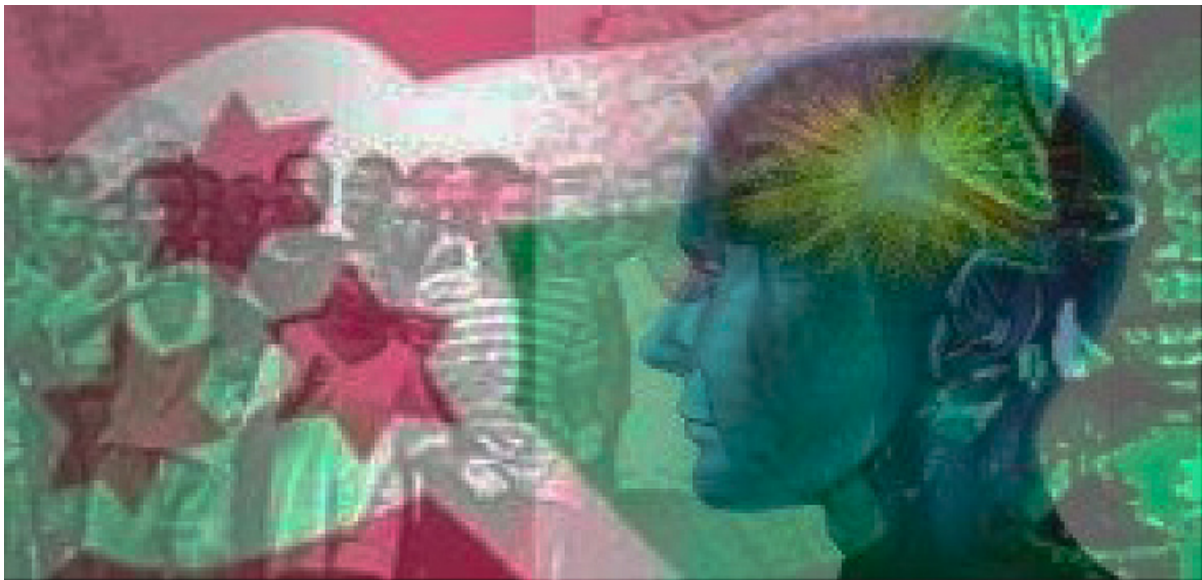


KANZ NEWS – May 2019

www.kanz.org.nz



An Exhibition in Auckland – 1st an 2nd June



An exhibition of posters and commentary by Krishnamurti entitled "A Different Approach to a World in Crisis" will be held for two days in Auckland. Admission is free.

[– more information here.](#)



There is no such thing as freedom of thought

All our life is based on thought. Thought has been built through time. There is no time if there is no thought. Thought is time. If you do not think, there will be no tomorrow.

The Collected Works

What is thought made of? What is the substance of those pieces of thread woven into that complex cloth we call the mind? Thought is matter. It is measurable. And it comes from the accumulated memory, which is matter, stored in the brain. Thought has its origin in the past, recent, or remote. Can one be aware of thought as it arises out of the past – the recollections of the past, the action of the past?

Eight Conversations

The idea, the concept, the pattern, is born of our thinking, which in turn is based on our conditioning. All our thinking, however noble, refined, or subtle, is the outcome of our experience, of our knowledge. There is no thinking without the past. Our thought is merely the reaction of memory.

The Collected Works

By thinking I am giving that dead memory a new life. Please watch this in yourself. Thought is reviving the dead past, the dead pleasure, the dead memory. This is what is going on all our life.

Talks and Dialogues

Anything that is the result of memory is old and therefore never free. There is no such thing as freedom thought. It is sheer nonsense. To abandon all that totally, is to be innocent, young – not in time, or age, but young, innocent, alive at whatever age.

Freedom from the Known

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.

