
KANZ NEWSLETTER

No. 43 March 2009

The Krishnamurti Association in New Zealand

J. Krishnamurti - Madras 1st Public Talk

31st December 1983

It seems to one religion and to have peace in the world are the two most important things in one's life. Religion, the etymological meaning of that word is not very clear. But it is generally accepted religion to be that which is going on in the world, the Christian religion, the Muslim, the Islamic, the Hindu, the Buddhist, and so on, with their temples and mosques and churches or cathedrals and all the rituals that go on inside them. And all the things that are in the temples, churches, mosques, and having certain faiths, belief, and the repetition of certain phrases, doing puja, rituals and so on, the whole structure of superstition. But generally what is understood to be religion, to the speaker that is not religion, it is all put together by thought. Thought is a material process and that which thought has created, given sanctity, tradition, then that very thought turns to worship that which it has created. This is a fact not a theory.....

And also there is no peace in the world. And the preparations for war by all nations, especially the present crisis, nuclear war and the destruction of the whole of mankind. So there is no peace in the world, nor is there peace in ourselves. To be a religious human being requires a great deal of intelligence and also to live peacefully in this world, without conflict, without problems, without this divisive process, that also requires a great deal of intelligence. Not repetition of some slogans, not following some guru. All that is gone, finished because man is no longer, if he is at all aware, intelligent and conscious of what is going on, he has put aside all that rubbish. You may not agree, but please listen to the very end of it if you have the patience and if you want to face facts. Because facts do not need opinions, they are so. How you don't translate facts depends on your background, on your prejudices, on your conditioning, but facts remain facts. Like there is war in certain parts of the world, though they are preparing both sides, right and left, one hopes there will be no war.....

“ Can you put aside all those opinions, judgements, evaluation, tradition and look at things as they are? Not as a politician, not as a foreigner, not a person who has read a great deal and can speak endlessly, but as a human being ”

The world geographically, nationally, religiously is divided, economically, tribalism, the world is broken up, fragmented. That fragmentation has taken place through nationalism which is glorified traditionalism and each country is concerned with itself. But politicians and those people who are leaders forget that we are all human beings, we are one people, though you may call yourself a Muslim, or a Hindu, or a Buddhist, or a Christian, we are one humanity. You may belong to a certain sect, assert your own personal ambitions but behind all that we are one entity. The whole of humanity is us. But unfortunately for various reasons of security, our own search for security, through the family, through the community, through the nation, we have separated the world as the Americans, the Russians, the French, the Indian, the Arabs, the Jew and so on. This separation has been, this division, this fragmentation has been one of the causes of war, destroying each other in the name of god, in the name of religion, in the name of ideologies. We all know this. And this process has been going on from the most ancient of times, this division of tribalism, economic division, religious division, social division, and so on, traditions. So where there is division, fragmentation, there must be conflict, that is a fact. It is not the speaker's conclusion. This is what is going on: one ideology going against another ideology, the conservation ideology against the liberal, the socialist against the communist, the fascist against everybody else. There is racial division, linguistic division and so on.....

And our brains are crowded with problems. And inwardly, if you have examined at all, if one is aware of what is going on, we are very primitive people. Though we have lived on this earth for 45,000 years, we are very barbarous people, cruel people. We have been more or less what we have been from the beginning of time, hating, jealous, frightened and in our fear create all kinds of horrors, and this is the world in which we live, outwardly and inwardly. No philosophy, no guru, no politicians, nobody has solved our human problems. You can escape from them by joining some monastery, by taking certain vows or joining some cult, and no authority has ever solved our human problems. We have reached a point where one does not believe in anything. We have reached a point when we are utterly confused, because those who are certain at the beginning end up with uncertainty. Do you understand all this? I wonder if you understand what the speaker is talking about. If I start believing firmly in god or in some kind of mystical affair, if I am intelligent, somewhat intelligent, as I grow up I begin to doubt everything. So one must begin with uncertainty, doubting, questioning, having a sceptical mind, then one comes to a place where there is absolute certainty. Because after all both outwardly and inwardly we are seeking security, that's why we have invented god, because that is the ultimate security. Don't be shocked please, you are all believers in god, probably the majority of you, god or some higher principle and so on. All that is invented by thought. Thought is a material process. So anything created by thought in the world of religion is still materialistic, as technology is.....

So can you put aside all those opinions, judgements, evaluation, tradition and look at things as they are? Not as a politician, not as a foreigner, not a person who has read a great deal and can speak endlessly, but as a human being. But our brains are conditioned to solve problems, so the brain itself has a problem. Do you understand this? Do understand this, please. And therefore whatever it meets turns into a problem. So our question is whether it is possible not to have a brain that is conditioned to the solution of problems. To have a brain that is free to look and not make a problem of what it looks at. Right?.....

