the
WAR ABOLISHED
understanding of its causes there is the cessation of anger. Thus one begins to dissolve one's own resistances which cause conflict and pain. This, again, requires earnestness. We are used to controlling ourselves for sociological or religious reasons or for convenience, but to uproot anger requires deep awareness and constancy of intention.

You say you are angry when you hear of injustice. Is it because you love humanity, because you are compassionate? Do compassion and anger dwell together? Can there be justice when there is anger, hatred? You are perhaps angry at the thought of general injustice, cruelty, but your anger does not alter injustice or cruelty; it can only do harm. To bring about order, you yourself have to be thoughtful, compassionate. Action born of hatred can only create further hatred. There can be no righteousness where there is anger. Righteousness and anger cannot dwell together. Anger under all circumstances is the lack of understanding and love. It is always cruel and ugly. What can you do if someone else acts unjustly, with hatred and prejudice? That act is not wiped away by your anger, by your hatred.

You are really not concerned with injustice; if you were you would never be angry. You are angry because there is an emotional satisfaction in hatred and anger; you feel masterful through hating and being angry. If in our human relationship there is compassion and forgiveness, generosity and kindliness, how can there be also brutality and hatred? If we have no love, how can there be order and peace? We desire to reform another when we ourselves are in need of it.
To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

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Questioner: In being completely dissociated from violence, is it possible that my action can be dissociated? For example, if I am attacked, I kill for self-preservation as a part of violence. If I refuse to kill and let myself be killed, am I not still a part of violence? Is dissociation a matter of attitude rather than action?

Krishnamurti: Questions about violence in all its various forms will be understood if we can grasp the central cause of hatred, of the desire to hurt, of vengeance, of fear, and so on. If we can understand this, then we shall know, spontaneously, how to deal with those who hate us, who wish to do violence to us. Our whole attention should be directed not to what we should do with regard to violence aimed at us, but to understand the cause of our own fear, hate, arrogance, or partisanship. In understanding this, in our daily life, the problems created by another cease to have much significance. You will solve the outward problem of violence by understanding the central problem of craving, envy, through constant critical awareness of your thought of your relationship with another.
Questioner: What would you do if your child were attacked?

Krishnamurti: I have no answer to hypothetical problems. How one will react instantly to violence will depend upon the conditioning of one's mind. If you have been conditioned to meet violence with violence, then you will act violently; but, if you have become aware of the cause and the process of violence, then your action will depend upon the depth of your awareness and the fullness of your understanding and love. Our problem is: Can thought dissipate the centre of violence which is in oneself? It can, through constant awareness and understanding. Then if violence comes upon you unexpectedly, you will know how to act, but mere speculation of how one should act in a future is vain. The problem is not how shall we act when violence is upon us, but how can we now be free of violence in our thoughts and feelings? Most of us are unaware of our own state of being; we act thoughtlessly and sorrow overtakes us.

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Questioner: What has diet to do with the mental process of intelligence?

Krishnamurti: Certainly a great deal. Understanding reality does not necessarily depend on the kind of food one eats; one may be a vegetarian and be vicious and dull, or be a meat-eater and be intelligent in the widest sense. If one overeats, it is an indication of thoughtlessness; moderate and rational diet is necessary to alert thought. Too much fasting also dulls the mind. Not to be angry,
not to be disparaging, in our talk, not to be ruthless, obstinate, not to flatter, not to receive flattery, these are more important than the consideration of what we eat. Of primary importance are your thoughts and feelings. Cleanliness of food is not cleanliness of thought. Again, we begin at the wrong end, with the external, hoping to grasp that state of inward peace, which cannot be realised through the mere alteration of environment. We hope to have psychological peace through discipline and denial, through imitation and isolation; we begin at the periphery, hoping to create inward peace and compassion, but we MUST begin from the centre, the centre from which arise conflict and sorrow. We must become aware of the process of craving and its outward expressions; in discerning these, there is a natural restraint not imposed through fear.

