

KANZ NEWS – August 2018

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What are you educated for, anyway?

What are you educated for, anyway? You may be a sociologist, an anthropologist, or a scientist, with your specialised mind working away at a fragment of the whole field of life. You are filled with knowledge and words, with capable explanations and rationalisations. And perhaps in the future the computer will be able to do all this infinitely better than you can.

So education may have a different meaning altogether – not merely transferring what is printed on a page to your brain. Education may mean opening the doors of perception on to the vast movement of life. It may mean learning how to live happily, freely, without hate and confusion, but in beatitude. Modern education is blinding us; we learn to fight each other more and more, to compete, to struggle with each other. Right education is surely finding a different way of life, setting the mind free from its own conditioning.

(Source: Conversations)

Your mind is conditioned right through: there is no part of you which is unconditioned. That is a fact, whether you like it or not. Because you think about it, it is within the field of thought, therefore, it is conditioned. You can invent lots of theories about it, and any effort it makes to free itself is also conditioned. So what is the mind to do? Or rather, what is the state of the mind when it knows that it is conditioned and realises that any effort it makes to uncondition itself is still conditioned?

Now, when you say, "I know I am conditioned," do you really know it, or is that merely a verbal statement? Do you know it with the same potency with which you see a cobra?

(Source: The Book of Life)

The image and quotes above are taken from a series of exhibition panels created by Vikram Parchure. The title of the exhibition is "To the Young".

Vikram is a designer exploring design as an instrument of social change and value education.

Krishnamurti's deep concern for the young led him to exhort youth to insightfully understand that the old ways of problem-solving will prove too inadequate to deal with the complexity of present-day world dilemmas. He said that only a mind that is fresh, youthful, perceptive and ever-willing to face the challenges of uncertainty can deal with this challenge successfully. What makes for such a youthful quality of mind, regardless of the body's

physical age? This is the vitally important question that is explored in these panels.

Each KANZ newsletter is presenting one of the panels developed by Vikram for the reader's interest and reflection on the key themes of this exhibition.

Krishnamurti Foundation of America Annual Gathering



The Annual Krishnamurti Foundation of America Gathering was held on May 12th and 13th, 2018, and took place at the Krishnamurti Educational Center (KEC) in Ojai, California. Friends both local and from around the world came to listen to speakers, participate in discussions and dialogues, attend workshops, and simply hang out with friends old and new.

Over the next few months this KANZ newsletter will include links to some of the American Gathering sessions.

The American Foundation chose an educational theme this year, Insights Into Education, the same as the title of the recently published book. The book is a compilation of Krishnamurti's talks elaborating on different aspects of the kind of education he envisaged. The book can be purchased [here](#).

What Krishnamurti proposed was a different approach to learning altogether, one that distinguishes itself radically from what we normally understand by that term: the accumulation of knowledge, with its application and testing. For, by thus narrowing down our understanding to the pragmatic and the measurable, we forfeit the opportunity to probe deeply and to awaken intelligence in our students and ourselves. What is meant by intelligence in this context is not the capacity to memorise and measure, but that subtler ability to see the whole which comes alive in a human being when he/ she sees the limits of the measurable. To awaken this intelligence is the goal of education. (From Stephen Smith, the editor of the book [Insights Into Education](#)).



Mary Black Verschuur: Education and Peace: Common Premises in the Educational Practices of J. Krishnamurti and Maria Montessori

J. Krishnamurti was a philosopher and mystic. Maria Montessori was a physician and anthropologist. Both these individuals saw clearly that it was through education that the transformation and regeneration of society might be achieved. Schools bearing their names have been established around the world. This presentation seeks to highlight some of Krishnamurti's educational philosophy and to show some of the many points of concurrence between his and Maria Montessori's approach to education.

Further, the aim of this talk is to communicate that the practices advocated by J. Krishnamurti and Maria Montessori have something meaningful to contribute to the preparation and functioning of peaceful environments that are suitable for the education of young people at all stages of development. They offer important resources for all adults,

who engage with children.

Mary Black Verschuur was born and educated in Scotland and trained as a Montessori Guide (teacher) in Ireland and went to the USA in 1962 to teach in a Montessori School. She moved to Omaha, Nebraska. in 1966 and with Larry Verschuur opened and managed two Montessori Schools in Omaha, and one each in Bellevue and Lincoln Nebraska. After retiring she stayed engaged by continuing to supervise and substitute in the classrooms and to conduct workshops for parents, staff and in the local community.

Her current attention to the philosophy of J. Krishnamurti is more recent and became more specifically directed towards education when she visited the Oak Grove School at Ojai. Research revealed to her some intriguing parallels amongst the qualities of “new” or “right” education as defined by both Krishnamurti and Montessori.

