

KANZ NEWS – February 2020

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Division Breeds Conflict: That's a Law

Why is there this division between man and man, between race and race, culture against culture? Why? Religions also have divided man, put man against man- the Hindus, the Muslims, the Christians, the Jews, and so on. This terrible desire to identify oneself with a group, with a flag, with a religious ritual, gives us the feeling that we have roots.

Krishnamurti to Himself, 31 March 1983

Each one of us wants to live in security. That is natural, that is an instinctive response to have food, clothes, and shelter. Every human

being in the world, the most ignorant or the most sophisticated human being, wants security both outwardly and inwardly, to be safe. And this division, the national division, has made that security impossible; outwardly you have wars, you are being threatened by another country, by another ideology, and so you say you must protect yourself. This is what the politicians and all the so-called leaders are saying, because each one of us seeks security in division. We think we can be secure in the family; from the family the nation—the nation is only glorified tribalism.

So we seek security in individuality, and we seek security in the family, in various forms of division. So one realises, not theoretically, not intellectually, but actually in one's daily life that where there is division there must be conflict. That's a law, a natural law. If there is a division between a man and a woman, the husband and wife, and so on, there must be conflict between them. This is so. That is why in this country and in other countries there are so many divorces, each one wanting his own way, each one wanting to express himself fully, urged on by the psychologists who say, 'Don't restrain, do whatever you want...'.

San Francisco Talk, 30 April 1983

If we look into our lives and observe relationship, we see it is a process of building resistance against another, a wall over which we look and observe the other; but we always retain the wall and remain behind it, whether it be a psychological wall, a material wall, an economic wall or a national wall, and we live enclosed because it is much more gratifying, we think it is much more secure. The world is so disruptive, there is so much sorrow, so much pain, war, destruction, misery that we want to escape and live within the walls of security of our own psychological being. That is exactly what is happening throughout the world: you remain in your isolation and stretch your hand over the wall, calling it nationalism, brotherhood or what you will, but actually sovereign governments, armies, continue. Still clinging to your own limitations, you think you can create world unity, world peace—which is impossible. So long as you have a frontier, whether national, economic, religious or social, it is an obvious fact that there cannot be peace in the world.

The First and Last Freedom, Ch. 14

We are concerned rightly with the outward change or reformation of the

social structure with its injustice, wars, poverty, but we try to change it either through violence or the slow way of legislation. In the meantime there is poverty, war, hunger, and the mischief that exists between man and man. We seem totally to neglect paying attention to these vast accumulated clouds which man has been gathering for centuries upon centuries—sorrow, violence, hatred, and the artificial differences of religion and race. They are there, as the outward structure of society is there: as real, as vital, as effective. We neglect these hidden accumulations and concentrate on the outward reformation. This division is perhaps the greatest cause of our decline.

Meeting Life, Ch. 7

The process of isolation is a process of the search for power; whether one is seeking power individually or for a racial or national group. After all, that is what each one wants, is it not? He wants a powerful position in which he can dominate, whether at home, in the office, or in a bureaucratic regime. Each one is seeking power, and in seeking power he will establish a society which is based on power, military, industrial, economic, and so on—which again is obvious. Is not the desire for power in its very nature isolating?

There is no such thing as living in isolation—no country, no people, no individual, can live in isolation; yet, because you are seeking power in so many different ways, you breed isolation. The nationalist is a curse because through his very nationalistic, patriotic spirit, he is creating a wall of isolation. So nationalism, which is a process of isolation, which is the outcome of the search for power, cannot bring about peace in the world. The man who is a nationalist and talks of brotherhood is telling a lie; he is living in a state of contradiction.

The First and Last Freedom, Ch. 14

Until we dissolve those barriers, which are a self-deception, there can be no cooperation between you and me. Through identification with a group, with a particular idea, with a particular country, we can never bring about cooperation.

