

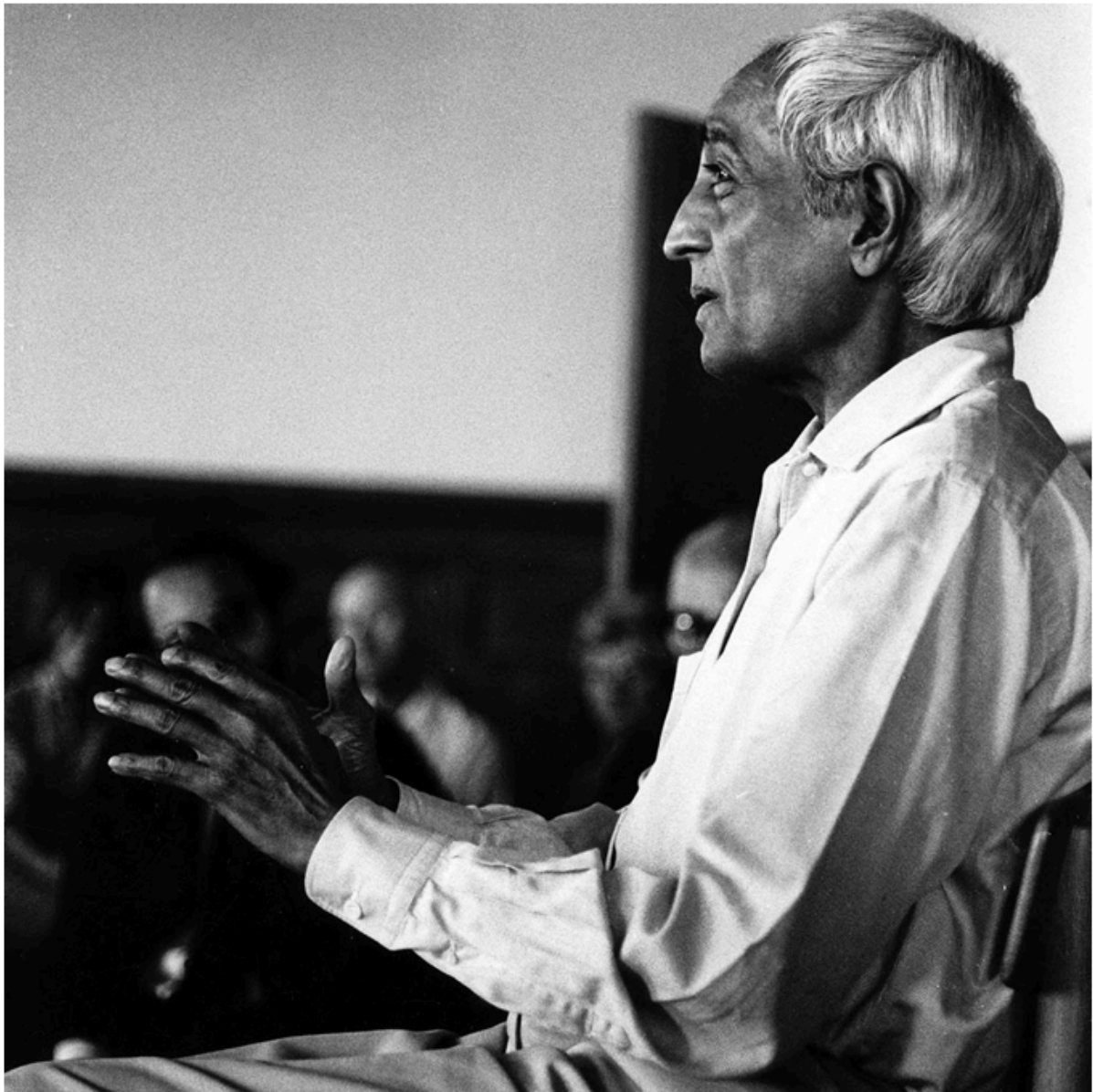
KANZ NEWS – February 2026

www.kanz.org.nz



Source: [Krishnamurti Foundation Trust, England](#)

