KANZ NEWS - September 2021

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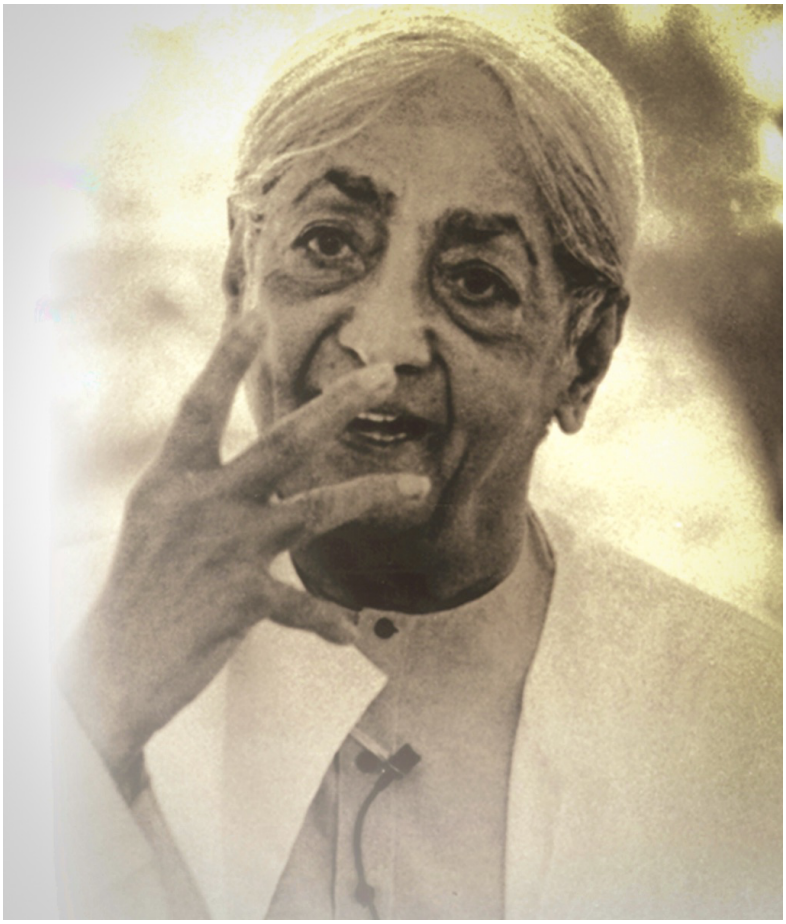

The Sacred Treasure

What Will You Do With It?

J.Krishnamurti

So what are you going to do when K is gone? He pours his life into it and discusses with you. Then he's gone…

This is a sacred treasure I leave with you. What will you do with it?

Krishnamurti in a discussion with Trustees, Ojai, 20 March 1977

J. Krishnamurti (1895–1986) is regarded by many as the most significant voice of our times and as one who has had a most profound impact on human consciousness. Dedicating his life entirely to sharing his insights on the human condition, he travelled constantly around the world, giving talks to thousands of listeners, writing, holding discussions with the brightest minds of the century, or just sitting silently with those who sought his compassionate and healing presence.

Sage, philosopher and thinker, Krishnamurti illumined the lives of millions the world over–intellectuals and laymen, young and old. It has been estimated that he talked to more people than any other person in recorded history. More than 3,000,000 copies of his books sold worldwide. His material legacy, consisting chiefly of recordings of his talks and dialogues, is vast.

And yet Krishnamurti had no 'philosophy' to expound; rather, he confronted boldly the problems of contemporary society and analysed with scientific precision the workings of the human mind. He lived through a most tumultuous century that witnessed not only the phenomenal growth of science and technology, but also two world wars, the collapse of faiths, traditions and ideologies, the savage destruction of the Earth, and rapid degeneration in every sphere of human life. He addressed the social, political, and economic issues of the times with an insight that pointed directly to the root of the innumerable problems that confront us: 'What you are, the world is.'

What may initially bewilder most people is Krishnamurti's observation that to see the true nature of anything demands neither book knowledge nor intellectual prowess, neither faith nor religious training. All it asks for is a sceptical and attentive observation of life itself. The simpler you are in your approach, the better – a demand that marks a complete departure from the mainstream religious and scientific culture. The implication is profound: the keys to understanding are wrested from the hands of the priest and the pundit, the scientist and the specialist, and given to anyone who cares to see, to understand and be a light to oneself!