Four Public Talks Santa Monica, California, USA 1972



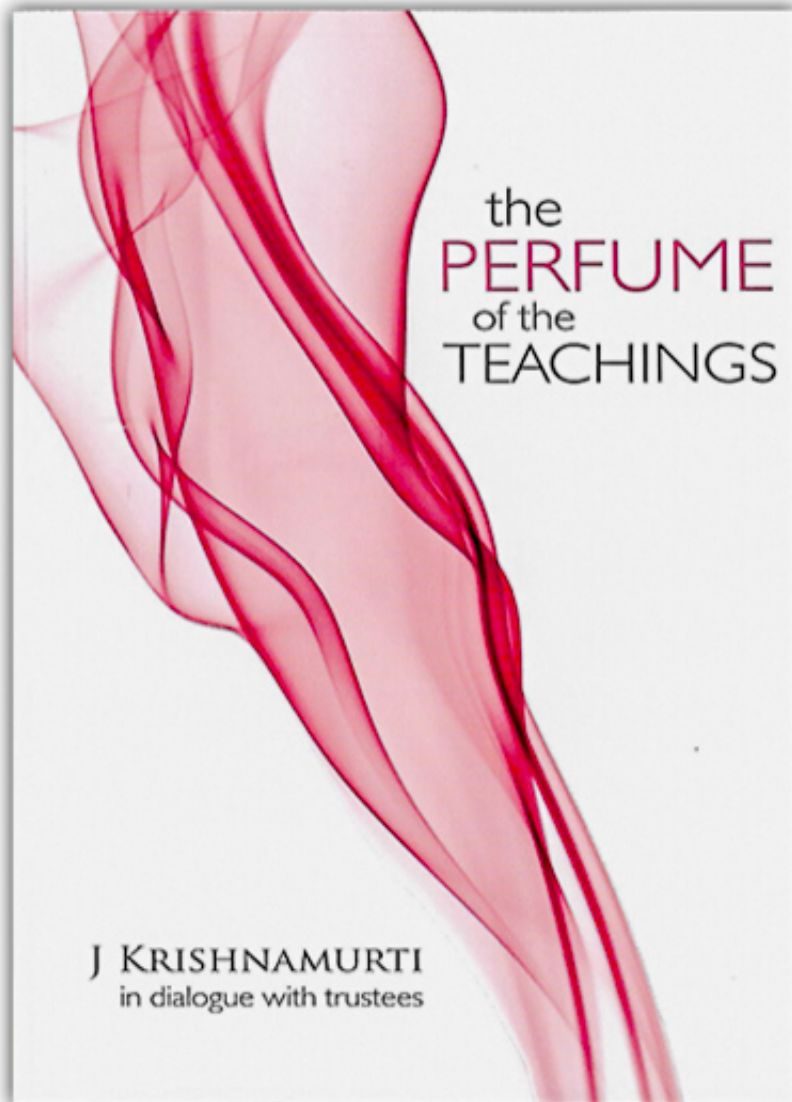
Krishnamurti gave four public talks in Santa Monica in 1972.

This newsletter will present each talk over the coming months.

The first talk is entitled – To act instantly is to see "what is"

