

## KANZ NEWS – November 2020

[www.kanz.org.nz](http://www.kanz.org.nz)



## The Entertainment Trap

Watching all this in different parts of the world, watching the mind being occupied with amusement, entertainment, sport, if one is in any way concerned, one must inevitably ask: what is the future? Where is all this leading to?

Krishnamurti to Himself, 18 March 1983

One wonders what is the future of mankind, the future of all those children? You see on television endless entertainment from morning until late in the night. The commercials all sustain the feeling that you are being entertained. There is the entertainment of sport—thirty, forty thousand people watching a few people in the arena and shouting themselves hoarse. And you also go and watch some ceremony being performed in a great cathedral, some ritual, and that too is a form of entertainment. You call that holy, religious, but it is still an entertainment—a sentimental, romantic experience, a sensation of religiosity.

Krishnamurti to Himself, 18 March 1983

When the industry of entertainment takes over, when the young people, the students, the children, are constantly instigated to pleasure, to fancy, to romantic sensuality, the words restraint and austerity are pushed away, never even given a thought. You probably won't even listen to this, to what the implications of austerity are. When you have been brought up from childhood to amuse yourself and escape from yourself through entertainment, religious or otherwise, and when most of the psychologists say that you must express everything you feel and that any form of holding back or restraint is detrimental, leading to various forms of neuroticism, you naturally enter more and more into the world of sport, amusement, entertainment, all helping you to escape from yourself.

Krishnamurti to Himself, 18 March 1983

The rich want to forget themselves in night clubs, in amusements, in cars, in travelling. The clever ones want to forget themselves, so they begin to invent, to have extraordinary beliefs. The stupid ones want to forget themselves, and so they follow people, they have gurus who tell them what to do. The ambitious ones also want to forget themselves in doing something. So all of us, as we mature, as we grow older, want to forget ourselves, and so we try to find something greater with which to

be identified.

The Collected Works, Vol. 8

Sensuality in the world of pleasure has become very important. Pleasure of the senses, of cunning and subtle thought, of words and of the images of mind and hand is the culture of education, the pleasure of violence and the pleasure of sex. Man is moulded to the shape of pleasure, and all existence, religious or otherwise, is the pursuit of it. When the mind is not free and aware, then sensuality becomes a factor of corruption, which is what is going on in the modern world.

Krishnamurti's Journal, 20 October 1973

The cinemas, the magazines, the stories, the way women dress, everything is building up your thought of sex. Why? Why has it become a central issue in your life? When there are so many things calling, demanding your attention, you give complete attention to the thought of sex. Why are your minds so occupied with it? Because that is a way of ultimate escape, is it not?

The First and Last Freedom, Q. 21

What a strange thing is loneliness, and how frightening it is! We never allow ourselves to get too close to it; and if by chance we do, we quickly run away from it. We will do anything to escape from loneliness, to cover it up. Our conscious and unconscious preoccupation seems to be to avoid it or to overcome it. You may lose yourself in a crowd, and yet be utterly lonely; you may be intensely active, but loneliness silently creeps upon you; put the book down, and it is there. Amusements and drinks cannot drown loneliness; you may temporarily evade it, but when the laughter and the effects of alcohol are over, the fear of loneliness returns.

Commentaries on Living 1, Ch. 42

Becoming aware of this poverty, loneliness, you try to enrich it, try to fill it with knowledge or activity, with amusement or mystery. The more you try to fill it, to cover it up, the more deeply does the real cause of loneliness get buried. The Collected Works, Vol. 3

Nobody can put you psychologically into prison—you are already there! Truth and Actuality, Part 2, Ch. 6

*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*

# *On Loneliness*

*Terence Stamp*  
*reading from*  
*Krishnamurti's*  
*Commentaries on Living*

## **The difference between loneliness and aloneness**

We must be aware and see the difference between loneliness and aloneness. Most of us are lonely. You may be in a crowd, with your family, at a party, or walking by yourself, and you suddenly have this extraordinary sense of isolation, suddenly cut off from everything, having no relationship with anything. That isolation is essentially a state of fear, and from that fear we do all kinds of things: turn on the radio, drink, escape, including the pursuit of God, and all the rest of it. And out of that loneliness, every action and reaction takes place. That loneliness is entirely different from aloneness. Loneliness is the result of influence and oneself being so malleable, easily shaped. But aloneness is not the result of any influence. It is complete freedom from

all influence: the influence of your wife or husband, of the State, of what you read, of the church and tradition, of your unconscious demands – being completely free of all that. And in that freedom there is an aloneness. That aloneness is complete freedom from the known. Then there is a sense of learning, which comes when we understand the total process of life. That learning demands discipline. Not the discipline of the church or army, scholar or athlete, not that of the specialist who is pursuing certain knowledge, but that discipline which comes out of a deep sense of humility. And there cannot be humility if there is no aloneness.

Krishnamurti in Saanen, Switzerland 1962, Talk 10

Listen to the reading by Terence Stamp [here](#).