Couched in plain English and drawing its material from ordinary human life, Krishnamurti's talks and dialogues bring a daringly original approach to the existential dilemmas that confront us – the problems of living in this modern society with its corruption and violence, the individual's search for security and happiness, a meaning to life, and

the need for man to free himself from his inner burdens of greed, fear, and sorrow.

One of Krishnamurti's most remarkable contributions is his invitation to engage in a novel form of investigation, also called a dialogue when done in a group. This investigation, in form and spirit, points to the very core of his teaching: no new answer can emerge in a mind crowded with memories and knowledge, beliefs and ideals; for it is the dead past that is brought in to deal with the living reality, the what is – conflict, hatred, violence, insecurity, fear, and sorrow. (Perhaps this explains why, throughout human history, our attempts to find solutions to these most persistent problems have failed miserably.) The ruts of the old cannot meet the challenge of the ever-new! What is therefore being demanded in an investigation, or dialogue, is an engagement that is altogether fresh and original – 'as if for the first time', as Krishnamurti put it.

Doubts and questions about the outcome of such an exercise are, to be fair, best left unanswered, if only because the nature of the new is beyond both recognition and prediction. The material legacy of Krishnamurti apart, his living legacy lies here – in the life and understanding of countless people whose hearts and minds have been touched and transformed by their attention to what they are. To them, life has returned with an unbounded clarity, joy, and freshness – 'as if for the first time'.

The Itinerary of Places Krishnamurti spoke in:

- Argentina: La Plata, Mendoza;
- Australia: Adelaide, Manley, Melbourne, Newport, Sydney;
- Austria: Strassburg, Vienna;
- Belgium: Brussels;
- Brazil: Niteroi, Rio de Janeiro, Sao Paulo;
- Canada: Calgary (Alberta), Montreal, Toronto, Vancouver B.C., Victoria B.C., Westmount (Quebec), Wolf Lake (Vancouver);
- Chile: Santiago, Valparaiso;
- England: Brockwood Park, London;
- France: Paris;
- Germany: Berlin, Frankfurt, Hamburg;
- Greece: Athens, Ekali, Kastri;
- Holland: Amsterdam, Eerde, Ommen;

- India: Ahmedabad, Allahabad, Bangalore, Bombay, Calcutta, Calicut, Ernakulam, Indore, Karachi (1933), Lahore (1933), Madanapalle, Madras, Nagpur, Delhi, Pune, Rajahmundry, Rishi Valley,: Sangli, Tiruchi, Varanasi;
- Italy: Alpino, Florence, Perugia, Rome, Stresa;
- Mexico: Mexico City;
- New Zealand: Auckland, Wellington;
- Norway: Frognerseteren, Oslo;
- Puerto Rico: Marcelo Rio Piedras;
- Scotland: Edinburgh;
- Sri Lanka: Colombo;
- Sweden: Stockholm;
- Switzerland: Geneva, Montreux, Saanen, Sconreid;
- U.S.A.: Atlanta, Auburndale, Berkeley, Birmingham (Alabama), Chicago, Claremont, Cleveland, Eddington, Hollywood, Kansas, Los Alamos, Los Angeles, Malibu (CA), New York, Oakland, Ojai (CA), Philadelphia, Portland, Rochester (NY), San Antonia, San Diego, San Francisco, San Salito (CA), Santa Cruz (CA), Santa Monica, Seattle, St. Paul (Minn.), Stanford;
- Uruguay: Montevideo

Luminaries influenced by Krishnamurti:

- Poet: Kahlil Gibran;
- Scientists: Dr. David Bohm, Rupert Sheldrake, Frijof Capra, and Nobel Laureate & Inventor of the New Polio Vaccine, Dr. Jonas Salk;

Prime Ministers: Jawaharlal Nehru, Indira Gandhi

Literary Figures and Writers: Bernard Shaw, Aldous Huxley, Anita Loos, Rom Landau, Iris Murdoch, Howard Fast, Christopher Isherwood, Henry Miller, Robert Powell, Mary Lutyens, Pupul Jayakar;