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

New Book: The Perfume of the Teachings – Krishnamurti in dialogue with Trustees

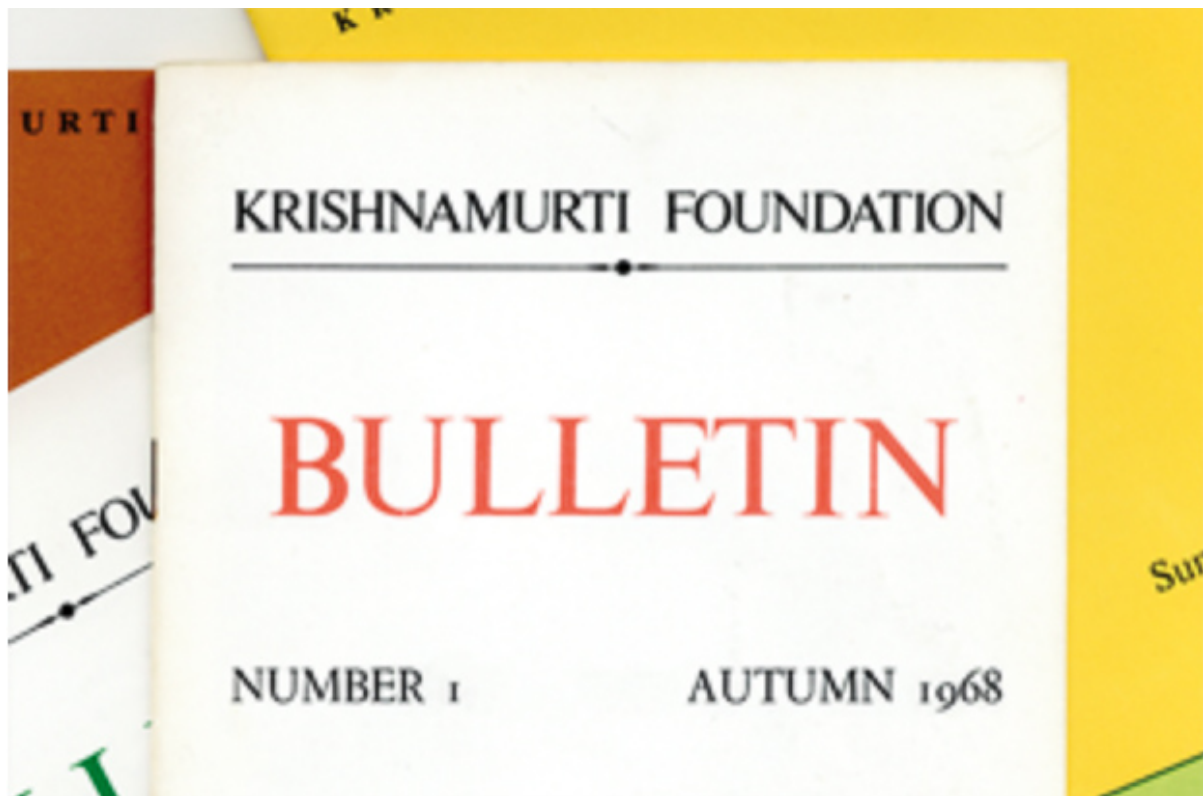


In 1977, Krishnamurti met with a group of Trustees of the foundations and, for more than a month, talked to them about the importance of living the teachings and thereby keeping it alive in the schools and adult study centers he had founded.

The very titles of the chapters are revealing: 'The teachings cover the whole field of life'; 'You are responsible for a treasure'; 'You have drunk at the fountain'; 'Can this be kept alive flowering forever'; 'Don't come to the well with a small bucket'; 'Can you convey that perfume?'

You can order the book [here](#).

