

KANZ NEWS – December 2022

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ไม่มีประเทศใด ประชาชนกลุ่มใด หรือบุคคลใด ที่สามารถแยกอยู่โดดเดี่ยว...

**No country, no people, no individual,
can live in isolation...**

กระบวนการแยกตัวเป็นกระบวนการแสวงหาอำนาจ ไม่ว่าเรา
จะแสวงหาอำนาจเพื่อตนเอง เพื่อเผ่าพันธุ์หรือเพื่อประเทศชาติก็ตาม
อันที่จริงแล้วนั่นเป็นสิ่งที่มนุษย์ต้องการมิใช่หรือ ทุกคนต่าง
ต้องการตำแหน่งอันทรงอำนาจที่จะทำให้เขาสามารถบงการ
ไม่ว่าจะเป็นที่บ้าน ที่ทำงาน หรือในระบอบการปกครองแบบชนชั้น
แต่ละคนต่างแสวงหาอำนาจ ในการแสวงหาอำนาจเขากำลังสร้างสังคม
อยู่บนฐานของอำนาจ กำลังทหาร อุตสาหกรรม เศรษฐกิจ ฯลฯ
ซึ่งนั่นก็ไม่ได้ผิด ความอยากมีอำนาจโดยธรรมชาติของมนุษย์
คือการแยกตัวไม่ใช่หรือ

The process of isolation is a process of the search
for power; whether one is seeking power
individually or for a racial or national group.
After all, that is what each one wants, is it not? He
wants a powerful position in which he can
dominate, whether at home, in the office, or in a
bureaucratic regime. Each one is seeking power,
and in seeking power he will establish a society
which is based on power, military, industrial,
economic, and so on—which again is obvious. Is
not the desire for power in its very nature isolating?

J Krishnamurti
The First and Last Freedom, Ch. 14



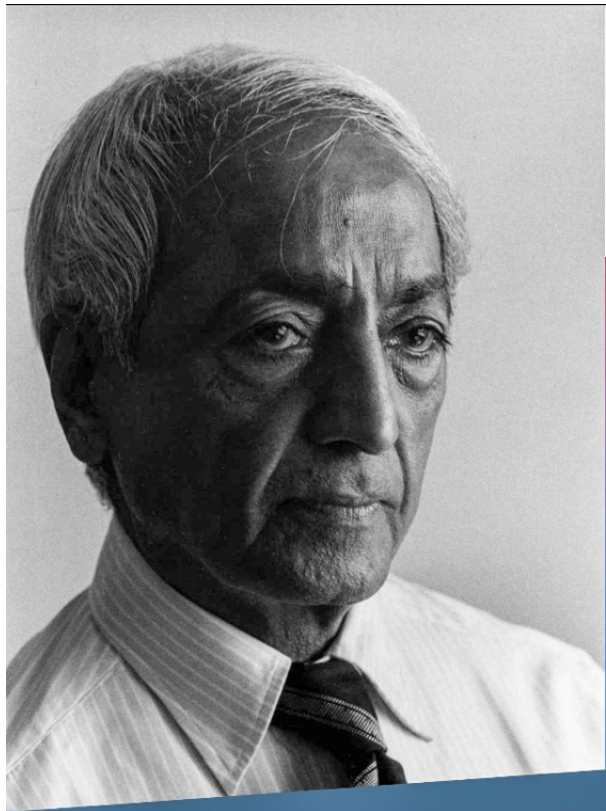
The Anveekshana Foundation

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The Book of Yourself

14 Week Online Course Starts January 2023

BOOKINGS CLOSE 9th DECEMBER



THE BOOK OF YOURSELF

"The understanding of yourself, however painful or passing, is the beginning of wisdom"

The Course

The intent of the course is to take Krishnamurti's teachings as a mirror in which our humanity is compassionately and insightfully reflected in an attempt to see and understand ourselves and thereby become fully responsible for our lives.

The Book of Yourself course is an extensive exploration of the core aspects of our human condition. This exploration is based on the perception that as human beings we embody the universal history of mankind, and that it is through understanding this history, this conditioning, that we may bring about a profound transformation in our consciousness and in the world.