Krishnamurti on Time and the Timeless



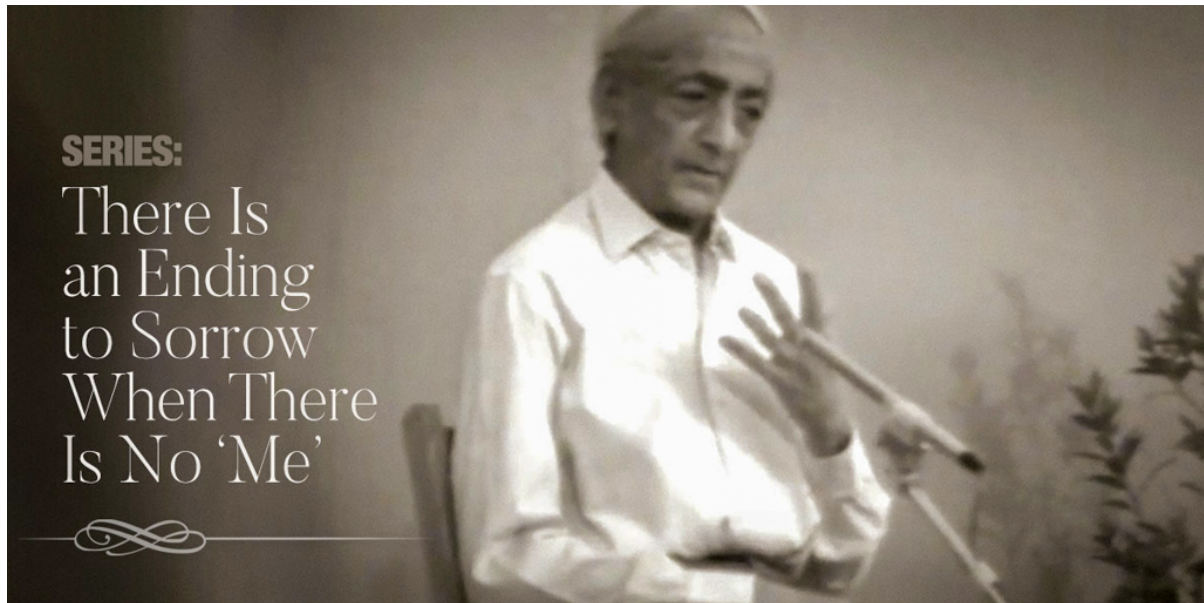
As long as a human being lives in the river of sorrow and does not end it, humanity will go on endlessly in that stream. But when there is an ending to that, there is a totally different dimension in which there is no beginning and no ending, and that is absolutely timeless. This you have to come upon by living it. When you are attached to something, end it today, not tomorrow. And one can. There is pleasure in attachment and possession. Look at this pleasure and see what the implications of that pleasure are: fear of losing, fear of not having the same thing tomorrow, jealousy, anxiety, hatred – all that comes out of that attachment. Seeing all this as a whole and instantly ending it is dying to it all now, and therefore there is a totally different dimension in which there is neither an ending nor a beginning, which is eternity.

Krishnamurti in Saanen 1976, Talk 6

Read the article [here](#)

Source: [Krishnamurti Foundation Trust, England](#)