Scholars: Jacob Needleman, Huston Smith, Renee Weber, Dr. Allan Anderson, Fr. Eugene Schallert;

Social Reformer: Vinoba Bhave;

Psychologists: Dr Hedda Bolgar, Ira Progoff, David Shainberg;

Educator: Ivan Illich;

Buddhists: Dalai Lama, Walpola Rahula, Chogyam Trungpa;

Vedantins: Swami Venkatesananda, Swami Poornananda;

Artists: Joseph Campbell, Antoine Bourdelle;

Musicians: Leopold Stokowski, Van Morrison.

The Krishnamurti Foundations:

- Krishnamurti Foundation India;
- Krishnamurti Foundation Trust Ltd, England;
- Krishnamurti Foundation of America;
- Fundacion Krishnamurti Latinoamericana

The Krishnamurti Schools:

India: Rishi Valley School, Andhra Pradesh; Rajghat Besant School, Varanasi; The School- KFI, Chennai; The Valley School, Bangalore; Sahyadri School, Pune
U.K.: Brockwood Park School, England;
U.S.A.: Oak Grove School, California

This issue of the KANZ Newsletter completes the publication of the 24 panels sourced from the exhibition, entitled, "A World in Crisis", which has been put together by the Krishnamurti Foundation India in order to share with others Krishnamurti's insights into the nature of the crisis.

Our thanks to Krishnamurti Foundation Trust (England), Krishnamurti Foundation of America, and to the many professional and amateur photographers for the use of their work in this humanitarian venture

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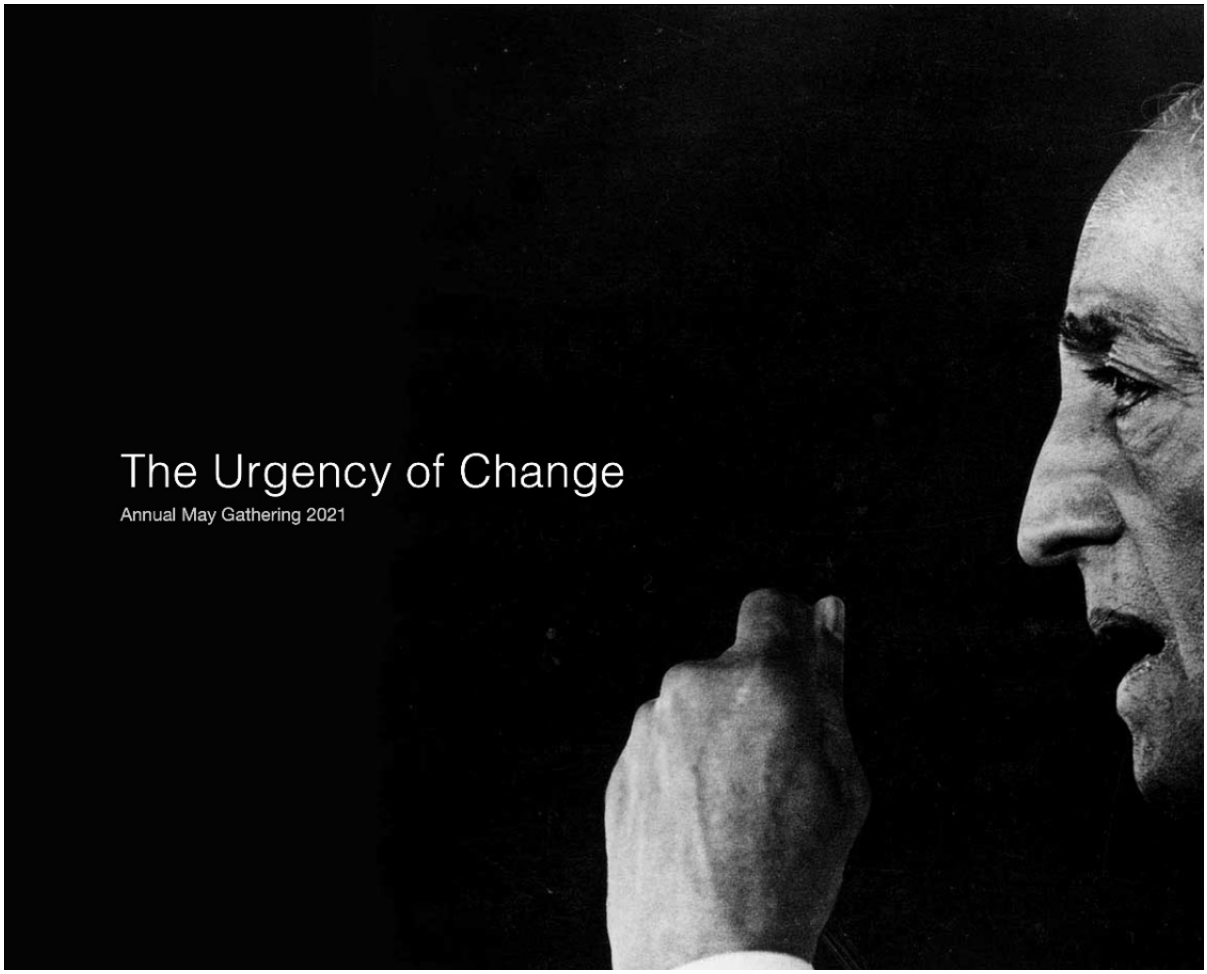
KFA Annual Gathering 2021



