

KANZ NEWS – February 2017

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You have nothing but images...

When I say "I know you", I mean I knew you yesterday. I don't know you actually, now. All I know is my image of you. That image is put together by what you have said in praise of me or to insult me, what you have done to me – it is put together by all the memories I have of you – and your image of me is put together in the same way, and it is those images which have relationship and which prevent us from really communing with each other. Therefore, it is important to understand, not intellectually but actually in your daily life, how you have built images about your wife, your husband, your neighbour, your child, your country, your leaders, your politicians, your gods – you have nothing but images.

(Source: Freedom from the Known)

The mind sees its own description and gets caught in it and thinks it sees the fact, whereas in reality it is caught up in its own movement.

(Source: Conversations)

Though living together in the same house, each one is isolated, with his own ambitions, with his own fears, with his own sorrow. Again, you have your image about her, and you have your own image about yourself! The relationship is between these images and is not an actual relationship.

(Source: Freedom from the Known)

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.

What is Consciousness?



So the problem is our consciousness. Our consciousness, which means the way you think, the way you live, the way you believe, the way you react, your behavior, all that is your consciousness, which is your life. That consciousness is you. The content of that consciousness makes consciousness...

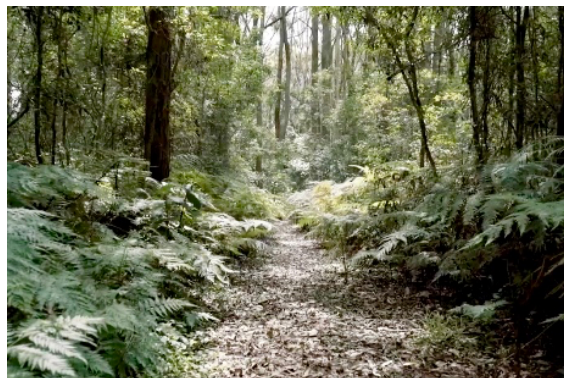
This content has been put together through time; it isn't one day's acquirement. Our brain is the result of time, evolution. Our brain is not your brain and my brain, but the brain of mankind. This is difficult for you to see, and even recognise, because we have been so conditioned that it is my brain. And it is your brain. But if you observe, human beings right throughout the world go through enormous turmoil, poverty, anxiety, insecurity, confusion, psychologically wounded, fear, fear of being hurt, physically, fear of psychological hurts, fear of death, and the enquiry, what is there beyond...

That is the content of our consciousness. And as long as there's that content, which is always divisive, which is always fragmented, our action must be fragmented. Right?

So the problem then is: is it possible for the content of that consciousness to be dissolved?

Short animated video [here](#).

Australian Gathering – May 2017

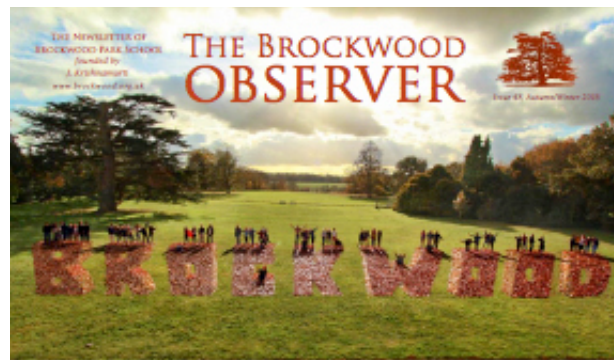


A weekend at Fitzroy Falls from 5 to 7 May.

It's a beautiful, rustic, scenic getaway about 145kms south west of Sydney and linked by train to Moss Vale. The theme will be whatever arises when the group meets together; self revelation in relationship. There are two single share bed rooms but the main accommodation is in several large rooms, three to four persons in dormitory style with bathrooms nearby. It will be vegetarian catered, plus special dietary needs can be provided for.

Everyone attending enjoyed wonderful hospitality there last year.

For further details and bookings contact: adhilton@bigpond.net.au



OUT OF THE CLASSROOM AND INTO THE REAL WORLD

By Alex and Shiva, Students

The idea of constructing a three dimensional word came during the topic 'Vectors' in our mathematics syllabus. Mathematics teacher Gregor had been experimenting with how to bring mathematics into the real world and he hit upon the concept of Vectors. A vector can be defined as 'a quantity having direction as well as magnitude, especially as determining the position of one point in space relative to another'. During the mid-term break Gregor decided to test out his vector idea by trying to write the letter 'B' with chalk on the tarmac beside the Garden Classroom. He spent hours planning, calculating and plotting the co-ordinates. On ground-level it didn't look like much but when one climbed the ladder to the roof all the co-ordinates seem to assemble into a fully formed 3 dimensional letter 'B'. The effect was quite impressive.

When students returned he presented the idea to us. At first he wondered if the project was too complex and time demanding for students to be able to finish but we were quite enthusiastic. We decided to do a much bigger version and write the word 'BROCKWOOD' across the South Lawn and rather than use chalk we thought to take advantage of the autumn and use the fallen leaves. We could use different colour leaves to emphasize the different planes of the vector.

