

BULLETIN

3/89

KRISHNAMURTI FOUNDATION
INDIA

FROM THE EDITOR

Krishnamurti was in the United States when the Second World War broke out. As an alien and a pacifist, he was not allowed to speak in public. However he continued to see people privately. Men and women from different parts of the United States, from all walks of life -- soldiers, doctors, school teachers --- anxious to find a way out of their human problem, sought him out in the remote Ojai Valley to which he was confined. Krishnamurti recorded some of these encounters in a notebook. We publish pages from this hitherto unpublished work.

The material from the notebook is supplemented with extracts from public talks delivered in 1940, before the United States became involved in the war and in 1945, after the war ended. Both these extracts underline Krishnamurti's conviction that the roots of war lie in the individual human mind. And that these roots can be understood and transformed.

The last piece is an ironic description of a visit in 1921 to The League of Nations. It was written when Krishnamurti was a young man in his twenties and included in a publication brought out by the Order of the Star called *Editorial Notes*.

Under the auspices of the Centre for Continuing Dialogue -- Krishnamurti Foundation India, a seminar will be held on the 17th, 18th, and 19th of January 1990, at Vasanta Vihar, 64-65 Greenways Road, Madras-28. The theme is 'The Exploration into the Nature of Time and Space in the Human Psyche'. Only invitees will participate in the dialogue. Those who wish to be present as observers should contact, for further details

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ACTIVITIES AT VASANTA VIHAR DURING 1989

1. Dissemination of the Teachings: Video shows were held every week, with 60 to 90 people attending.

2. Śrī Rajesh Dalal organised a number of discussions, audio-visual programmes, get-togethers, and question and answer sessions throughout the year. Discussions were held twice a week. There were four get-togethers for school and college students, one for the teachers and principals of the various schools in Madras, and one for the parents of The School - KFI. Audio-visual programmes and question and answer sessions were held in a few colleges in Madras and also in Calicut and the Andaman islands.

3. Madras Doordarshan was provided help in producing a documentary film on Krishnaji, which was telecast on the national network on February 15th.

4. Xerox copies of out-of-print materials have been added to the lending library. A system of lending video tapes by post to those outside Madras has been introduced.

5. Translation Cell: A two-day meeting of translators was organized to promote translations in South Indian languages. It was decided that five books would be translated into Tamil. A glossary of Tamil words is under preparation.

6. The Study: The Study, which is mainly a library of books by and about Krishnaji and tapes of his programmes, is now open to the public. It will be formally inaugurated in January. It has facilities for individual use of video and audio tapes. Besides, there are books on religion, philosophy, psychology, science and literature and select journals. Housed in the beautiful bungalow in which Krishnaji lived, it provides an ideal atmosphere for quiet retreat and deep enquiry into oneself in the light of the Teachings.

A computer, a xerox machine and electronic equipment have been bought for The Study.

7. Construction Works: To accommodate more visitors, cottages are being built. Work has also begun on buildings for the archives, the translation cell and the office.

A large number of visitors from India and abroad, besides the teachers from various KFI schools and Trustees stayed in Vasanta Vihar during the year.

People interested in participating in the activities of Vasanta Vihar may write to the Secretary of the KFI, Madras.

INTERVIEWS

Q. came to ask how to overcome anger, as he was particularly incensed with his colleague, irritated with his ways and behaviour. We discussed it at some length.

Your anger arises because you wish to make your colleague conform to a particular pattern of behaviour, which breeds in you intolerance; and intolerance is thoughtlessness. If you leave your present colleague and seek another, the same problem will arise; for you are the problem, and not your colleague. You must understand the circumstances and not merely change them. If you depend on environment to free you from anger, you will become a slave to environment, which is to be thoughtless. You will be like those who seek constant change in relationship. Being disillusioned, tired of the one or of the group, they seek friendship or love in another. Because they have not fully comprehended relationship, mere change of environment will again produce the same conflicts, disillusionments and satiety in different forms. So you must become aware of your own thoughtlessness and its cause.