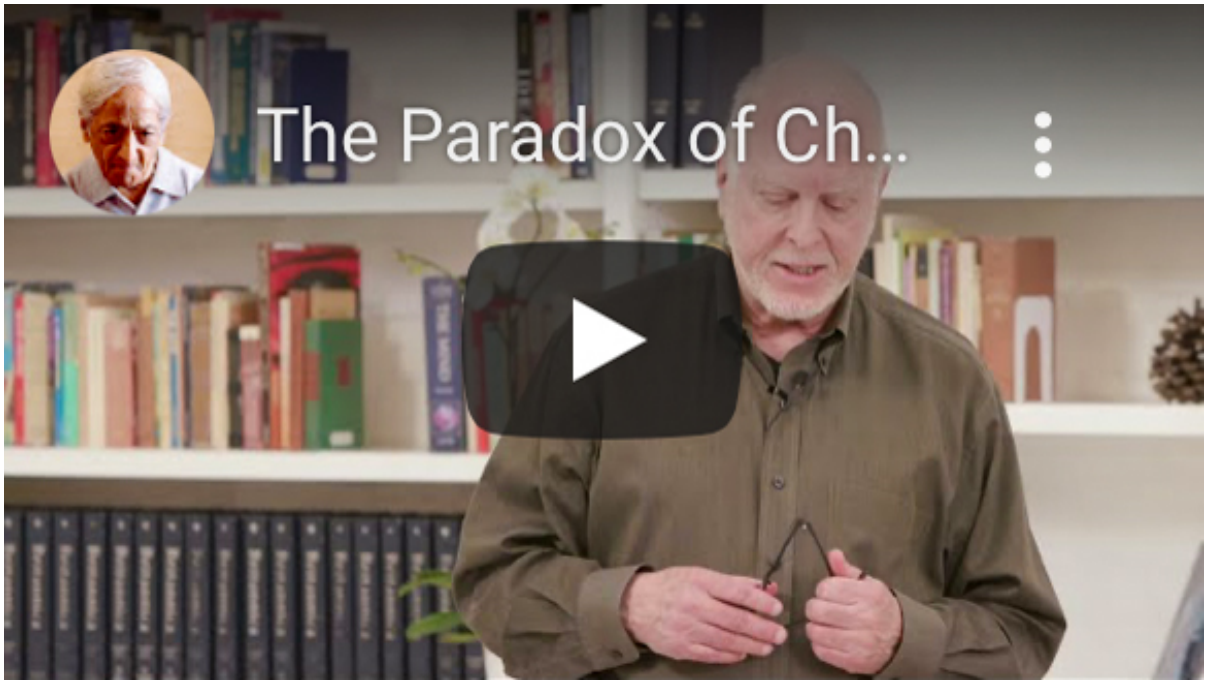
The Krishnamurti Foundation of America held its Annual Gathering in Ojai, California in May. Over the next few months the newsletter will publish individual sessions from the Gathering.