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Questioner: Since it is as true that the individual is a product of society as that society is a product of the individual who composes it, and since the change in social organisation affects large numbers of individuals, is it not as important to stress the need for changing society as it is to emphasise the need for changing individuals, and since the major causes of catastrophe in the world arise from malfunctioning social organisation, is there not danger of over-emphasising the need for the individuals to change themselves, even though the change is ultimately necessary?

Krishnamurti: What is society? Is it not the relationship of one individual with another? If
individuals in themselves are ignorant, cruel, ambitious, and so on, their society will reflect all that they are in themselves. The questioner seems to suggest that the conflicting relationship of individuals, which is society, with its many organisations, should be changed. We all see the necessity, the importance of social change. Wars, starvation, ruthless pursuit of power, and so on, with these we are all familiar, and some earnestly desire to change these conditions. How are you going to change them? By destroying the many or the few who create the disharmony in the world? Who are the many or the few? You and I, aren't we? Each one is involved in it, because we are greedy, we are possessive, we crave for power. We want to bring order in society, but how are we to do it? Do you seriously think there are only a few who are responsible for this social disorganisation, these wars and hatreds? How are you going to get rid of them? If you destroy them, you use the very means they have employed, and so make of yourself also an instrument of hatred and brutality. Hate cannot be destroyed by hate, however you may like to hide your hate under pleasant sounding words. Methods determine the ends. You cannot kill in order to have peace and order; to have peace you must create peace within yourself and thereby in your relationship with others, which is society.

You say that more emphasis should be laid on changing the social organisation. Superficial reforms can, perhaps, be made, but surely radical change of lasting peace can be brought about only when the individual himself changes. You may
WAR ABOLISHED

say that this will take a long time. Why are you concerned about time? In your eagerness you want immediate results, you are concerned with results, and not with the ways and means. Thus in your hate you become a plaything of empty promises. Do you think that the present human nature which has been the product of centuries of maltreatment, ignorance, fear, can be altered over night? A few individuals might be able to change themselves over-night, but not a crystallised society. This does not mean a postponing, but the man who thinks clearly, directly, is not concerned with time.

Social organisation may be an independent mechanism, but it has to be run by us. We have created it, and we are responsible for it, and we can be independent of it only when we, as individuals, do not contribute to the general greed, hate, ambition, and so on. In our desire to change the world we always meet with opposition; groups are formed for and against, which only further engender antagonism, suspicion, and competition in conversion. Agreement is always impossible, except when there is a common hate or fear; all actions born of fear and hate must further increase fear and hate. Lasting order and peace can be brought about only when the individual voluntarily and intelligently consents to think about hate, greed, ambition, and so on. Only in this way can there be creative peace within you and therefore in your relationship with another, which is called society.

This requires strenuous and directed attention, without emotionalism, but as most of us are lazy, we hope that through some miraculous happenings,
social organisation will be changed. Thus we yield to sentiment and not clear thought. We consider self-assertion, aggressiveness as manly, for we have made of religion a thing of sentiment; we have denied critical, experimental thought in the most serious thing that matters, religion and reality, and then naturally we become brutal, destructive with regard to the things of the world.

* * *

Questioner: What is the best attitude towards this terrible war in Europe? Can we do anything by thought? I feel the horror and suffering of this war. Can I escape from it? Can I escape from it if I dissociate myself from it? Will you consider the present world conditions in your talk?

Krishnamurti: We often mistakenly think that the world's chaos and misery arise from a single cause and by overcoming it we shall bring order and happiness to the world. Life is a complex process, and we must have wide and deep understanding to grasp its vastness. War is the result of our daily life, of our acquisitiveness, of our general attitude towards our fellow-men in so-called peace-time. In our daily life we are competitive, aggressive, nationalistic, vengeful, self-seeking, which inevitably culminates in war; intellectually and emotionally we are influenced and limited by the past, which produces the present reaction of hate, antagonism, and conflict. Intellectually we are incapable of discernment, and so are confused. We are incapable of critical discernment, because our faculty to think has become dulled by previous influences and limitations. Un-
To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also, I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

Also, we saw how craving expresses itself in relationship as sensation, gratification, possessiveness. Possessiveness cannot be love; it is the result of fear. Fear and sorrow permeate our being through our unawareness of the process of craving. Craving for pleasure and gratification necessitates the possessing of the other, thus creating and continuing fear and sorrow. Where there is fear there cannot be understanding, compassion. Until we solve this individual problem of relationship, we cannot solve our social problem, for so breaking up the world into different classes, races, nationalities, religions, there cannot be peace.