2

R. came from a great distance to find out if the voice which she heard was that of her own intuition, or merely the voice of tradition. By questioning her, it became clear that this voice had been beneficial, leading her away from sensate values to a world of nobility of thought and service to others. But now she was doubtful; she was questioning the voice and becoming anxious. The voice used to ask her to obey without question, but after a number of years it had become indifferent. What was she to do? Was this voice the voice of reality? She went on to say that she was now a student of Vedanta and regularly meditated on the oneness of God, and so on.

After talking the matter over, we went into the question of desire, and how it arises: perception, sensation, identification, 'I want', 'I do not want', and how desire fulfills itself through sensuousness, which is worldliness and the craving for immortality. Without understanding the course of desire, meditation would not lead to en-

lightenment. Meditation must be based on right thinking, not on mere formulations, however noble. Right thinking proceeds from the comprehension of desire as the 'me' and the 'mine'. This selfishness is the selfishness of everyone, whether he lives in India, China, Europe or America. The world is the projection of oneself. To understand the problems of the world, one must first understand oneself, not through any self-enclosing comprehension, but through disinterested and kindly awareness of oneself. Self-knowledge is the beginning of right thinking, which is the true beginning of meditation.

R. said that her problem was taking on a new meaning. She saw how, through craving, she was giving a false significance to the voice which might be her own intuitive perception.

3

S. asked how it was that she felt so tired; though she had plenty of energy for general work, deep within herself she was utterly weary.

After some talk we discovered that she was greatly dependent upon her husband and her environment. This dependence, which was not financial, made her nervously exhausted, anxious, impatient and quick tempered. Psychological need must inevitably create dependence, which prevents coordination, integration. She said she was aware of this need in herself, but somehow she could not overcome it; she had determined not to be dependent, yet she was unable to be free of dependence. We agreed that dependence was not lack of love, but it confused love; it brought in other elements which were not of love; it created uncertainty and estrangement.

Dependence sets going the movement of aloofness and attachment, a constant conflict without comprehension, without a release. You must become aware of the process of attachment and detachment, become aware of it without condemnation, without judgement, and then you will perceive the significance of this conflict of opposites. If you become deeply aware and consciously direct thought to comprehend the full meaning of need, dependence, your conscious mind will be open and clear about it; and then the

subconscious, with its hidden motives, pursuits and intentions, will project itself into the conscious. When this happens, you must study and understand each intimation of the subconscious. If you do this many times, becoming aware of the projections of the subconscious after the conscious has thought out the problem as clearly as possible, then, even though you give your attention to other matters, the conscious and the subconscious will work out the problem of dependence, or any other problem. Thus there is established a constant awareness which will patiently and gently bring about integration; and if your health and diet are all right, this will in turn bring about fullness of being.

4

Mrs T. was a school teacher, and said that the children were constantly playing soldiers with wooden swords, make-believe machine guns, tanks, and so on. How was one to prevent them?

When the whole world is engaged in this barbarous game, stopping a few children, who will be encouraged again by their elders, is of little significance -- unless the teacher is with them constantly and is able to help them in sane and harmless forms of amusement. You may be able to supervise a few children in this way; but unless through intelligent instruction and guidance the children are helped to perceive the calamities that follow in the wake of war, society will soon absorb them into its ruthless pattern.

Society, after all, is a collection of individuals; and unless the individual removes in himself the causes that breed war, mere outward patchwork, rearranging the same causes in different order, will have very little effect.

You must begin with yourself; you must understand yourself, for out of self-knowledge there is right thinking.