The course presenter is Javier Gómez Rodríguez (1958 –) who was born in Spain. In his mid-teens he came across the work of J. Krishnamurti and was instantly struck by its wholeness and 'ring of truth'. From 1975–1978 he was a student at Brockwood Park, the school Krishnamurti had founded in England in 1969. After completing a B.A. in Humanities, and an M.A. in Spanish Language and Literature in the US, he returned to Brockwood as a teacher in 1990. There he met up with Krishnamurti's close associate David Bohm and actively engaged with him in the exploration of his dialogue proposal, one of the most creative approaches to self-knowledge and transformation in a group setting.

The course is online and commences Saturday 21st January 2023, and finishes on 22nd April 2023.

It will run for 14 weeks and each session is three hours and commences at 6:00pm NZ time.

The cost is \$480.

Javier has written a brief introduction to the course which you can view [here](#).

Please e-mail the KANZ Secretary at kanzadmin@gmail.com if you wish to make a booking, or you have any questions.

The deadline for bookings is Friday 9th December 2022.

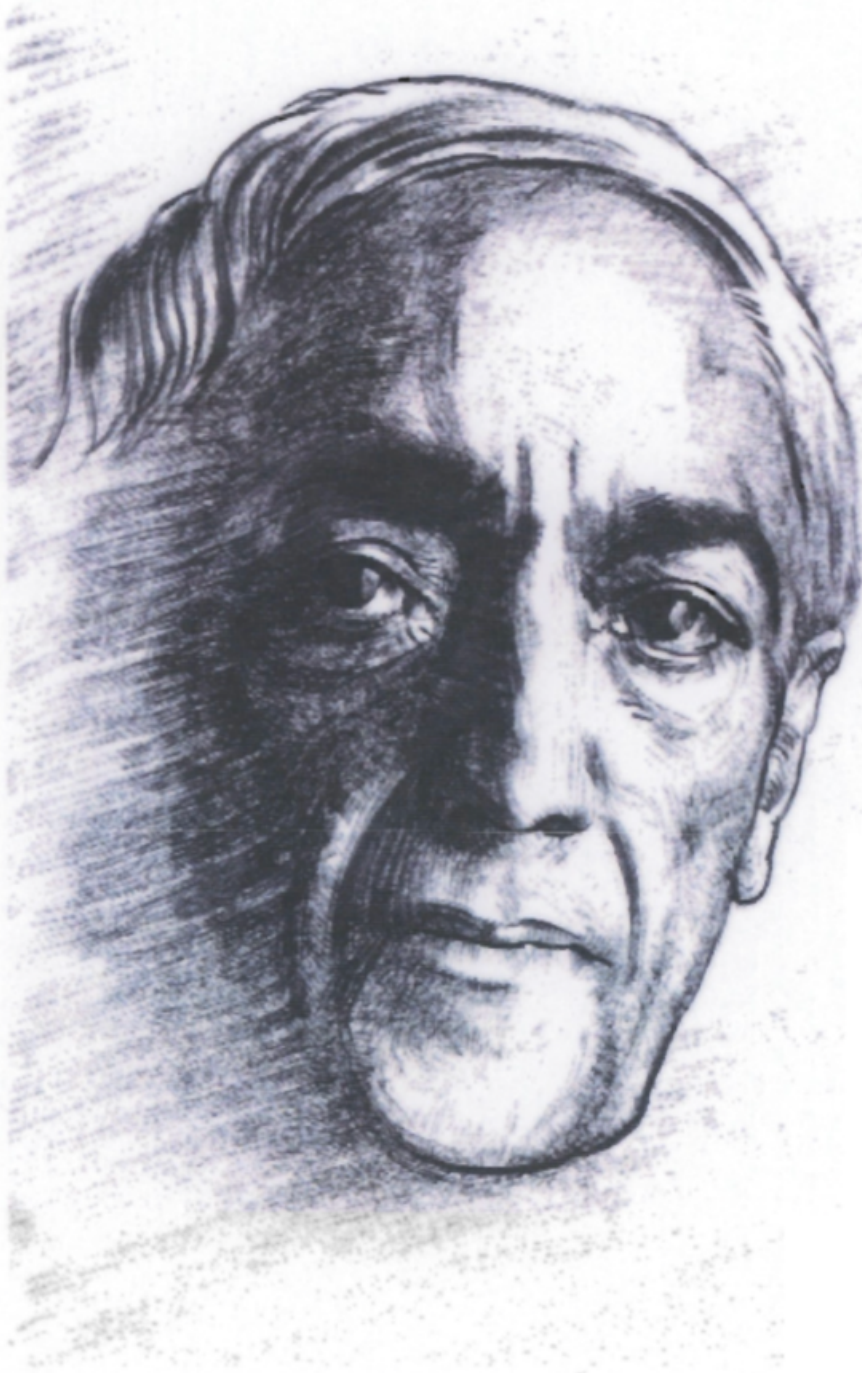
Booking payments should be made to the Krishnamurti Association in New Zealand by bank transfer to account number 03-0104-0019160-000.

