

KANZ NEWS – March 2021

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To The Young

I am sure you have often heard from politicians, from educators, from your parents and from the public that you are the 'coming generation'. But when they talk about you as a new generation, they really do not mean it because they make sure that you conform to the older pattern of society. They really do not want you to be a new, different kind of human being.

Krishnamurti on Education, Ch. 6

You know, when you are very young, full of vitality, eagerness, innocence, there is a delight in everything. All the common things have

a meaning, a little marble has a world of meaning; and as we grow older all that becomes dull, the mind becomes dull, which has become educated, which has accepted life in terms of society and adjustment to the pattern of society. We all know this. We never stop to look at a tree, or the evening sky, or the stars. We know our minds are deteriorating all the time; why? Why is there not that sense of innocence—not the cultivated innocence of a clever mind that ‘wishes’ to be innocent, but that state of innocence in which there is no denial or acceptance; it is just what it is. Why? And when old age comes, we are destroyed. Why?

The Collected Works, Vol. 11

They want you to be mechanical, to fit in with tradition, to conform, to believe, to accept authority. In spite of this, if you can actually free yourself from fear, not theoretically, not ideally, not merely outwardly but actually, inwardly, deeply, then you can be a different human being. Then you can become the ‘coming generation’. The older people are ridden with fear—fear of death, fear of losing jobs, fear of public opinion. They are completely held in the grip of fear. So their gods, their scriptures, their pujas are all within the field of fear, and therefore the mind is curiously warped, perverted. Such a mind cannot think straight, cannot reason logically, sanely, healthily, because it is rooted in fear. Watch the older generation, and you will see how fearful it is of everything—of death, of disease, of going against the current of tradition, of being different, of being new.

Krishnamurti on Education, Ch. 6

Your parents and society use that word ‘duty’ as a means of moulding you, shaping you according to their particular idiosyncrasies, their habits of thought, their likes and dislikes. You know, we allow that word ‘duty’ to kill us. The idea that you have a ‘duty’ to parents, to relations, to the country, sacrifices you.

Life Ahead, Ch. 16

Opinion and tradition mould our thoughts and feelings from the tenderest age. The immediate influences and impressions produce an effect which is powerful and lasting and which shapes the whole course of our conscious and unconscious life.

Education and the Significance of Life, Ch. 3

The desire to imitate is a very strong factor in our life, not only at the superficial levels, but also profoundly. We have hardly any independent thoughts and feelings. When they do occur, they are mere reactions and

are therefore not free from the established pattern.

Education and the Significance of Life, Ch. 3

What happens when the world around me controls me, conscripts me, takes me to war, tells me what to do politically, economically, religiously? There are the psychologists and the gurus from the East—they all tell me what to do. If I obey—which is what they all want me to do, promising utopia at the end of it. The root meaning of the word obey is ‘to hear’. By hearing constantly what other people tell me, I gradually slip into obedience.

Beyond Violence, Ch. 13

Freedom of mind comes into being when there is no fear, when the mind is not intriguing for position, for prestige, to show off. Is this all too much, too difficult? This is certainly not as difficult as your geography or mathematics. It is much easier, only you have never thought about it. You spend most of your lives in school acquiring information. You are in a school for about ten to fifteen years; yet you never have time to think about any of these things; not a week, not a day, to think fully, completely, of all these things; and that is why these things seem difficult. If you give time to it, then you can see how your mind works, operates, functions.

The Collected Works, Vol. 7

First of all, can you reject all authority? If you can, it means that you are no longer afraid. Then what happens? When you reject something false which you have been carrying about with you for generations, when you throw off a burden of any kind, what takes place? You have more energy, haven't you? You have more capacity, more drive, greater intensity and vitality. If you do not feel this, then you have not thrown off the burden, you have not discarded the dead weight of authority. Then there is the immensely greater difficulty of rejecting our own inward authority, the authority of our own particular little experiences and accumulated opinions, knowledge, ideas, and ideals. To be free of all authority, of your own and that of another, is to die to everything of yesterday, so that your mind is always fresh, always young, innocent, full of vigour and passion.

