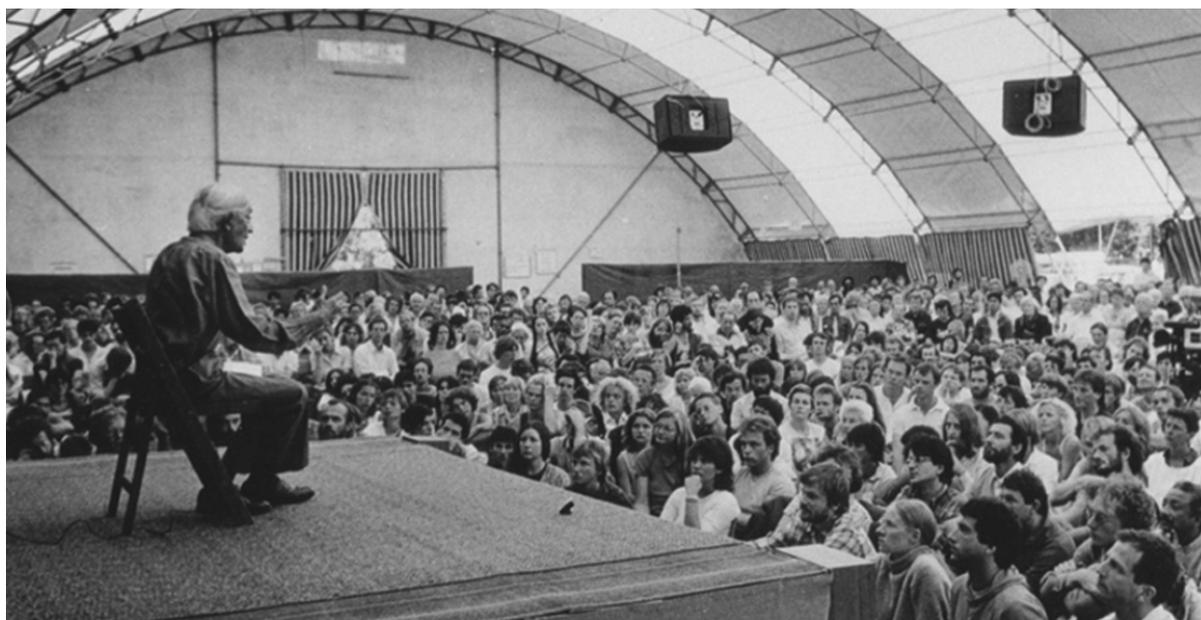


## KANZ NEWS – August 2021

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### **The Seer Who Walked Alone**

In library catalogues Krishnamurti is generally listed as a philosopher. Few academic philosophers would have applied it to him, if only because he had read none of their books, and in all his work there is scarcely a reference to any other writer. Yet what else do you call a man who, for more than half a century, explored and discussed such subjects as freedom, truth, fear, death, suffering, ethics, the purpose of life, and the nature of intelligence? These are some of the perennial subjects of philosophy, and Krishnamurti expounded original ideas on all of them; ideas derived from his own life experience. What an extraordinary life experience it was...Krishnamurti - The Man, The Mystery & The Message, by Stuart Holroyd

Jiddu Krishnamurti had a life of the nature of myth. Born on 11 May 1895 in Madanapalle, a small hill-town in what is now Andhra Pradesh, south India, his mother Jiddu Sanjeevamma and father Jiddu Narianiah were Telugu-speaking Brahmins. As he was the eighth child, in accordance with Hindu custom, he was named after Lord Krishna. Narianiah worked with the Revenue Department of the British Administration.

Sanjeevamma, a tender, pious lady, ran an orthodox household, and it was in this environment of strict adherence to the rituals and norms of religious tradition that Krishnamurti grew up. A local astrologer cast the child's horoscope and assured the father that his son would be a very great man. There was little indication of this in the young Krishnamurti, a sickly child who almost died of malaria at the age of two, and suffered recurrent bouts of the disease years thereafter. Vague, dreamy, and an indifferent pupil at school, Krishnamurti was regularly beaten by his teachers.

