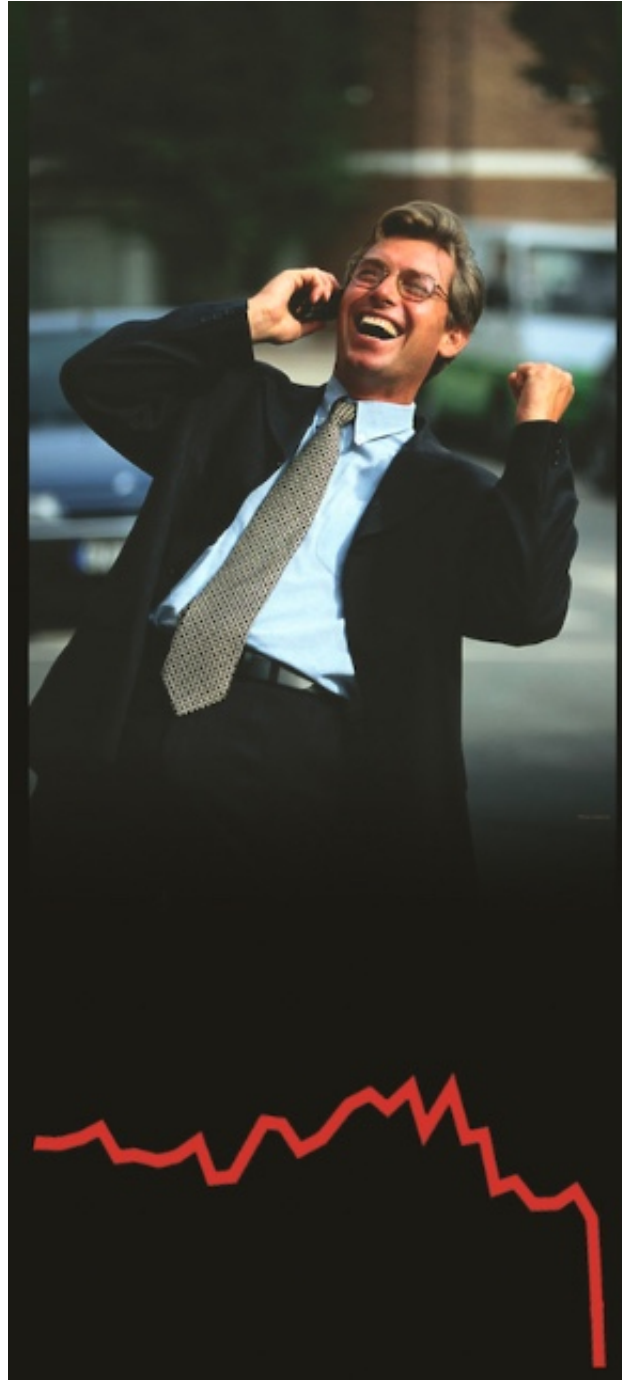


KANZ NEWS - April 2016



With the achievement of great success there is also great sorrow

The whole world is worshipping success. You are fed on the glorification of success. With the achievement of great success there is also great sorrow.

(Source: Think On These Things)

Self-interest, with the desire for power, position, for fulfilment, and so on, is the factor that is destroying not only the world but the extraordinary capacity of our own brain. The brain has remarkable capacity, as is shown in the extraordinary things they are doing in technology. And we never apply that same immense capacity inwardly, to be free of fear, to end sorrow, to know what is love and compassion. We never search, explore that field; we are caught by the world with all its misery.

(Source: On Fear)

That's the main crisis of our life. The crisis is not in the outward technological advancement, but rather in the way we think, the way we live, and the way we feel. That is where a revolution must take place.

(Source: The Collected Works)

That means radical revolution, not of the bloody kind, which does not solve a thing, but a radical revolution of thought, of feeling, of values. That radical revolution can be brought about only by you and me; a revolution that will create a new, integrated individual must begin with you and me. I must give full attention to the problem. **Now!**

(Source: The Collected Works)

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.



The Outward Show

A [short animation](#) with voice-over by the actor Terence Stamp reading from the chapter entitled, "The Self" in J. Krishnamurti's classic book, "Commentaries on Living, Series1"



Brockwood Park School is an international co-educational boarding school in the southern English countryside. The school offers a personalised, holistic education for just over 70 students aged 14 to 19. The place is deeply inspired by J. Krishnamurti's teachings, which encourage academic excellence, self-understanding, creativity and integrity in a safe, non-competitive environment.