Freedom from the Known, Ch. 1

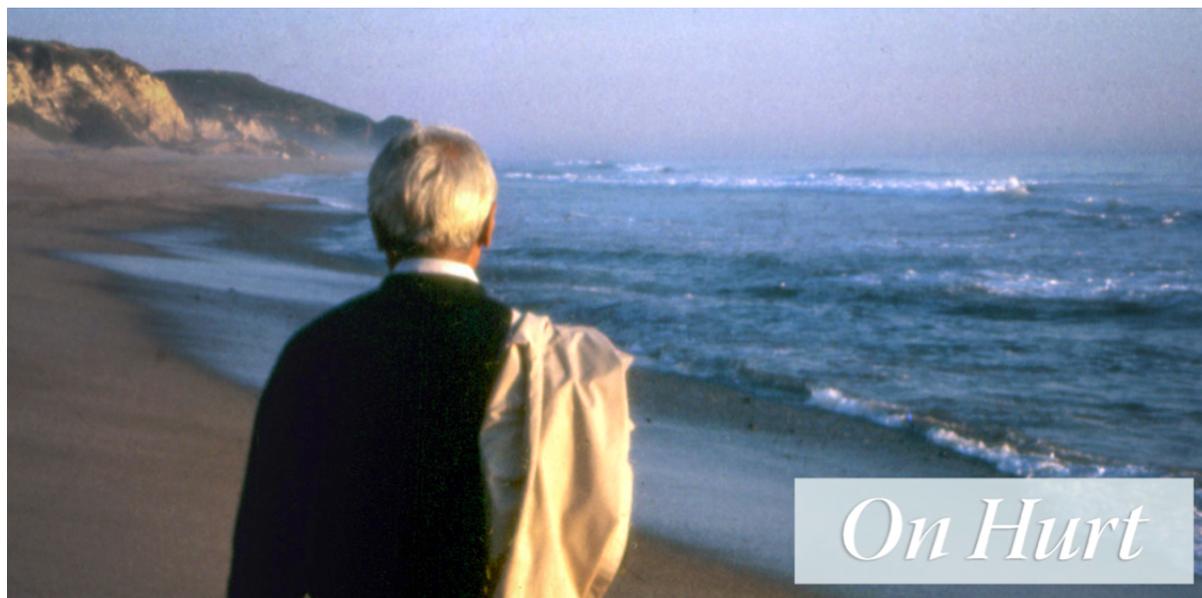
You must question everything, including your pet beliefs, your ideals, your authorities, your scriptures, your politicians. Which means there must be a certain quality of scepticism. When you question, it must be

your own particular problem, not a casual, superficial question that will entertain you; it must be something of your own. If this is so, then you will put the right question. And if it is the right question you will have the right answer, because the very act of putting that right question shows you the answer in itself.