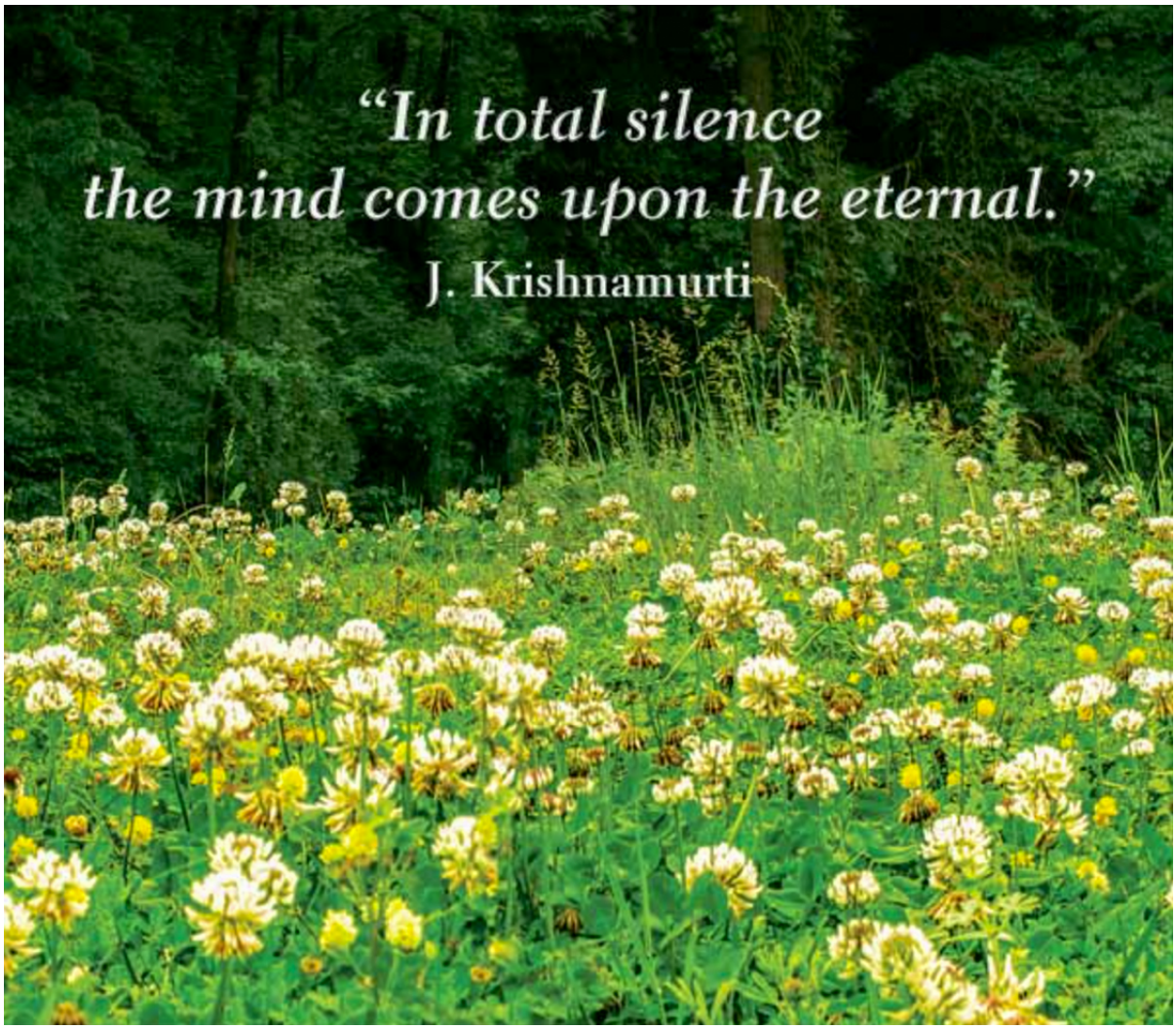
The third session in the series is "The Paradox of Change", presented by David Moody.

