

KANZ NEWS – August 2020

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The Vast Human Suffering...

Why is man born like this? Why has he become after many, many millennia what he is now—suffering, anxious, lonely, despairing, with disease, death, and always the gods somewhere about?

Last Talks in Saanen, Talk.1

Look at your own life, and you will see that our living is always on the border of sorrow. Our work, our social activity, our politics, the various gatherings of nations immediately seek crutches again in the shape of comfort, companionship, security, to stop war, all produce further war.

The First and Last Freedom, Ch.1

There is personal sorrow, the sorrow that comes with the loss of someone you love, the loneliness, the separation, the anxiety for the other. With death there is also the feeling that the other has ceased to be, and there was so much that he wanted to do. All this is personal sorrow. My son dies; in that is involved my identification with my son, my wanting him to be something which I am not, my seeking continuity through him; and when he dies all that is denied, and I find myself completely emptied of all hope. In that there is self-pity, fear; in that there is pain which is the cause of sorrow. This is the lot of everyone. This is what we mean by sorrow.

Tradition and Revolution, Ch.1

And there is suffering which is not only personal, but this vast suffering of man. The suffering which wars have brought about to innocent people, to people who have been killed, to the killer and the killed—the mother, the wife, the children—whether they are in the Far East, the Middle East or the West; this vast human suffering, both physical and psychological. And is my mind, your mind, your consciousness, capable of looking at this fact?

Talks in Saanen 1974, Talk 5

Birds die, leaves fall, people grow old; man has disease, pain, sorrow, suffering, a little joy, a little pleasure, and unending work. Why do we cling to all this? And man clings to life because there is nothing else to cling to. You understand? What do you say? Do you know why you cling? Because you know nothing else. You cling to your house, you cling to your books, you cling to your idols, gods, conclusions, your attachments, your sorrows because you have nothing else, and all that

you do brings unhappiness. To find out if there is anything else, you must let go what you cling to. You want to be free from misery, and yet you will not cross the river. So you cling to something that you know, however miserable it is, and you are afraid to let go because you don't know what is on the other side of the river.

Krishnamurti on Education, Ch.5

It is sad to lose someone whom you love. It is sad to realise that one has responded to all the challenges of life in a petty, mediocre way. And is it not sad when love ends in a small backwater of this vast river of life? It is also sad when ambition drives you, and you achieve—only to find frustration. It is sad to realise how small the mind is. Though it may acquire a great deal of knowledge, though it may be very clever, cunning, erudite, the mind is still a very shallow, empty thing. But there is a much more profound sadness than any of these—the sadness that comes with the realisation of loneliness, isolation. Though you are among friends, in a crowd, at a party, or talking to your wife or husband, you suddenly become aware of a vast loneliness; there is a sense of complete isolation, which brings sorrow.

The Collected Works, Vol.11

Suffering is a shock to awaken you, to help you to understand life. But if you immediately seek crutches again in the shape of comfort, companionship, security, you deprive the shock of its significance. Another shock comes, and again you go through the same process. Thus, though you have many experiences during your life, shocks of suffering that should awaken your intelligence, your understanding, you gradually dull those shocks by your desire and pursuit after comfort.

The Collected Works, Vol.1

Sorrow is rooted in self-pity, and to understand sorrow there must first be a ruthless operation on all self-pity. I do not know if you have observed how sorry for yourself you become, for example, when you say, 'I am lonely.' The moment there is self-pity you have provided the soil in which sorrow takes root. However much you may the justify your self-pity, rationalise it, polish it, cover it up with ideas, it is still there, festering deep within you. So a man who would understand sorrow must begin by being free of this brutal, self-centred, egotistic triviality which is self-pity. You may feel self-pity because you have a disease, or because you have lost someone by death, or because you have not fulfilled yourself and are therefore frustrated, dull; but whatever its

cause, self-pity is the root of sorrow.

