

## KANZ NEWS – March 2017

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### **"You" exist because you are related**

There is no relationship between two people, not even between the two images they have of each other. Each lives in his own isolation, and the "relationship" is merely looking over the wall. So wherever one looks, superficially or very very deeply, there is this agony of strife and pain.

(Source: Conversations)

To be is to be related; to be related is existence. "You" exist only in relationship; otherwise you do not exist, existence has no meaning. It is not because of what you think you are that "you" come into existence. "You" exist because you are related, and it is the lack of understanding of relationship that causes conflict.

(Source: The First and Last Freedom)

You discover yourself, not in isolation, not in withdrawal, but in relationship, in relationship to society, to your wife, your husband, your brother, to man; but to discover how you react, what our responses are, requires an extraordinary alertness of mind, a keenness of perception.

(Source: What Are You Doing With Your Life?)

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The image and quotes above are taken from a series of exhibition panels created by Vikram Parchure. The title of the exhibition is "To the Young".

Vikram is a designer exploring design as an instrument of social change and value education.

Krishnamurti's deep concern for the young led him to exhort youth to insightfully understand that the old ways of problem-solving will prove too inadequate to deal with the complexity of present-day world dilemmas. He said that only a mind that is fresh, youthful, perceptive and ever-willing to face the challenges of uncertainty can deal with this challenge successfully. What makes for such a youthful quality of mind, regardless of the body's physical age? This is the vitally important question that is explored in these panels.

Each KANZ newsletter is presenting one of the panels developed by Vikram for the reader's interest and reflection on the key themes of this exhibition.

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## **February Gathering – Facing a World in Crisis**



A Gathering was held over the weekend in early February at Aio Wira Retreat Centre in the Waitakere Ranges west of Auckland.

There was a good mix of people new to Krishnamurti's teachings and those who had a longer term involvement and understanding.

Aio Wira is set in beautiful New Zealand bush and the group was able to go for walks and hold dialogues in the outdoors.

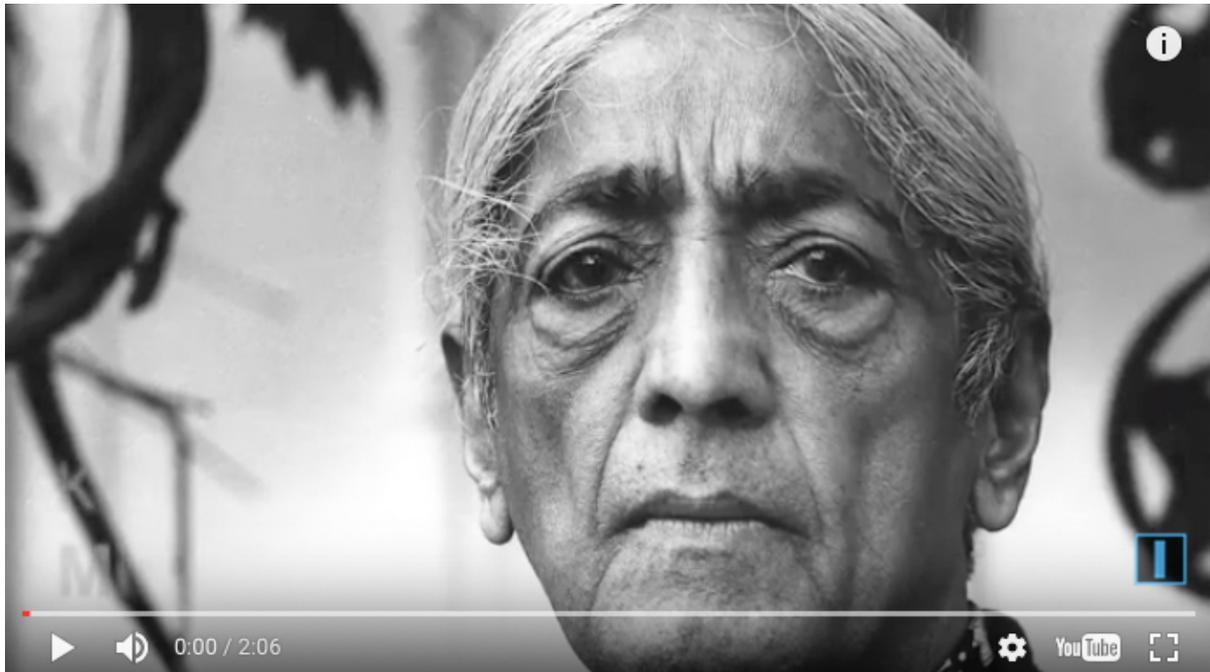
The programme covered a series of videos and dialogues over the weekend. The staff at Aio Wira were very welcoming and provided wonderful vegetarian meals.