David was the first teacher hired at the Oak Grove School, Ojai, CA when it opened its doors in 1975.

After he left Oak Grove, he took his doctorate degree from UCLA, where his research focused on student understanding of important concepts in the sciences. Portions of his research were published in Mapping Biology Knowledge (Kluwer, 2000). He is the author of numerous articles in popular and professional journals on topics related to science, education, and the work of Krishnamurti.

Click here, or on the image below, to view the presentation.





"The mind now has this quality of great stability. And that which is

stable is silent. Are you following all this? Have you gone into this? The mind needs to have the clarity to examine any problem. That clarity is stability. Do you understand?

It is only the mind that is confused, contradictory, and broken-up that is unstable, neurotic, seeking, striving, and struggling. So we come to a point where the mind is totally clear and therefore completely immovable. Immovable not in the sense of a mountain, but immovable in the sense that it is so completely... It has no problem. Therefore, it is extraordinarily stable and thus pliable.

Now, such a mind is quiet. And you need to have a mind that is absolutely silent – absolutely, not relatively. There is the silence of an evening in the woods... there is a great silence: all the birds have gone to bed, the wind, the whisper of the leaves has ended, and there is great outward stillness. People observe that stillness and say, 'I must have that stillness', and therefore depend on the stillness of being alone, being in solitude. That is not stillness.

And there is the stillness created by thought. Which is, thought says, 'I must be still, I must be quiet, I mustn't chatter,' and gradually it produces a stillness. But that is not it, because it is the result of thought operating on noise. Right? So we are talking of a stillness that is not dependent on anything. And it is only that quality of stillness, that absolute silence of the mind that can see that which is eternal, timeless, nameless. This is meditation."

– **J. Krishnamurti**

Krishnamurti Podcasts

First Conversation with Jacob Needleman

Jacob Needleman is Professor of Philosophy at San Francisco State University and former Director of the Centre for the Study of New Religions at Berkeley. He is the author of many books, including The Wisdom of Love, Time and the Soul, Why Can't We Be Good?, and Necessary Wisdom. He popularised the term 'new religious movements' and was honoured by the New York Open Center in 2006.

This first conversation with Krishnamurti was recorded in Malibu, California in 1971. It forms the opening chapter of the classic book, The Awakening of Intelligence. Subjects discussed include: the spiritual revolution among young people, hope of a new flowering for civilisation, and whether one can go into oneself at tremendous depths

and find out everything, without asking for help. If there were no books or gurus, what do we do? Is effort needed to reach God, enlightenment or truth? Why do we divide energy? The observer comes into being in wanting to change 'what is'. The state of not-knowing is intelligence.

Find more information online at kfoundation.org and on social media as Krishnamurti Foundation Trust

Listen here

NOTE: For Microsoft Windows computers download iTunes for Windows here to listen to the podcast

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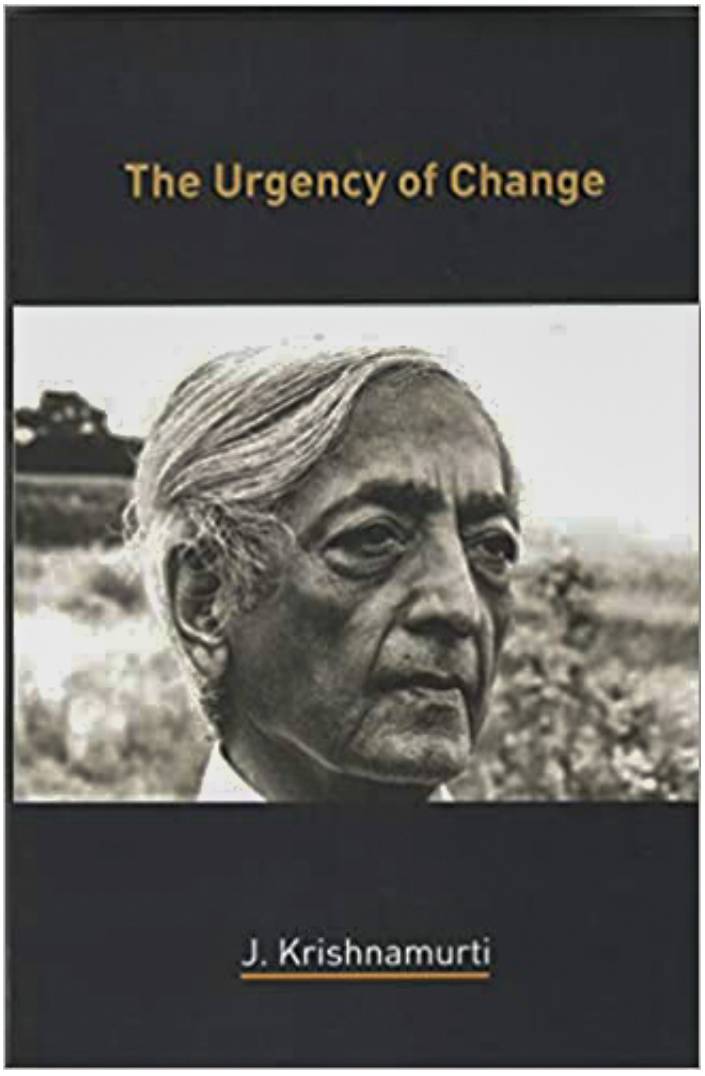
Krishnamurti Postal Lending Library Book Review – The Urgency of Change