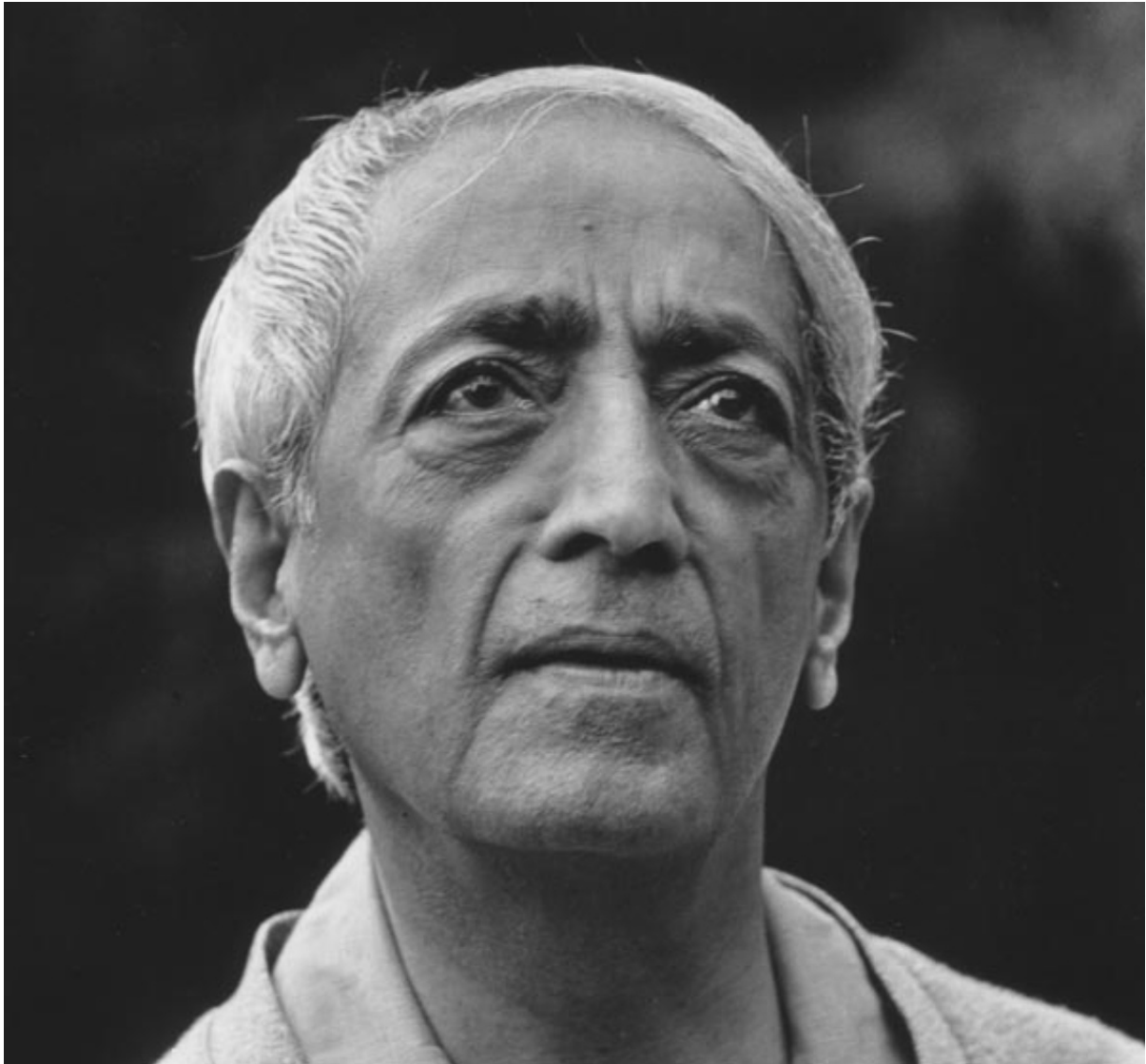
The Complete First KFT Bulletin 1968



To mark fifty years since the creation of the Krishnamurti Foundation Trust, we feature here the complete Bulletin published in the autumn of 68. It includes an exploration of love, entitled "The Lake", and dictated by Krishnamurti earlier in that year.

The Bulletin can be downloaded [here](#).

An Overview of Krishnamurti's Life and Work



Jiddu Krishnamurti was born on 11 May 1895 in Madanapalle, a small town in South India. He and his brother were adopted in their youth by Dr Annie Besant, then President of the Theosophical Society. Dr Besant and others proclaimed that Krishnamurti was to be a world teacher whose coming the Theosophists had predicted. To prepare the world for this coming, a world-wide organisation called the Order of the Star in the East was formed and the young Krishnamurti was made its head.

In 1929, however, Krishnamurti renounced the role that he was expected to play, dissolved the Order with its huge following, and returned all the money and property that had been donated for this work.

From then, for nearly sixty years until his death on 17 February 1986, he travelled throughout the world talking to large audiences and to individuals about the need for a radical change in mankind.

Krishnamurti is regarded globally as one of the greatest thinkers and religious teachers of all time. He did not expound any philosophy or religion, but rather talked of the things that concern all of us in our everyday lives, of the problems of living in modern society with its violence and corruption, of the individual's search for security and happiness, and the need for mankind to free itself from inner burdens of fear, anger, hurt, and sorrow. He explained with great precision the subtle workings of the human mind, and pointed to the need for bringing to our daily life a deeply meditative and spiritual quality.

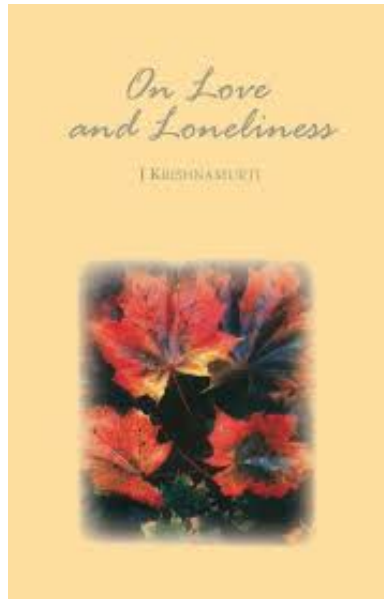
Krishnamurti belonged to no religious organisation, sect or country, nor did he subscribe to any school of political or ideological thought. On the contrary, he maintained that these are the very factors that divide human beings and bring about conflict and war. He reminded his listeners again and again that we are all human beings first and not Hindus, Muslims or Christians, that we are like the rest of humanity and are not different from one another. He asked that we tread lightly on this earth without destroying ourselves or the environment. He communicated to his listeners a deep sense of respect for nature. His teachings transcend man-made belief systems, nationalistic sentiment and sectarianism. At the same time, they give new meaning and direction to mankind's search for truth. His teaching, besides being relevant to the modern age, is timeless and universal.

