

WAR

A SPECTACULAR,
BLOODY PROJECTION
OF OURSELVES

J KRISHNAMURTI



DIGITAL BOOKLET

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Every war ends with the hope that there would be lasting peace. In five thousand years of recorded history, there have been more than 5000 wars. Peace is always short-lived. One would think that after two world wars in the 20th century, with an estimated 100 million casualties, we would have learnt our lesson well enough to avert war and live in relative peace. If anything, this world is in far greater strife—nations warring to annex more land, religions fighting to prove whose God is real, countries waging economic warfare to gain ascendancy, political ideologies battling to be in power and thousands of other localized conflicts.

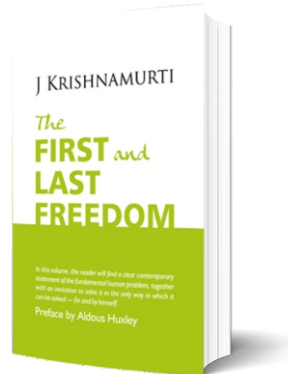
Why is it that despite our wanting to live in peace and harmony, we find ourselves in chaos, time after time? Is there a way out? And if there is, how do we find it? Delving into the human condition, J. Krishnamurti, one of the greatest religious teachers of all time, lays bare why we find ourselves caught in the pattern of conflict and war. ‘War’, he says, ‘is a spectacular and bloody projection of our everyday lives’. What we are inwardly is what is projected in the outer world. What Krishnamurti said and wrote for more than five decades is contained in this digital booklet of fifteen excerpts which provide a brief but clear glimpse into the causes of war and the way out of it.

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

The First and Last Freedom, Q 10



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

Talk to the United Nations 'Peace on Earth' Committee, 1985



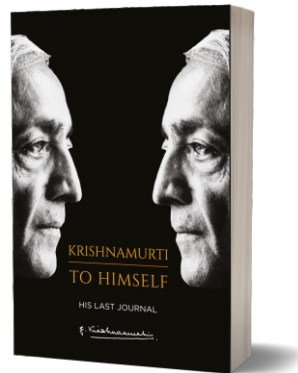
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Nationalism, with its unfortunate patriotism, is really a glorified form, an ennobled form, of tribalism. In a small tribe or in a very large tribe, there is a sense of being together, having the same language, the same superstitions, the same kind of political, religious system. And one feels safe, protected, happy, comforted. And for that safety, comfort, we are willing to kill others who have the same kind of desire to be safe, to feel protected, to belong to something. This terrible desire to identify oneself with a group, with a flag, with a religious ritual and so on gives us the feeling that we have roots, that we are not homeless wanderers.

Krishnamurti to Himself, pp: 59-60



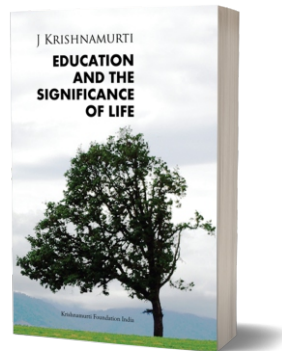
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We precipitate war out of our daily lives; and without a transformation in ourselves, there are bound to be national and racial antagonisms, the childish quarrelling over ideologies, the multiplication of soldiers, the saluting of flags, and all the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

Education and the Significance of Life, Ch. 4



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War is the spectacular and bloody
projection of our everyday life, is it not?

The First and Last Freedom, Ch: 10, On War



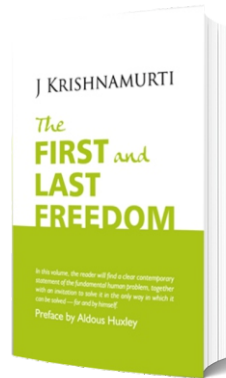
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We do not want to face these things, we do not want to face the fact that you and I are responsible for wars. You and I may talk about peace, have conferences, sit round a table and discuss, but inwardly, psychologically, we want power, position. We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

The First and Last Freedom, Q 10



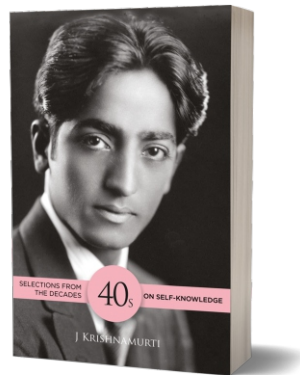
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War breeds its irresponsibility, and many like this freedom from responsibility. The government will feed you and your family and so on. War gives you an escape from the boring routine of your daily life. It is an ugly business: killing; but at least it is exciting. Also, war acts as a release to criminal instincts. We are criminals in our daily life, in the world of business, in our relationships; but it is all very carefully hidden, covered over with a righteous blanket, and legalized. War gives a release from this hypocrisy, and at last we can be openly violent.