Though, superficially, there might be a cessation of this carnage, yet until we direct our minds and hearts earnestly and strenuously to understand and so free ourselves from those psychological causes of acquisitiveness, possessive love, and continuity of self, struggle and misery must ever be. Peace is from within, not from without. This understanding of peace requires deep thought and earnestness.

You ask if you can escape from war if you dissociate yourself from it. How can you dissociate yourself from war? For you are the cause of war. Why are you associated with this war that is going on? Either because your relations are involved in it or you are emotionally caught up in it. If your relations are involved in it, such a sorrow is understandable, but merely to be emotionally involved in it is thoughtless. If you merely dissociate yourself from this form of excitement you will undoubtedly turn to other forms. So unless you understand why you depend upon sensation, upon this constant search for excitement, which becomes vulgar and degrading, you will ever find new forms of excitement, satisfaction. The cause is deep, and you have to understand it to be free from its superficialities.

Do not think that by merely wishing for peace, you will have peace, when in your daily life of
WAR ABOLISHED

relationship you are aggressive, acquisitive, seeking psychological security here or in the hereafter. You have to understand the central cause of conflict and sorrow and then dissolve it, and not merely look to the outside for peace. But you see, most of us are indolent. We are too lazy to take hold of ourselves, and being lazy, which is really a form of conceit, we think others will solve this problem for us and give us peace, or that we should destroy the apparently few people that are causing wars. When the individual is in conflict within himself, he must inevitably create conflict without. and only he can bring about peace within himself. and so in the world, for HE IS THE WORLD.

(THE END.)
To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the process of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving, as possessiveness of things and people, undergoes a fundamental change. Also, I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and other worldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

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Addenda

The Contents listed in this book can be found in the historical records as follows:

Chapters:

1. First Talk in The Oak Grove May 26, 1940.
   (Living in an Insane World.)
2. Second Talk in The Oak Grove. June 2, 1940. (Living in an Insane World.)
3. Third Talk in The Oak Grove. June 9, 1940.
   (Collected Works. Vol 3, 1936-1944.)
4. Fourth Talk in The Oak Grove. June 16, 1940. (On Relationship.)
5. Fifth Talk in The Oak Grove. June 23, 1940.
   (Collected Works. Vol 3, 1936-1944.)
6. Sixth Talk in The Oak Grove, June 30, 1940,
   (Collected Works. Vol 3, 1936-1944.)
7. Seventh Talk in The Oak Grove. July 7, 1940. (Living in an Insane World.)
8. Eighth Talk in The Oak Grove. July 14, 1940.
   (Collected Works. Vol 3, 1936-1944.)

NB: (… the brackets means in the KF records it is also called…..)

NOTE:
The book has been reproduced by digital scan using OCR (Optical Character Recognition) and manually checking and adjusting the text and page format and layout to look like the original pamphlet. The book format imitates the publication, although note, as below, and as said in the Foreword, the text differs slightly from the original texts.

The “Notes of Discussion Arising From Krishnamurti's Talks” is not credited but it may have been L.L.W (see Foreword) whom I assume is the editor. L.L.W is probably L.L.Woolacott who is listed in “Other Currawong Publications” at the back of the book.

During the process of copying this book there were many discrepancies thrown up by the Spell-Check, but I have not changed them from the original. There were a few minor, obvious, typographical errors in the original which I corrected.

In the historical records the "Question and Answers" are shown at the end of each of the Talks, and so can't be found separately, as is here in this book.

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Peter Stephens, Adelaide, South Australia.
2011