Krishnamurti spoke not as a guru but as a friend, and his talks and discussions are based not on tradition-based knowledge but on his own insights into the human mind and his vision of the sacred, so he always communicates a sense of freshness and directness although the essence of his message remained unchanged over the years. When he addressed large audiences, people felt that Krishnamurti was talking to each of them personally, addressing his or her particular problem. In his private interviews, he was a compassionate teacher, listening attentively to the man or woman who came to him in sorrow, and encouraging them to heal themselves through their own understanding. Religious scholars found that his words threw new light on traditional concepts. Krishnamurti took on the challenge of modern scientists and psychologists and went with them step by step, discussed their theories and sometimes enabled them to discern the limitations of those theories. Krishnamurti left a large body of literature in the form of public talks, writings, discussions with teachers and students, with scientists and religious figures, conversations with

individuals, television and radio interviews, and letters. Many of these have been published as books, and audio and video recordings.

More information about Krishnamurti's life can be found in the biographies written by Mary Lutyens and Pupul Jayakar.

Book Review: On Love and Loneliness



“Love implies great freedom – not to do what you like. But love comes only when the mind is very quiet, disinterested, not self-centred. These are not ideals. If you have no love, do what you will – go after all the gods on earth, do all the social activities, try to reform the poor, the politics, write books, write poems – you are a dead human being. And without love your problems will increase, multiply endlessly. And with love, do what you will, there is no risk; there is no conflict. Then love is the essence of virtue. And a mind that is not in a state of love, is not a religious mind at all. And it is only the religious mind that is freed from problems, and that knows the beauty of love and truth”.

In this review we resume looking at fairly new additions to the library. “On Love and Loneliness” is in the category of “Theme Books”, along with On Conflict, Death, Meditation, Choiceless Awareness, Living and Dying, and others.

"On Love and Loneliness" is a compelling investigation of our intimate relationships with ourselves, others, and society. Krishnamurti suggests that "true relationship" can come into being only when there is self-knowledge of the conditions which divide and isolate individuals and groups. The various excerpts in the book are taken from his talks from 1950 up to his death in 1986.

"Surely, love is not a thing of the mind; and because the things of the mind have filled our hearts, we have no love. The things of the mind are jealousy, envy, ambition, the desire to be somebody, to achieve success. These things of the mind fill your hearts, and then you say you love; but how can you love when you have all these confusing elements in you? When there is smoke, how can there be a pure flame? Love is not a thing of the mind, and love is the only solution to our problems. Love is not of the mind, and the man who has accumulated money or knowledge can never know love, because he lives with the things of the mind, his activities are of the mind, and whatever he touches he makes into a problem"

So what is the connection between love and loneliness, as suggested in the title? It is impossible to adequately summarise any of K's books or talks, and the reader is referred to the book itself to inquire deeply into that question. But in 1950 Krishnamurti said:

"It is only when the mind is not escaping in any form that it is possible to be in direct communion with that thing we call loneliness, the alone, and to have communion with that thing, there must be affection, there must be love."

To contact us, 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

To learn, to discover something fundamental, you must have the capacity to go deeply. If you have a blunt instrument, a dull instrument, you cannot go deeply. So what we are doing is sharpening the instrument, which is the mind. You can penetrate deeply only if your mind is as sharp as a needle, and as strong as a diamond.

Saturday, 25 May, 2:00pm – 4:00pm

**Christchurch City South Library Learning Centre
66 Colombo Street, Sydenham Room**

(Please use After Hours Entrance at the far end of the building furthest from Colombo Street)

Enquiries: aakaasha@glenrowan.nz, 03 329 4789

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

HAMILTON

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

AUCKLAND

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



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