So the question is whether it is possible to live without a single image, and who is it that creates the images? There you are, you are sitting there, all of you, and you have an image about the speaker, haven't you? Otherwise you wouldn't be here. That's a fact. Right? The image that you have built about the speaker is not the speaker. Right? But you worship that image. Or you may not worship it, or you might kick it, or disregard it but still you have created an image about the speaker and so your relationship is with the image and not with the speaker at all. Because to have a relationship with the speaker we must meet each other at the same level, at the same time, with the same intensity. Right? You understand my point? Isn't that love? When you meet somebody at the same level, at the same time, with the same intensity, not sexually, I am not talking of that, but with all your human being, with your whole being, then that is love. And there is no love if you have the images about each other. And where there is love there is no time. Where there is love there is no conflict. And to understand that extraordinary thing called love you must have great intelligence, and not fear, not ambition, not greed, not jealous, hatred.....

So we are asking: why has thought become so important in our lives, realising what thought has done, technologically what it has done, immense things, both appalling, fearful, dangerous, diabolical things and also thought has created medicine, surgery, communication, and also thought has created war, divided people as the Hindu, the Buddhist, and all that nonsense. Unless thought has been totally understood, and thought has its place, and thought may not have any place at all psychologically. Do you understand what I am saying? As we said, thought is limited because knowledge is limited, experience is limited, and in relationship if thought is the means of communication with each other there must be conflict. And also thought is necessary for you to get home, to take the bus, to go to your office, not tomorrow, Sunday, but Monday, and to go to the office for the rest of your life, day after day, day after day. This is all the product of thought. I know you have to go, one knows you have to go to your office, to your factory, to your business and so on, there thought is necessary, but is thought necessary in relationship? Enquire into it, go into it, and you will find out.....

J.Krishnamurti Online

(<http://www.jkrishnamurti.org>) is a new and unique initiative of the **four Krishnamurti Foundations*** to make the teachings of J. Krishnamurti available and freely downloadable and to guarantee authenticity.

Site Content

The site guarantees the authenticity of a large text collection of all of **Krishnamurti's published works from 1933 to 1986**, the equivalent of 200 average-sized books. All site content is searchable and freely downloadable in text format.

A selection of video and audio is also available in streaming format, and future plans include adding previously unpublished work to the online text collection, and expanding the video and audio capacity.

Site updates

This new website is offered to the public in Beta form as an **ongoing project**, since there is a vast amount of further work that can be done to expand its features and content. Almost 50% of Krishnamurti's lifetime work remains unpublished, and will eventually be added to the site's resources. The site will **be updated** periodically, new content will be added **every two weeks** and users can subscribe to a newsletter to be kept informed of future developments and news.

Partners

A project of this scope requires considerable funds to reach its potential, especially if we consider that the foundation may lose income by providing all the multimedia for free. The future of this site will therefore depend on the generosity of the users. Estimated costs for its first two years of operation are US \$100,000 (approximately NZ \$200,000) covering expansion of the site design, internet hosting, database infrastructure for the search engine, digitisation of further text, video and audio materials, and indexing of the collection.

Although US \$100,000 represents a sizeable sum in relation to the annual budgets of the Krishnamurti Foundations, the capacity of the project to broadcast to anyone in the world with internet access makes this an undertaking of inestimable potential.

KANZ will examine ways and means of acting in partnership with the Foundations to meet New Zealand's share of the bandwidth cost to provide this service to Internet users resident in New Zealand.

If you want to make a donation to this specific project Please send it to KANZ, c/o Jane Evans, 64 Ryburn Road, RD4, Hamilton.

Email: kanzadmin@gmail.com

Trustees:

Kevin Gaunt, Warren Snow, Richard Whittaker

Krishnamurti Foundations*

The role of the Foundations was described by Krishnamurti himself when he said,

"The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. They will not give rise to any sectarian spirit in their activities... nor create any kind of place of worship around the teachings or the person."

The Foundations are not religious organisations nor do they have any spiritual authority but they provide a service to those who may be interested in pursuing an understanding of the teachings in their own lives.

The Foundations maintain an extensive archive of Krishnamurti's original works in the form of hand-written material, books, transcripts and audio and videotapes of hundreds of talks and discussions, meetings and conversations. There is also a collection of Krishnamurti's letters, photographs and reference material about him, his life, and his works. All this requires special techniques of preservation and the care of trained archivists.