The Collected Works, Vol.14

Is it possible not to escape from sorrow at all? I cannot face it, I cannot tolerate it. So I escape from it. And there are many escapes-mundane, religious, or philosophical. This escape is a waste of energy. Not to escape in any form from the ache, the pain of loneliness, the grief, the shock, but to remain completely with the event, with this thing called suffering-is that possible?

That Benediction is Where You Are, Talk 4

That is the first thing to see-that you are not different from sorrow. You are sorrow. You are anxiety, loneliness, pleasure, pain, fear, the sense of isolation. You are all that.

The Flame of Attention, Ch.3

As long as I treat suffering as something outside-I suffer because I lost my brother, because I have no money, because of this or that-I establish a relationship to it, and that relationship is fictitious. But if I am that thing, if I see the fact, then the whole thing is transformed, it all has a different meaning.

The First and Last Freedom, Q.7

The image and quotations above are sourced from an 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. Over the coming months each KANZ newsletter will present one of the panels from this exhibition.

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

KANZ Mail Out Newsletter

July 2020

KANZ NEWS

The Krishnamurti Association in New Zealand

About KANZ

The Krishnamurti Association in New Zealand is a New Zealand Charitable Society, affiliated with the Krishnamurti Foundation Trust, UK and works to promote the study of Krishnamurti's Teachings in New Zealand.

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Krishnamurti's Teachings and COVID-19

A friend of mine recently asked me whether Krishnamurti's teaching really applies to everyday life. I said, of course it does.

Consider, for example, the coronavirus. At first glance, we might think Krishnamurti would have little to say about an event that is medical and biological in nature. On the other hand, a crisis that is global in scope might be fertile ground for the application of his philosophy. Because he is not present to make his own contribution, we have to speculate about what he might say, but certain observations seem to be in order.

Perhaps the most conspicuous point of contact between the virus and Krishnamurti's philosophy has to do with how thoroughly the virus disregards national boundaries. Those borders we construct so carefully and attach so much significance to are wholly devoid of meaning to the virus. It goes where it pleases according to entirely different principles.

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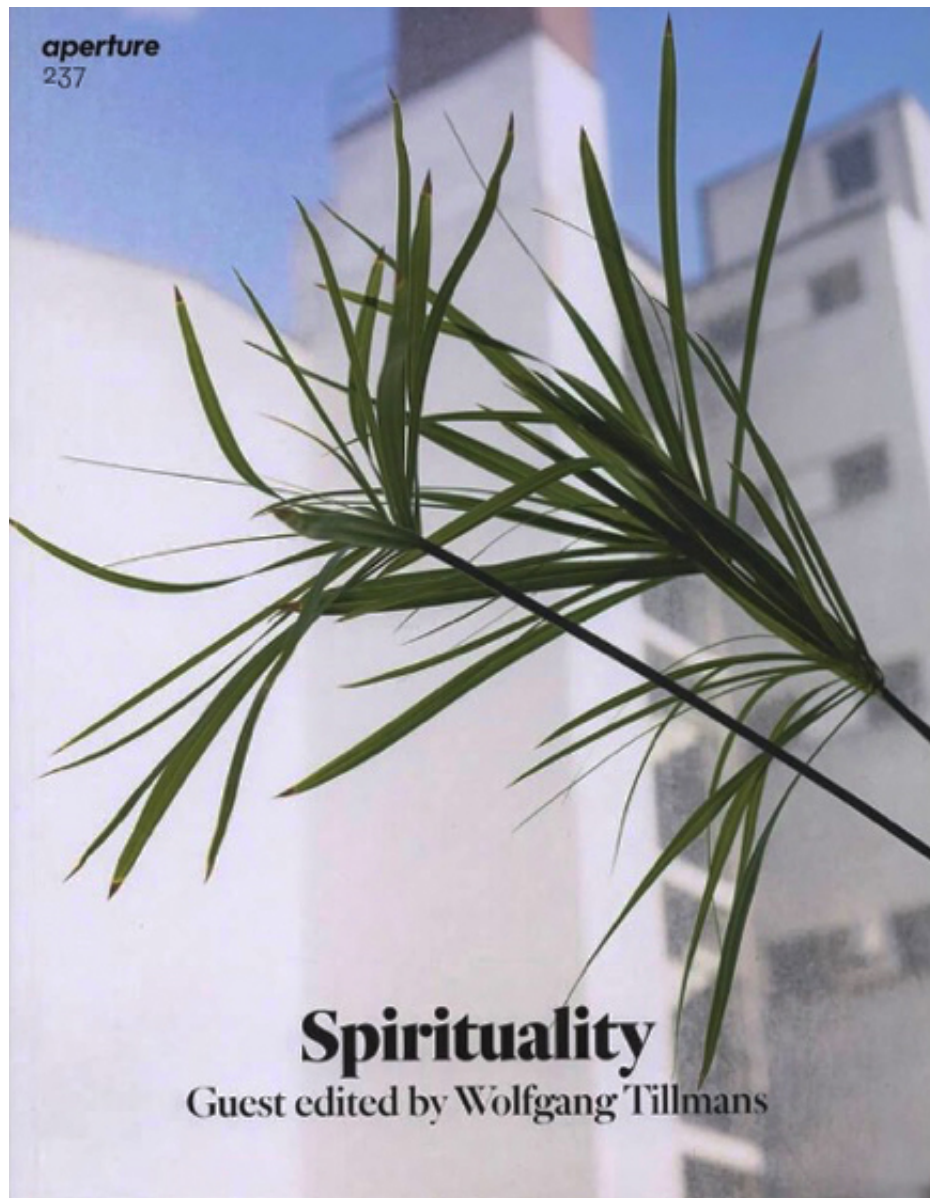
There are people who are interested in K's teachings but are unable to receive this e-newsletter as they don't have an e-mail account.

