

## KANZ NEWS – September 2018

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### So few of us are capable of love

So is love pleasure? Pleasure is the product of thought: having had pleasure of different kinds yesterday, you think about it, you have image upon image built, and that stimulates you, and that gives you pleasure, sexual or otherwise, and that you call love.

And is it love? Because in pleasure there is frustration, there is pain, there is agony, there is dependency. Don't you depend psychologically on another? And when you do, and you say, "I love you", is that love? And in that dependence, is there not fear?

(Source: San Diego 1970, Talk 3)

With most of us love is possessiveness. Where there is jealousy, envy, it breeds hatred. Love can only exist and flower when there is no hate, no envy, no ambition. Without love, life is like the barren earth, arid, hard, brutal. But the moment there is affection it is like the earth which blossoms with water, with rain, with beauty. One has to learn all this when one is very young, not when one is old for then it is too late. Then you become prisoners of society, of environment, of husband, wife, office. Find out for yourself if you can behave with affection.

(Source: On Education)

So few of us are capable of love, so few want love. We love on our own terms, making love a marketable thing. We have the market mentality; and love is not marketable, a give-and-take affair. We go to the well with a thimble, and so life becomes a tawdry affair, puny and small.

(Source: Krishnamurti: A Biography, by Pupul Jayakar)

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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.

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## Krishnamurti Foundation of America Annual Gathering



The Annual Krishnamurti Foundation of America Gathering was held on May 12th and 13th, 2018, and took place at the Krishnamurti Educational Center (KEC) in Ojai, California. Friends both local and from around the world came to listen to speakers, participate in discussions and dialogues, attend workshops, and simply hang out with friends old and new.

Over the next few months this KANZ newsletter will include links to some of the American Gathering sessions.

The American Foundation chose an educational theme this year, Insights Into Education, the same as the title of the recently published book. The book is a compilation of Krishnamurti elaborating on different aspects of the kind of education he envisaged. The book

can be purchased [here](#).

*What Krishnamurti proposed was a different approach to learning altogether, one that distinguishes itself radically from what we normally understand by that term: the accumulation of knowledge, with its application and testing. For, by thus narrowing down our understanding to the pragmatic and the measurable, we forfeit the opportunity to probe deeply and to awaken intelligence in our students and ourselves. What is meant by intelligence in this context is not the capacity to memorise and measure, but that subtler ability to see the whole which comes alive in a human being when he/she sees the limits of the measurable. To awaken this intelligence is the goal of education. (From Stephen Smith, the editor of the book [Insights Into Education](#)).*



## David E. Moody, Ph.D.: Science and Spirituality in the Teachings of Krishnamurti

Science and spirituality are commonly viewed as representing opposing or incompatible modes of perception or understanding. In Krishnamurti's work, however, spirituality is regarded in an unusual, unconventional manner, and it has a close connection with scientific inquiry. What is Krishnamurti's understanding of true religious spirit, and what relationship does it have with science? Does religion require an exercise of faith, or a belief in God or an afterlife? Is scientific inquiry inimical to religion? Or are the two compatible and even mutually reinforcing? These are among the questions explored in this presentation.

David E. Moody was the first teacher hired at Oak Grove School when it opened its doors in 1975. In 1980, Krishnamurti appointed him Educational Director and subsequently Director of the school, the position he held at the time of Krishnamurti's death. His years at the school are described in his book, *The Unconditioned Mind: J. Krishnamurti and the Oak Grove School*. After he left Oak Grove, Moody took his Ph.D. in Education at UCLA, where his doctoral research focused on the role of insight in overcoming student misconceptions in the sciences. He is the author of numerous articles in popular and professional journals on topics in science and education, and he is a contributor to *Huffington Post*. While he was at Oak Grove, Moody worked closely with both Krishnamurti and theoretical physicist David Bohm. His observations of both men form the background for his new book, *An Uncommon Collaboration: David Bohm and J. Krishnamurti*.

The presentation can be viewed [here](#).

