

# KANZ NEWS – September 2022

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**‘ขอร้องเถอะ อย่ามารบกวนเรา  
อย่ามายุ่งกับเราเลย’...**

**‘For God’s sake, don’t disturb us,  
leave us alone’...**

มันขึ้นอยู่กับคุณและผม แต่ดูเหมือนพวกเรา  
ไม่ตระหนักเช่นนั้น เมื่อใดที่เราเริ่มรับผิดชอบ  
ต่อการกระทำของเราอย่างแท้จริง เราจะยุติสงคราม  
ความทุกข์ทรมานอันน่าสยดสยองได้อย่างรวดเร็ว

It depends upon you and me, but we do not  
seem to realize that. If once we really felt the  
responsibility of our own actions, how quickly we  
could bring to an end all these wars, this  
appalling misery!

แต่พวกเราต่างเพิกเฉยไปทุกขั้วหรือ เรามีอาหารกินสามมื้อ  
มีงานทำ มีเงินพำทนาการไม่มากนักเลย แล้วเราก็บอกว่า  
‘ขอร้องเถอะ อย่ามารบกวนเรา อย่ามายุ่งกับเราเลย’

But, you see, we are indifferent. We have three  
meals a day, we have our jobs, we have our bank  
accounts, big or little, and we say, ‘For God’s sake,  
don’t disturb us, leave us alone.’

J. Krishnamurti  
The First and Last Problem, D. 10

**The Anveekshana Foundation**  
P.O. Box 5 Thunglung, Hadyai, Songkhla 90230  
Tel.: 074 257 374, 074 257 362 Mob.: 081 328 7132, 081 957 4407  
[www.streamgarden.org](http://www.streamgarden.org)

*Previously these newsletters have published the content of two public exhibitions focused on the teachings of J. Krishnamurti. "To The Young" and "World In Crisis".*

*These two exhibitions were developed by Vikram Parchure a designer exploring design as an instrument of social change and value education. He had his formal training at the National Institute of Design, Ahmedabad, and has explored design in the context of diverse fields. He has been involved with curriculum design in mainstream and progressive education, the design of learners' aids in adult literacy and non-formal education programmes, the design of conscience raising programmes for the socially oppressed, and the teaching of value education through theatre. He innovated a pilot heritage education programme near Chennai to address issues of cultural alienation in contemporary society.*

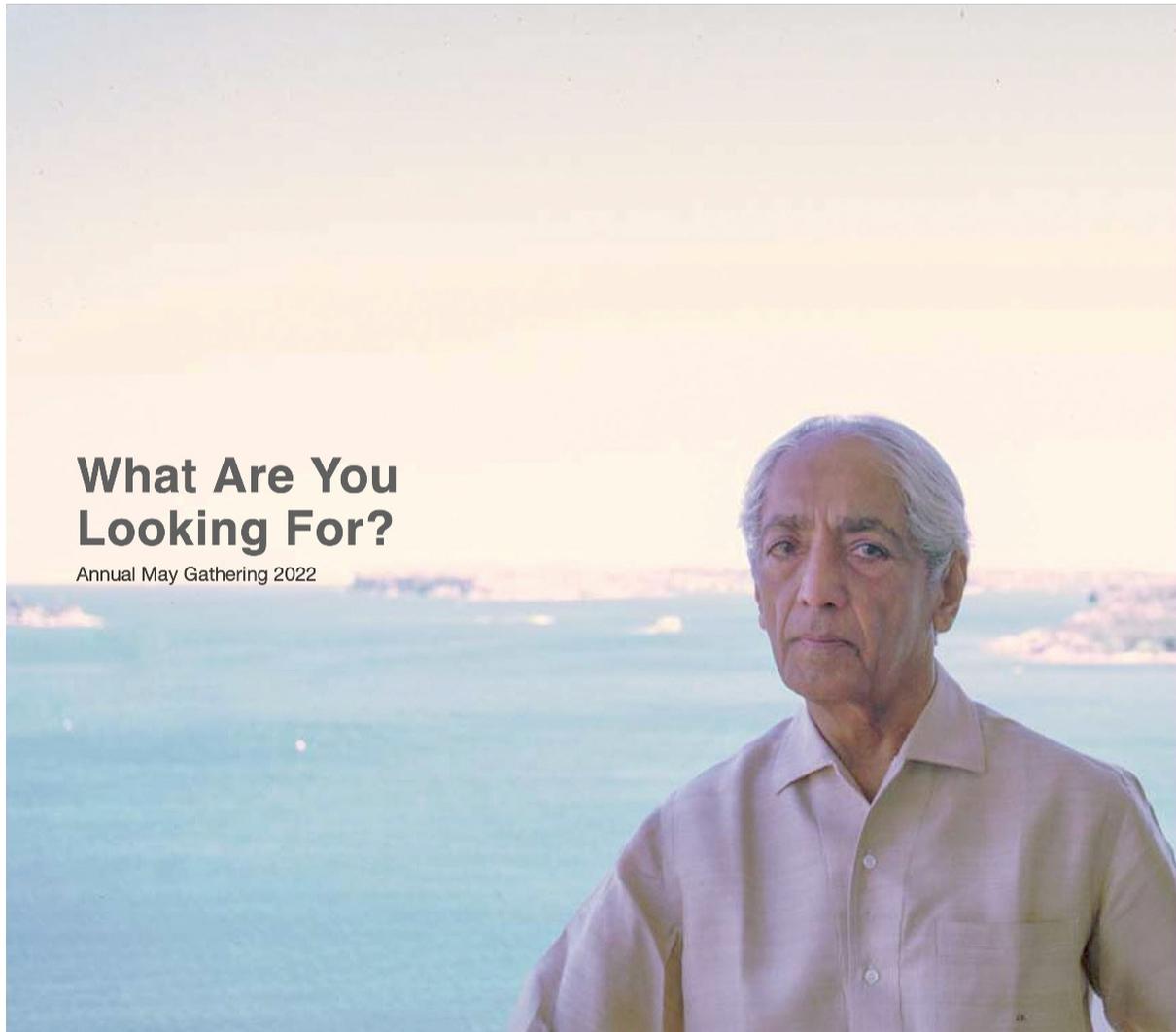
*Vikram has developed a third exhibition entitled "The Only Revolution". It has been unable to be exhibited publicly due to restrictions caused by the pandemic. However, a panel from the exhibition will be published each month in this newsletter over the coming months.*