Beyond Violence, Ch.8

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



New Article – Krishnamurti On Hurt

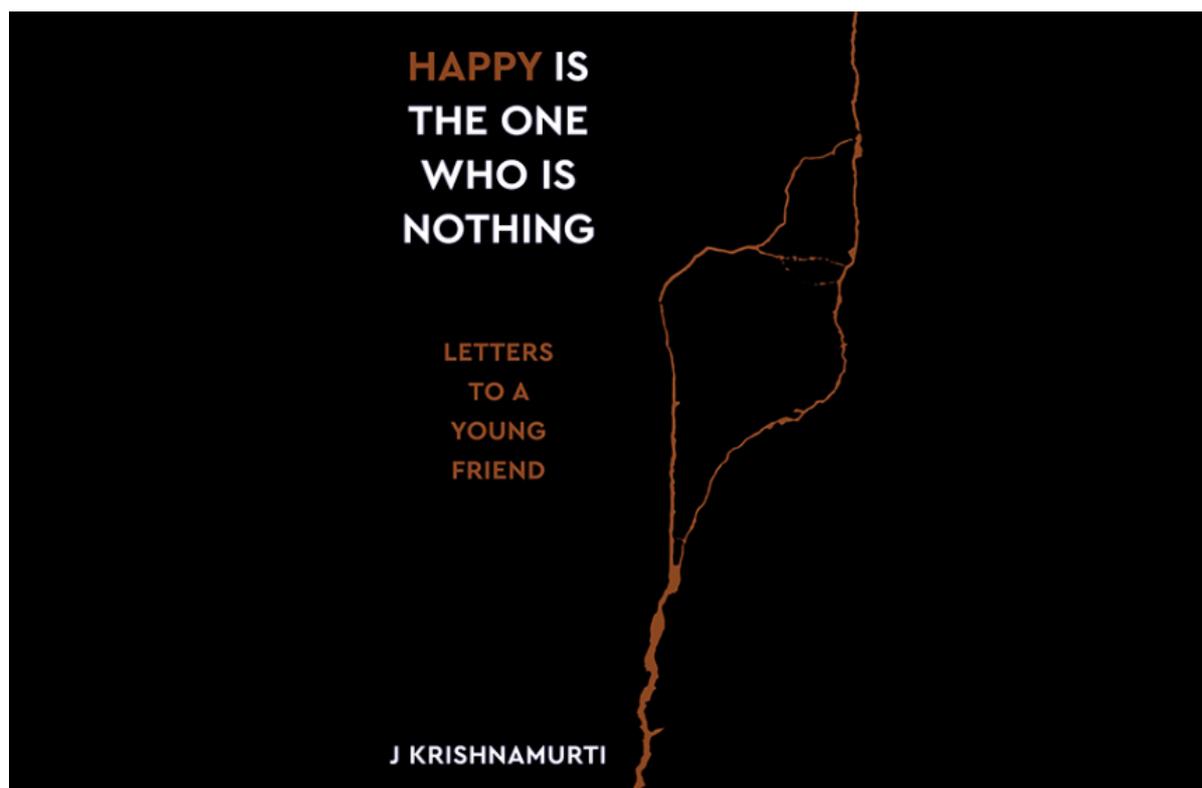
A new In-Depth article, *Krishnamurti on Hurt*, is available on the Foundation website.

'Observation without a centre means there is only that thing you call pain. There is no entity saying, 'I must go beyond the pain.' When there

is no observer, is there pain? This is not just a trick of words. It is the observer that gets hurt; it is the centre that gets flattered. It is the centre that says, 'It's a shock.' It is the centre that says, 'I know pain.' Can you observe this thing called pain without the centre or observer?'

Access the article [here](#).

Happy Is The One Who Is Nothing A new book by J. Krishnamurti



A new hardback edition of the popular book *Happy Is the One Who Is Nothing – Letters to a Young Friend* is published in the UK and USA by Watkins Publishing. This is a unique book in the Krishnamurti catalogue, it being made up of letters from Krishnamurti to a young friend 'who came to him wounded in body and mind.' Personal, yet entirely relatable and universal in theme, these letters present the teachings in a new light.

The book can be purchased [here](#)

Krishnamurti Podcasts



Interview with Oliver Hunkin

Oliver Hunkin was head of religious programmes at the BBC, where he revolutionised the format. He was also an author and cartoonist. This interview with Krishnamurti was recorded at Brockwood Park in 1970. In the conversation Krishnamurti states that authority has crippled the mind, religiously and inwardly. The authority of belief, imposed by religions, destroys the discovery of reality. One relies on authority because one is afraid to stand alone. To understand fear one must also understand pleasure, as they are two sides of the same coin. Are we seeing each other with an image? There is love only when I have understood myself and so in myself there is no fragmentation, anger, ambition or greed. Effort is a contradiction of energies. A meditative

mind is a very silent mind.

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

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

Online Dialogues for Insight & Fundamental Change

<p>WEDNESDAY DIALOGUES</p> <p>Every Thursday at 8:00 am NZDT</p>  <p>FACILITATOR: JACKIE MCINLEY</p>	<p>SATURDAY DIALOGUES</p> <p>Every Sunday at 7:00 am NZDT</p>  <p>FACILITATOR: JACKIE MCINLEY</p>
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Online Dialogues for Insight & Fundamental Change

What is dialogue? by Jackie McInley

Krishnamurti referred to his talks and the communication of his teachings as a process of participatory dialogue. K said that these dialogues were to be honest, friendly, non-intellectual explorations into our shared everyday human condition: an inquiry into the lack of freedom and love in daily life which lies festering at the root of all our problems.

