

KANZ NEWS – October 2020

www.kanz.org.nz



An Unequal World

You see the beggar on the road. Why is that not a shock to you? Why do you not cry? Why do I cry only when my son dies? We don't cry there, but we cry here. Why? There is a 'why', obviously. There is a 'why', because we are insensitive.

Exploration into Insight, Ch. 6

Man has divided the earth as yours and mine. Why?

Krishnamurti to Himself, 31 March 1983

Is it possible to bring about a world in which the 'haves' and 'have-

nots' do not exist? You understand the problem? That is, the world is divided into those who are rich, who are powerful, who have everything, position, prestige, and those who have not. In the world, there is enormous inequality of capacity—the man who invents the jet plane and the man who drives the plough. There is vast contrast in capacity—intellectual, verbal, physical. We give enormous value and significance to certain functions, and so function assumes status and position. So long as we give status to functions, that gives rise to such inequality that the difference between those that are incapable and those that are capable becomes unbridgeable.

The Collected Works, Vol. 7

One has not to go to many countries to see all this; it can be observed as one walks along the streets here, or in Europe or America. The physical necessities may be plentiful where materialism is rampant and one can buy anything; but when one comes to this country, one sees this ruthless poverty. One sees also the class struggle—and I am not using that term class struggle in the communistic sense, but merely to convey the observation of a fact without interpreting it in any way. One sees the division of religions—the Christian, the Hindu, the Muslim, the Buddhist – with their various sub-divisions, all clamouring to convert, or to show a different way, a different path.

The Collected Works, Vol. 9

When you kick the people who are not important to you, and lick the boots of those who are above you, the officials, the politicians, the big ones, is there not an element of fear in this? From the big ones you hope to get something; therefore you are respectful. But what can the poor people give you? So the poor you disregard, you treat them with contempt, you do not look at them, it does not concern you that they shiver in the cold, that they are dirty and hungry. But you will give to the big ones, to the great of the land, even when you have very little, in order to receive more of their favours.

Life Ahead, Ch. 16

Have you noticed, in newspapers and magazines, the amount of space given to politics, to the sayings of politicians and their activities? Of course, other news is given, but political news predominates; the economic and political life has become all-important. The outward circumstances—comfort, money, position, and power— seem to dominate and shape our existence. The external show—the title, the garb, the

salute, the flag—has become increasingly significant, and the total process of life has been forgotten or deliberately set aside.

Commentaries on Living 1, Ch. 11

We are investigating together. The speaker is not important. And the speaker really means this. What is important is that you and the speaker investigate together, think together, have one mind together; then if we have one mind we can act together. We can bring about a different society, together.

Talk in Ojai, 22 April 1979

Questioner: How can there be progress from one form of society to another without conflict? The 'haves' will never voluntarily give up their wealth; they must be forced, and this conflict will bring about a new social order, a new way of life. This cannot be done pacifically. We may not want to be violent, but we have to face facts. Krishnamurti: You assume that you know what the new society should be and that the other fellow does not; you alone have this extraordinary knowledge, and you are willing to liquidate those who stand in your way. By this method, which you think is essential, you only bring about opposition and hate. What you know is merely another form of prejudice, a different kind of conditioning. All response of thought is conditioned, and to bring about a revolution based on thought or idea is to perpetuate a modified form of what was. You are essentially reformers and not real revolutionaries.

Commentaries on Living 2, Ch. 8

Not being capable of inward changes, psychologically, we turn to an outside agency: change the environment, the social and economic structure, and man will inevitably also change! That has proved utterly false, though the communists insist on that theory. And religious authorities have said: believe, accept, put yourself in the hands of something outside and greater than yourself. That too has lost its vitality because it is not real; it is merely an intellectual invention, a verbal structure which has no depth whatsoever. The identification of oneself with the nation, that too has brought dreadful wars, misery, confusion, and ever-increasing division. Seeing all this, what is one to do? Escape to some monastery, learn Zen meditation, accept some philosophical theory and commit oneself to that, meditate as a means of escape and self-hypnosis? One sees all this actually, not verbally or intellectually, and sees that it leads nowhere; does one not inevitably

throw it all aside, deny it all, completely, totally?

Beyond Violence, Ch. 12

Hunger is hunger. It is not your hunger or my hunger: it is hunger.

In the Problem is the Solution, Ch. 1

Equality is not possible if there is no love. It is love that destroys the sense of the unequal.