*Our thanks to Vikram Parchure and The Anveekshana Foundation, Thailand for permission to show these panels.*

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## **Krishnamurti Foundation of America**

### **Annual Gathering**



The Krishnamurti Foundation of America held its Annual Gathering on Saturday, May 7 and Sunday May 8.

Key presentations from the Gathering will be presented here over the next few months.

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## **Exploring the Teachings Presented by Jaime Flores**



Oak Grove School is located in Ojai, California and was established by Krishnamurti.

In this talk Jaime provides an introduction into how students at the school can explore the teachings of Krishnamurti with their parents.

Jaime Flores was first introduced to meditative practices and Eastern Spirituality while studying for a BA in Graphic Design in his hometown of Quito, Ecuador.

He currently works at Oak Grove School as the IT Coordinator.

Watch the presentation [here](#).

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## The Ending of Time



Krishnamurti: The social conditioning, the religious conditioning, education, poverty, riches, climate, food; the outer. Which may condition the mind in a certain direction. But as one examines it a little more, the psychological conditioning is also from the outer, somewhat.

David Bohm: It is true that the way a person thinks is going to be affected by his whole set of relationships. But that doesn't explain why the conditioning is so rigid, and why it holds.

K: That is what I am asking too.

DB: Yes. If it were merely outward conditioning, one would expect it to be more easily changed. For example, you could have some other outward condition.

K: They have tried all that.

DB: Yes, the whole belief of Communism was that with a new society there would be a new man. But there have been none! I think that there is something fundamentally in the inward that holds, that resists change.

K: What is it? Will this question lead us anywhere?

DB: Unless we actually uncover it, it will lead nowhere.

K: I think one could find out, if one applied one's mind. I am just asking: is this question worthwhile, and is it related to what we have been discussing? Or shall we take up something else in relation to what we have been talking about?

DB: Well, I think that we have been talking of bringing about an ending to time, an ending to becoming. And we talked of coming into contact with the ground, through complete rationality. But now we could say that the mind is not rational.

K: Yes, we said man is basically irrational.

DB: This is perhaps part of the block. If we were completely rational, then we would of necessity come to this ground. Would that be right?