According to K, these shared roots can be uncovered in dialogue and transformed. Fully engaging in a process of questioning, careful listening and thinking together, the patterns of thought that are conditioning all our relationships might be revealed through inquiry and insight. Since we hold dear and are forever acting out the very

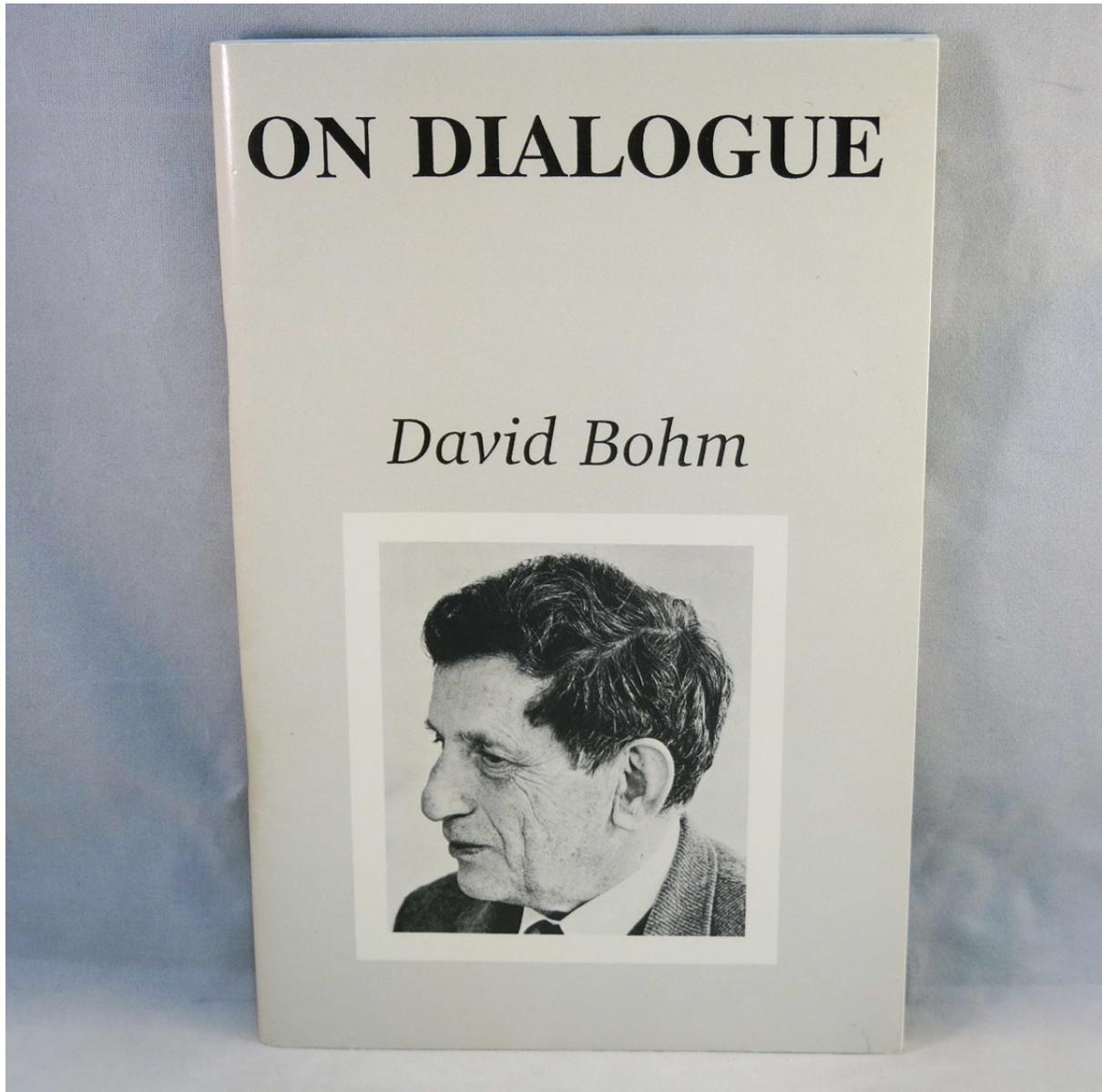
patterns we are investigating, a great deal of honesty, sensitivity and relaxation is necessary to actually see for ourselves that which is usually kept hidden.