Please enter your surname in the reference field of the transfer.

Being fully conscious of one's whole process of thinking, and being able to go beyond that process, is awareness.

Choiceless Awareness

A Study Book of the Teachings of
J. KRISHNAMURTI



Questioner: Does awareness mean a state of freedom, or merely a process of observation?

Krishnamurti: This is really quite a complex problem. Can we understand the whole significance of what it is to be aware? Do not let us jump to any conclusions. What do we mean by ordinary awareness? I see you and, in watching you, looking at you, I form opinions. You have hurt me, you have deceived me, you have been cruel to me, or you have said nice things and flattered me, and consciously or unconsciously all this remains in my mind. When I watch this process, when I observe it, that is just the beginning of awareness, is it not? I can also be aware of my motives, of my habits of thought. The mind can be aware of its limitations, of its own conditioning, and there is the inquiry as to whether the mind can ever be free from its own conditioning. Surely this is all part of awareness. To say that the mind can or cannot be free from its conditioning is still part of its conditioning, but to observe that conditioning without saying either is a furthering of awareness of the whole process of thinking.

So, through awareness I begin to see myself as I actually am, the totality of myself. Being watchful from moment to moment of all its thoughts, its feelings, its reactions, unconscious as well as conscious, the mind is constantly discovering the significance of its own activities, which is self-knowledge. Whereas, if my understanding is merely accumulative, then that accumulation becomes a conditioning which prevents further understanding. So, can the mind observe itself without accumulation?

All this is still only part of awareness, is it not? A tree is not merely the leaf or the flower or the fruit; it is also the branch, the trunk: it is everything that goes to make up the whole tree. Likewise, awareness is of the total process of the mind, not just of one particular segment of that process. But the mind cannot understand the total process of itself if it condemns or justifies any part, or identifies itself with the pleasurable and rejects the painful. So long as the mind is merely accumulating experience, knowledge—which is what it is doing all the time—it is incapable of going further. That is why to discover something new, there must be a dying to every experience, and for this there must be awareness from moment to moment.

