

KANZ NEWS – May 2021

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You've never looked at your fears, have you?

We have probably never asked ourselves why we allow fear to continue even for a day, even for a minute, knowing what damage, what hatred, what lies, what hypocrisy, what confusion and conflict it creates.

The Collected Works, Vol. 15

First of all we should look together at why human beings, who have lived on this earth for the last 50,000 years or more, have not been able to find, especially in this modern world, security, inward and outward. We have not been able to find complete security for all human beings. We are asking, why is it that, however civilised we are, however cultured, we are still fighting, killing each other?

Varanasi, 11 November 1984

Each one of us wants to live in security. That is natural. That is an instinctive response to have food, clothes, and shelter. Every human being in the world, from the most ignorant to the most sophisticated, wants security, both outwardly and inwardly.

San Francisco Talk, 30 April 1983

Being afraid you cling to tradition; you cling to your parents, to your wives, to your brothers, to your husbands. Look at your own lives and the lives about you, how empty everything is!

The Collected Works, Vol. 7

You cling to your house, you cling to your books, you cling to your idols, gods, conclusions, your attachments, your sorrows, because you have nothing else, and all that you do brings unhappiness.

Krishnamurti on Education, Ch. 5

Craving engenders fear, fear nourishes dependence, dependence on things, people or ideas. The greater the dependence the greater the inward poverty. Becoming aware of this poverty, loneliness, you try to enrich it, try to fill it with knowledge or activity, with amusement or mystery.

The Collected Works, Vol. 3

Have you ever noticed that we build a fence round ourselves? A fence of self protection, a fence to ward off any hurts, a barrier between you and the other, between you and your family, and so on. Right?

Last Talks at Saanen, Talk 3

So you see man imprisoned by innumerable walls, walls of religion, of

social, political and national limitations, walls created by his own ambitions, aspirations, fears, hopes, security, prejudices, hate, and love. Within these barriers and prisons he is held, limited by the coloured maps of national boundaries, racial antagonisms, class struggles, and cultural group distinctions. Through these walls and through these enclosures he is trying to express what he feels and what he thinks. And the man who succeeds in making himself comfortable in the prison we call 'successful'.

The Collected Works, Vol. 2

And that is the state we live in, using people, things, as a means of covering up our own inward poverty. Therefore, the things that we use become all important, the person, the possession, the idea, the belief, because without them we are lost; therefore more knowledge, more people, more things. And yet that which we are, we never understood.

The Collected Works, Vol. 3

All life is an escape from fear. Your gods, your churches, your moralities are based on fear, and to understand that you have to understand how this fear comes about. Fear comes when thought looks back to things that have happened in the past, or to events that may happen in the future. Thought is responsible for this.

Beyond Violence, Ch. 2

There is no 'noble' escape. All escapes, from drunkenness to God, are the same, because one is escaping from what is, which is oneself, one's own inward poverty.

The Collected Works, Vol. 6

Is physical security assured if we are seeking psychological security? That is, if we use property as a means of psychological security, are we not creating physical insecurity? Property becomes extraordinarily important to us because psychologically we are weak; it gives us power, position, prestige, and so we put a fence around it and call it 'mine'. To protect it, we create a police force, an army, and from that arise nationalism and war. So, in the very desire for psychological security, we bring about physical insecurity!

The Collected Works, Vol. 6

So we are asking: psychologically, inwardly, is there security at all?

Saanen 1980, Talk 1

So what is one to do, what is the mind to do? You have never looked at fear, have you? You've never said, 'Well, I am afraid, let me look.' Have you done that? Or you've said, 'I am afraid, let me turn on the radio, or go to church, or pick up a book, or resort to a belief, a movement away. So you have never looked at fear, you have never come directly into communication with it, you have never come directly in contact with it. The moment you say my wife, see what you have done, the image that you have built about her is in contact with the other image; therefore relationship is between image and image. To look at fear without naming it, without running away, without trying to overcome it, just to be with it, without any movement away from it – you do it. And if you do it, you will see very strange things happening.

San Diego 1970, Talk 2

Surely fear is in the movement away from what is; it is the flight, the escape, the avoidance of actually what is; it is this flight away that brings about fear. Also, when there is comparison of any kind, there is the breeding of fear: the comparison of what you are with what you think you should be.