We read about the destruction of the environment that humankind is wreaking , including the great changes in the planet's climate we are unleashing. At the same time we see the almost inconceivable violence we are inflicting on each other. As we become aware of the great personal suffering of individuals, of the utter confusion in human affairs, there can be no doubt to anyone who is at all serious that the world is in urgent need of great change.

In fact many people are engaged in trying to bring some sort of change about, at various levels, but this is always in a fragmented way, and only seems to bring about more resistance and division which increases the chaos in the world. Just a little thought reveals the fact that the the root of all humankind's problems lies in the human mind, which is so established in self-centredness, and therefore mere outward reform will not solve our problems.

In the book ***The Urgency of Change***, Krishnamurti encourages us to understand the importance of an inward revolution – a total and fundamental transformation. He says that "*The human crisis is so extraordinary, so intricate, so subtle, that it urgently demands that we have a new mind and a new heart.*" Krishnamurti suggests that real psychological change occurs in the individual when one is free from fear, conditioning, authority, and dogma, through self-knowledge.

The book is a record of a number of discussions between Krishnamurti and individuals who came to him with their problems. Such problems include: "How to live in this world?", "Suicide", "Love and sex", "Dependence", "Suffering", "Conditioning", "The individual and the community", "Ending thought", "The new human being".

"Questioner: Then can I live differently from what I am myself? I'm suddenly realising that if I am to live in a totally different way there must be a new birth in me, a new mind and heart, new eyes. And I realise also that this hasn't happened. I live the way I am, and the way I am has made life as it is. But where does one go from there?

Krishnamurti: You don't go anywhere from there! There is no going anywhere. The going, or the searching for the ideal, for what we think is better, gives us a feeling that we are progressing, that we are moving towards a better world. But this movement is no movement at all because the end has been projected out of our misery, confusion, greed and envy. So this end, which is supposed to be the opposite of what is,

is really the same as what is, it is engendered by what is. Therefore, it creates the conflict between what is and what should be. This is where our basic confusion and conflict arises. The end is not over there, not on the other side of the wall; the beginning and the end are here."

This, and other books, can be found in the Krishnamurti Postal Lending Library:https://www.kanz.org.nz/library

To contact the Library, email:

Krishnamurtinzwebsite@gmail.com

There is no charge for borrowing.

Christchurch Dialogue Meeting

We will read and discuss part of Krishnamurti's talk in London in 1955 on attachment: "Where there is attachment there is no love". Download the text here.

Monday, 27 September, 6:30pm – 9:00pm
Rarakau / Riccarton Community Centre
199 Clarence Street, Riccarton
Kowhai Room (on the first floor)

For security reasons all the doors to the meeting room are locked except for the main door on the ground floor. If you have difficulty gaining access please call 027 340 8492.

Enquiries: aakaasha@glenrowan.nz, 03 329 4789

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

PALMERSTON NORTH
– contact Nadya Kaplyukova / mua_mail@yahoo.com

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