5

He was a soldier and had come several times. When he came the first time he was very confused and greatly disturbed; he did not

know why he was in the army, and wanted to get out of it. He felt himself to be a conscientious objector, but was not sure whether it was because of some religious orthodoxy, or because he felt deeply and instinctively that to kill was wrong, or because he was frightened of the whole affair. He said he was not exactly afraid of getting killed, but that in this painfully confused state he was not sure of anything, least of all of what he thought and felt. He had been to a good psychiatrist who, after a talk or two, had suggested that he, the soldier, wanted to get out of the whole show merely to save his neck; but he was not satisfied with this explanation, for he felt it was too superficial and arbitrary. He did not think he was merely concerned with saving his own life, but felt that there were other things of which he was only vaguely aware, and which were causing uncertainty and confusion. He wanted to go to his commanding officer and declare himself unfit for active duty, and so on.

Before you take any step or identify yourself with any mood, tendency or conviction, is it not necessary to understand yourself and the confusion you are in? In understanding yourself and your self-contradictory state, you will find the right course of action, which will not be dependent on varying responses, on the dictates of family or society, or on religious authority. To discover such a course of action, must you not study yourself, get to know yourself? Without this self-knowledge, you will always be at the mercy of others, in a state of self-contradiction, confusion and sorrow. Self-knowledge is not easy; it requires persistence, detached and kindly observation, subtle sensitivity. It is a volume of many, many pages, and each page must be read with care and understanding; you cannot skip a single page, for each page gives a hint towards discovery and experience. The more you read between the lines, the sharper and clearer grows the capacity of awareness. Any eagerness or impatient greed to reach the end prevents the comprehension of each page and chapter; nor can there be theories and speculations concerning the end. If you give a complex and delicate machine to a child it is soon destroyed. Even if you were capable of reading a description of the end, you would not understand it. You must experience it, and to experience it there must be self-knowledge, the knowledge of many pages.

Self-knowledge begins with the present, with the data that you have. In analyzing this data, you will unravel the past and the nature of time, with its binding quality. Through this awareness, right

thinking is cultivated, right thinking with regard to sensuality, worldliness, ill will, the various means of livelihood, power, and personal continuity. Through this awareness and right thinking, mind is freed from the identifying weight of memory, which brings about deep serenity and wisdom. In this stillness, the timeless is realized.

6

U.V.W. explained that his interests were waning and he found himself becoming more and more dead: business and politics had become empty shells, pleasures were withering, his family had become a matter of routine. He was weary and despondent, and fed up with all religious sects and institutions. He was no longer obliged to earn a livelihood, for his family was taken care of and he had saved a little for himself. He wanted to talk the matter over.

In the course of our conversation we discovered that he was not wholly dead, that there were one or two areas that were not entirely dull. It is in vivifying these sensitive areas and bringing them to greater intensity that keenness spreads to the entire surface of the mind. The mind is like a sensitive plate, and it is 'useful' only when the whole of it is responsive; but our problem is not how to revive what is dull, but rather how to heighten the sensitivity of those parts that are not entirely dead. It is important to realize this. To directly attack the dead spaces of the mind may appear to be a positive approach, but really it is a waste of energy, for the dull must be approached indirectly, negatively. The more you work directly upon the dull, the more confused and dense it grows. The more undeviatingly you try to understand the past, the more bewildering and disturbing it becomes; but if you approach it through the present, it reveals its significance. The negative or oblique approach yields understanding.

By becoming extensively and profoundly aware of that area of thought-feeling which is somewhat sensitive, alive, that very awareness brings illuminating and spreading responsiveness. The persistency of awareness, before, during and after, is essential; casual and intermittent awareness will not bring clarity and understanding.

W.X. described his difficulty in giving up smoking; he had tried in several ways to break the habit, but it persisted. At one time, after a great struggle, he had managed to give it up, but it soon returned with greater craving than ever.

What is the cause of your desire to give up smoking? Is it that you think smoking is unspiritual, unethical? Is it affecting your health, or do you deplore the waste of money involved? If you want to give up smoking for any reason other than the habit itself, then this substitution has its own converging difficulties, and substitution is a postponement of the main problem; but when attention is no longer drawn away by a substitution, then the original problem comes to the surface again. The desire for substitutes is subtle, but when one is aware of it and recognizes its fallacy, the substitute loses its appeal, and one can then grapple with the problem itself. The conflict that arises between the habit of smoking and the desire to give it up is utterly useless, for instead of tackling the problem itself, your energy is spent in battling an added problem, that of giving it up; so thought gets worn out in this struggle, and the habit of smoking continues.