However, Krishnamurti's father noticed in him an unusual capacity for silence and a deep absorption in nature; besides, he surprisingly displayed a natural aptitude for mechanics and devoted hours to repairing watches and, in later years, to working on car engines. The boy was also devoted to his younger brother, Nityananda, who was regarded as remarkably intelligent.

When Sanjeevamma died in 1905, Krishna was ten and a half. Narianiah found it difficult to manage his family, especially on retirement in 1907, and he pleaded with Mrs. Annie Besant, then President of the Theosophical Society, for full-time employment at the Society's headquarters in Adyar in Madras. When Mrs. Besant consented, in January 1909, Narianiah—himself a Theosophist—and his four sons moved to a ramshackle cottage outside the Society's beautiful, sprawling compound.

The Theosophical Society was founded by Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott, in New York, in 1875. The estate at Adyar was purchased in 1882 and transformed into the Society's Headquarters. Annie Besant, an articulate and energetic worker for social reform, joined the Society in 1889. In 1890, Besant met Charles W. Leadbeater, a Theosophist and former priest in the Church of England, who was considered a remarkable clairvoyant. When Olcott died in 1907, Besant took over as President.

A belief central to Theosophy was the progressive evolution of humanity towards a Universal Brotherhood, guided by Masters–perfected human beings–who periodically appear on Earth to found a new religion. The Theosophists also believed in the concept of a World Teacher, by whose mission on Earth a new religion would permeate human civilisation. The next World Teacher was to be Maitreya, the Buddha of Compassion, whose manifestation was imminent. The identification and nurture of the vehicle for the role of World Teacher, the Theosophists felt, was theirs.

In 1909 Leadbeater, while walking on the beach outside the Theosophical Society, noticed Krishna, who, he said, had the most wonderful aura ‘without a trace of selfishness’. He immediately proclaimed that this child would be the future World Teacher, but his observation was met with surprise and disbelief since Krishna had nothing to recommend him for this role ‘apart from his wonderful eyes’.

Shortly, Krishna and Nitya were brought into the Society’s compound, groomed, and given private lessons. Krishna, who was put through an intensive health regimen, soon began to look remarkably attractive. George Bernard Shaw was later to describe him as ‘the most beautiful human being I ever saw’.

In 1911, the Order of the Rising Sun, later known as the Order of the Star in the East (OSE), was formed to herald the arrival of the World Teacher, and that became the first collective acknowledgement of Krishnamurti’s special status.

Narainiah transferred guardianship of the boys to Annie Besant in 1911, and a deep bonding developed between Krishnamurti and Besant, whom he came to view as his foster mother. The boys were taken to Europe where they continued their education and came into contact with the educated, wealthy and cultured members of the Theosophical Society.

The Theosophical Society, which by this time had grown to its largest size ever–with over 45,000 members and more than 500 Lodges around the world–was rapidly becoming a powerful world movement. Recipient of large endowments of land and vast sums of money in the service of the World Teacher’s mission, the Society built elaborate structures around Krishnamurti–rituals, meetings, disciples in attendance, and so

on.

In the summer of 1922, Ojai, California, where the boys had moved for the sake of Nitya's fight with tuberculosis, Krishnamurti had a life-transforming mystical experience about which he said: 'I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.'

But when Nitya died in 1925, Krishnamurti's deep sorrow altered radically his perception of human life. The structures and hierarchies built in his name now seemed to imprison him, and he began distancing himself gradually from the tenets of the Theosophical Society. Annie Besant's efforts to reconcile Krishnamurti's revolutionary pronouncements with Theosophy failed.

In 1929, Krishnamurti dissolved the Order of the Star, and in a historic speech declared: 'I maintain that Truth is a pathless land. No organisation, no belief can lead to truth.' He returned to the donors the moneys and vast properties bequeathed to him, including a 5,000-acre estate and castle in Holland.

Stepping out of the Theosophical Society and, indeed, out of all organised religions, and renouncing his role as a guru, Krishnamurti reshaped his life around his sole mission: 'to set man absolutely, unconditionally free'. From then on till his end, he travelled around the world giving talks to large audiences and engaging in discussions with some of the brightest minds of the century.