K: Yes. We were talking the other day about the ending of time. The scientists, through the investigation of matter, want to find out that point. Also, the so-called religious people have endeavored to find out—not only verbally—if time can stop. We went into that quite a bit, and we say it is possible for a human being, who will listen, to find out through insight the ending of time. Because insight is not memory. Memory is time, memory is experience, knowledge stored up in the brain, and so on. As long as that is in operation there is no possibility of having insight into anything. Total insight, not partial insight. The artist, the scientist, the musician, they all have partial insights and therefore they are still time-bound. Is it possible to have a total insight, which is the ending of the 'me', because the 'me' is time? Me, my ego, my resistance, my hurts, all that. Can that 'me' end? It is only when that ends that there is total insight. That is what we discovered. And we went into the question, is it possible for a human being to end totally this whole structure of the 'me'? We said yes, and went into it. Very few people will listen to this because it is perhaps too frightening. And the question then arises: if the 'me' ends, what is there? Just emptiness? There is no interest in that. But if one is investigating without any sense of reward or punishment, then there is something. We say that something is total emptiness, which is energy

and silence. Well, that sounds nice, but it has no meaning to an ordinary man who is serious and wants to go beyond it, beyond himself. And we pushed it further: is there something beyond all this? And we say there is.

DB: The ground

K: The ground. Is it that the beginning of this inquiry is to listen? Will I, as a human being, give up my egocentric activity completely? What will make me move away from that? What will make a human being move away from this destructive, self-centered activity? If he will move away through reward, or punishment, then that is just another thought, motive. So discard that. Then what will make human beings renounce, if I may use the word renounce, it completely without motive? You see, man has tried everything in this direction—fasting, self-torture in various forms, abnegating himself through belief, and denying himself through identification with something greater. All the religious people have tried it, but the 'me' is still there.

Excerpt from *The Ending of Time*

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**Krishnamurti Podcasts**  
**Conversation with Donald Ingram Smith**  
**– Awareness is a mirror in which the movement of thought**  
**is perceived**



This conversation between Krishnamurti and Donald Ingram Smith, entitled 'Awareness is a mirror in which the movement of thought is perceived', was recorded in Ojai, California in 1977.

Krishnamurti asks whether all of consciousness is made up of its content. Can thought be aware of itself? Is whatever thought has created reality? Intelligence is not a product of thought. Thought has limited itself, made itself a fragment. Attention is the summation of all energy.

Donald Ingram Smith was a well-known Australian Broadcasting Corporation (ABC) broadcaster from Sydney. For many years he was involved with the recording of Krishnamurti's talks in Australia and India. He also hosted a radio programme on Krishnamurti. Ingram

Smith first met Krishnamurti in 1949 and his memoirs of the times he spent with Krishnamurti through to his death are published in the book *Creative Happiness: A Journey with J. Krishnamurti*..

Listen [here](#).

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## Krishnamurti Postal Lending Library Book Review

### The Meditative Mind



*“Meditation is one of the greatest arts in life—perhaps the greatest, and one cannot possibly learn it from anybody. That is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy—if you are*

***aware of all that in yourself, without any choice, that is part of meditation.”***

The library holds several books by Krishnamurti on the topic of Meditation. There is one simply called “Meditation”, and also the booklets “Mind in Meditation”, and “Meditations 1969”. In fact all of Krishnamurti’s books can be said to contain meditative passages. Now there is a new addition to the library called “The Meditative Mind”, which was published in 1989.

In this book the passages are conveniently divided into sections, some of which are:

- *An original ground from which all things arise*
- *Traditional Meditation*
- *Suggestions to young people*
- *In daily life*
- *In nature*
- *Silence, space and the timeless*
- *Otherness*

Here are some short quotations from the book:

*“Meditation is a process of awareness in action”*

*“Mediation is the movement of love”*

*“To understand the meditator is meditation”*

*“Only meditation opens the door to that which is everlastingly new”*

The following is from Krishnamurti's suggestions to young people on meditation:

*“First of all, sit very quietly; do not force yourself to sit quietly, but sit or lie down quietly without force of any kind. Do you understand? Then watch your thinking. Watch what you are thinking about. You find you are thinking about your shoes, your saris, what you are going to say, the bird outside to which you listen; follow such thoughts and enquire why each thought arises.*

*Do not try to change your thinking. See why certain thoughts arise in your mind so that you begin to understand the meaning of every*

*thought and feeling without any enforcement. And when a thought arises, do not condemn it, do not say it is right, it is wrong, it is good, it is bad. Just watch it, so that you begin to have a perception, a consciousness which is active in seeing every kind of thought, every kind of feeling. You will know every hidden secret thought, every hidden motive, every feeling, without distortion, without saying it is right, wrong, good or bad. When you look, when you go into thought very very deeply, your mind becomes extraordinarily subtle, alive. No part of the mind is asleep. The mind is completely awake”.*

"The Meditative Mind" 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>.