On Self-Knowledge, p. 34



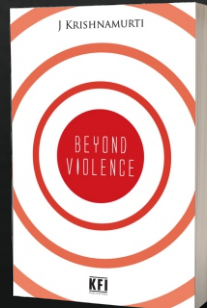
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Would you send your children to war if you loved them? You look after them till they are five so carefully, and after that you throw them to the wolves. That is what you call love. Is there love when there is violence, hatred, antagonism?

Beyond Violence, Ch: 3



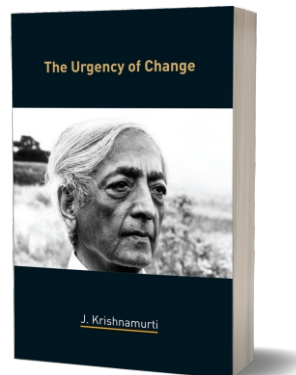
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Questioner: Are you telling me that this war is my doing?

Krishnamurti: Yes, it's *your* responsibility. You have brought it about by your nationality, your greed, envy, and hate. You are responsible for war as long as you have those things in your heart, as long as you belong to any nationality, creed, or race. It is only those who are free of those things who can say that they have not created this society. Therefore our responsibility is to see that we change, and to help others to change, without violence and bloodshed.

The Urgency of Change, Ch: 14



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We were taken to a hospital in America by a very well-known doctor. It is a hospital very, very few people go to; it is not allowed. And there were people there without arms and legs, without eyes, with shattered faces, lopsided, wounded—an appalling sight. Some had gone insane, had been put in straitjackets. That is the result of war. And their mothers must have said, 'We love our children.' And they end up there, in that hospital. I wonder if you realize all this? So what do we mean by love? Do you want your children, whom you love, to enter into this insane world?

*In the Problem is the Solution:
Question and Answer Meetings in India, Ch: XIII*

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

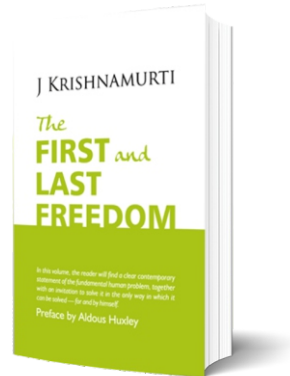
Talks and Dialogues Saanen 1967, D. 2

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

The First and Last Freedom, Q 10



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The terminology of hate and killing, the war games and its jargon, are they not sinking into the hidden layers of consciousness? Having taken root there, can they be rooted out by introducing the roots of affection, responsibility? When people are called upon to fight, there is a response from the stored-up layers of their childhood plays and impressions of war, hate, and excitement; it is this that responds with other factors of escape. What they have learnt in childhood is embedded in one of the layers of consciousness, and that responds when it is appealed to. Another layer of affection and responsibility may overlay it, may cover it, but the layer of hate, of the games of war, and so on is still there. It cannot be counteracted; it must be eradicated, or never introduced at all into consciousness. To eradicate it requires conscious understanding, deep awareness. Not to be contaminated is better.

The World Within, Ch: 67

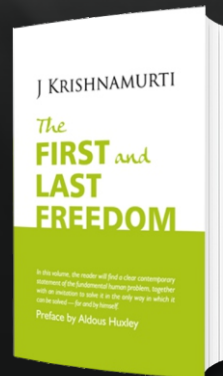


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To put an end to outward war, you must begin to put an end to the war in yourself. Some of you will nod your heads and say, 'I agree', and go outside and do exactly the same as you have been doing for the last ten or twenty years.

The First and Last Freedom, Q 10



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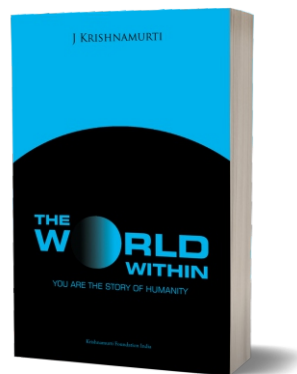
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If you are not willing to pay the price of sending them (your children) to a school where war and its games are not intelligently tolerated, then you are preparing for and abetting the next war. There are no two ways about it; either you want the appalling catastrophes of war or you don't. If you don't, you must be willing whole-heartedly to educate them to live with compassion, with tolerance, without competition, without greed, and not educate them to die, to kill.

The World Within, Ch: 67



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