

KANZ NEWS – April 2021

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And The Beauty Of The Earth Is Forgotten...

These excerpts are drawn from exquisitely crafted passages that often preface or are incorporated into Krishnamurti's writings. Said to represent an entirely new genre of literature—a blend of lyrical descriptions of nature, philosophical reflections, and perceptive insights, all informed by a deeply religious sensibility—these passages reflect Krishnamurti's concern for

the earth and the human condition.

What is your relationship with those clouds, full of evening light, or with those silent trees? Do look, sir, at those clouds and the tree as though you were looking for the first time. Look at them without thought interfering, or wandering off. Look at them without naming them as a cloud, or a tree. Just look with your heart and eyes. They are of the earth as we are!

Meeting Life, Ch.18

We treat the earth and its products in the same way. There is no love of earth, there is only usage of earth. If one really loved the earth, there would be frugality in using the things of the earth. We are always using nature, either as an escape, or for utilitarian ends; we never actually stop and love the earth or the things of the earth.

The Collected Works, Vol. 5

One may be surrounded by great beauty, by mountains and fields and rivers, but unless one is alive to it all, one might just as well be dead.

Think on These Things, Ch. 20

Earth is there to be loved and cared for, not to be divided as yours and mine. It is foolish to plant a tree in a compound and call it 'mine'.

The Collected Works, Vol. 5

The whole horizon seemed to be filled with these clouds, range after range, piling up against the hills in the most fantastic shapes, castles such as man had never built. A blackbird was singing in a bush close by, and that was the everlasting blessing.

The Only Revolution, Europe, Ch. 2

Sensitivity means being sensitive to everything around—one to the plants, the animals, the trees, the skies, the waters of the river, the bird on the wing; and also to the moods of the people around one, and to the stranger who passes by. This sensitivity brings about the quality of uncalculated, unselfish response, which is true morality and conduct.

Life Ahead, Introduction

There was a farm with huge pigs—mountains of flesh, pink, snorting, ready for the market. They said it was a very good money-making business. You would often see a lorry come up a winding, rough farm road, and there would be fewer pigs the next day. 'But we must live', they said, and the beauty of the earth is forgotten.

Meeting Life, Ch. 5

As you sat quietly without movement, a bobcat, a lynx, came down. As the wind was blowing up the valley, it was not aware of the smell of that human being. It was purring, rubbing itself against the rock, its small tail up, and enjoying the marvel of the earth. It was afraid of man more than anything else—man who believes in God, man who prays, the man of wealth with his gun, with his casual killing. You could almost smell that bobcat as it passed by you. You were so motionless, so utterly still that it never even looked at you; you were part of that rock, part of that environment.

Krishnamurti to Himself, 11 March 1983

There is a tree by the river, and we have been watching it day after day for several weeks when the sun is about to rise. If you establish a relationship with it, then you have relationship with mankind. If you have no relationship with the living things on this earth, you may lose whatever relationship you have with humanity.

Krishnamurti to Himself, 25 February 1983

It was a lovely morning, soft with the scent of a rich forest. In the trees close by there was a whole group of monkeys, their faces shining in that morning sun, with long tails and grey, hairy bodies. The babies were clinging to their mothers, and the whole group was quietly watching unafraid, the solitary figure. They watched unmoving. And presently a group of sannyasis, chanting, was going down to a distant village. There were about eight of them, three or four quiet young, all with shaven heads, clad in saffron robes, controlled, with downcast eyes, not seeing the great trees, the thousand flowers and the green, soft hills; for beauty is dangerous— desire may be aroused!

Meeting Life, Ch. 19

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

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



The Krishnamurti Foundation Trust Annual Bulletin

The new edition of the KFT Bulletin, covers the innovative ways the Foundation is disseminating Krishnamurti's teachings, announces a new book edition, contains feature articles related to the history of the Krishnamurti Centre and Brockwood Park during the pandemic, and much more. This year, the Bulletin contains more Krishnamurti material than ever before, along with rare photos from the KFT archives.

Access the Annual Bulletin [here](#).

Krishnamurti Podcasts



Conversation with Chogyam Trungpa Rinpoche

Chogyam Trungpa Rinpoche was a Buddhist meditation master and a major figure in the dissemination of Buddhism to the West.

This conversation with Krishnamurti was recorded in San Diego, California in 1972. In it, the pair ask: what is the quality of the mind that is no longer held in the matrix of experience? What is meditation and why should one meditate? They inquire into seeing without the 'me', and the possibility of a total observation without time and memory.