Using a vector you can describe any movement in space by three directions. These are: up and down, left and right, and closer or further. With that in mind we picked an upstairs window of the Main House as a fixed elevated viewpoint. If we looked at the projection of 'BROCKWOOD' from

that viewpoint (which is around 7 metres above the ground) we would observe the word as if it was actually standing up in 3 dimensions. As soon as the viewpoint changes, it wouldn't look 3 dimensional anymore but would look stretched and distorted.

Our first task was to learn the basic idea behind vectors and 3D graphs. This didn't take too long because the idea is relatively straightforward. Secondly each of us created two letters of Brockwood separately on a computer using the 3D graphing software. This took quite a while, not because it was difficult but because we had to learn programming as well.

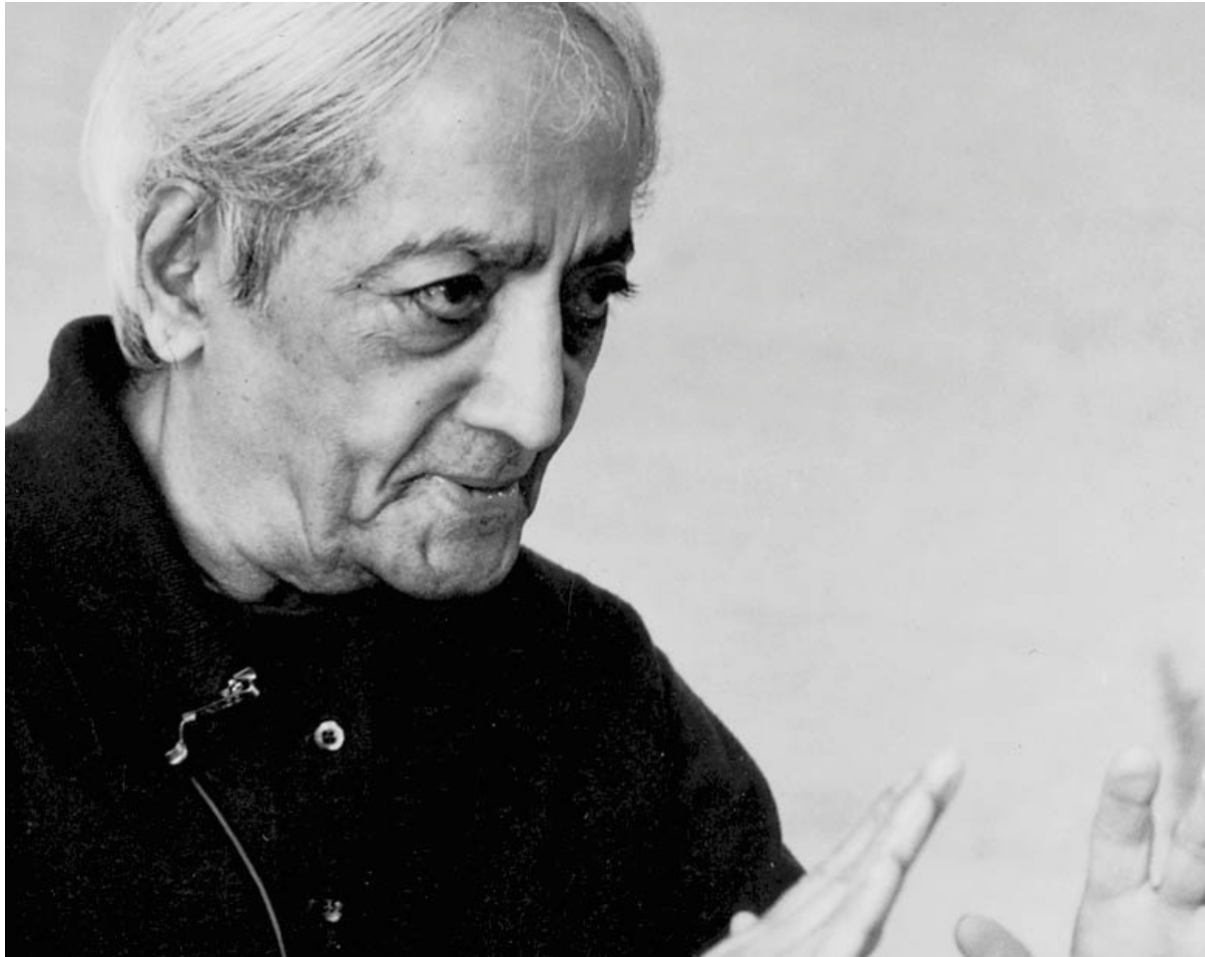
After all the theoretical preparations were done, we needed to scale it to the South Lawn. This was quite a task because the word was approximately 50 metres wide and 13 metres long! Once we mapped all the borders, we stuck labelled wooden skewers in the grass at exact points along the X and Y axis, and then connected those points with a string. In total we used up around 250 metres of string. This process took a great deal of long time. There were about 130 coordinates which had to be calculated, labelled and located correctly in relation to each other.