The following is a list of the videos covered in the programme. Click on the links to watch.

- [Why do we have so many problems?](#)
- [The Role of a Flower](#)
- [The nature of the brain that lives religiously](#)
- [Can You Live That Way](#)
- [Reading the Book of Mankind](#)

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## Video: Mirror of Reality



Krishnamurti is regarded globally as one of the greatest thinkers of all time. He called for a radical revolution to the inner psychology of humanity, proposing this to be the only way to eradicate conflict and suffering in the world.

View video [here](#).

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## Why Dialogue?

Holly Johnson

Coordinator Residential Student Programme

Krishnamurti Foundation of America



As a staff member of the Krishnamurti Foundation, I have the good fortune of being able to dialogue weekly. I was first introduced to dialogue in 2001 at the Oak Grove School. It felt natural, somehow, to sit with people I'd just met and begin to look at what Krishnamurti was speaking about.

Previously, listening to and reading Krishnamurti was something I'd done alone. Exploring his teachings in this format was inspirational. Listening to others question their assumptions and beliefs provided an opportunity for me to do the same.

Much has been written on what dialogue is and is not. When asking other participants their understanding of dialogue, it has been described as, "When everything you say is a new perception. The benefit of looking together is that it allows things we wouldn't normally see to be revealed." It's also been pointed out to me that it is one thing to have read Krishnamurti's works or listened to his talks, it is quite another thing to experience that to which his words are pointing. What does it mean, to have an experience of the teachings? To move into a space beyond thinking, beyond concepts? When we follow the pointing, as it were, when we see thought in operation, it can be quite illuminating to experience for oneself. Our thoughts, when held up to the light of inquiry, are revealed for what they are: fragments mistakenly taken for the whole.

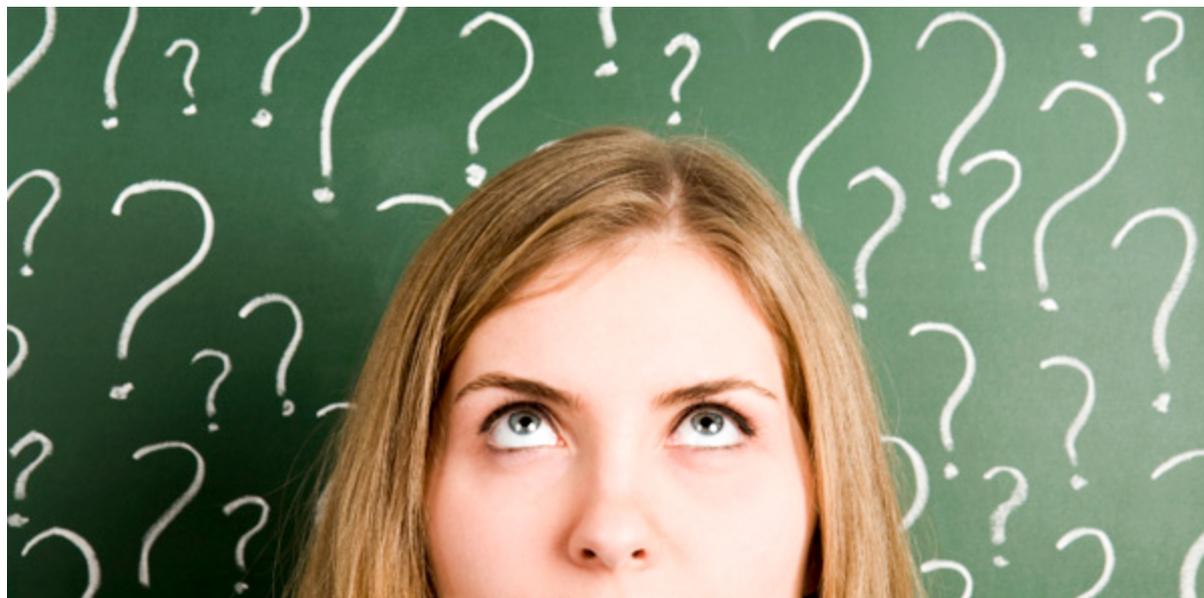
So, why dialogue? Could one benefit equally from sitting alone with the teachings? And what does it mean to be a light unto oneself? Does being a light unto oneself imply that we go it alone? Is it possible that a group of people, with a shared intent, could affect change beyond what could be registered at the level of the individual? David Bohm explores this possibility when he says this about dialogue:

*“Now, you could say that our ordinary thought in society is incoherent – it is going in all sorts of directions, with thoughts conflicting and cancelling each other out. But if people were to think together in a coherent way, it would have tremendous power. That’s the suggestion. If we have a dialogue situation – a group which has sustained dialogue for quite a while in which people get to know each other, and so on – then we might have such a coherent movement of thought, a coherent movement of communication. It would be coherent not only at the level we recognise, but at the tacit level, at the level for which we have only a vague feeling...Thought is emerging from the tacit ground, and any fundamental change in thought will come from the tacit ground. So if we are communicating at the tacit level, then maybe thought is changing.”*

You may have sat in dialogue circle several times. Or you may be new to exploring what dialogue offers. For those of us who have been at it awhile, is it possible to meet something familiar to us with fresh ears and fresh eyes? Are the questions we ask, of ourselves and each other, driven by a need to find a resting point, a ground on which to stand? And do we find ourselves willing to defend this ground at all cost? These questions and more continue to present themselves. Dialogue then extends beyond the circle we create when we sit together. It becomes an engagement with life that is all encompassing.

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## Who Are You?



Is that an important question? Or would you say, "Who am I" – not who you are, who am I? And if I tell you who I am, what does it matter. It would be out of curiosity, wouldn't it? It is like reading a menu at the window, you have to go into the restaurant and eat food. But merely standing outside and reading the menu won't satisfy your hunger. So, to tell you who I am is really quite meaningless.

First of all, I am nobody. That's all. It is as simple as that. I am nobody. But what is important is: who you are, what are you? When they ask who you are, in that question is implied you are somebody very great therefore I am going to imitate you: the way you walk, the way you talk, the way you brush your teeth, or whatever it is. I am going to imitate you, which is part of our pattern, you understand? There is the hero, or the man who is enlightened, or the guru, and you say, 'I am going to copy everything you do' – which becomes so absurdly silly – childish to imitate somebody. And are we not the result of a lot of imitations? The religions have said – they don't use the word 'imitate' – but give yourself over, surrender yourself, follow me, I am this, I am that, worship. All this is what you are. In school you imitate. Acquiring knowledge is a form of imitation and of course there is the fashion – short dress, long dress, long hair, short hair, beard, no beard – imitate, imitate, imitate. And also we imitate inwardly, so we all know that.