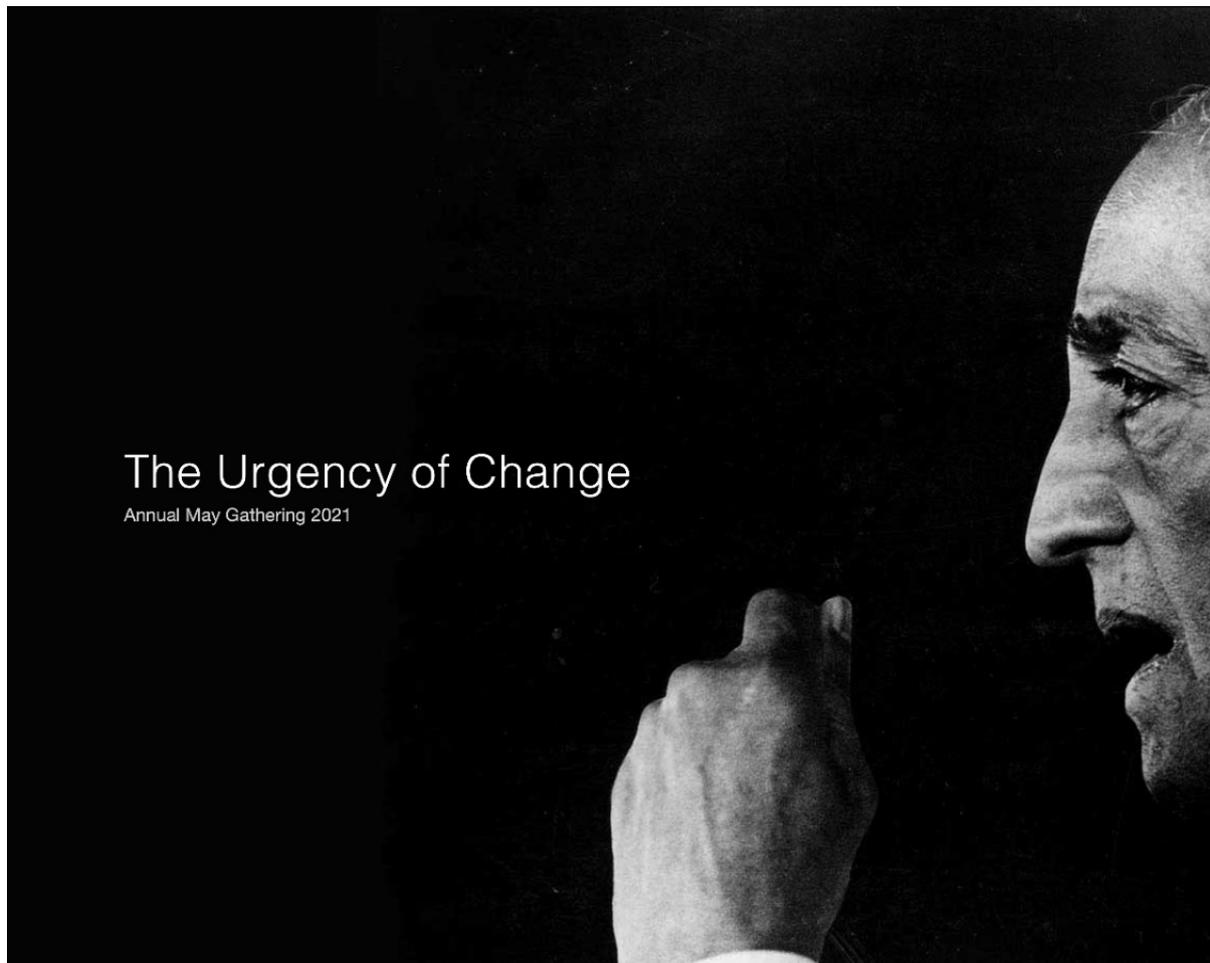
Krishnamurti's life-long interest in education-'to create human beings who are integrated and therefore intelligent'-made him found schools, first in India and later in England and America which he visited every year and held dialogues with the students and teachers. In the 1980s, Krishnamurti talked of the importance of Study Centres where serious adults could go in order to take time off from the routine of daily life and study their lives in the light of the teachings.