Highlight: Video Series

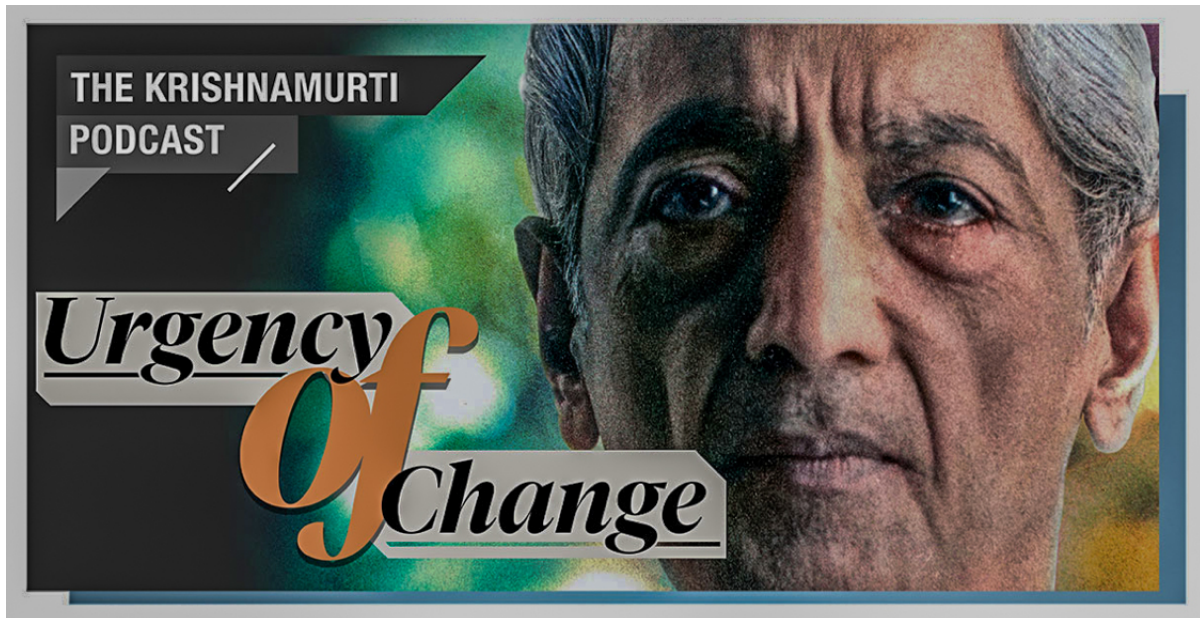


In these six public meetings at Brockwood Park, 1977, Krishnamurti explores the sorrow central to the human experience, the possibility of its ending, the function of the brain, and the flowering of goodness.

Watch [here](#)

Source: [Krishnamurti Foundation Trust, England](#)

Krishnamurti Podcast – On God



This month's podcast has six sections.

The first extract (2m 10s) is from Krishnamurti's second question and answer meeting in Bombay 1985, titled 'To understand the human psyche is more important than to talk about God'.

The second extract (9m 10s) is from the second question and answer meeting in Madras 1981, titled 'Does God exist?'

The third extract (18m 20s) is from the third talk in Saanen 1984, titled 'Thought created God'.

The fourth extract (25m 20s) is from the seventh talk in London 1962, titled 'The religious mind isn't the mind that believes'.

The fifth extract (41m 8s) this week is from the second question and answer meeting at Brockwood Park in 1984, titled 'Why do we pray?'