The Collected Works, Vol. 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

From the Archives

Control implies division, the controller and the
 the thing to be controlled; this division, as all division
 brings about conflict and distortion in action, in
 behaviour, is inevitable. This fragmentation is the
 work of thought, the fragment trying to control the
 other parts; call this one fragment, the controller,
 or whatever name you will. This division is artifi-
 cial and mischievous. Actually, the controller is not
 controlled. Thought in its very nature is fragmentary
 and this causes confusion & sorrow. Thought has
 divided the world into nationalities, ideologies and
 interreligious sects, the big ones & the little ones. Thought
 is the response of memories, experiences and knowledge,
 stored up in the brain; it can only function efficiently,
 sanely when it has security, order. To survive, physically
 it must protect itself from all dangers; the necessity
 of outward survival is easy to understand but the
 psychological survival is quite another matter; the
 survival of the image, thought has put together. Thought
 has divided existence, as the outer and the inner and
 from this separation conflict and control arises. For the
 survival of the inner, belief, ideology, race, nationalities,
 conclusions become essential and this also brings
 about untold wars, violence and sorrow. The desire
 for the survival of the inner, with its many images, is

a disease, is disharmony. Thought is disharmony.
 All its images, ideologies, its beliefs are self-con-
 tradictory and destructive. Thought has brought
 about, apart from its technological devices, both
 outwardly and inwardly, chaos and pleasure that
 soon become agonies. To need all this in your daily
 life, to hear and see the movement of thought is
 the transformation that meditation brings about.
 This transformation is not the becoming the
 greater we but the ^{transformation of the} content of consciousness
 is transformed; consciousness is its content.
 The conscious of the world is your consciousness,
 you are the world & the world is you. Meditation
 is the complete transformation of thought and its
 activities. Harmony is not the fruit of thought;
 it comes with the perception of the whole.

"Control implies division, the controller and the thing to be controlled; this division, as all division, brings about conflict and distortion in action and behaviour. This fragmentation is the work of thought, one fragment trying to control the other parts, call this one fragment the controller, or whatever name you will. This division is artificial and mischievous. Actually, the controller is the controlled."

Thought in its very nature is fragmentary and this causes confusion and sorrow. Thought has divided the world into nationalities, ideologies and into religious sects, the big ones and the little ones. Thought is the response of memories experience and knowledge, stored up in the brain; it can only function efficiently, sanely, when it has security, order. To survive physically it must protect itself from all dangers; the necessity of outward survival is easy to understand but the psychological survival is quite another matter, the survival of the image that thought has put together.

Thought has divided existence as the outer and the inner and from this separation conflict and control arise. For the survival of the inner, belief ideology, gods, nationalities, conclusions become essential and this also brings about untold wars, violence and sorrow. The desire for the survival of the inner, with its many images, is a disease, is disharmony. Thought is disharmony. All its images, ideologies, its truths are self-contradictory and destructive.

Thought has brought about, apart from its technological achievements, both outwardly and inwardly, chaos and pleasures that soon become agonies. To read all this in your daily life, to hear and see the movement of thought is the transformation that meditation brings about. This transformation is not the "me" becoming the greater "me" but the transformation of the content of consciousness; consciousness is its content. The consciousness of the world is your consciousness; you are the world and the world is you. Meditation is the complete transformation of thought and its activities. Harmony is not the fruit of thought; it comes with the perception of the whole."