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

Spirituality and Intellectual Honesty



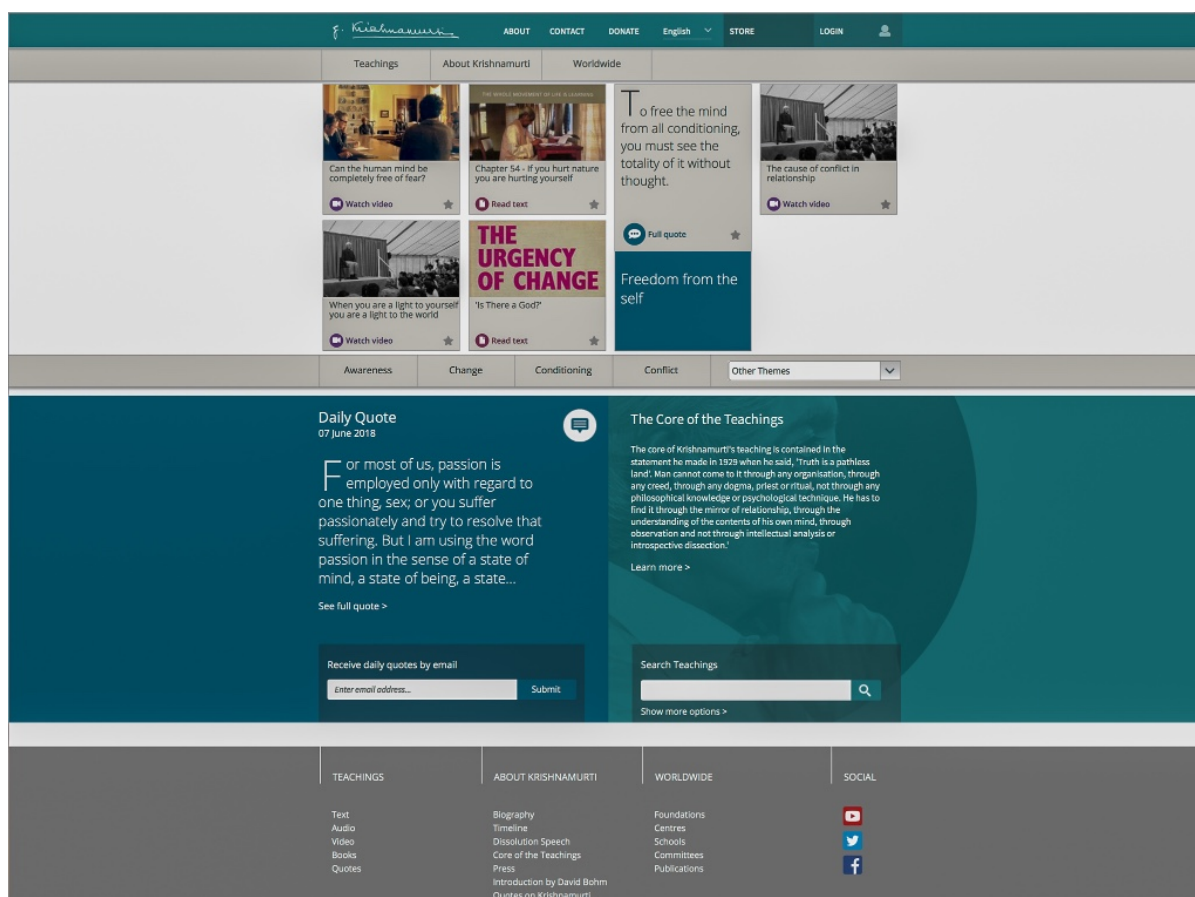
We create such distinctions between the physical and superphysical because the physical is so intolerable, so ugly. We want to run away, and anyone that can lead you to the superphysical, you follow, and you call that spiritual; but it is nothing else but another form of real, gross

materialism. Whereas, true spirituality consists in living harmoniously, with perfect unity in your heart and mind, because there is understanding, and in that understanding, there is the delight of living.

– Krishnamurti

See more – [here](#)