## **The Urgency of Change – A Weekend Gathering**

At the moment, 10 people have registered for the weekend retreat “The Urgency of Change, as previously described in this newsletter. So there is still space if you are interested in attending.

The dates are the afternoon/evening of Friday 7<sup>th</sup> October to the afternoon of Sunday 9<sup>th</sup>. The location is the Waitetuna Retreat Centre near Raglan

What is the conventional approach to fundamental change? In what way do the established religions address the issue, if they do? For example, how does a Buddhist, or a committed Christian, seek change or 'salvation'. Is it even possible to seek out change at all, in fact? Is change a matter of making an effort, of will power? What exactly is it that people are trying to change, when they make the attempt? Change in what? Does such a meeting as this have any significance to the problems of the 'real world'? And there is the over-arching question –

what part, if any, does knowledge play in bringing about change in ourselves?

These are some of the questions that no doubt will arise in the course of the retreat. In addition, we will ask what is the relationship of meditation, to change? Is silence, as Krishnamurti seems to suggest, the key? Or is the choiceless awareness, which seems to be at the heart of K's teaching, the essence of change?

During the retreat we will try to bring these questions alive, through some practical activities, so we do not spend all our time just talking about issues. But whatever the approach, the spirit of enquiry will be paramount.

For practical details about the weekend, or to make a firm booking, (the cost will be approximately \$300), please contact Mirani:

email - [anila3@live.com](mailto:anila3@live.com)

ph [021 0229 2644](tel:02102292644)

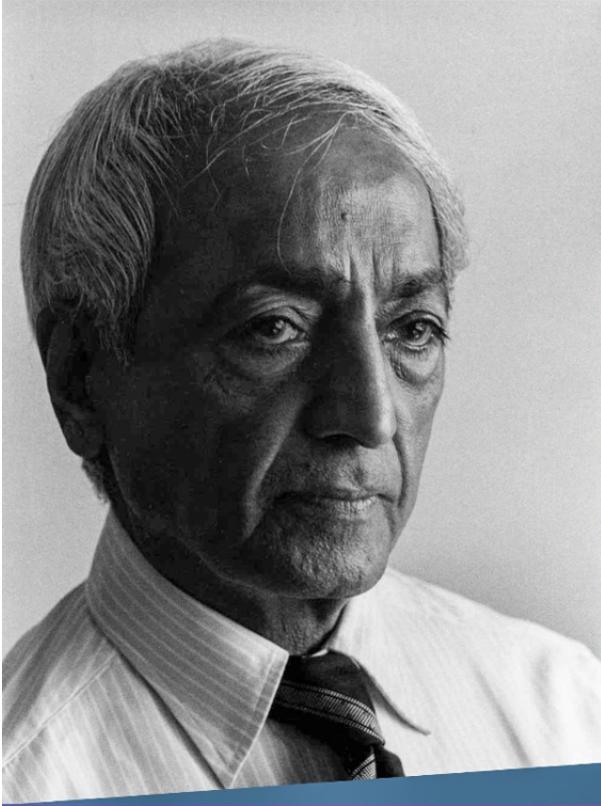
Or if you have further questions please contact Clive:

email: [clive.elwell@gmail.com](mailto:clive.elwell@gmail.com)

mob: [022 085 7184](tel:0220857184)

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## **The Book of Yourself 14 Week Online Course Starts January 2023**



**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](mailto:kanzadmin@gmail.com) if 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.

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## **Auckland Dialogue Meeting**

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

The meetings are held on Mondays 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](mailto:diegotorre5@hotmail.com)

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# Christchurch Dialogue Meeting

Sunday, 25 September, 2:00pm – 4:30pm

4/252 Worcester Street, Christchurch

If you intend to come please let Kyoko know by 23 September by e-mail or text

aakaasha@glenrowan.nz / 027 340 7492 (text only)

## Showings of Krishnamurti videos and group dialogues:

### CHRISTCHURCH

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

### PALMERSTON NORTH

- contact Nadya Kaplyukova / [mua\\_mail@yahoo.com](mailto:mua_mail@yahoo.com)

### HAMILTON

- contact: Clive Elwell [022 085 7184](tel:0220857184) / [clive.elwell@](mailto:clive.elwell@)

### AUCKLAND

- contact: Diego Torres [diegotorre5@hotmail.com](mailto:diegotorre5@hotmail.com)



Postal lending book library – <https://www.kanz.org.nz/library>

Virtual Online Krishnamurti Study Centre <https://www.kanz.org.nz/virtual-krishnamurti-study-centre>

## Krishnamurti Association in New Zealand

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