The latest Brockwood Park School newsletter can be accessed [here](#).



Think on These Things – Asking Questions About Oneself

“Think on These Things” is a study programme developed by the Krishnamurti Foundation of America.

Its intent is to engage people in asking fundamental questions of themselves and to bring about the space necessary for a deeper self-inquiry and self-understanding.

The questions asked are meant to challenge the deeply held assumptions we have about ourselves and about our life.

The issues explored within the programme are widely relevant, regardless of age, background or education. They can be focused on by someone on their own, or discussed within a group.

Think on These Things will cover thirteen topics and questions over the coming months.

Last month we covered "Meaning". This month the subject is "Identity".

1. **Authority** – What is the role of authority in our lives?
2. **Education** – Why are you educated?
3. **Listening** – Is it possible to listen impartially?
4. **Meaning** – What makes life really worth living for you?
5. **Identity** – Why do you identify with anything at all?
6. **Violence** – Where does violence begin and end?
7. **Comparison** – Why do we compare?
8. **Success** – Why do you want to become anything at all?
9. **Fear** – What is the effect of fear on your mind and on your actions?
10. **Truth** – How do you know if something is true?
11. **Loneliness** – What does loneliness feel like?
12. **Happiness** – Can there be happiness without pleasure?
13. **Freedom** – Are you free?

Think on These Things - "Identity"

The aim of this programme is to present a series of challenging questions for a person, or a group, to observe openly, and without pre-conception, what these questions mean.

Question: Why do you identify with anything at all?

Sub-Questions (To help with this enquiry):

What do you identify with?

Why do you identify?

What is identification? What does it do?

Do we have a psychological necessity for identification?

What are the consequences of identification of any sort – whether it is with a nation or an idea?

Who would you be without an identity?

Once you, or your group, have looked at the question on Meaning the following links to a video and text may be of further interest.

Video: [Are You an Individual?](#)

2nd Public Talk Brockwood Park, August 1983

Text: [Identity Breeds Pleasure and Pain](#)

The Only Revolution Europe Part 13

I don't believe in anything

Interview With Krishnamurti by Catherine Ingram and Leonard Jacobs – East West Journal, July 1983

The name has a certain magic about it. Some people have even suggested that it is from the name itself that the man achieves his power and mastery. Yet for me,

this magic implied a type of mysticism and had kept me from getting interested in the man. Since first hearing his name, and the many adulatory comments about his teaching, I had gained a definite skepticism about Krishnamurti and his message. He had seemed to be yet another Indian "guru" who had the usual criticisms of Westerners, which was of little interest to me. So, in spite of the many encouragements to see Krishnamurti and to read his books, I had escaped the enchantment. I had maintained my distance.

Nevertheless, when the second volume of his biography arrived in our office, I thought that it was time to finally discover something about this quiet and reclusive man who for over seventy years had influenced so many thousands of people. And after reading this book, *Krishnamurti: The Years Of Fulfilment* by Mary Lutyens (Farrar, Straus and Giroux, New York). I realised that this man was not the usual spiritual teacher from the East; he is hardly the guru which his name seems to imply. In fact Krishnamurti is a very simple and humble man who has a brilliance and perceptiveness shared by few others.

My next step in discovering more about Krishnamurti came when staff member Catherine Ingram contacted his secretary in anticipation of his upcoming talk in New York City. Not knowing that he rarely grants personal interviews nor cares much for the media, she asked for an interview with him for East West Journal. He agreed to meet with Cathy and me at his hotel room in New York, and my curiosity became even more intense.

In preparation for the meeting, I read through a number of Krishnamurti's writings and discovered a most unusual teacher. He deals with the common aspects of human problems. The themes of his talks, many of which have been transcribed and published in book form, are: the limitations of the human experience, the constant chattering of our mind, the ongoing experience of fear, and the rarity of true love. These could be the topics of a clergyman, philosopher, or sage—they are also very real concerns for all sensitive human beings.

His most consistent message has been that there is no path to truth: "Truth is a pathless land. Man cannot come to it through any organisation, through any creed, through any dogma, priest, or ritual, not through any philosophical knowledge or psychological technique." And his approach to discovering truth is through the dissolution of concepts and images putting no thought between the observer and the observed. But even this technique is not his technique. Krishnamurti really has no technique. If anything, what Krishnamurti has is a concern for the psychological or spiritual evolution of humanity. He feels that regardless of the apparent developments of the material aspects of modern

*The full interview with Krishnamurti can be accessed **here**.*

[illegible]

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