The First and Last Freedom, Ch. 18

So we are asking: Is this confusion, misery, the result of the human brain seeking, at all levels of life, security? Is that the cause? One must have security physically—clothes, food, a roof over one's head; one

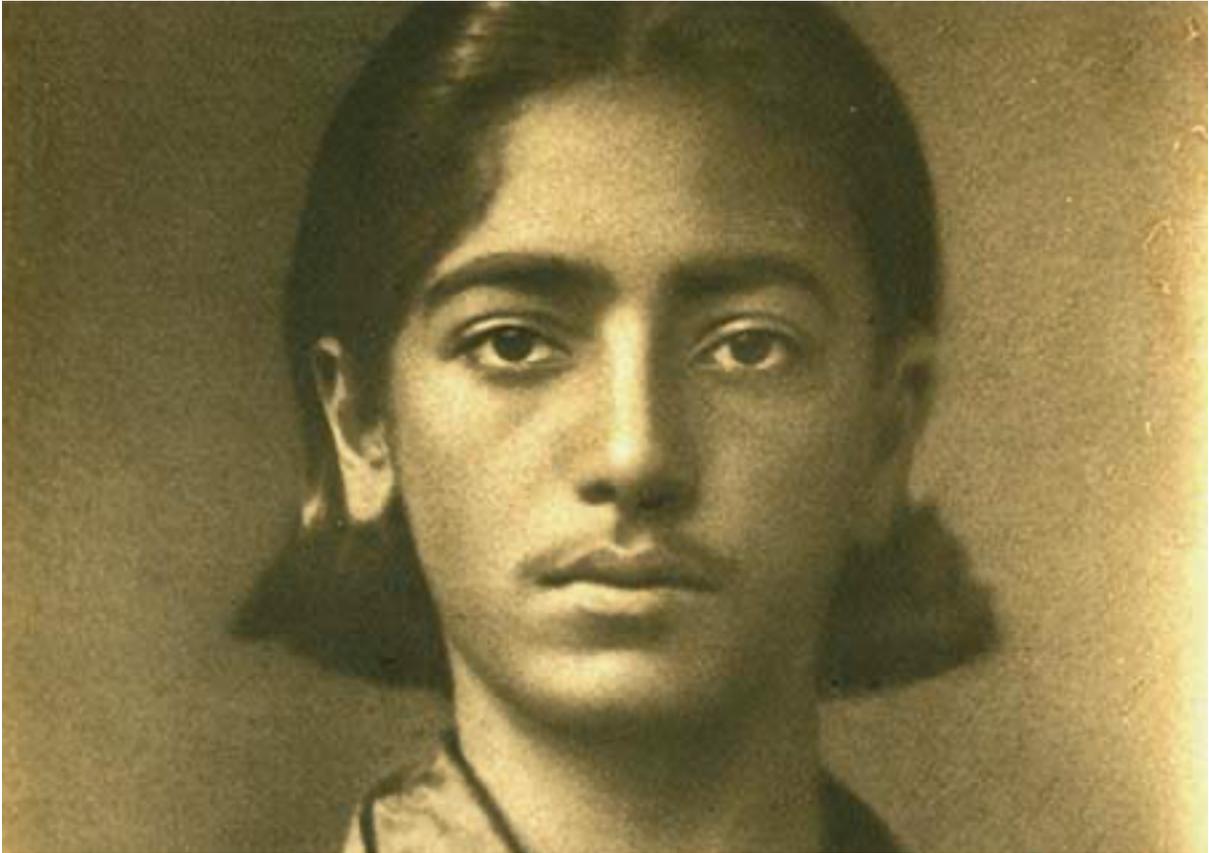
must have that. But psychologically, inwardly, is there security at all? And is this chaos the cause of this idea, a concept that each one of us is a separate entity? Because we have never gone into the question that the brain of each one of us is the common brain of humanity. And this desire for security may have brought about this concept of the individual-me and you, we as a group against another group. Is that the cause?

Saanen Talk, 6 July 1980

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

The Life of Krishnamurti



You are invited to visit [*The Life of Krishnamurti*](#) website. This project is based on the exhibit created by Evelyne Blau and Michael Mendizza which is open to the public at the Foundation in Ojai, California.

It's a journey into Krishnamurti's life and teachings in the context of 20th century world events. This project draws on materials from the archives of the various Krishnamurti Foundations.

The website can be accessed [here](#).