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## **The Earliest Sound Films of Talks by Krishnamurti**





The earliest sound films of Krishnamurti speaking to audiences were produced and broadcast in America by the National Educational Television Network– it was the first time that he had allowed his talks and discussion groups to be filmed. The principal settings are the Oak Grove in Ojai, California, and the Thacher School in the Ojai Valley. There are eight films in the series.

### **Where Are We Going?**

#### **Film 1 Ojai, California, USA**

**January 1, 1966**

The world is full of misery and conflict, destructive brutality, aggression. Man has mastered the external world but inwardly he is still violent, acquisitive, competitive. Society has been built along these lines. The crisis in the world is actually a crisis in consciousness. It is important to bring about a revolution in the human mind.

“What we are trying, in all these discussions and talks here, is to see if we cannot radically bring about a transformation of the mind. Not accept things as they are. Nor revolt against it – revolt doesn’t answer a thing! But to understand it, to go into it, to examine it; give your heart

and your mind with everything that you have to find out a way of living differently.”

Watch the film [here](#).

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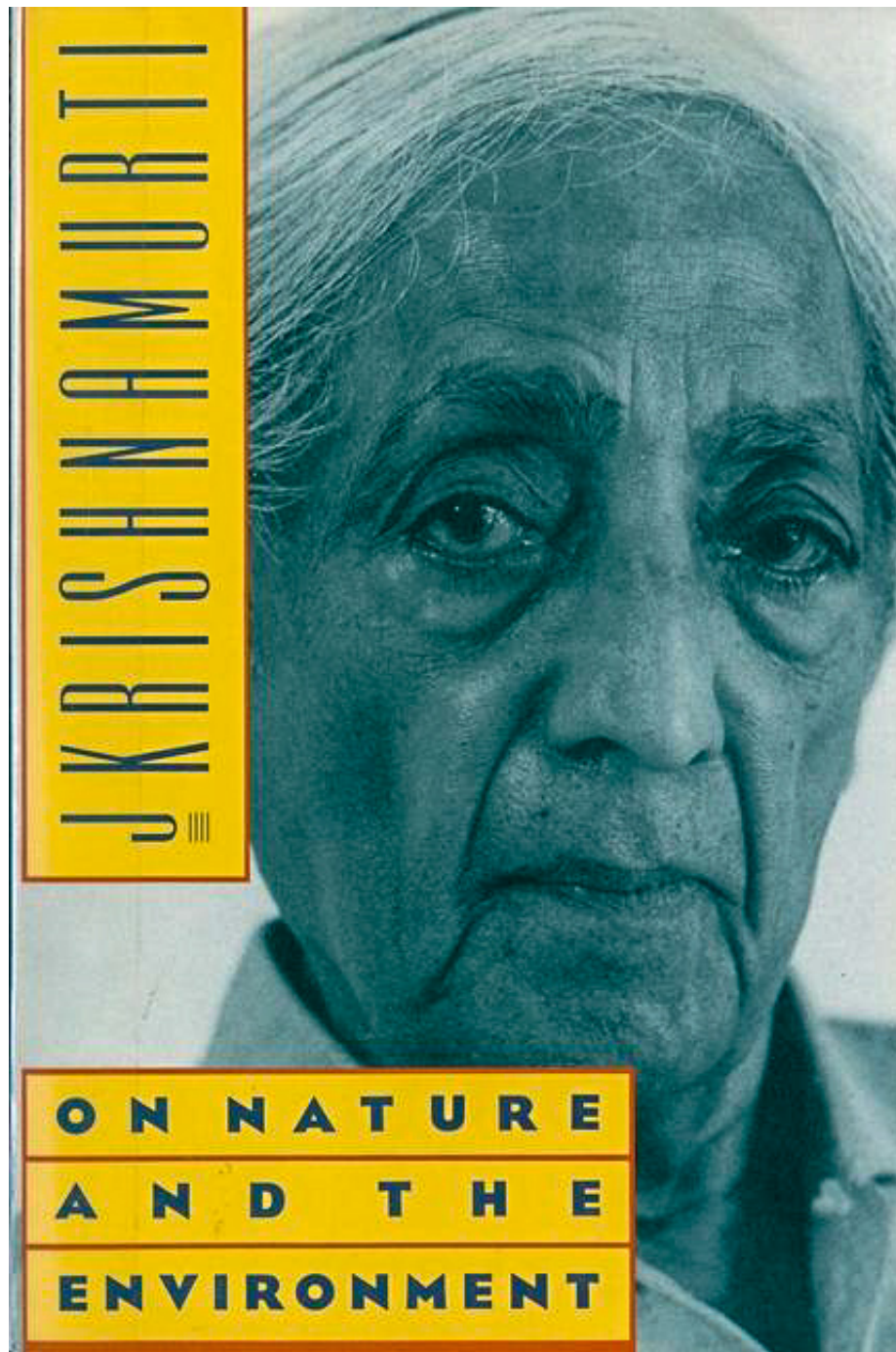
## Dialogue