Beyond Violence, Ch. 5

As long as each one of us is seeking psychological security, the physiological security we need, food, clothing, and shelter, is destroyed. We are seeking psychological security, which does not exist; and we seek it, if we can, through power, through position, through titles, names, all of which is destroying physical security.

The First and Last Freedom, Q. 10

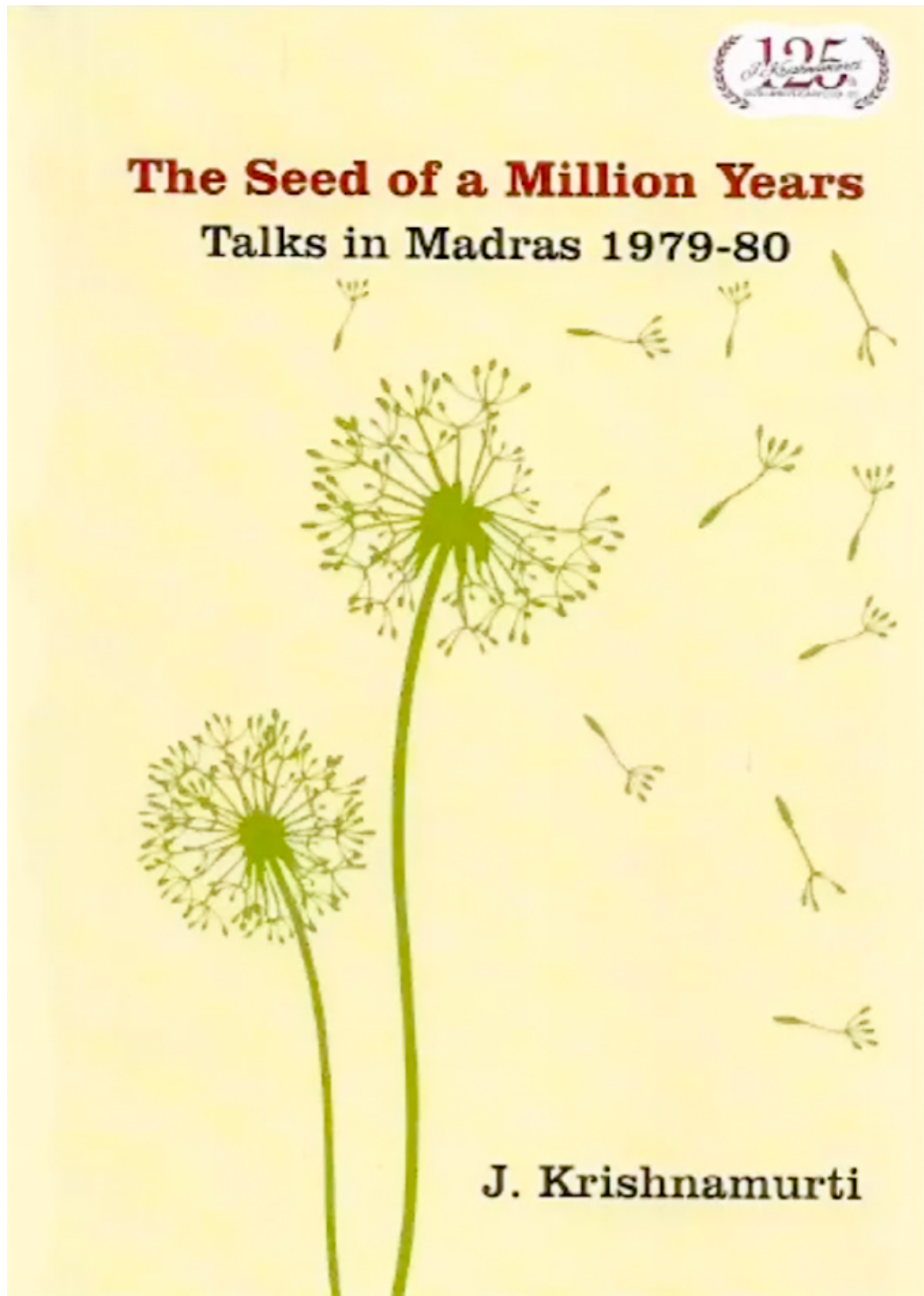
The self is the root of all fear.

The Collected Works, Vol. 3

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 Book – The Seed of a Million Years.



This series of six talks, given by Krishnamurti in Madras in 1979–80, marks a departure from his usual style of exposition. Usually, in the opening talk, he would dwell first on the problems of the world and then on the psychological factors underlying them. But here he starts straight away with the most ancient quest of man to find that which is sacred.