But to find out who you are, who you are, not who the speaker is, is far more important, and to find out who you are you have to enquire. You are the story of mankind. If you really see that it gives you tremendous vitality, energy, beauty, love, because it is no longer a small entity

struggling in the corner of the earth. You are part of this whole humanity. It has a tremendous responsibility, vitality, beauty, love. But most of us won't see this, as most of us are concerned with ourselves, with our particular little problem, particular little sorrow and so on. And to step out of that narrow circle seems almost impossible because we are so conditioned, so programmed, like the computers, that we cannot learn something new. The computer can but we can't. See the tragedy of it. The machine that we have created, the computer, can learn much faster, infinitely more than I can, than the brain can, and the brain which has invented that, that has become ultra intelligent machine. Whereas our brain is sluggish, slow, dull because we have conformed, we have obeyed, we have followed, there is the guru, there is the priest, there is the ritual – you follow?

And when you do revolt, as the revolutionaries and the terrorists do, it is still very superficial – changing the pattern of politics, of so-called society. Society is merely the relationship between people, and we are talking of a revolution, not physical but the psychological revolution in which there is no, at the depth, conformity. You may put on trousers because you are in this country and in India it is different clothes, that is not conformity, that is nothing, childish. But inwardly, not a feeling of conformity. Conformity exists when there is comparison. For a mind to be totally free from comparison, that is to observe the whole history which is embedded in you.

J. Krishnamurti

Saanen 1981, Q&A #3

Watch video [here](#)

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## **Who Am I.**

What is it that makes me, me  
That seems so different from you  
I am a body a brain and genetic past  
I am ideas and ideals and conditioning that goes deep.  
All these things you are too  
These shadows of the mind  
Am I really so different from you.

We compare and compete  
Are envious and vain,  
Can be angry and violent  
And very afraid.  
We struggle, are lonely, confused and in pain.  
Experiences differ but life is the same.  
Most want to be happy, have riches and fun,  
Sorrow is the same for everyone.  
Am I really so different from you

When we let go the outer and turn to the inner  
These things may be seen as they are  
But truth can't be seen through these shadows and memories,  
What's needed is light, to destroy, and reveal,  
That Love is the product of nothing.  
Then perhaps I'd be different from you.

**MAR**

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## **Christchurch Dialogue Meeting**

**Theme: Is there a right approach to work?**

*Is there not a different approach to work? Is it not possible to be happy and work, rather than to seek happiness in work? When we use work or people as a means to an end, then obviously we have no relationship, no communion either with the work or with people; and then we are incapable of love. Love is not a means to an end; it is its own eternity.*

*Jiddu Krishnamurti*

**Sunday, 26 March, 1:30 pm – 4:00 pm**

**Christchurch City South Library Learning Centre**

**66 Colombo Street, Sydenham Room**

(Please use the back door to the right of the main door)

**Enquiries: [aakaasha@ihug.co.nz](mailto:aakaasha@ihug.co.nz), 03 329 4789**

**Text:**

Work – download [here](#)

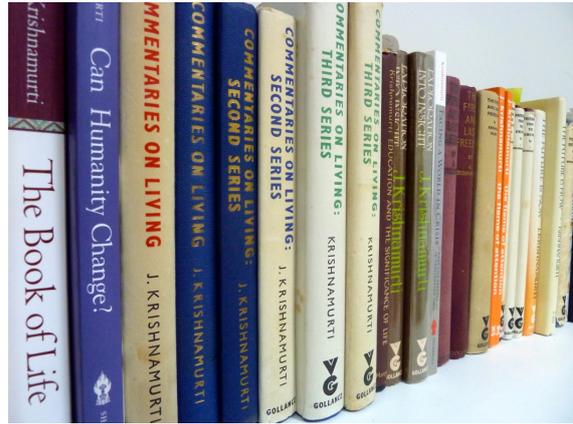
**Showings of Krishnamurti videos and group dialogues:**

**CHRISTCHURCH**

– monthly: contact Pauline Matsis 03 312 1470 / paulinematsis@clear.net.nz  
– monthly: contact Kyoko Giebel 03 329 4789 / aakaasha@ihug.co.nz

**AUCKLAND**

– the last Sunday of every month: contact Krishna Umara 09 488 7482 / krishna.umara@gmail.com



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