

KANZ NEWS – September 2020

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You Can't Argue With Death

You know what your life is, don't you? It is one battle from the moment you are born until you die, a series of endless conflicts, a series of hopeless endeavours leading nowhere, except to more money, more pleasure, more things. This is your daily, ugly, brutal life. You know it very well, and you are afraid to let that go. You are bound to let it go when you die: you can't argue with death.

Madras 1978, Talk 5

Take a leaf in the spring – how delicate it is, and yet it has extraordinary strength to stand the wind; in summer it matures, and in

autumn it turns yellow, and then it dies. It is one of the most beautiful things to see. The whole thing is a movement of beauty, of the vulnerable. The leaf that is very tender, becomes rich, takes shape, meets summer, and then when autumn comes it turns gold. It is a perpetual movement from beauty to beauty. There is fullness in the spring leaf as well as in the dying leaf.

Why cannot man live and die that way? What is the thing that is destroying him from the beginning till the end? Look at a boy of ten, or twelve, or thirteen – how full of laughter he is. By forty he becomes tough and hard, his whole manner and face change. He is caught in a pattern.

Tradition and Revolution, Ch. 10

This is also a form of death: being in the prison of your own self-centred activity, endlessly. When you are caught in your own thoughts, in your own agony, in your own superstitions, in your deadly, daily routine of habit and thoughtlessness, this is also death – not just the ending of the body.

The Collected Works, Vol. 15

You have lived ten years, thirty years, or eighty years; what have you done with your life? Don't say, 'I'm going to fulfill next life.' There is only the present, the beauty of the present, the richness of the present. You have had this life, this extraordinary thing called life, in which there is sorrow, pleasure, fear, guilt, and all the tortures, and the loneliness, and the despair of life, and the beauty of life. You have had it, and what have you done with it? Do consider it, and it's very important to ask and to answer it, not to the speaker, but to yourself.

When you ask it, don't go to bed with sorrow because you have done nothing, you have done absolutely nothing. A life was given to you, the most precious thing in the world, and what have you done? Distorted it, tortured it, torn it to pieces, divided it, brought about violence, destruction, hatred, without love, without compassion, without passion.

So when you ask that question – and I hope you are asking seriously – what you have done with your life, inevitably, if you are at all sensitive, you'll have tears in your eyes. But you'll have tears because you're thinking of the past, what you might have done: tears of self-pity. So don't have tears; for the question is asked, and the answer lies only in the present, not in the tomorrow, or the past. Which means, what are

you doing now with the life that has been given – now, not tomorrow?

Bombay 1969, Talk 3

You are all so scared of death, aren't you? Or you have a belief in an after-life; therefore you are not frightened. You have rationalised your life, knowing that it is going to come to an end, the puny, shoddy little life that you live. You are frightened of that; therefore you say, 'Let's rationalise it, think about it, clarify it.'

The whole of Asia believes in an after-life, millions believe in reincarnation. If you believe in reincarnation, then what matters is how you live today because you are going to pay for it next life – how you live, what you do, what you think, what your morality is. So even though you may believe in reincarnation, what matters is how you live now. So you have to face death, not postpone it till old age, some accident, disease, and so on. You have to meet it, you have to understand it, not be afraid of it.

San Diego 1970, Talk 3

We say we must understand life and avoid death. But if you see life as a whole, then what is death? The organism, by usage, disease, and all the rest of it, comes to an end; it comes quicker when there is conflict. So you can say, 'That is the end, finished', or 'It is the end of the whole structure and nature of the "me", which has divided itself as we and they, we and you.' Now, can that 'me' die, not eventually, but every day? Then you will know what death is, so that the mind is always fresh tomorrow because you have died to the past. Do it. Die to your pleasure, die to your furniture; that is what you are – the furniture that you have accumulated in your mind, which you call knowledge. So you die every day to everything that you have accumulated. That means emptying the mind of everything known, which means the mind becomes utterly innocent. And it is only such a mind that has this extraordinary religious quality of purity.

San Diego 1970, Talk 3

Questioner: May I ask just one question? In what manner should one live one's daily life?

Krishnamurti: As though one were living for that single day, for that single hour.

Questioner: How?

Krishnamurti: If you had only one hour to live, what would you do?

Questioner: I don't know.

Krishnamurti: Would you not arrange what is necessary outwardly, your affairs, your will, and so on? Would you not call your family and friends together and ask for forgiveness for the harm you might have done to them, and forgive them for whatever harm they might have done to you? Would you not die completely to the things of the mind, to desires, and to the world? And if it can be done for an hour, then it can also be done for the days and years that remain.

Questioner: Is such a thing really possible?

Krishnamurti: Try it and you will find out.