The final step was to fill in the letters with different coloured leaves, so that it would look even more realistic. There was around 200 square metres of area to cover so we got the entire school together to help out. Together we spent one hour bringing and spreading the leaves, taking care to spread darker leaves on the front panels and lighter

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Brockwood Park School in England was founded by J. Krishnamurti.

Click [here](#) or on the image to view the school's latest magazine in pdf format.



What is Krishnamurti saying?

If all of Krishnamurti's talks and discussions were published they would require 400 average-sized books [some 70 volumes have been published]. This does not make his oeuvre easy to summarise, since it can be said to embody his view that human consciousness, when working well, is constantly unfolding, in a process of endless learning, never arriving at an end result, at any set of final conclusions. But to say what he thought of faith is a useful way into his account of consciousness. He sees both faith and belief as holding something to be true which is unsupported by fact, as lulling the mind into a false sense of security. We cling to such states from fear and from failure to understand and deal with what he called what is, to facts such as conflict and violence, whether personal or international. And once we have differing faiths and beliefs they themselves are an inevitable source of conflict.

Conflict and violence Krishnamurti sees as issues of basic concern to any serious human being. But in his view history shows there has been a repeated failure of education, science, politics and organised religion

to end them. What is needed in our time therefore is to own up to that failure, to make a clean sweep of all these past, defective endeavors, and to adopt an entirely new approach. It is quite hard to imagine taking a more radical position than this. Put aside everything you have ever learned from others, ever read, and start your own inquiry into what life is about, what really matters. Stand on your own feet. Stop being a second-hand human being.

He proposes that this means looking at what is actually happening in life and in our consciousness—‘what is, not what should be’—without condemning or justifying, without resisting or wanting to change it, holding it instead ‘like a precious jewel.’ In so doing, he says, we are looking at human consciousness not just our own. This non-judgmental watching, free from all past-based thought and projection, is for him ‘pure observation’. If accompanied by a passion to find out, there will then be fresh understanding, he says, a ‘going beyond’ one’s previous state of consciousness.

A constant source of human confusion in Krishnamurti’s view is our rooted tendency to make images of ourselves, others, and of life and death that are put together by thought based on memory, on past experience or hearsay. Instead of looking afresh at what is new in the now, being open to the unknown and unpredictable, we ‘translate the present into the past.’ He sees such images are inevitably conflictual because they are time-bound and therefore partial and inadequate. Yet we frequently act as though we are programmed by them.

Krishnamurti maintains that we fail to make the most of our mind and of our life while subject to latent or manifest anger and fear. Also, our sense of self is usually experienced as inherently apart from another’s, whereas all human beings share far more psychologically than separates them. Not to see that is a huge error of perception, because our sense of shared humanity is lost. This feeling of psychological apartness breeds a fear of isolation that leads, among other things, to a spurious sense of safety in numbers, which is then, unfortunately and divisively, carried to excess in nationalism, political ideology, and religious faith. These provide a false cohesion held together by fear that there are those ‘outside’ who threaten us and are in some way not as fully human as we are.

Seeing the problems in our personal life and in the world with a mind free from the dictates of the past, from faith, belief, stereotyping, and

fantasy, is to see that what goes wrong in the world outside reflects what goes wrong in one's own mind. When there is insight into that, Krishnamurti says, there is a wholly different way of living, in which an awakened awareness of what causes human suffering also brings with it greater sensitivity to the beauty and immensity of life.

He cautions his audience, 'You don't have to believe all this—I am not an authority. But take a little time to look at this. Test it out.'

David Skitt

Editor of To Be Human

Christchurch Dialogue Meeting

Theme: The Importance of Dialogue

A dialogue is very important. It is a form of communication in which question and answer continues until a question is left without an answer ...

It is not a dialectical investigation of opinions, ideas, but rather an explanation by two or many serious, good brains.

Jiddu Krishnamurti

Sunday, 19 February, 1:30 pm – 4:00 pm

Christchurch City South Library Learning Centre

66 Colombo Street, Sydenham Room

(Please use the back door to the right of the main door)

Enquiries: aakaasha@ihug.co.nz, 03 329 4789

Texts:

Importance of dialogue – download [here](#)

Learning through dialogue – download [here](#)

Showings of Krishnamurti

videos and group dialogues:

CHRISTCHURCH

- monthly: contact Pauline Matsis 03 312 1470 / paulinematsis@clear.net.nz
- monthly: contact Kyoko Giebel 03 329 4789 / aakaasha@ihug.co.nz

AUCKLAND

- the last Sunday of every month: contact Krishna Umara 09 488 7482 / krishna.umara@gmail.com



Postal lending library of books, dvd's, and cd's –
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