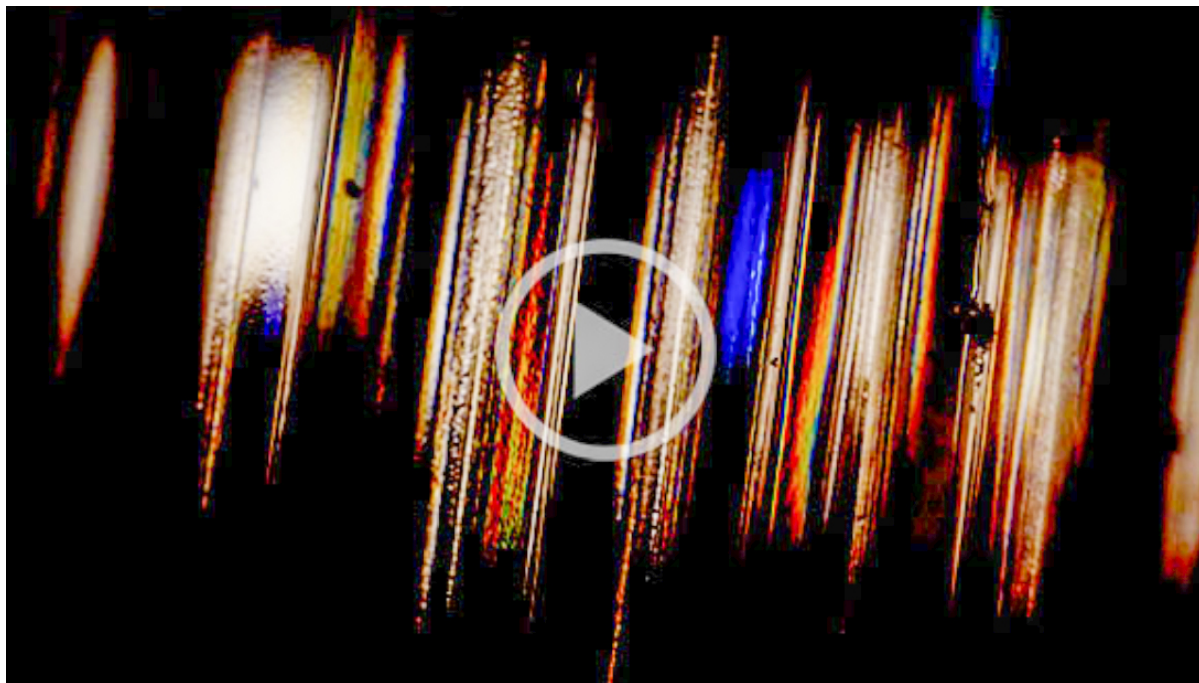
All relationship is a mirror in which the mind can discover its own operations. Relationship is between oneself and other human beings, between oneself and things or property, between oneself and ideas, and between oneself and nature. And, in that mirror of relationship, one can see oneself as one actually is, but only if one is capable of looking without judging, without evaluating, condemning, justifying. When one has a fixed point from which one observes, there is no understanding in one's observation.

So, being fully conscious of one's whole process of thinking, and being able to go beyond that process, is awareness. You may say it is very difficult to be so constantly aware. Of course it is very difficult—it is almost impossible. You cannot keep a mechanism working at full speed all the time; it would break up; it must slow down, have rest. Similarly, we cannot maintain total awareness all the time. How can we? To be aware from moment to moment is enough. If one is totally aware for a minute or two and then relaxes, and in that relaxation spontaneously observes the operations of one's own mind, one will discover much more in that spontaneity than in the effort to watch continuously. You can observe yourself effortlessly, easily—when you are walking, talking, reading—at every moment. Only then will you find out that the mind is capable of freeing itself from all the things it has known and experienced, and it is in freedom alone that it can discover what is true.

J. Krishnamurti

Excerpt from *Choiceless Awareness*

Attention and Meditation?
New Video



"When you listen attentively, in that attention there is no 'you' attending. You are listening. Not that you are listening, there is only the act of listening. So where there is attention there is no centre which is the self, the 'me', the psyche. That is meditation, to attend so completely and diligently there is nothing of negligence, then there is the beginning, the real depth of meditation. For in that there is no measure, no time, no thought. And out of that, or in that, there is deep abiding silence. That means the brain is utterly quiet, not chattering. The brain has its own rhythm, let it act out of itself, but not the self-imposing, thought imposing something on the brain. The whole structure, the organism, and the mind are utterly quiet. I don't know if it has ever happened to you. It may happen occasionally when you are walking in a beautiful lane, in a wood of trees and birds and flowers, and the beauty of a sunset, or a morning dawn, then for a second or two you are quiet, breathless, watching the beauty of the world. But that is external. But when the brain is quiet, though it has its own activity, quiet in the sense thought is not functioning, so time and thought come to an end where there is deep attention. And then in that silence, which is not the man-made silence, silence has no cause, then in that silence, there is that which is nameless, which is beyond all time. Such a mind is a religious mind. And it is only such minds that can bring about a new culture, a new society. And because that is eternal it has immense significance in life."