Commentaries on Living 3, Ch. 5

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

New Full Length Film: The Life and Ideas of David Bohm



He was one of the 20th Century's most brilliant physicists. Albert Einstein called him his spiritual son. The Dalai Lama relied upon him as his "science guru." So why is it that hardly any of us know the name: David Bohm?

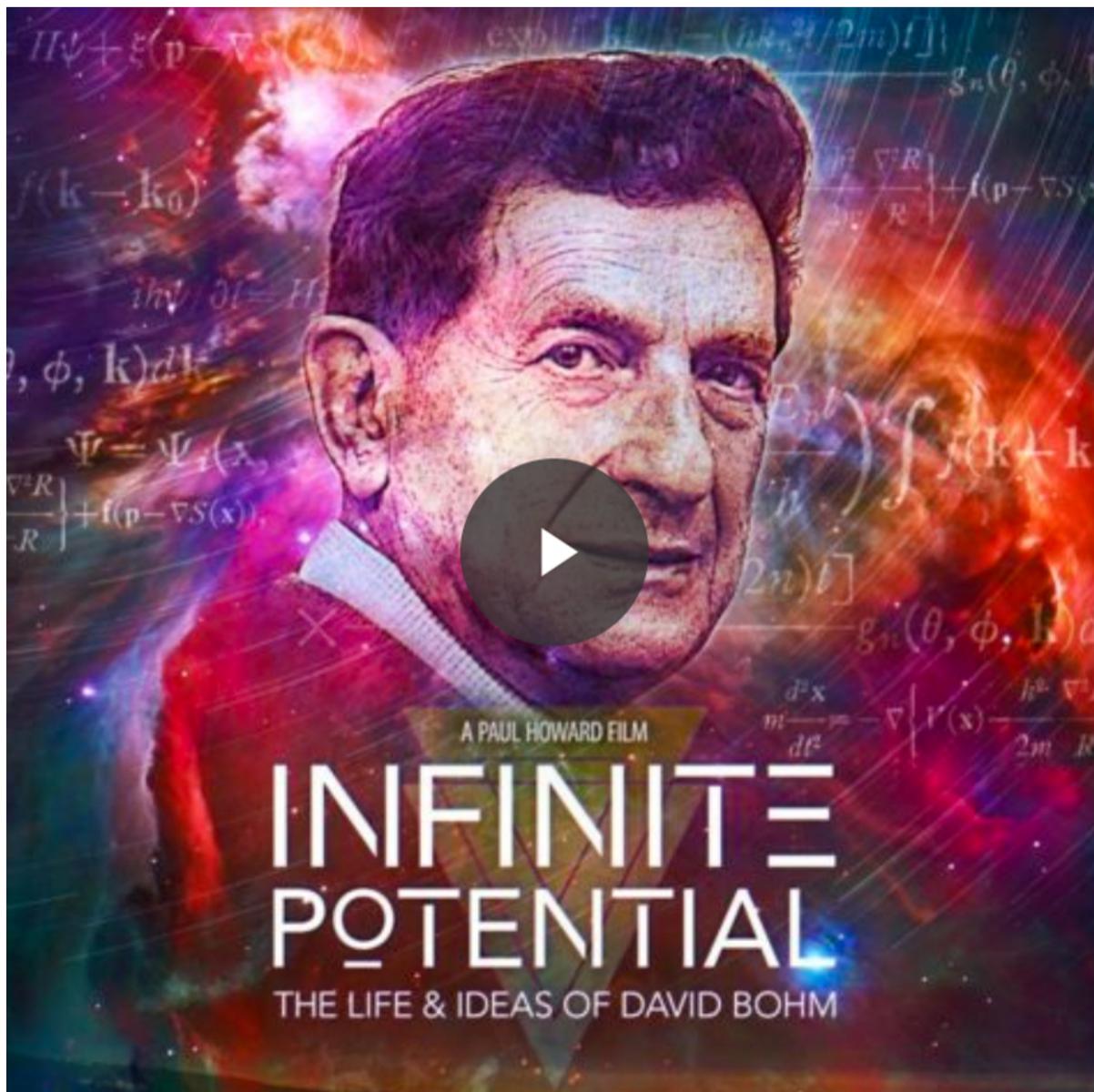
By telling the little-known story of David Bohm and evoking the realms he explored in his research, INFINITE POTENTIAL takes us on a mesmerizing and immersive journey into the mystery of Consciousness--through the use of hypnotic music and rich visual tapestries. The film includes interviews with luminaries such as H.H. the Dalai Lama, esteemed artist Antony Gormley, Oxford philosopher and physicist Sir Roger Penrose, and many more who were influenced by Bohm's revolutionary work.