Order the book [here](#).

Life Begins Where Thought Ends



"If you pass on through the meadows with their thousand flowers of every color imaginable, from bright red to yellow and purple, and their bright green grass washed clean by last night's rain, rich and verdant—

again without a single movement of the machinery of thought—then you will know what love is. To look at the blue sky, the high full-blown clouds, the green hills with their clear lines against the sky, the rich grass and the fading flower—to look without a word of yesterday; then, when the mind is completely quiet, silent, undisturbed by any thought, when the observer is completely absent—then there is unity. Not that you are united with the flower, or with the cloud, or with those sweeping hills; rather there is a feeling of complete non-being in which the division between you and another ceases.

The woman carrying those provisions which she bought in the market, the big black Alsatian dog, the two children playing with the ball—if you can look at all these without a word, without a measure, without any association, then the quarrel between you and another ceases. This state, without the word, without thought, is the expanse of mind that has no boundaries, no frontiers within which the I and the not-I can exist.

Don't think this is imagination, or some flight of fancy, or some desired mystical experience; it is not. It is as actual as the bee on that flower or the little girl on her bicycle or the man going up a ladder to paint the house—the whole conflict of the mind in its separation has come to an end. You look without the look of the observer, you look without the value of the word and the measurement of yesterday. The look of love is different from the look of thought. The one leads in a direction where thought cannot follow, and the other leads to separation, conflict, and sorrow. From this sorrow, you cannot go to the other. The distance between the two is made by thought, and thought cannot by any stride reach the other.

As you walk back by the little farmhouses, the meadows, and the railway line, you will see that yesterday has come to an end: life begins where thought ends."

J. Krishnamurti

Excerpt taken from [The Only Revolution](#)

Krishnamurti Podcasts



Conversation with David Bohm, 1972

This relatively early conversation between David Bohm and Krishnamurti centres around the relationship between thought and intelligence. Thought is mechanical, measurable, a movement in time. Is intelligence mechanical and of time? Does intelligence use thought? Thought is a pointer; without intelligence the pointer has no value. Politically, religiously and psychologically thought has created a world of tremendous contradiction and fragmentation. Can life be guided by intelligence and lived in harmony? The desire for intelligence has created the image of God. Thought must be completely still for the

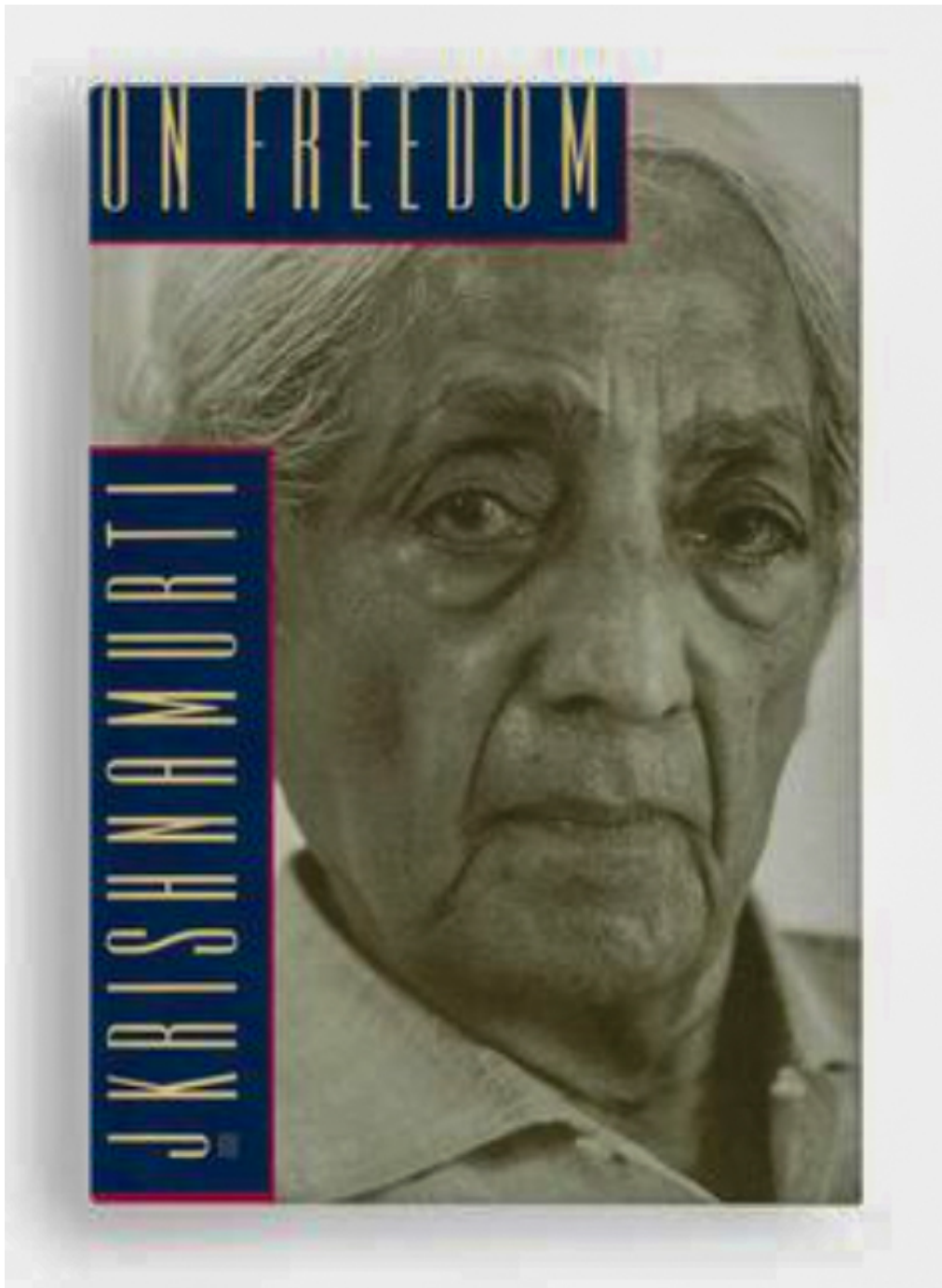
awakening of intelligence. You come upon it when you see the whole. The quality of a mind that sees the whole is not touched by thought. Therefore, there is perception and insight.

