



*“In total silence the  
mind comes upon  
the eternal ...”*

The  
Krishnamurti  
Centre *Sydney, Australia*

The teachings and work of Jiddu Krishnamurti



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*To see, to look at that sky, the glow of it, the beauty of the leaves against that glow, the orange colour, the depth of that colour, the swiftness of that colour – see it! To see it you must give your whole attention to it. And to give your whole attention has its own discipline, you don't want any other discipline. So that thing that attention is a living thing, moving and vital. This attention itself is virtue ... ”*

J. Krishnamurti, *Awakening of Intelligence*, Part 5, Ch. 3, 3rd Public Talks  
Madras 1968

**J**iddu Krishnamurti, 20th century visionary, thinker, educator and philosopher, spoke about the transformation of human consciousness based on a radical change in the mind and heart of every human being. He referred to this transformation as 'the only revolution'. He travelled the world for 60 years until his death in 1986, addressing groups large and small, to consider the need for a change in our consciousness. Such a change comes into being by 'direct perception', not through effort and will, knowledge, reason, or the pursuit of new ideas, ideals, or religious goals.

With the assistance of a global community inspired by his vision, he established several schools and Foundations around the world to disseminate his teachings. They emphasize the significance of discourse, inquiry and learning together about the human condition to transform our consciousness.

## On Relationship

"Life is experience, experience in relationship. One cannot live in isolation; so life is relationship and relationship is action. And how can one have that capacity for understanding relationship which is life? Does not relationship mean not only communion with people but intimacy with things and ideas? Life is relationship, which is expressed through contact with things, with people and with ideas.

In understanding relationship we shall have capacity to meet life fully, adequately. So our problem is not capacity – for capacity is not independent of relationship – but rather the understanding of relationship, which will naturally produce the capacity for quick pliability, for quick adjustment, for quick response.

Relationship, surely, is the mirror in which you discover yourself. Without relationship you are not; to be is to be related; to be related is existence. You exist only in relationship; otherwise you do not exist, existence has no meaning. It is not because you think you are that you come into existence. You exist because you are related; and it is the lack of understanding of relationship that causes conflict.

Now there is no understanding of relationship, because we use relationship merely as a means of furthering achievement, furthering transformation, furthering becoming. But relationship is a means of self-discovery, because relationship is to be; it is existence. Without relationship, I am not. To understand myself, I must understand relationship. Relationship is a mirror in which I can see myself. That mirror can either be distorted, or it can be 'as is', reflecting that which is. But most of us see in relationship, in that mirror, things we would rather see; we do not see what is. We would rather idealise, escape, we would rather live in the future than understand that relationship in the immediate present."

J. Krishnamurti *The First and Last Freedom*, Ch. 14,  
*On Relationship*, 1954



## 'A splinter in the eye' or learning

"Considering the number of problems that each human being has, not only in India but throughout the world, it seems to me that what is important is to find a new approach to these many problems. But to find a new approach is very difficult for most of us, because we think with a conclusion; and to think with a conclusion is obviously not to think at all. And it is not easy, is it, to be free from thought based on a conclusion? Most of us think of any problem, however complex it may be, as Hindus, as Christians, as Buddhists, or as Communists, which indicates that we approach the problem with a mind already made up; so the problem, which demands a totally new approach, always evades us and multiplies.

Now, is it possible for human beings like you and me, as individuals, to be free from all conclusions, from any thought which is conditioned, psychologically shaped and controlled by society, by so-called culture? I don't know if you have thought about it at all but surely the question is not how to resolve our many problems; rather it is how to understand the problem, whatever it be. We have many problems in life, not only economic and social, but also the problem of death and whether there is immortality, the problem of whether there is a reality, God, or what you will: and it seems to me that we can understand and resolve these problems only if we are able to approach them, not with a divided mind, but a mind that is totally integrated."

*J. Krishnamurti 1<sup>st</sup> Talk New Delhi, October 10, 1956*

## Various books by J. Krishnamurti



*J. Krishnamurti talking to students and teachers at Brockwood Park England, 1970s*

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Growing up in Krishnamurti schools in India and England, I learned by observing the movement of thought during discourse, that subjecting intelligence to belief, to assumptions, commits the mind to race round the closed circuits of foregone conclusions. By denying his own authority and the authority of anybody else for that matter, Krishnamurti effectively handed back our sense of autonomy. I realised that I was responsible to check out the truth. I could no longer blindly follow what was being said. If I did not understand, it was up to me to clarify my mind. I could talk to my father, my Ayah, or perhaps a friend. I was amazed by the difference this made to my world. All of a sudden it opened up. I could no longer rely on authority to tell me what to think, feel, or see. I had to find out for myself. I could rely on intelligence however and I never doubted that.”

- Geetha Waters

## The Krishnamurti Centre

For access to Krishnamurti resources, personal sharing and group facilitation and dialogue. Krishnamurti Centre (opposite Summer Hill Railway Station), 3/60 Carlton Crescent, Summer Hill NSW 2130

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[www.krishnamurtiaustralia.org](http://www.krishnamurtiaustralia.org) or [www.jkrishnamurti.org.au](http://www.jkrishnamurti.org.au)