Growing up in a poor Pennsylvania coal-mining town during the Great Depression, David Bohm possessed a rare and maverick intelligence that baffled his parents and peers. After earning a scholarship to go to college, Bohm got the attention of the greatest minds in science, including Robert Oppenheimer, the father of the Atomic Bomb, who became his thesis advisor but would eventually turn against him.

Bohm's explorations led him to intuit a hidden order to reality - the Quantum Potential - that underlies both the microscopic world of subatomic particles and also the macro world of stars and galaxies. Bohm had turned to Eastern thought and the wisdom traditions of India to talk about something that underlies all of creation - a realm that mystics have known about for millennia and modern science is only just beginning to explore. Bohm's revolutionary ideas were way ahead of their time - a threat to the scientific orthodoxy. And that's why he was dismissed.

Today, University College London and the University of Toronto are conducting experiments to prove the existence of the Quantum Potential, which could revolutionise human thought, our relationship to the planet - and David Bohm could well become a household name.

[Watch the film here](#)



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 second session is "Unconditionally Free" with Michael Mendizza.

[View here.](#)

Krishnamurti Podcasts



Interview with Iris Murdoch (first conversation)

Iris Murdoch was a well-known novelist and philosopher. Her books explore themes such as good and evil, morality, and the power of the unconscious. They emphasise the inner lives of individuals, in the tradition of Dostoyevski and Tolstoy, whilst her philosophical works reinterpret Aristotle and Plato. In this first conversation, Krishnamurti and Iris Murdoch inquire into love, discovering that love is not desire, or pleasure; love is not the opposite of hate; love has no relationship to jealousy; and that love can never bring conflict

Find more information online at 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

Some New Additions to the Krishnamurti Postal Lending Library



Thanks to some recent donations of books, the Krishnamurti Library is announcing fifteen new additions to its collection, some old

publications, and some new – the book by Mark Lee was published only this year. All these titles are available for borrowing immediately. They come under three categories:

1. Books About Krishnamurti

#10.27 “Remembering Krishnamurti” by Susunaga Weeraperuma – published 2016

#10.29 “Inspired by Krishnamurti” by Marina Kuyper (10 frank interviews) – published 2014

#10.30 “A bibliography of the life and teachings of Jiddu Krishnamurti” by Susunaga Weeraperuma – published 1974

#10.31 “Star in the East – Krishnamurti the invention of a Messiah” by Roland Vernon – published 2000

#10.32 “Krishnamurti Preparing to Leave by Scott H Forbes” – published 2018

#10.51 “Krishnamurti” by René Fouéré – published 1952 in English (from the French)

#10.33 “World teacher – The life and teachings of J Krishnamurti” by Mark Lee – published 2020

2. Talks, Discussions and Commentaries

#7.6 “The Meditative Mind” – published 1989

#7.7 “The Mirror of Relationship: Love, Sex and Chastity” – published 1992

#6.17 “Conversation” (in English and Thai language) (in the style of Commentaries on Living) – published 1970

#1.17 “As One Is” – Ojai public talks 1955– published 2007

3. On Education

#2.4 “Insights into Education – bringing about a totally new mind” (described as a practical handbook for teachers) – published 2016

#2.30 “Understanding Ourselves” – discussion between Mary Zimbalist and Mary Cadogan (also public talks at Brockwood 1969 – published 1999)

#2.50 “Unconditioning and Education vol 1” – The Need for a Radical Approach – Krishnamurti in dialogue with parents, teachers and trustees in Malibu and Ojai, California – published 2018

#2.55 “Unconditioning and Education vol 2” – The Need for a Radical Approach – Krishnamurti in dialogue with parents, teachers and trustees in Malibu and Ojai,

California – published 2018

The #numbers refer to the catalogue listing of all the Krishnamurti Postal Lending Library books.

Although it functions as a postal lending library, with a stock of most of the published Krishnamurti books, the Library has another function. It puts duplicate books ‘into circulation’ in the community.

When there are surplus books there are various circulation options. They can be offered to second hand bookshops. Some people are keen to pass them on to friends and acquaintances. They can go into public libraries, (although they have to be in mint condition for this to happen). They are also made available at Krishnamurti-based gatherings.

For this to happen, the Library mostly relies on donations of books. So if you have Krishnamurti books that are gathering dust you might consider putting them into circulation through the Library. Books can be regarded as seeds, let us give them a chance to germinate.

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

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

Freedom and love go together. Love is not a reaction. If I love you because you love me, that is mere trade, a thing to be bought in the market; it is not love. To love is not to ask anything in return, not even to feel that you are giving something – and it is only such love that can know freedom.

Saturday, 26 September, 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, 03 329 4789

**Showings of Krishnamurti
 videos and group dialogues:**

CHRISTCHURCH

– monthly: contact Pauline Matsis 03 312
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 – monthly: contact Kyoko Giebel 03 329 4789
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PALMERSTON NORTH

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