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

Krishnamurti Postal Lending Library Book Review – On Freedom



"On Freedom" is part of the "Theme Books" section of the library, which has been mentioned in previous reviews. Other titles include: Choiceless Awareness, Meeting Life, On Nature and the Environment, On Self Knowledge, On Love and Loneliness, On Religious Life, On Living and Dying, All the Marvellous Earth, This Light in Oneself – True Meditation, Social Responsibility, On Conflict, Individual and Society.

In 1958 Krishnamurti said:

"Economically, you can, perhaps, arrange the world so that man can be more comfortable, have more food, clothing and shelter, and you may

think that is freedom. Those are necessary and essential things, but that is not the necessity of Freedom. Freedom is a state and quality of mind"

In "On Freedom" excerpts on this topic from 1948 to 1985 are arranged chronologically.

From the back cover:

"Krishnamurti addresses the basic issues of freedom, from human rights in the political and social arena to the desire for freedom from "wants, pursuits, ambitions, envies and ill-will". Freedom, according to Krishnamurti, is necessary for clarity of understanding. Freedom is to be without fear, but there are freedoms such as the freedom to overpopulate the earth that create imbalance, and even catastrophe, and need to be understood in all their dangers.

Once again, the renowned teacher provides a searching and creative examination of a vital issue".

This, and other books, can be found in the Krishnamurti Postal Lending

Library: <https://www.kanz.org.nz/library>

To contact the Library, email:

Krishnamurtinzwebsite@gmail.com

There is no charge for borrowing.

Christchurch Dialogue Meeting

We will read and discuss 'Awareness' (part 1) from Krishnamurti's book "Urgency of Change." Download the text [here](#).

Monday, 24 May, 6:30pm – 9:00pm
Rarakau / Riccarton Community Centre
199 Clarence Street, Riccarton
Kowhai Room (on the first floor)

For security reasons all the doors to the meeting room are locked except for the main door on the ground floor. If you have difficulty gaining access please call 027 340 8492.

Enquiries: aakaasha@glenrowan.nz, 03 329 4789

Showings of Krishnamurti videos and group dialogues:

CHRISTCHURCH

- contact Kyoko Giebel [03 329 4789](tel:033294789) / aakaasha@glenrowan.nz – monthly:
- contact Pauline Matsis [03 312 1470](tel:033121470) / paulinematsis@gmail.com

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