If you do not condemn your smoking, but consider why you smoke, how the habit has come into being, then you will be dealing with a much larger problem: not smoking, but habit and thoughtlessness. In comprehending the larger, the lesser fades away. Thoughtlessness breeds habit, to which one then becomes a slave.

Let us see how this habit of smoking has grown. As a boy you experimented with smoking because the other boys were smoking; it was the thing to do, even though at first it made you sick. Presently, the body getting used to the poison, smoking became a pleasurable sensation; it also gave your hands something to do and helped to bridge that shy, nervous state before companionship was established. Everybody smoked, and you did not want to be a crank; moreover, there was the constant reminder of the advertisements, and so on. All this indicates thoughtlessness, and thoughtlessness breeds habits from which it is difficult to get disentangled.

So the problem is thoughtlessness, with its corroding habits. By becoming aware of thoughtlessness in one direction, you are soon

aware of it in many other directions. In becoming aware that you are thoughtless there is already the beginning of thoughtfulness. Which, through constant self-awareness, is gradually widened and deepened. In this process you will see that the automatic demand-and-response of smoking diminishes and fades away, for your thoughtful attention is increasing, you are becoming more and more comprehensively aware; and habits wither in the flame of awareness.

Habit, then, is not to be overcome by the substitution of another habit. All substitutions tend to encourage thoughtlessness. Like all evil, the more you fight thoughtlessness the more it conquers; but by becoming conscious of it, by watching its ways and expressions, awareness is awakened, the intensity of thoughtfulness is kindled, and this clarity dispels the confused darkness.

8

Arriving in an intensely emotional state, X.Y. presently calmed down and said that she was sorry to be in this state, but her son was recently killed in the war. She explained that she hopefully believed in reincarnation, that she had attended several seances where there was a manifestation in the form of a message from her son, and that she had also played around with automatic writing. Yet she was still in despair, she said, and was there no way out of this chaotic misery? Was there immortality?

This is an enormously complex question to be carefully and wisely thought over. Immortality is not to be believed or disbelieved in, but to be discovered; so let us discover its reality.

This may sound harsh, but are you sorrowing over your son or over yourself? Are you crying for the living or for the dead? If it is the dead, then we must inquire who it is that is dead, and how he came into being; and if it is for the living -- which is self-pity, the sense of devastating loneliness arising from the loss of him who was one's hope, the fulfillment and continuity of oneself -- then this must be searched out and understood. These are the veils that create obscurity and prevent the clarity of discerning understanding, and it is only when they are pulled aside, that there is clarity.

If one may ask, are you not mostly concerned about yourself, your remorse, your ambitions, your desires? She was good enough to acknowledge that it was so.

It is these self-enclosing thought-feelings that prevent wider and deeper comprehension, so you must become aware of them. Through self-knowledge there is true discovery. This is your first and most essential task, for in understanding yourself, you will comprehend what is immortality.

Now, who is it that is dead? Your son, and the sons of thousands of other mothers and fathers. He was unique because he was your son, and because he had certain qualities, certain tendencies; outwardly he was unique and inwardly one psychological trait, or several traits, dominated others. There were a number of separate entities, all making up your son; these entities were always in a state of flux, and one or other of them was constantly coming to the surface. Is there something enduring, an immortal spiritual essence behind and beyond this constant change? To assert that there is is as foolish as to assert that there is not. One has to discover it. When we cling to these different and changing entities as 'my son', 'my mother', 'my love', then their very impermanency prevents the discovery and the understanding of that which is. The name, the form, the associations were and were not your son, and when you deeply inquire into who your son was, passing beyond all these changing and dying things, you will discover that which is. To formulate, or to believe in, or to speculate about, or to accept from others that which is, is foolish, for such formulation, such belief, such speculation or acceptance hinders the understanding of the real. To comprehend the immeasurable the mind must cease to measure.