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## Can the Mind be Quiet

### Krishnamurti Foundation of America Annual Gathering



The KFA Annual May Gathering was held online this year due to the impact of the COVID-19 pandemic lockdown.

The theme of the online Gathering was, "Can the Mind Be Quiet?"

The focus of this Gathering was to have speakers and presentations



that aim to explore this theme in a wide context.

Over the coming months we will publish key sessions from the Gathering.

The fourth session is "Krishnamurti in America" with David Moody.

[View here.](#)

## Krishnamurti Podcasts



## Conversation with David Shainberg

Shainberg trained at the American Institute for Psychoanalysis and worked in New York. He was a leading force behind the integration of eastern and western philosophies in the understanding of consciousness and experience. Shainberg was the first to bring psychoanalysts and eastern spiritual leaders together. He retired from practice in 1981 in order to devote more time to painting. Recorded in New York in 1983.

Find more information online at [kfoundation.org](http://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**

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## **Krishnamurti Postal Lending Library – Booklets Section**



One of the sections of our Krishnamurti Library consists of small booklets, (section #8 in the Library). These are small, slim books, (sometimes very small), which conveniently fit into a pocket or bag. There are over thirty titles in all.

For example, here is a series published by the Krishnamurti Foundation of India, each one being a single talk on a fundamental issue:

- *The Problem of Fear*



- *Learning about Pleasure*
- *Is there Such a Thing as Security?*
- *What is a Problem?*

This is how *"The Problem of Fear"* starts:

*"Though we have many problems, and each problem seems to produce so many other problems, perhaps we can consider together whether the wisest thing to do is not to seek the solution of any problem at all. It seems to me that our minds are incapable of dealing with life as a whole; we deal, apparently, with all problems fragmentarily, separately, not with an integrated outlook. Perhaps the first thing, if we have problems, is not to seek an immediate solution for them, but to have the patience to inquire deeply into them, and discover whether these problems can ever be solved by the exercise of will. What is important, I think, is to find out, not how to solve the problem, but how to approach it."*

Towards the end of this talk, (which is the first talk in London 17 June 1955), Krishnamurti says:

*"Surely you must cease to be a Christian, a Hindu, a Buddhist, or a practiser of Yoga – you must totally cease all that, must you not, for something which is beyond to come into being, – if there is something beyond. Just to say there is something beyond and accept it and hope to achieve it, thereby making a problem of it, is obviously very superficial. But can we take a journey "not knowing", not having any encouragement, not having any support, being neither a Christian, a Buddhist, nor a Hindu, which are only labels. To set aside all 'knowing' is the only problem. All knowledge, all experience, is a hindrance to the discovery of that which is real. The mind must be free from all conditioning, alone, to find out. The more you practise, the more you accumulate, the more you discipline, shape, twist, struggle, the less the understanding of that which is."*

These, and other books, can be found in the Krishnamurti Postal Lending Library:

<http://www.krishnamurti-nz.org/library>

To contact the Library, email:

[Krishnamurtinzwebsite@gmail.com](mailto:Krishnamurtinzwebsite@gmail.com)

For a complete list of books available in the Krishnamurti Postal Lending library, see:

<http://www.krishnamurti-nz.org/library/books>

There is no charge for borrowing.

## Christchurch Dialogue Meeting

*... to look is one of the most difficult things in life – or to listen – to look and listen are the same. If your eyes are blinded with your worries, you cannot see the beauty of the sunset.*

**Saturday, 28 November, 1:00pm – 4:00pm**

**Christchurch City South Library Learning Centre**

**66 Colombo Street, Sydenham Room**

(Please use the door in the Children's Book Section in the Library)

**Enquiries:** [aakaasha@glenrowan.nz](mailto:aakaasha@glenrowan.nz), [03 329 4788](tel:033294788)

### Showings of Krishnamurti videos and group dialogues:

#### CHRISTCHURCH

- monthly: contact Pauline Matsis 03 312 1470 / [paulinematsis@gmail.com](mailto:paulinematsis@gmail.com)
- monthly: contact Kyoko Giebel 03 329 4789 / [aakaasha@glenrowan.nz](mailto:aakaasha@glenrowan.nz)

#### PALMERSTON NORTH

- contact Nadya Kaplyukova / [mua\\_mail@yahoo.com](mailto:mua_mail@yahoo.com)

#### HAMILTON

- contact: Clive Elwell 022 085 7184 / [clive.elwell@gmail.com](mailto:clive.elwell@gmail.com)

#### AUCKLAND

- the last Sunday of every month: contact Krishna Umariya 09 488 7482 / [krishna.umariya@gmail.com](mailto:krishna.umariya@gmail.com)



### Postal lending library of books, dvd's, and cd's –

[www.krishnamurti-nz.org/library](http://www.krishnamurti-nz.org/library)

### Virtual Online Krishnamurti Study Centre

<https://www.kanz.org.nz/virtual-krishnamurti-study-centre>

# Krishnamurti Association in New Zealand

[www.kanz.org.nz](http://www.kanz.org.nz)

e-mail: [kanzadmin@gmail.com](mailto:kanzadmin@gmail.com)

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