– J. Krishnamurti

Can the Mind be Quiet

Krishnamurti Foundation of America Annual Gathering



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

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

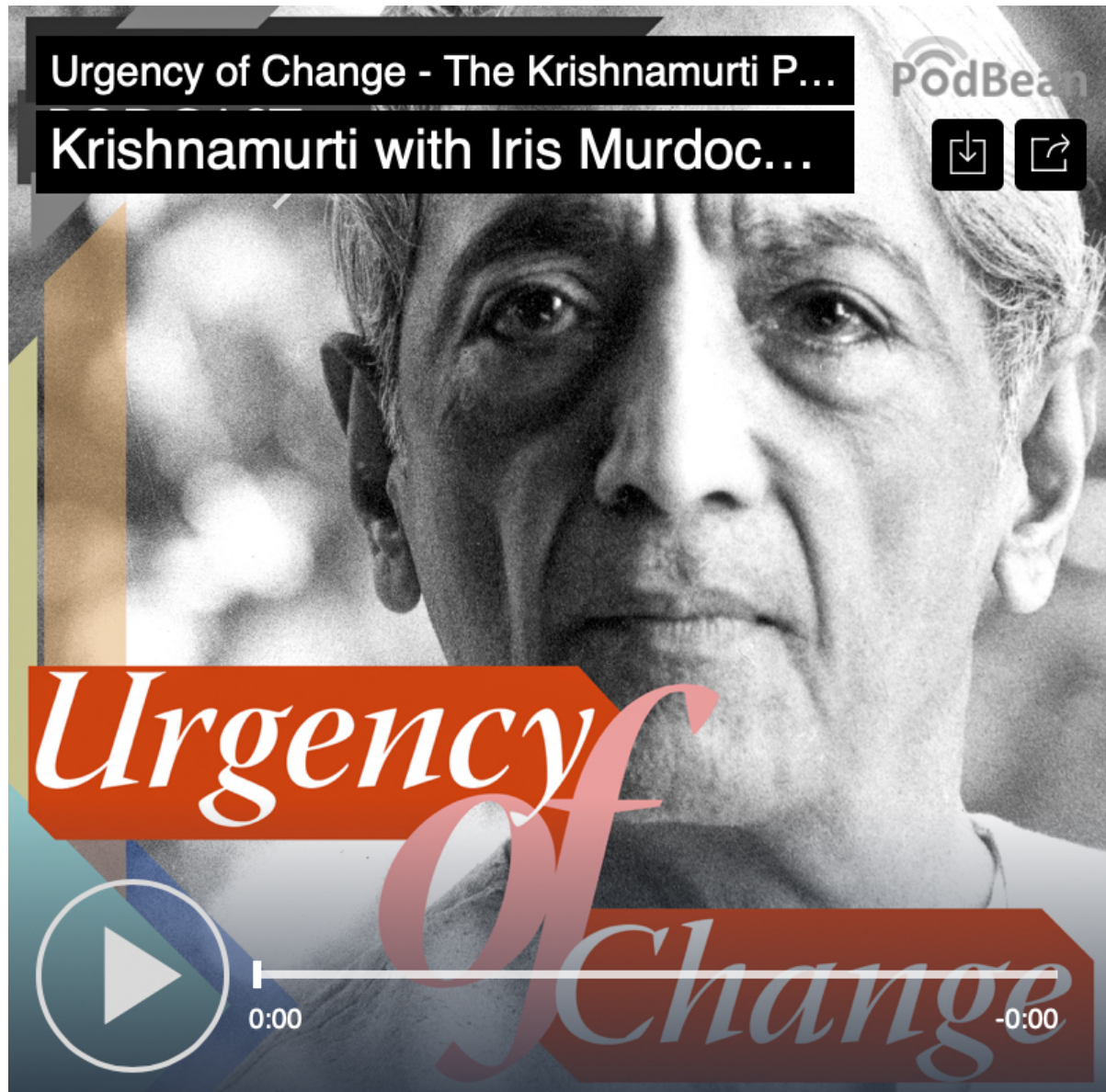
The focus of this Gathering was to have speakers and presentations that aim to explore this theme in a wide context.

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

The third session is "World Teacher: The Life and Teachings of J. Krishnamurti" with Mark Lee.

[View here.](#)

Krishnamurti Podcasts



Interview with Iris Murdoch (second conversation)