The Krishnamurti Foundation of America held a three day conference on the theme of Freedom from the Known in late April last year.

This is a presentation given by Cory Fisher, (Archivist and Publications Director of the Krishnamurti Foundation of America). It is entitled Freedom from the Known: The Krishnamurti Perspective, and can be viewed [here](#).

Palmerston North Presentation February 2019

The Life and Legacy of Krishnamurti



Krishnamurti Talking in Auckland 1934

A public meeting was held in Palmerston North in 2019 to promote interest in K's teachings.

A presentation was made by two KANZ Trustees covering Krishnamurti's visits to New Zealand and an overview of his life and legacy.

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

A Gathering in Christchurch

The Problem of Thought

Can the mind be quiet?



A three day gathering is being organised in Christchurch, 25th to 27th April. This will be at Risingholme Community Centre, and is non-residential.

Through self-inquiry, through silence, through dialogue, through observation, and with some reference to several authors, including Krishnamurti, we will inquire into the most fundamental problem of our life; thought and the self.

It is emphasised that the gathering implies the active and equal participation of all those attending, through dialogue, and activities. Although a program has been arranged, and sessions will be facilitated, there is no authority figure involved, no ideology, or belief.

It is hoped that during this gathering we can explore some of the following questions:

- Can we deeply enquire together, have dialogue together, putting aside what we know, our conclusions, our beliefs?
- Can we listen to others, without interposing our opinions?
- Can we put aside all notions of "what should be" and be concerned only with "what is"?
- What is the real nature of thought?
- Who am I?
- What is true meditation?
- Can the mind be quiet, still?

Thought is the very basis of the human mind, and if we wish to understand ourselves, we need to understand thought itself. Our civilisation and society, have been based on thought, and this may be why there is such confusion, so many problems. We are conditioned to try to solve all our problems using thought, but is this really possible?

So these are the issues that the gathering is concerned with. Although there will be some similarities to the Coromandel gathering last September, much of the material used will be new.

Facilitation is by Clive Elwell, and Mark Matsis.

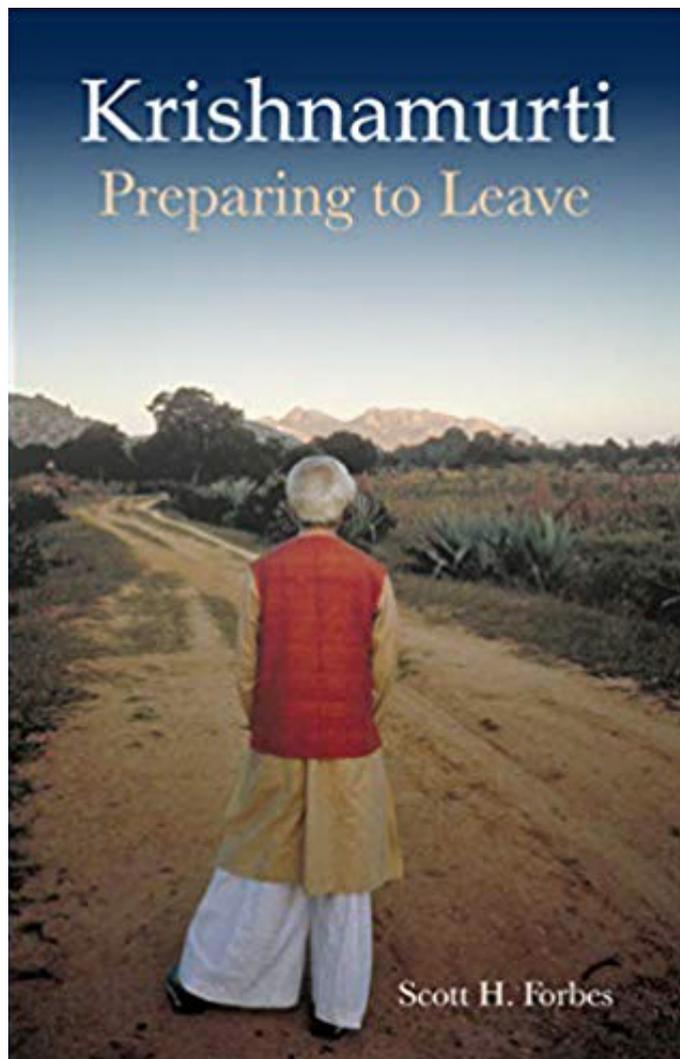
Inquiries and applications to attend may be made to Mark Matsis: 027 240 6290 / markmatsis@gmail.com