There is no new knowledge to learn and apply only the truth of conditioning to observe directly. There is no emphasis on self realisation or comparison – no importance of me and you – only a collective psychological illusion to be seen through, together.

Whether this kind of dialogue or inquiry is possible can only be up to the very person who is interested to find out: the deeper the interest, the deeper the intention to participate and explore. It is in this spirit of inquiry that our online dialogues will take place.

Please [join us](#) if you are interested or [contact us](#) if you need more information.

Krishnamurti Postal Lending Library – Professor David Bohm and "Dialogue"



Krishnamurti not only travelled the world giving talks to large groups of people, he frequently engaged in dialogues with individuals and small groups. In 1965 he made the acquaintance of Professor David Bohm, Professor of Theoretical Physics at Birbeck College, University of London. From then the two of them increasingly met together to discuss fundamental issues, such as the nature of consciousness and thought, both alone or in small groups. Some of the more well known books that have been published based on these meetings are:

- Truth and Actuality (1977)
- The Wholeness of Life (1977) (with Dr David Shainberg)
- Can Humanity Change (1978) (with Buddhist Scholars)
- The Ending of time (1980)
- The Future of Mankind (1983)

- And many more.

The exchanges between Bohm and Krishnamurti were much in the nature of dialogue. In fact it might be said that they gave a new meaning, a new significance to the term. He gathered together quite large groups in London and other parts of the world to explore the process in a very practical way. This interest has been taken up by many other groups, even in the corporate world.

The small book "On Dialogue", published in 1990, contains material that was edited from a transcription of a meeting that took place on the 6th November in Ojai, California, following a weekend seminar given by Professor Bohm, (something he did for several years).

Here is the start of the book:

I give a meaning to the word 'dialogue' that is somewhat different from what is commonly used. The derivations of words often help to suggest a deeper meaning. 'Dialogue' comes from the Greek word dialogos. Logos means 'the word' or in our case we would think of the 'meaning of the word'. And dia means 'through' –it doesn't mean two. A dialogue can be among any number of people, not just two. Even one person can have a sense of dialogue within himself, if the spirit of the dialogue is present. The picture of image that this derivation suggests is of a stream of meaning flowing among and through us and between us. This will make possible a flow of meaning in the whole group, out of which will emerge some new understanding. It's something new, which may not have been in the starting point at all. It's something creative. And this shared meaning is the 'glue' or 'cement' that holds people and societies together.

Contrast this with the word 'discussion', which has the same root as 'percussion' an 'concussion'. It really means to break things up. It emphasises the idea of analysis, where there may be many points of view. Discussion is almost like a Ping-Pong game, where people are batting the ideas back and forth and the object of the game is to win or to get points for yourself. Possibly you will take up somebody else's ideas to back up your own – you may agree with some and disagree with others – but the basic point is to win the game. That's very frequently the case in a discussion.

In a dialogue, however, nobody is trying to win. There is a different sort

of spirit to it. In a dialogue, there is no attempt to gain points, or to make your particular view prevail. Rather, whenever any mistake is discovered on the part of anybody, everybody gains. It's a situation called win-win, in which we are not playing a game against each other but with each other. In a dialogue, everybody wins.

Clearly, a lot of what is called 'dialogue' is not dialogue in the way that I am using the word. For example, people at the United Nations have been having what are often considered to be dialogues, but these are very limited. They are more like discussions – or perhaps trade-offs or negotiations – than dialogues. The people who take part are not really open to questioning their fundamental assumptions. They are trading off minor points, like negotiating whether we have more or less nuclear weapons. But the whole question of two different systems is not being seriously discussed. It's taken for granted that you can't talk about that– that nothing will ever change that. Consequently their discussions are not serious, not deeply serious. A great deal of what we call 'discussion' is not deeply serious, in the sense that there are all sorts of things which are held to be non-negotiable and not touchable, and people don't even want to talk about them. That is part of our trouble.

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

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**Showings of Krishnamurti
videos and group dialogues:**

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– contact Kyoko Giebel [03 329 4789](tel:033294789) /
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