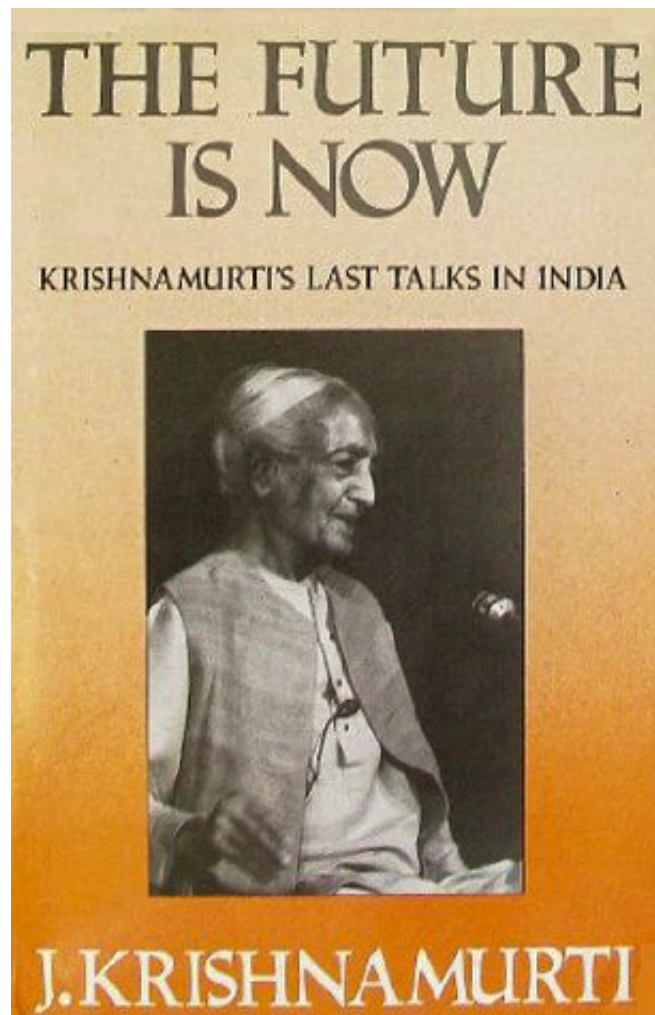
Iris Murdoch was a Booker prize winning novelist and philosopher. Her many books include *The Bell*, *The Black Prince*, and *The Sea, The Sea*. In this second conversation, Krishnamurti and Iris Murdoch look at why we are fragmented, how our way of thinking and acting is comparatively like the rest of mankind, and that we are the rest of humanity mankind because we all suffer. Krishnamurti states that when there is love, there is truth and beauty.

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

Talks and Discussions from Krishnamurti's Last Years – from the Krishnamurti Postal Lending Library



Recent reviews have covered some of Krishnamurti's early talks, from the 1920's to 1930's, and also his last talks.

When Krishnamurti left for India in October 1985, he was considered in good health. But after a week in Delhi, and then moving to Varanasi, his long-time doctor, Dr Pachure found him dreadfully weak.

Krishnamurti gave two public talks at Rajghat, talked with the Indian Trustees, and participated in the making of the film "The Seer who Walks Alone" (available on Youtube).

In November he moved to Rishi Valley, where his frailty was generally recognised, and it became accepted that he left he would never return to India, But still K took part in the teacher's conference. On the last occasion, he asked whether there was an intelligence not born of knowledge and therefore free of self-interest. He drew a distinction between mind and brain, the latter being a physical mechanism, essentially the seat of thought. Mind was entirely different from this and had no involvement in thought as time. He asked, "*Is time involved in goodness*", and proposed that, contrary to the human experience, the good was not related to the bad. He brought back to the conference, which had been discussing such issues as school curricula, what to K was the whole purpose of the schools – how to bring about a new brain, and what it meant to flower in goodness.

K also spoke alone to the children. He emphasised, as he had done in 1924 at Perine, that the worst thing was to grow up mediocre. "*You could attain the highest position in the land and still be mediocre*", he said. It was a question of *being* not of accomplishment.

By the end of November K cancelled his scheduled Bombay talks. He had spoken there regularly over the years, and the 1985 talks can be found in the book "***That Benediction is where you are***", (available from the library). But he did give three of the scheduled public talks in Madras. He ended with these words:

*"Creation is something that is most holy. That's the most sacred thing in life and if you have made a mess of your life, change it. Change it today, not tomorrow. If you are uncertain, find out why and **be** certain. If your thinking is not straight, think straight, logically. Unless all that is prepared, all that is settled, you can't enter into this world of creation.*

It ends". (These two words were hardly audible, breathed rather than spoken).

Krishnamurti died after returning to Ojai, California, on 17th February, 1986.

All of these 1986 talks and discussions can be found in the book "***The Future is Now***".

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

Beauty is not something you see—not a beautiful tree, a beautiful picture, a beautiful building, or a beautiful woman. There is beauty only when your heart and mind know what love is.

Saturday, 24 October, 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

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



Postal lending library of books, dvd's, and cd's –

www.krishnamurti-nz.org/library

AUCKLAND

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

**Virtual Online Krishnamurti
Study Centre**

[https://www.kanz.org.nz/virtual-
krishnamurti-study-centre](https://www.kanz.org.nz/virtual-krishnamurti-study-centre)

Krishnamurti Association in New Zealand

www.kanz.org.nz

e-mail: kanzadmin@gmail.com

[unsubscribe from this list](#) [update subscription preferences](#)

This email was sent to << Test Email Address >>

[why did I get this?](#) [unsubscribe from this list](#) [update subscription preferences](#)

Krishnamurti Association in New Zealand · P.O. Box 990 · Cambridge, Wkto 3450 · New Zealand