The past in conjunction with the present creates the 'you' and the 'me'. We are the result of the past, our being is founded on the past, and when this past comes into contact with the present, there is the manifestation of individuality. The father and the mother are the present giving occasion for the birth of the past, which becomes the child. The two elements must exist to produce the third, and without the present there is no past, no future. Consciousness is the past plus the present, and the inquiry into that consciousness lies through the door of the present; through the present the dark past and the elusive future are to be studied and understood. The present is of the highest importance, for it is the path to the eternal.

The religion of the future is illusion, and the worship of the past hinders the eternal now.

The past is as alive as the present. The continuity of the past is ever seeking birth through the present, and this birth is the oft-repeated incarnation. The past and the present have in them the causes-effects which govern existence, both the outer and the inner, the sensual and the psychological. If these causes-effects, with their restrictions and limiting freedoms are not understood and so transcended, there is continuity of the activity of the past which, in conjunction with the present, is ever seeking to bring forth an existence with which there is identification as 'my son', 'my husband', and so on. It is hoped and believed that through this continuity of the 'me' and the 'mine', through a series of births and deaths, through the duration of time, perfection is reached, the supreme is attained; it is hoped and believed that each birth, each time-period, is an opportunity to become more perfect, more virtuous, more wise; it is hoped and believed that through this horizontal evolution, this continuity in time, the timeless is realized. But will thought-feeling nurtured in time realize the timeless? Identification, the cultivation of endless memory, is time-binding; and how can there be the realization of the timeless if thought is slave to time? On the horizontal plane all thought-feeling, all existence is of time, and only when this process is abandoned is there the realization of the eternal. Without this abandonment there is constant sorrow and all existence is pain. Because one seeks security, an anchorage, a refuge, there is insecurity, the insecurity created by fear; but if one understands that existence in its very nature is insecure, sorrowful, then that very insecurity brings the highest wisdom. There is then no attachment, which is protective security with its fears, frustrations, miseries, but a constant flowering of understanding.

To abandon the activity of the horizontal is most difficult and strenuous. Without self-knowledge there is no abandonment of that activity, and self-knowledge comes only with awareness of every thought-feeling. In thinking out and feeling out every responsive thought-feeling, self-knowledge is nurtured, and from this there arises right thinking with regard to occupation, relationship, immortality. Through constant and watchful self-awareness, there is self-knowledge. Love without self-knowledge follows the way of sorrow. Without self-knowledge the immortal is not to be realized.

Y.Z. asked why I said there was no path to truth, that truth was a pathless land. Did not truth give certainty? Was there not lasting surety in truth?

All rivers flow into the sea, and on the volume of water depends the swiftness of the stream. The thin streams soon waste themselves; but there is surety in the course of the river, it flows over or around every obstacle, or it makes a new way for itself in its swift movement towards the sea. When its waters enter the vastness of the sea, the river that has known limiting shores is lost, absorbed in the boundlessness.

There is certainty and uncertainty, security and insecurity in the struggle of existence. Here we seek and create certainty; here we are sure, we are caught in the conflict of good and bad; here we know pleasure and pain, birth and death. On the shores there are paths and bypaths, each path breaking up and multiplying; on the shores there are many gods with their contending followers, there is confusion and the noise of many assertions; on the shores all existence is strife and pain. The sea is not far away, but it is made far away because we have fixed an end. It is the end that makes the distance. There is no end and no beginning; this greed of achievement, of success, makes for constant becoming.

He asked if I meant that we should not have an end, a goal.