Find more information online at [kfoundation.org](https://www.kfoundation.org) and on social media as Krishnamurti Foundation Trust

[Listen here](#)

NOTE: For Microsoft Windows computers download iTunes for Windows [here](#) to listen to the podcast

Krishnamurti Postal Lending Library Book Review

The Urgency of Change



J. Krishnamurti

From the front flap:

"In this book Krishnamurti goes more deeply into the psychological problems of living peacefully in a violent world than in any of his previous writings; therefore it presents a greater challenge to our understanding than ever before. The questions he answers are asked for the most part by those who have already, unsuccessfully, sought wisdom from many teachers and philosophers in many parts of the world.

The problems they go into may seem far removed from the everyday ones that most of us are faced with, but as we read on we discover that the answers to our personal problems are contained in these more remote ones. This book then is for all who have psychological difficulties in their own lives as well as for those who long to find a synthesis between the potential beauty of life and the brutal mess mankind has made of living".

The Urgency of Change was first published in 1970. It is edited from discussions with various people who came to him, 33 in all. A selection:

- Awareness
- Is there a God?
- How to live in this World
- Relationship
- Conflict
- Morality
- Suicide
- Suffering
- Happiness
- The New Human Being

Here is an extract from the discussion on suicide:

"Questioner: "..... what I am trying to ask is whether suicide can ever be other than a neurotic response? Cannot it also be the response of facing a fact, of human intelligence acting on an untenable human condition?"

Krishnamurti: When you use the words "intelligence" and "untenable condition" it is a contradiction. The two are in contradiction.

Questioner: You have said that if one is facing a precipice, or a deadly snake about to strike, intelligence dictates a certain action, which is an action of avoidance.

Krishnamurti: Is it an action of avoidance or an act of intelligence?

Questioner: Can they not be the same sometimes? If a car comes at me on the highway and I avoid it....

Krishnamurti: That is an act of intelligence.

Questioner: But it is also an act of avoiding the car.

Krishnamurti: But that is the act of intelligence.

Questioner: Exactly. Therefore, is there not a corollary in living when the thing confronting you is insoluble and deadly?

Krishnamurti: Then you leave it, as you leave the precipice: step away from it.

Questioner: In that case the stepping away implies suicide.

Krishnamurti: No, the suicide is an act of unintelligence.

Questioner: Why?

Krishnamurti: I am showing it to you.

Questioner: Are you saying that an act of suicide is categorically, inevitably, a neurotic response to life?

Krishnamurti: Obviously. It is an act of unintelligence; it is an act which obviously means you have come to a point where you are so completely isolated that you don't see any way out.

Questioner: But I am trying for the purpose of this discussion to assume that there is no way out of the predicament, that one is not acting out of the motive of avoidance of suffering, that it is not stepping aside from reality.

Krishnamurti: Is there in life an occurrence, a relationship, an incident from which you cannot step aside?

Questioner: Of course, there are many.

Krishnamurti: Many? But why do you insist that suicide is the only way out?

Questioner: If one has a deadly disease there is no escaping it.

Krishnamurti: Be careful now, be careful of what we are saying. If I have cancer, and it is going to finish me, and the doctor says, "Well, my friend, you have got to live with it", what am I to do – commit suicide?

Questioner: Possibly.

Krishnamurti: We are discussing this theoretically. If I personally had terminal cancer, then I would decide, I would consider what to do. It wouldn't be a theoretical question. I would then find out what was the most intelligent thing to do.

Questioner: Are you saying that I may not ask this question theoretically, but only if I am actually in that position?

Krishnamurti: That is right. Then you will act according to your conditioning, according to your intelligence, according to your way of life. If your way of life has been avoidance and escape, a neurotic business, then obviously you take a neurotic attitude and action. But if you have led a life of real intelligence, in the total meaning of that word, then that intelligence will operate when there is terminal cancer. Then I may put up with it; then I may say that I will live the few more months or years left to me”.

The following is from the discussion on conditioning:

“Krishnamurti: Perhaps this may help us to understand: total negation is that freedom. To negate everything we consider to be positive, to negate the total social morality, to negate all inward acceptance of authority, to negate everything one has said or concluded about reality, to negate all tradition, all teaching, all knowledge except technological knowledge, to negate all experience, to negate all the drives which stem from remembered or forgotten pleasures, to negate all fulfilment, to negate all commitments to act in a particular way, to negate all ideas, all principles, all theories. Such negation is the most positive action, therefore it is freedom”.

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To contact the Library, email:

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