KANZ produces an occasional hard copy newsletter and posts it out to those interested.

If you know of anyone, in New Zealand, who doesn't have access to internet and would like to receive this hard copy newsletter by post please e-mail the KANZ Secretary, kanzadmin@gmail.com, with mailing details and we will add them to the data base.

The latest hard copy newsletter can be accessed [here](#).

Aperture Photography Magazine



The Winter issue of Aperture, the world-renowned photography magazine, was guest-edited by Wolfgang Tillmans and focuses on Spirituality.

Tillmans selected a passage by Krishnamurti titled 'Can we live intelligently if we are bound by belief?'

Like many other artists, the Turner Prize-winning photographer found inspiration in the work of Krishnamurti, who talked extensively about creativity, and whose timeless teachings gain ever more relevance as global crises escalate.

[Read text here](#)

Can the Mind be Quiet Krishnamurti Foundation of America Annual Gathering



The KFA Annual May Gathering was held online this year due to the impact of the COVID-19 pandemic lockdown.

The theme of the online Gathering was "Can the Mind Be Quiet?"

The focus of this Gathering was to have speakers and presentations that aim to explore this theme in a wide context.

Over the coming months we will publish key sessions from the Gathering.

The first session is "Pointers to the Quiet Mind" with Stephen Smith.

[View here.](#)

Krishnamurti Podcasts



Interview with Ross Saunders

This interview was recorded for the Australian television show 'This Day Tonight'. The programme is half an hour long and was recorded in 1970. Describing the interview in her diary, Mary Zimbalist, Krishnamurti's assistant, said that Krishnamurti 'demolished belief and religion then went on with such fresh clarity until the end of the half hour, covering a great deal with simplicity and eloquence.' Questions explored include: Is it possible for a mind to be free from yesterday and from belief? How can an individual, who is part of the system, get outside the system in order to observe it and himself? Do the younger generation have a thirst for awareness and self-knowledge? You have

been critical of religions. Could you tell me your own particular outlook on religion? What do you make of death? More than 40 years after you dissolved the Order of the Star, how would you summarise your aims?