For more information see the Facebook Event page by clicking here:

[The problem of thought - an open enquiry](#)

Preparing to Leave

A review from the Krishnamurti Postal Lending Library



This book, recently published, is an account of the last nine months of Krishnamurti's life. It is from two contemporary written sources, notes taken at the time by Scott Forbes, and Mary Zimbalist's daily diaries. They were both in K's company nearly every day, often most of the day, at his request. In some way they were 'safeguarding his body', right to the end.

Through the book one can watch K's involvement with the Foundations, many of the Trustees of the Foundations, the administrators and teachers of the schools, and members of the International Committees, (the book starts when they are at Brockwood Park in England, follows them to the last talks in Saanen in Switzerland, then on to India, Rishi Valley and Madras, and finally to Ojai in California, firstly to a hospital and finally to K's home at Pine cottage, where he passed away.

The uniqueness of the early part of the book lies in the descriptions of K engaged in the day-to-day activities of life – cleaning the car, buying clothes, travelling, meeting informally with people, reading detective

books, watching movies, his fascination with machinery and technology, chatting about people and the world. Mary Zimbalist Scott Forbes and K, appeared to have a great deal of affection between them.

This book, (along with Mary Zimbalist's diary), throws some light on the question "What was Krishnamurti the man, and what was K the teacher?" It interesting to read how K's selflessness manifested in his daily life. For example, he might take a long time at lunch in the school refectories, as he would continually give up his place in the queue to those behind him! There were instances of his giving away his expensive warm clothes to beggars. At times it might seem like foolishness, as when he was ill and feeling very cold, sitting on the floor, when given a blanket he insisted on others sitting on it.

K himself referred to "the greater K inside K". And one gets the impression that when K started to give his talks something quite different took him over, a different energy.

So it was in Pine Cottage in Ojai that Krishnamurti spent his last days, tended continually by nurses, and a daily visit from a doctor, with whom he became increasingly friendly. And almost always with Scott and Mary in attendance.

Here is a small extract from the book:

Also around this time, he received a very beautiful postcard of a bald eagle in flight, photograph from beneath the eagle with a blue, cloudless sky in the background. He asked Mary to take it to the cupboard door at the foot of his bed so it is right in front of him. after a day or two, he asked me if I could also find a picture of a bear, a wolf, and India to put up with the eagle, but I'm afraid I never got around to that. With everything else that was a curve and it slipped my mind

And here are two quotes from K, towards the end of the book:

At 11:30 a.m. on February 7th, Mary or Dr Pachure came to get me (I believe I was eating a very late breakfast) because Krishnaji wanted to make a recording. When he started it, I had no doubt that this was a statement to the world and it was Krishnaji's last statement to the world. He was clearly winding everything up, saying this to leave things in the best possible order and answering some of the falsehoods that he expected would appear after his death.

He said that no one had any idea of "The immense energy, the immense intelligence that had been using this body" for the last 70 years and that "now the body can't stand any more". He ended by saying that perhaps a person could

understand what went through the body “somewhat, if they live the teachings. But nobody had done it. Nobody”

and later:

At some point during this day, when Mary and I were in the room, Krishnaji closed his eyes, arched his neck back a little bit, and said with extraordinary sadness, “If you all only knew what you have missed That vast emptiness”.

This book can be borrowed from 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

So can you – can you and I – live with what we actually are, knowing ourselves to be dull, envious, fearful, believing we have tremendous affection when we have not, getting easily hurt, easily flattered and bored – can we live with all that neither accepting it nor denying it, but just observing it without becoming morbid, depressed, or elated?

Saturday, 22 February, 1:00pm – 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.umaria@gmail.com
- every second Monday of the month: contact Rohit Grover / rohit@mailbox.org or Eleni Charalampous / eleni.a.xar@gmail.com



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