A Revamped jkrishnamurti.org Website

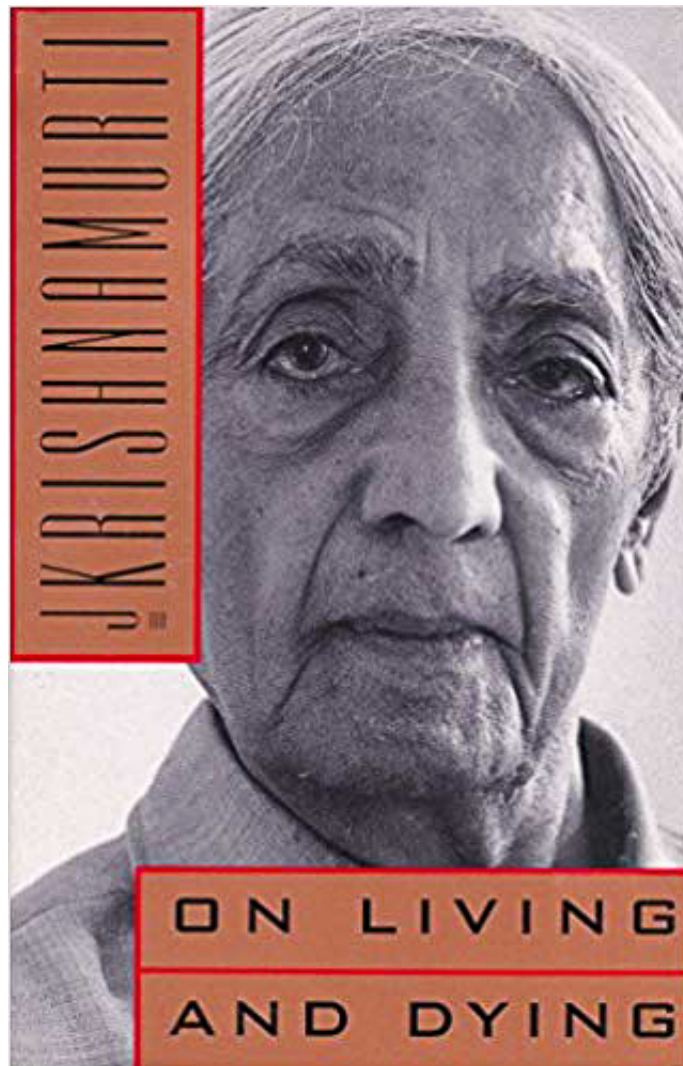


A new iteration of www.jkrishnamurti.org was recently released.

This is a joint effort of the international Krishnamurti Foundations.

The revamped website is an exhaustive repository of the teachings in text, audio and video format, including several new informative features and links to worldwide activities.

Book Review – On Living and Dying



This is one of the theme books in the library, as mentioned in the last review. The title reflects the fact that Krishnamurti regarded life and death as very much connected:

- *“So you have to find out how to live with death You have to find out what it means to live with something that must be an astonishing thing, actually to see it, actually to feel it – to be aware of this thing called death and of which you are so terribly frightened. What does it mean to live with something which you don't know? I don't know if you have ever thought about it at all in that way; probably you have not. All that you have done is: being frightened of it, you try to avoid it, you do not look at it; or you jump to some hopeful ideal, belief, and thereby avoid it. But you have really to ask the fundamental question which is: to find out*

what death means, and if you can live with it as you would live with your wife, with your children, with your job, with your anxiety. You live with all these, don't you? You live with your boredom, your fears. Can you live in the same way with something that you don't know?"

(Delhi 1963 5th Public Talk)

As with all Krishnamurti's perceptions, his view on death and dying was radically different from any of the organised religions. To understand death, one needs to understand what K referred to as "The Stream of Human Consciousness" which is the common human consciousness of all mankind, since time immemorial, with the implication there is no individual consciousness, as "you" and "me".

- *"There is the thought of human beings as a great stream – everybody wants to go on – and in that stream the thought of you remains. And when the medium calls upon you, you manifest, out of that stream, because you are still there, still there in your daily life, because you are still pursuing the same thing that every human being is pursuing – security, permanency, 'me' and 'not me', 'we' and 'they', this constant concern with yourself in that stream in which all human beings are caught. When you die your thought of yourself goes on in that stream as it is going on now – as a Christian, Buddhist, whatever you please – greedy, envious, ambitious, frightened, pursuing pleasure – that is this human stream in which you are caught. Unless you step out of it now you will go on in that stream – obviously. Can the mind step out of that and face complete impermanence, now? If you have understood, that is death, is it not?"*

(Saanen 1974 6th public talk)

"On Living and Dying" contains a wealth of material from decades of K's talks and dialogues, from as early as 1932.

For all titles in the Krishnamurti Postal Lending library go [here](#),

Christchurch Dialogue Meetings

... I would like to ask you what is your fundamental, lasting interest in life? Putting

all oblique answers aside and dealing with this question directly and honestly, what would you answer?... Isn't it yourself?... I think it would be logical, wouldn't it, to admit to ourselves that that is what most of us are primarily interested in—'me' first?

Saturday, 18 August, 2:00pm – 4:00pm

**Sydenham Room at South Learning Centre
Christchurch City South Library
66 Colombo Street**

(Please use After Hours Entrance facing the river)

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

NELSON

- contact David Jones / d.bones@kinect.co.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 Umariya 09 488 7482 / krishna.umariya@gmail.com



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