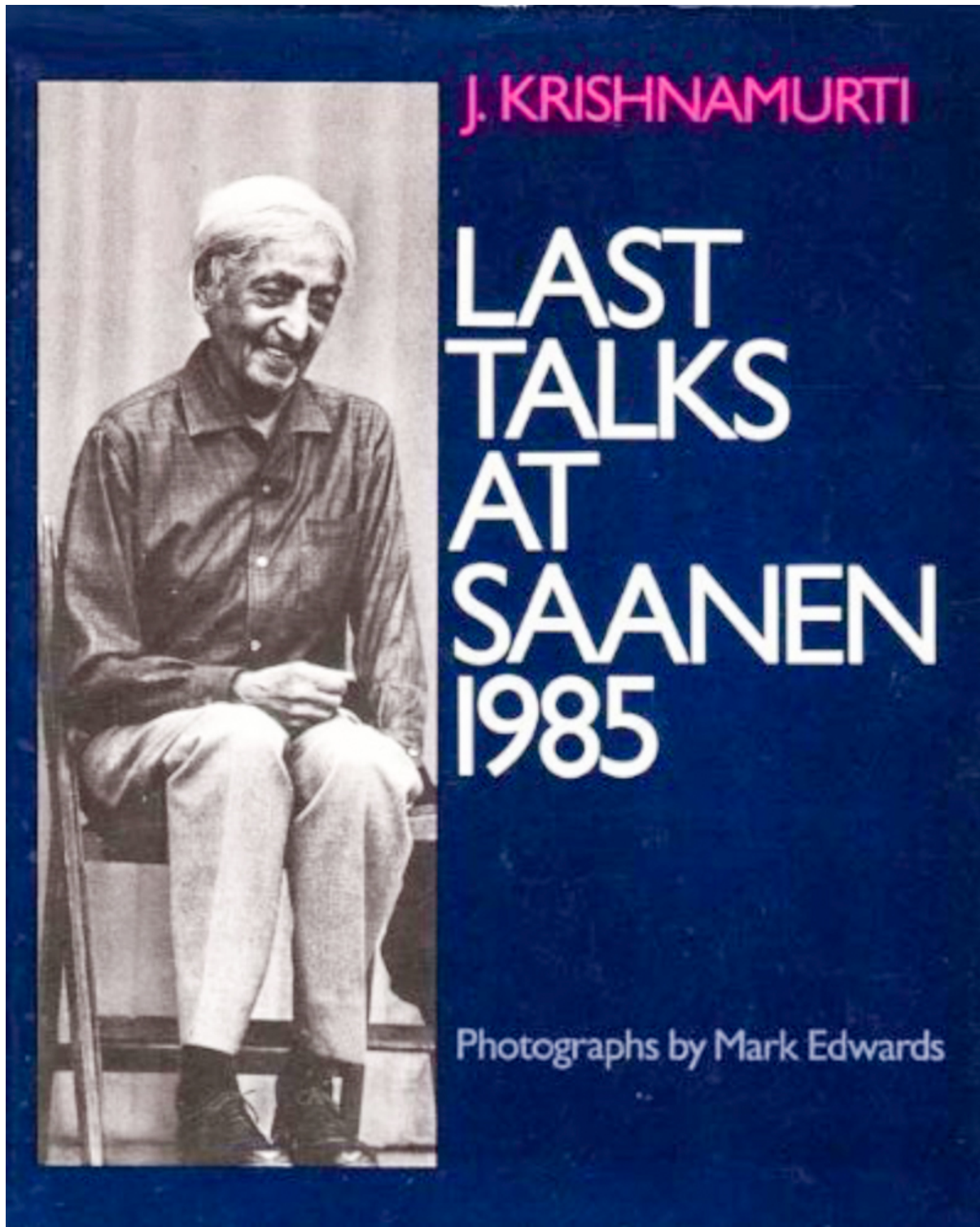
Find more information online at kfoundation.org and on social media as Krishnamurti Foundation Trust

[Listen here](#)

NOTE: For Microsoft Windows computers download iTunes for Windows [here](#) to listen to the podcast

Last Talks at Saanen 1985

A review from the Krishnamurti Postal Lending Library



The previous two newsletters have reviewed some books of Krishnamurti's very early talks – around 1930. He went on to talk and discuss the fundamental issues of life for another fifty six years, and this, and next, reviews focus on talks he gave before his death.