Krishnamurti's mission was one that seemed to fulfil itself with an intensity that remained undiminished by time and circumstance and, in fact, gathered new energy and momentum as his age advanced. In 1980, he told his biographer that when he stopped speaking, his body would die; the body existed for only one purpose: to reveal the teachings. In California, on 17 February 1986 Krishnamurti died of pancreatic cancer, with a handful of people present at a funeral devoid of ritual and ceremony.

*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*

## KFA Annual Gathering 2021



The Krishnamurti Foundation of America held its Annual Gathering in Ojai, California in May. Over the next few months the newsletter will publish individual sessions from the Gathering.

The second session in the series is "The Immeasurable", presented by Gabor Maté.

Dr. Gabor Maté, renowned speaker and best seller author, well known for his work in childhood development, stress and trauma is interviewed by Francisco Mazza, director of development at Krishnamurti Centre in Ojai, California. Francisco is joined by Jaap Sluiter, executive director of the Krishnamurti Foundation of America. In the following podcast, the relationship between Gabor Maté's work, the teachings of J. Krishnamurti and the challenges facing present-day society, are explored in depth.

Click [here](#), or on the image below, to view the presentation.



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**New Book – The Only Revolution**



This edition, with new chapter titles, sees the classic book available separately from The Second Krishnamurti Reader for the first time in many years. Edited by Mary Lutyens, it contains brief but profound reflections by Krishnamurti on meditation, together with recollections of interviews and evocative descriptions of nature.

*A meditative mind is silent. It is not the silence thought can conceive of; it is not the silence of a still evening; it is the silence when thought—with all its images, words and perceptions—has entirely ceased. This meditative mind is the religious mind.*

*From THE ONLY REVOLUTION*

Order the book [here](#).

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## Krishnamurti Podcasts



## Second conversation with Alain Naudé

This second conversation between Naudé and Krishnamurti opens with the question: Do good and evil really exist or are they simply conditioned points of view? The inquiry looks at goodness as total order, not only outwardly but inwardly especially. Is virtue the outcome of planning? You cannot will to do good. Either you are good or not good. Will is the concentration of thought as resistance. Are poisonous snakes, sharks and the cruel things in nature evil? The moment we assert that there is absolute evil, that assertion is the denial of the good. Goodness implies total abnegation of the self, because 'the me' is always separative. Order means behaviour in freedom. Freedom means love. When one sees all this very clearly there is a marvellous sense of absolute order.

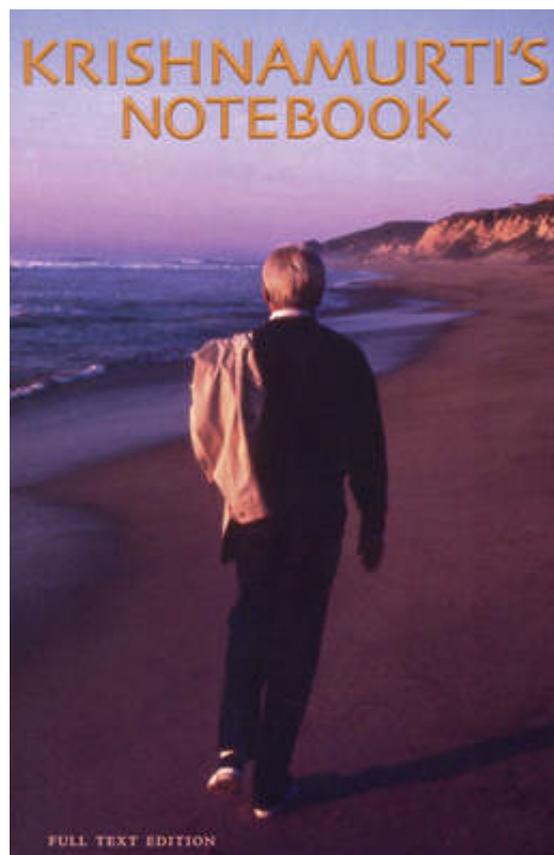
Find more information online at [kfoundation.org](http://kfoundation.org) and on social media as Krishnamurti Foundation Trust

[Listen here](#)

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

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## Krishnamurti Postal Lending Library Book Review – Krishnamurti's Notebook



During his lifetime, Krishnamurti wrote some journals or diaries, but only for short periods. The first one was published as "Krishnamurti's Notebook", and covered a period of about seven months during 1961–62. Krishnamurti said it was never intended for publication, and that he did not know himself what prompted him to begin it.