The goal is inspiring only when the present does not yield its immensity, its understanding; the end then becomes an attraction, an escape from the present. The present is the eternal, and if you do not understand its significance now there is little possibility of comprehending it in the future. The ignorance of the present merely becomes the ignorance of the future. Ignorance does not transform itself into wisdom through the process of time, through the inspiration of a goal; but as it arises it must be observed, understood and so dissolved, which is the ever-present action of awareness. Just as a tree dies if its leaves and branches are cut down again and again, so ignorance and sorrow die away if they are cut down as they appear through constant awareness and understanding. This understanding is not to be gained eventually, in the distant end. That which is not understood continues, and that which is under-

stood ceases to be. Understanding is not accumulative; there is no experiencer who understands. What is incomplete remains as memory, giving continuance to identity, to the 'me' and the 'mine'. That which is completely understood, leaves no trace as memory, if ceases to be. Understanding can exist only where there is freedom, not where there is bondage, not when the mind is crowded with memory.

The end, the goal makes for and strengthens memory, and memory or accumulated experience does not bring understanding. Accumulation creates a separative, exclusive, self-enclosing centre, and as what is enclosed is never free, the experiencer can never understand. The experiencer is ever experiencing, therefore he is ever incomplete, bound by what he has experienced; he can never understand, for understanding lies in freedom.

How can there be surety, certainty in freedom? That which is free, the immeasurable, is beyond all comparison; it is beyond and above all opposites. He who is uncertain craves for certainty; but is not all existence uncertain, insecure? Old age, disease and death come upon us, which creates impermanency; yet we seek certainty in the impermanent. In death, in decay, in the transient we seek surety. How blind we are!

'But,' he asked, 'must we not seek surety in order to live in this world? Otherwise who will give us our daily bread?'

In seeking the real, bread will be supplied, but if we seek only bread then even that will be destroyed. Bread is not the ultimate value, and when we make it the ultimate there is disaster, there is mass-murder and starvation.

Through the transient seek the eternal. There is no path to the eternal for it is the ever-present.

FIRST TALK OAK GROVE, OJAI

May 26, 1940

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 organization 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.

OAK GROVE, OJAI, 1945

QUESTIONER: These monstrous wars cry for a durable peace. Every one is speaking already of a Third World War. Do you see a possibility of averting the new catastrophe?

KRISHNAMURTI: How can we expect to avert it when the elements and values that cause war continue? Has the war that is just over produced a deep fundamental change in man? Imperialism and oppression are still rampant, perhaps cleverly veiled; separate sovereign states continue; nations are manoeuvring themselves into new positions of power; the powerful oppress the weak; the ruling elite still exploit the ruled; social and class conflicts have not ceased; prejudice and hatred are burning everywhere. As long as professional priests with their organized prejudices justify intolerance and the liquidation of another being for the good of your country and the protection of your interests and ideologies, there will be war. As long as sensory values predominate over eternal values there will be war.

When you are the world is. If you are nationalistic, patriotic, aggressive, ambitious, greedy, then you are the cause of conflict and war. If you belong to any particular ideology, to a specialized prejudice, even if you call it religion, then you will be the cause of strife and misery. If you are enmeshed in sensory values then there will be ignorance and confusion. For what you are the world is; your problem is the world's problem.

Have you fundamentally changed because of the present catastrophe? Do you not still call yourself an American, an Englishman, an Indian, a German and so on? Are you not still greedy for position and power, for possession and riches? Worship becomes hypocrisy when you are cultivating the causes of war; your prayers lead you to illusion if you allow yourself to indulge in hate and in worldliness. If you do not eradicate in yourself the causes of enmity, of ambition, of greed, then your gods are false gods who will lead you to misery. Only goodwill and compassion can bring order and peace to the world and not political blueprints and conferences. You must pay the price for peace. You must pay it voluntarily and happily and the price is the freedom from lust and ill-will, worldliness and ignorance, prejudice and hate. If there were such a fundamental

change in you, you could help to bring about a peaceful and sane world. To have peace you must be compassionate and thoughtful.

You may not be able to avert the Third World War but you can free your heart and mind from violence and from those causes that bring about enmity and prevent love. Then in this dark world there will be some who are pure of heart and mind, and from them perhaps the seed of a true culture might come into being. Make pure your heart and mind for by your life and action only can there be peace and order. Do not be lost and confused in organizations but remain wholly alone and simple. Do not seek merely to prevent catastrophe but rather let each one deeply eradicate those causes that breed antagonism and strife.