J. Krishnamurti

Talk 2, New York, 1983

You can view the video [here](#).

Krishnamurti Podcasts

Fourth Conversation with Pupul Jayakar – Living with Death



This conversation from 1981 between Krishnamurti and Pupul Jayakar looks at ending and death. What is ending? The mind cannot enter into a totally new dimension if there is a shadow of memory. If the movement of thought ends, consciousness as we know it is not.

Thought is the enemy of compassion. What significance has death? Have we seen the meaning of death, the extraordinary beauty of ending something?

Pupul Jayakar, was a trustee of Krishnamurti Foundation India, and for decades was a friend of Krishnamurti. She helped publish many of his books in India, along with writing a biography which was published soon after his death. Her other books include The Earth Mother, The Buddha and God is Not a Full-Stop.

Listen [here](#).

Krishnamurti Postal Lending Library

Book Review

"What Are You Looking For?"



From the cover:

"Renowned for his profound and heartfelt wisdom, J. Krishnamurti is one of the world's most influential teachers. In What Are You Looking For? he offers radical insights and reflections on a core feature of life: relationships. From parents and partners to friends and colleagues, Krishnamurti answers your deepest questions on loving yourself, others

and the world around you”.

This book puts an intense focus on the issue of relationship.

It is divided into three sections entitled:

People: Person to Person
Society and your Relationships
What is the Purpose of Life

With sub-sections on, for example:

What is relationship? Love, Sex, and Relationship. Boyfriends and Girlfriends. Marriage and Friendship. Parents, Society and You. Relationship to oneself. Race, Culture, Country. You and the World, God, the Universe, and the Unknown.

Reading this book, one starts to reappraise relationships.

From the introduction by Dale Carson:

“Because all life is lived in relationship, it is essential that we understand what relationship is, and what every movement in relationship – to lovers, parents, friends, teachers, society – can mean to us and to everyone else

Put together, all our individual relationships create society. Society is us. So what we are in relationship, each one of us, creates society. If we are angry, jealous, aggressively ambitious, self-pityingly lonely, depressed, prejudice, exclusive in relationship, we create a society that is crazy. Multiply each self-centred or affectionate greedy or generous one of us in relationship with another by 6 billion–and that is our world. Everything we are affects everything else: people, animals, Earth, biosphere. As you can see this goes both ways every evil affects us all but so does every good.”

Some quotes from the book:

“All life is shaped by relationships. We must come to know them intimately so that we can fully experience their beauty and richness.

Every interaction with another person, from our loved ones to strangers, has an impact on who we are, and how we live.

"So, to understand oneself is the beginning of wisdom. Wisdom does not lie in books, nor in experience, nor in following another, nor in repeating a lot of platitudes. Wisdom comes to a mind that is understanding itself, understanding how thought is born. Have you ever questioned or asked: What is the beginning of thought, how does thought come into being? That is a very important thing to understand. Because, if you can understand the beginning of thought, then perhaps you can find a mind that is not burdened with thought as a repetition of what has been. As we said, thought is always old, thought is never new".

"Relationship is inevitable painful, which is shown in our everyday existence. If in relationship there is no tension, it ceases to be relationship and nearly becomes a comfortable sleep state, and opiate – which most people want and prefer"

"What Are You Looking For?" is just one of the many books available for free loan from the Krishnamurti Postal Lending Library. The full list can be found at <https://www.kanz.org.nz/library>

Auckland Dialogue Meeting

The group meets fortnightly to enquire into "human nature and the mind".

The meetings are held on Monday from 7:00 pm to 8:30 pm.

The location for the meeting is,

Sandringham Community Centre

18/20 Kitchener Road, Sandringham, Auckland 1025

Date and Time: Fortnightly on Mondays 7:00 pm to 8:30pm

The venue hire cost of \$32 per night and each participant is invited to make a small contribution to help with the hire cost.

You will be very welcome to turn up on the night.

Further information can be obtained from Diego Torres
– diegotorre5@hotmail.com

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) /
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Diego Torres diegotorre5@hotmail.com



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