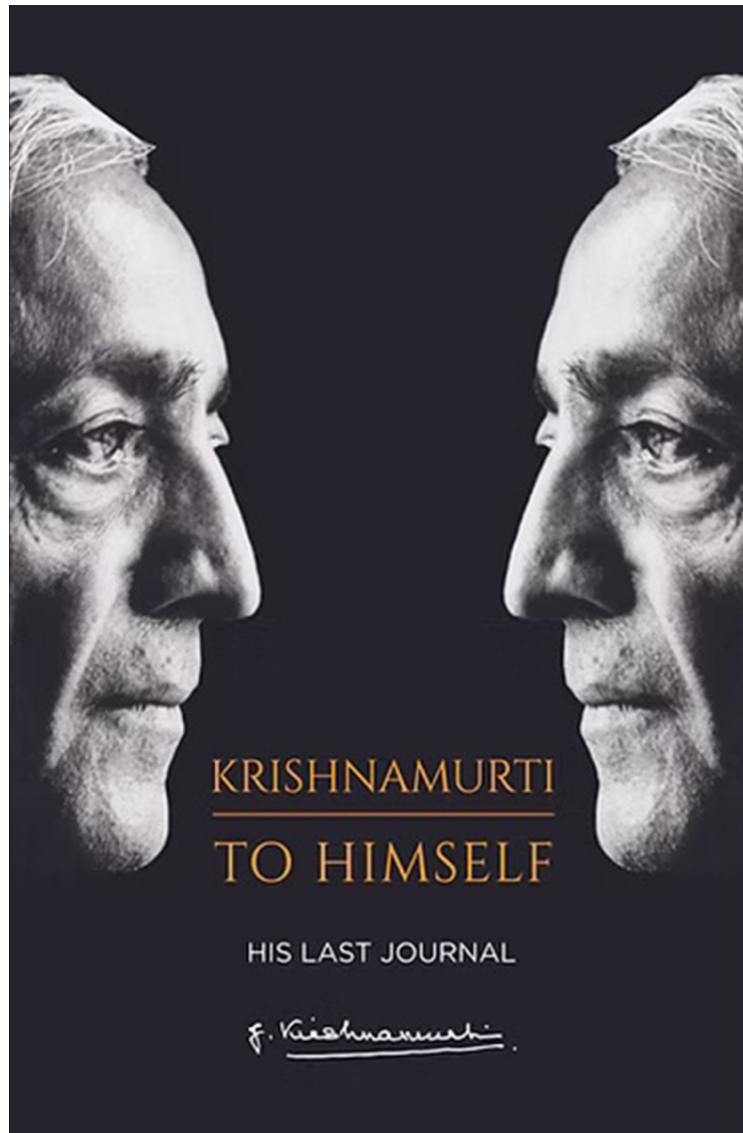
The final extract (53m 54s) this month is from the first discussion at Brockwood Park in 1971, titled 'I don't know what God is'.

Listen [here](#).

Source: [Krishnamurti Foundation Trust, England](#)

Krishnamurti Postal Lending Library Review

Krishnamurti To Himself



In the January KANZ Newsletter it was mentioned that Krishnamurti had written three diary-type books, and the second one, known as Krishnamurti's Journal, was described in some detail. This month focuses on the third diary, published in 1987 as "Krishnamurti to Himself"

The following is taken from the foreword of the book, written by Mary Lutyens:

This book is unique in that it is the only one of Krishnamurti's publications which records words spoken into a tape-recorder while he was quite alone.

After the success of Krishnamurti's Journal, published in 1982, he was urged to continue it but, since by then his hand had become rather

shaky, (he was eighty-seven), and it was suggested that instead of writing it, which would tire him, he should dictate it to himself.

All the dictations except one were recorded from his home, Pine Cottage, in the Ojai Valley, some eighty miles north of Los Angeles. He would dictate in the mornings, while in bed after breakfast, undisturbed.

His dictations were not as finished as his writings, and at times his voice would wander away from the recorder to become rather distant, so, unlike his Notebook and Journal, some slight editing has been necessary for the sake of clarity. The reader gets very close to Krishnamurti in these pieces – almost, it seems at moments, into his very consciousness. In a few of them he introduces an imaginary visitor who comes to question him and draw him out.

The gist of Krishnamurti's teaching is here, and the descriptions of nature with which he begins most of the pieces may for many, who regard him as a poet as well as a philosopher, quieten their whole being so that they become intuitively receptive to what follows. There are repetitions, but these seem somehow necessary in order to emphasise his meaning, and they clearly show how every day was a completely new day to him, free from all burdens of the past.

Strangely, the last piece, and perhaps the most beautiful, is about death. It is the last occasion on which we shall ever hear Krishnamurti discoursing to himself. Two years later he died in this same bedroom at Pine Cottage.

“Any form of conscious meditation is not the real thing; it can never be.

Deliberate attempt to meditate is not meditation. It must happen; it cannot be invited. Meditation is not the play of the mind nor of desire and pleasure. All attempt to meditate is the very denial of it. Only be aware of what you are thinking and doing and nothing else. The seeing, the hearing, is the doing, without reward and punishment. The skill in doing lies in the skill of seeing, hearing. Every form of meditation leads inevitably to deception, to illusion, for desire blinds. It was a lovely evening and the soft light of spring covered the earth”

For all details about the Krishnamurti Postal Lending Library, see:

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

Showings of Krishnamurti videos and group dialogues:

CHRISTCHURCH

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

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