EDITORIAL NOTES, 1921

The League of Nations sits at Geneva, but the soul of this body is yet nowhere to be found. This becomes unmistakably evident from the conduct of its proceedings, the attitude of the great nations of the world towards it and its long-drawn wearisome sittings. I attended a meeting of the League where they discussed for one-and-a-half hours the question of the abolition of the use of poison gas in war. Of course all nations there represented were against such a horrible form of cruelty, producing as it does untold misery and intolerable suffering. One delegate stated that a new form of poison gas had been discovered which could destroy all living beings in a few minutes within a large area.

During the discussion a delegate was asleep, another was puffing a huge cigar, while others joked unconcernedly, and the blue lake of Geneva rippled in mirth. One representative who was constantly on his feet declared that the next war would completely eclipse the war which we had just passed through, not only in extent, but in its capacity to kill both combatants and non-combatants, and he further declared that the horrors would surpass all imagination. In conclusion, he asseverated with some passion that if this form of warfare was to be suppressed, all scientists of the world should be enjoined to aid the League, and they should be required to reveal all new forms of these gasses to the world at large. But it was pointed out that a bellicose government would have no difficulty in ensuring

the services of a body of scientists who in perfect secrecy would at their leisure manufacture all the horrors they pleased.

All these and other suggestions seemed in no way to aid the attainment of a solution of the question.

If there is a poisonous weed in our garden which in its rapid growth destroys every useful plant within its reach, do we just content ourselves with cutting off its obnoxious branches? Do we not rather take the necessary implement to reach the roots and expose them to their destruction? As I listened to this body of delegates from all over the world, accompanied by expert advisers, I felt as if I had strayed among a people who spent their lives building magnificent houses on drifting sands and were surprised into bitter tears when the works of their arduous toil collapsed in ruin; they never realised that the foundations upon which their houses were built were neither substantial nor lasting. So it was with these delegates for the League of Nations. Their difficulty with poison gas would surely have disappeared if they had but thought of destroying the roots instead of merely cutting at the branches. A sincere desire to abolish the ghastly game of war, whether it be in the air, on the land, or on the sea, all involving the reckless destruction of humanity, would not exhaust itself in debates on side issues, such as poison gas and other means of bringing devastation upon fellow human beings. It is in vain that we prohibit certain forms of destruction as long as the conviction is lacking that war in whatsoever a shape is a sinful anachronism, continuance of which imperils our principles. Let us assume that war may once have been a necessity, for destructive force has been used to bring about unexpected beneficent results; but since we have evolved enough to realise that the salvation of the future lies in international co-operation and true brotherhood rather than in the forceful dominance of the more powerful nations, surely we have out-grown the stage of merely rendering the blatant brutalities of war more humane, and trying to ameliorate a state which is a horror in itself. Thus compromise in such a matter does not exist. I think most of us admit this truth, yet why is it that our representatives on the League of Nations cannot concentrate on the utter abolition of wars?

INDIA	RISHI VALLEY SCHOOL Rishi Valley/517 352 Chittoor District Andhra Pradesh	Boarding School Ages 8 to 17
	RAJGHAT BESANT SCHOOL Rajghat Fort Varanasi /221 001 Uttar Pradesh	Boarding School Ages 7 to 19
	VASANTA COLLEGE FOR WOMEN Rajghat Fort Varanasi 221 001 Uttar Pradesh	B.A. & B.ED. (Humanities only)
	THE SCHOOL Damodar Gardens Besant Avenue Madras 600 020	Day School Ages 3 to 17
	THE VALLEY SCHOOL Haridvanam 17th K.M.Kanakapura Road Thatguni Post Bangalore 560 062	Day/Boarding School Ages 6 to 17
	BAL-ANAND Akash Deep 28 Dongersi Road Bombay 400 006.	An after-school centre for young children
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