Dialogue is a way of exploring Krishnamurti's teachings, and the roots of the many crises that face humanity today. It enables inquiry into, and understanding of, the sorts of processes that fragment and interfere with real communication between individuals, nations and even different parts of the same organisation. This paper was written to help the formation of successful dialogue groups and it can be downloaded [here](#).

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## Book Review – On Nature and the Environment



This book is another of the “theme books” in the library. Over 30 extracts have been taken from Krishnamurti’s talks, dialogues, books, his “Letters to the Schools”, and his Journal.

Krishnamurti regarded our relationship with nature as crucial. As he wrote in his Journal in 1975:

*“If you lose touch with nature you lose touch with humanity. If there’s no relationship with nature then you become a killer; then you kill baby seals, whales, dolphins, and man, either for gain, for “sport,” for food, or for knowledge. Then nature is frightened of you, withdrawing its*



*beauty. You may take long walks in the woods or camp in lovely places, but you are a killer and so lose their friendship. You probably are not related to anything, to your wife or your husband”*

In many of his books – like his Journal, his Notebook, the “Commentaries on Living” series, Krishnamurti interposed his reflection on life with lyrical description of nature, because to him the relationship with the outer world, in all its manifestations, was crucial to fundamental inquiry into the self.

*“Say you are walking by yourself or with somebody and you have stopped talking. You are surrounded by nature and there is no dog barking, no noise of a car passing, or even the flutter of a bird. You are completely silent and nature around you is also wholly silent. In that state of silence both in the observer and the observed—when the observer is not translating what he observes into thought—in that silence there is a different quality of beauty. There is neither nature nor the observer. There is a state of mind wholly, completely, alone; it is alone, not in isolation, but in stillness, and that stillness is beauty. When you love, is there an observer? There is an observer only when love is desire and pleasure. When desire and pleasure are not associated with love, then love is intense. It is, like beauty, something totally new every day. As I have said, it has no today and no tomorrow”*

K often liked to tell this story:

*“There is a story of a religious teacher who used to talk every morning to his disciples. One morning he got on to the platform and was just about to begin when a little bird came and sat on the window sill and began to sing, and sang away with full heart. Then it stopped and flew away and the teacher said, “The sermon for this morning is over.”*

“On Nature and the Environment” is just one of the many books available for loan from the postal library. For a full catalogue, see:

<http://www.krishnamurti-nz.org/library>

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## Christchurch Dialogue Meetings

*What we are really seeking is a satisfaction in which there is no dissatisfaction at all. Most of us crave the satisfaction of having a position in society because we are afraid of being nobody.*

**Saturday, 22 September, 2:00pm – 4:00pm**  
**Sydenham Room At South Learning Centre**  
**Christchurch City South Library**  
**66 Colombo Street**

(Please use After Hours Entrance facing the river)

**Enquiries:** [aakaasha@glenrowan.nz](mailto:aakaasha@glenrowan.nz), 03 329 4789

### Showings of Krishnamurti videos and group dialogues:

#### CHRISTCHURCH

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

#### NELSON

- contact David Simoni / [dsimoni@me.com](mailto:dsimoni@me.com)

#### PALMERSTON NORTH

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

#### HAMILTON

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

#### AUCKLAND

- the last Sunday of every month: contact Krishna Umari 09 488 7482 / [krishna.umaria@gmail.com](mailto:krishna.umaria@gmail.com)



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