

KANZ NEWS

The Krishnamurti Association in New Zealand

About KANZ

The Krishnamurti Association in New Zealand is a New Zealand Charitable Society, affiliated with the Krishnamurti Foundation Trust, UK and works to promote the study of Krishnamurti's Teachings in New Zealand.

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Compassion comes when thought ends at its root



There is conflict and uncertainty right across the World.

People disagree and take opposite positions on a wide range of issues, such as global warming, the covid pandemic, and war.

This talk by J. Krishnamurti is as relevant today as it was in 1958.

In a world of such violence, hatred and brutality as the present one, a word like compassion has very little meaning. We are all aware of what is going on in the world: the competition, the ambitions and frustrations, the extraordinary brutality, hatred and violence arising from the conflict between political parties, the right against the left and the left against the right. Certain words are twisted to fit expediency and have lost their meaning.

There is violence in all of us, conscious or unconscious. There is aggressiveness, the desire to be or to become something, the urge to express oneself, to fulfil oneself sexually, in relationship, in writing, in painting, which are all forms of violence. There is an extraordinary amount of cruelty in a world where a small group of people takes charge of millions of others and directs their lives through tyranny. I wonder to what depth we are aware of our own cruelty, our own aggressive ambitions, our urge to fulfil ourselves at any cost.

Unless there is a complete change, a total mutation in the whole consciousness of the individual, any society built on acquisitive drives and aggression is bound to become more and more cruel, more and more tyrannical, more and more given over to materialistic values, which means that the mind will become constantly more slavish to those

cruelties, the murders, the brutalities. Reading it all every day dulls the mind and so one gets accustomed to these things. So, how do we break through the layers of this ugly, stupid, environmental



Global Pandemic

conditioning that has made the mind a slave to words, and also a slave to the social structure in which we live?



Global Warming

values. I do not know if you are aware of all this. Probably most of you read the newspapers and unfortunately you get used to it, used to reading about the

I feel that the crisis that has arisen in the world is not an economic or a social crisis, but a crisis in the mind, in consciousness; and there can be no answer to this crisis unless there is a deep, fundamental mutation in each one of us. This mutation can take place only if we understand the whole process of verbalisation, which is the psychological structure of the word. Please do not brush it off by saying, 'Is that all?' This is not a matter that can be lightly dismissed, because the word, the symbol, the idea has an extraordinary grip on the mind. We are talking of bringing about

a mutation in the mind, and for that there must be the cessation of the word. When you hear a statement of that kind for the first time you will probably

not know what it means, and you will say, 'What nonsense!' But I do not see how the mind can be totally free as long as we have not understood the influence of the word and the interpretation of the word, which means that we have to understand the whole process of our own thinking, because it is all based on the word.

If the word is removed, what have you left? The word represents the past; the innumerable pictures, images, the layers of experience, are all based on the word, on idea, on memory. From memory comes thought, and we give to thought an extraordinary importance; but I question that importance altogether. Thought cannot, by any means whatsoever, cultivate compassion. I am not using that word compassion to mean the opposite, the antithesis of hate or violence. But unless each one of us has a deep sense of compassion, we shall become more and more brutal, inhuman to each other. We shall have mechanical, computer-like minds which have merely been trained to perform certain functions; we shall go on seeking security, both physical and psychological, and we shall miss the extraordinary depth and beauty, the whole significance of life.

By compassion I do not mean a thing to be acquired. Compassion is not the word, which is merely of the past, but something which is of the active present; it is the verb and not the word, the name, or the noun. There is a difference between the verb and the word. The verb is of the active present, whereas the word is always of the past and therefore static. You may give vitality or movement to the name, to the word, but it is not the same as the verb which is actively present.

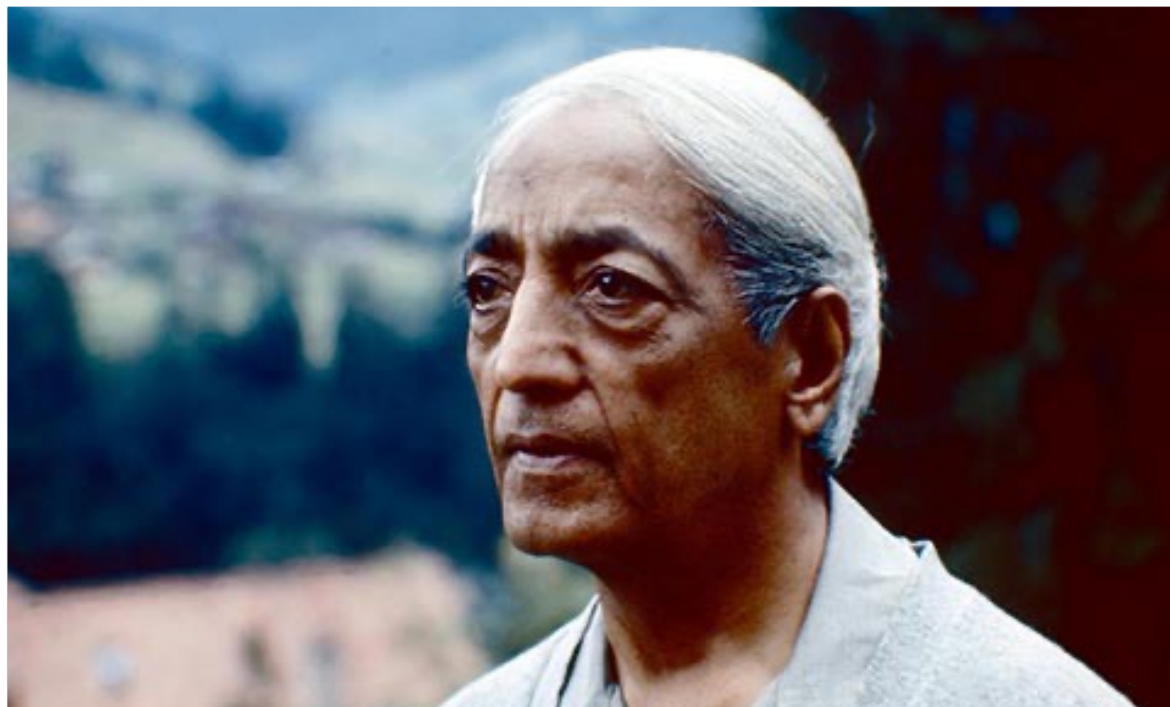
Now, the mutation must take place in the very seed of thought itself, not in the outward expressions of that seed, and this can happen only if we understand the whole process of thought, which is the word, the idea. Take a word like God. The word God is not God; and one will come



Global Fighting

upon that immensity, that immeasurable something, whatever it may be, only when the word is not, when the symbol is not, when there is no belief, no idea; when there is complete freedom from security. So we are talking of a mutation at the very source, in the very seed of thought. What we call thought is reaction, it is the response of memory, the response of one's background, of one's religious and social conditioning; it reflects the influence of one's environment and so on. Until there is the decay of that seed, there is no mutation and therefore no compassion. Compassion is not sentiment, it is not woolly sympathy or empathy. Compassion is not something which you can cultivate through thought, through discipline, control, suppression, nor by being kind, polite, gentle, and all the rest of it. Compassion comes into being only when thought has come to an end at its very root.

Krishnamurti in Bombay 1958, Talk 7



J. Krishnamurti

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