In his notebook Krishnamurti often refers to something he called "the

Process". In 1922, at the age of twenty-eight, Krishnamurti underwent a spiritual experience that changed his life and which was followed by years of acute and almost continuous pain in his head and spine. The manuscript shows that "the Process", as he called this mysterious pain, was still going on nearly forty years later, though in a much milder form. "The Process" was a physical phenomenon, not to be confused with the state of consciousness that Krishnamurti variously refers to in the notebooks as the "Benediction", the "Otherness", or the "Immensity".

Krishnamurti's biographer, Mary Lutyens, writes in her foreward to the book:

*In this unique daily record we have what may be called the well-spring of Krishnamurti's teaching. The whole essence of his teaching is here, arising from its natural source. Just as he himself writes in these pages that "every time there is something 'new' in this benediction, a 'new' quality, a 'new' perfume, but yet it is changeless", so the teaching that springs from it is never quite the same although often repeated. In the same way, the trees, mountains, rivers, clouds, sunlight, birds and flowers that he describes over and over again are forever "new" because they are seen each time with eyes that have never become accustomed to them; each day they are a totally fresh perception for him, and so they become for us.*

An extract:

*22nd June 1961*

*"Woke up about two and there was a peculiar pressure and the pain was more acute, more in the centre of the head. It lasted over an hour and one woke up several times with the intensity of the pressure. Each time there was great expanding ecstasy; this joy continued.—Again, sitting in the dentist's chair, waiting, suddenly the pressure began. The brain became very quiet; quivering, fully alive; every sense was alert; the eyes were seeing the bee on the window, the spider, the birds and the violet mountains in the distance. They were seeing but the brain was not recording them. One could feel the quivering brain, something tremendously alive, vibrant and so not merely recording. The pressure and the pain was great and the body must have gone off into a doze.*

*Self-critical awareness is essential. Imagination and illusion distort clear observation. Illusion will always exist, so long as the urge for the*

*continuation of pleasure and the avoidance of pain exist; the demand for those experiences which are pleasurable to continue, or be remembered; the avoidance of pain, suffering. Both these breed illusion. To wipe away illusion altogether, pleasure and sorrow must be understood, not by control or sublimation, identification, or denial.*

*Only when the brain is quiet can there be right observation. Can the brain ever be quiet? It can when the brain, being highly sensitive, without the power of distortion, is negatively aware.*

*All the afternoon the pressure has been on."*

This, and other books, can be found in the Krishnamurti Postal Lending Library: <https://www.kanz.org.nz/library>

To contact the Library, email:

[Krishnamurtinzwebsite@gmail.com](mailto:Krishnamurtinzwebsite@gmail.com)

There is no charge for borrowing.

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## Christchurch Dialogue Meeting

We will read and discuss part of Krishnamurti's talk in London in 1955 on attachment: "Where there is attachment there is no love". Download the text [here](#).

**Monday, 23 August, 6:30pm – 9:00pm**  
**Rarakau / Riccarton Community Centre**  
**199 Clarence Street, Riccarton**  
**Kowhai Room (on the first floor)**

For security reasons all the doors to the meeting room are locked except for the main door on the ground floor. If you have difficulty gaining access please call 027 340 8492.

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

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

**CHRISTCHURCH**

– contact Kyoko Giebel [03 329 4789](tel:033294789) /  
 aakaasha@glenrowan.nz– monthly:  
 – contact Pauline Matsis [03 312 1470](tel:033121470) /  
 paulinematsis@gmail.com

**PALMERSTON NORTH**

– contact Nadya Kaplyukova /  
 mua\_mail@yahoo.com

**HAMILTON**

– contact: Clive Elwell [022 085 7184](tel:0220857184) /  
 clive.elwell@gmail.com



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## Krishnamurti Association in New Zealand

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