Notably there was his “Last Talks at Saanen 1985”.

From the dust cover:

"Krishnamurti had intended that the 1985 summer meeting at Saanen should be the last. He felt that, at 90, he should curtail his travelling. He died on 17th of February 1986. For those who have visited Saanen and for all those who read his books but never went there, this volume, with Mark Edward's photographs that so beautifully recapture the spirit of the gatherings, stands as a memorial to a great teacher".

Despite his age, in 1985 Krishnamurti gave complete series of talks at Chennai, Bombay, Washington DC, Ojai, Brockwood Park, (two visits, the usual public talks, a series of discussions with students, and a couple of small group discussions), back in India at Rishi Valley, Rajghat, and again in Chennai, also fitting in the second of his talks at the United Nations in New York.

In the second public talk at Saanen K went into the issue of disorder. He always held that the primary cause of disorder in the world was the disorder in human consciousness, in the brain of you and me.

"So we have lived so far after two and a half million years, or less, or more, as human beings, in a state of violence, disorder, conflict, and all that is brought about by thought – right? All of it. So I begin to enquire, one begins to enquire: is there something else which is as active, as clear, as precise and energetic as thought? You understand? One discovers, say K discovers, that thought is very limited, long ago. Nobody told him but he discovered it, or came upon it. And then he begins to ask is there another instrument like that? Right? Thought is within this brain, within this skull – right? The brain is the holder of all thought, all memories, all experience. It is also all emotion, sensation, nervous responses. It is the vast memory that is held there, racial, non-racial, personal, you follow, all that is there. And the centre of all that is thought. It may say, "No, it is something else", it is still thought. When it says it is seeking super consciousness, it is still thought.

So one asks, K asks, is there another instrument, not this, another instrument, or not an instrument, a way, a movement which is not of this kind? Right? Are you asking that question? Right? If you are asking it who is going to tell you? Is thought going to tell you? Be careful please. This demands great subtlety, skill because thought can be very deceptive. It says, "All right I have understood thought is limited" but it is still active. And then it begins to invent. "I know thought is limited but God is limitless, and I am seeking God." Thought is limited but it invents the rituals, the Middle Ages' robes, of the monks and the priests

and all the rest of it.

So to find that out, can the brain – this is a very – can the brain use thought, act thoughtfully when it is necessary – right? – and otherwise no thought? You understand? Can the brain when necessary use thought? Or live with thought both when you drive a car, when you eat, when you write a letter, when you do this and that, it is all the movement of limited thought. That is when necessary thought can act. But otherwise why should it chatter all day long? You understand?

So is there another instrument which is not at all thought? Which is not put together by thought, or conceived by thought, or manufactured subtlety by thought? You understand? Find out. That requires the understanding of time”.

This and other books can be found in the Krishnamurti Postal Lending Library:

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

To contact the Library, email:

Krishnamurtinzwebsite@gmail.com

For a complete list of books available in the Krishnamurti Postal Lending library, see:

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

There is no charge for borrowing.

Christchurch Dialogue Meeting

What is love?... Love may be the ultimate solution to all man's difficulties, problems and travails, so how are we going to find out what love is?

Saturday, 22 August, 1:00pm – 4:00pm

Christchurch City South Library Learning Centre

66 Colombo Street, Sydenham Room

(Please use the door in the Children's Book Section in the Library)

Enquiries: aakaasha@glenrowan.nz, [03 329 4789](tel:033294789)

Showings of Krishnamurti videos and group dialogues:

CHRISTCHURCH

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

PALMERSTON NORTH

- contact Nadya Kaplyukova / mua_mail@yahoo.com

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- contact: Clive Elwell 022 085 7184 / clive.elwell@gmail.com

AUCKLAND

- the last Sunday of every month: contact Krishna Umariya 09 488 7482 / krishna.umariya@gmail.com



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