The Foundations are also actively engaged in the publication of this material in various forms. Over 60 books are in print and more are in preparation. About 300 videotapes and 400 audiocassettes are currently available, along with an extensive printed Index. An increasing amount of this material is being translated. Over 30 languages are available including all major European and most Indian languages as well as Japanese, Cantonese, Mandarin, Russian, Korean and Hebrew.

The official Krishnamurti Foundations are:

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In Issue 40 of the KANZ Newsletter, an appeal was launched for funds to create a scholarship fund; one that would help send a young New Zealand person to study at Brockwood Park School. The outcome of the appeal was detailed in Issue 42 of the newsletter. The recipient of the scholarship was Saoirse Chapman who started at Brockwood Park in September 2006. After the usual "core curriculum" in her first year, Saoirse spent a second year at Brockwood and went on to study Art, English and Psychology at AS level. In addition, she did non-examinable subjects of Philosophy, wood and metal work, games, music, "Care for the Earth", dance – and the Krishnamurti classes and 'enquiry time' peculiar to Brockwood. She had her own little plot in the large walled kitchen garden, and helped produce the Winter Concert. Saoirse writes of her reflections on Brockwood for this newsletter....

"Thousands of miles from Brockwood, and I'm wondering..... There are so many Brockwood articles floating around, and are they all trying to say the same thing? What is it that BP is actually 'trying to do'? What is it that alternative education and K schools are creating? Individuals who are ready to change (both personally and socially) or just one more thing to conform to? A conformity to being different? Maybe we can hope for people to realise that perhaps we are not all so different after all, and yet not to despair at this... One thing I didn't like at Brockwood was a feeling of 'us and them'- BP lifestyle/way of thinking, and that of the 'outside world'. I sometimes felt that there was a tendency for people to develop a destructive sense of individuality, an almost self centred uniqueness perhaps.

My relationship to Brockwood has changed since leaving... maybe more than it ever did over the two years I was a student there. But then, I find time quite a confusing thing. I remember meeting with Bill in New Zealand, before I left for Brockwood. He asked me something along the lines of 'how do you feel about the fact that Brockwood is a K school, where we question and encourage inquiry? You will be expected to participate in this'. I replied something along the lines of 'I think I will manage'.

Growing up in a house overflowing with K books, tapes and quotes I resented 'all this nonsense' and tried as hard as I could to avoid any long-winded discussions. At Brockwood that resistance went away. I became interested in looking at the way people go about their lives... The way we think, the reasons behind what we do, the way we make life as complicated as possible.... I suddenly had so many questions. Now I don't know if I can say Brockwood changed me so much... I used to say it so often, but now I see more that I am so many things. Maybe I am a product of my childhood, parents, education, my environment, my conditioning.... Now I look back at my experience of Brockwood and see it as an important part of my life. What a time I had, in a place where there is always so much going on and at the same time a deep silence and solitude.

I'm always coming and going between places. Right now I'm here at the CFL in India -soon I will also be leaving this school, this country. There have been moments here so intense and so beautiful. It has also been really hard. Sometimes I get the feeling that I don't want to grow up, or rather I don't want to join the adult world. But I get the feeling that Brockwood, and my education as a whole, has brought a lot of depth to my life. Has given me the space to do a lot of growing up... Learning... Thinking.... The chance to appreciate so much beauty... Times when I was completely happy... Moments shared... Moments alone. There is no fixed thing that I have learnt, and sometimes I feel like I don't know a thing.

So where am I now? What am I left with? In six months I am done with my education. I find myself in a position where I can only speak for this moment. Right now I'm not scared to not know. There is so much uncertainty wherever I look, whichever way I turn, however I decide to go... and I'm left feeling that maybe it doesn't matter much. Sometimes I sense a wholeness, togetherness... Connectedness in all things...and the future is uncertain, but in that uncertainty there is also excitement. There are so many things I would like to discover and learn about.... And a whole world to explore."

From July 08 Saoirse continued her education in India; at the Centre for Learning in India (another Krishnamurti-inspired school). Here she is experiencing at first hand the differences that have developed between cultures, but even more the great similarities of people the world over. She will return to Brockwood for her final term, to sit her exams.

For information and conditions relating to the KANZ scholarship see Issue 42 of this newsletter. An application form can be downloaded from <http://www.krishnamurti-nz.org/scholarship.htm>

All contributions to the scholarship are tagged specifically for that purpose - contact KANZ, c/o Jane Evans, 64 Ryburn Road, RD4, Hamilton to make a donation.