

“The Teachings are important in themselves. Interpreters and commentators only distort them. It is advisable to go directly to the source, the Teachings themselves, and not through any authority.” - J. Krishnamurti

BULLETIN

ISSUE 65 WINTER 2022



Krishnamurti
AUSTRALIA



Krishnamurti
AUSTRALIA

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**“Though one may have titles,
possessions and capacities, life is
shallow and empty. Realising this,
we want to fill it, seeking ways and
means to not only fill the emptiness
but also find something not
measurable by the mind.”**

- J. Krishnamurti, Paris 1967

Cover photo taken by Geetha Waters. Easter celebrations at The Ginger Factory, Yandina.
Disclaimer: Contents of the bulletin are, to the best of our knowledge, correct. However, errors may occur. If this happens, we sincerely apologise



PRESIDENT'S REPORT



Greetings friends,

With all of this rain and flooding, the thought crossed my mind to build an ark! Some of our valued members have suffered loss as a result of the weather. Natasha in Queensland lost all of her belongings and had to swim out of her house. Bob Nichols in Ballina had similar experiences. Our thoughts go out to those experiencing difficulty during this time.

I am happy to announce DVD screenings are commencing again. Gerald (Gold Coast) and Bruce

(Brisbane) will commence on April 9th. Chris and Geetha (Sunshine) can arrange them by appointment. Of course, Leon (Sydney) still holds twice-weekly on-line zoom dialogues which are becoming increasingly popular. I urge you to keep up to date by checking our Instagram and Facebook sites.

The theme of this issue of the bulletin is based on Krishnamurti's thought provoking book, *What are you doing with your Life?* This soul-searching question is an important one right now in these uncertain times. We are experiencing an overwhelming array of challenges: the climate emergency, the resurgence of Covid-19, humanitarian crises, mass displacement and migration, natural disasters, the War in the Ukraine, the breakdown of rules-based international order, terrorism, and the threat of nuclear weaponry. It is enough to make us want to turn our televisions off and hide away.

How are we to cope with all of this? We have no idea what the future holds and this has forced

many of us to look inward and ponder our ultimate reason for being, who we really are, and what we hope to achieve. We wish to seek true happiness in the 'now', but what might that look like for each of us? An increasing number of city dwellers are joining the 'great resignation', making the sea / tree change. They are choosing to leave their usual occupations in search of roles more meaningful to them, even if this change comes with a reduced income. We are seeing a move away from traditional education and the role it has played in forming our career choices. We were taught to get a 'decent' job and provide for our families. Knowing yourself and finding meaning was not prioritised. However, this way of thinking created a different kind of poverty, one which lacks deep satisfaction, unshakable happiness, and care for ourselves, others and the environment that supports us.

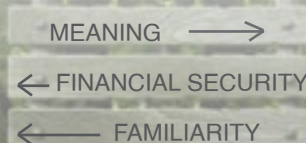
The most important considerations are the very ones that we have a tendency to put aside. The race to fit into a world that places social, political and economic status at 'the top' is a sad one. One might ask, what is this superficial existence? More people are becoming aware.

Krishnamurti's book, *What are you doing with your life?* proves, yet again, that Krishnamurti's work is just as relevant today as it was when he wrote it. Indeed, Krishnamurti provides **a compass for the times.**

“ Krishnamurti provides a compass for current times ”

I hope you enjoy this edition of the bulletin. I extend my gratitude to everyone who contributed to it.

- Patricia Rogers, President



2022 KRISHNAMURTI ANNUAL RETREAT

WHAT ARE YOU DOING WITH YOUR LIFE?

Join us in discovering how to live more consistently with intention, joy and fulfillment.

It is time again for the annual Krishnamurti Australia retreat. The 2022 theme will be, *what are you doing with your life?* Informed by a selection of Krishnamurti DVDs and daily group dialogues, we will examine traditional ideas about happiness, purpose, and fulfillment while exploring life's important questions.

Set in marvelous sub-tropical rain forest, the Theosophical Retreat Centre offers participants the opportunity to meet, explore, and inquire with others. Vegetarian meals will be served nightly, and a rotating roster will ensure nutritious breakfasts, lunches, morning and afternoon teas. Clean, single-room accommodation is provided with shared bathroom and toilet facilities.

Guests are encouraged to provide their own linen, towel and toiletries. Warm clothing and suitable footwear for bush walking is recommended as temperatures in the mountains are cooler. Pick-ups from Robina Railway Station or Coolangatta Airport can be arranged. To register your interest, please send the completed Annual Retreat RSVP Form (next page) prior to 14/10/2022. For further information contact Krishnamurti Australia's Secretary on 0434 539 998. Alternatively, you can email him at secretary@krishnamurti.com.au

Date: 02/11/22 - 09/11/22

Venue: Theosophical Education & Retreat Centre
218 Springbrook Rd
Springbrook QLD 4213

Cost: \$700 for all seven days
\$120 / night (short stays)
\$45 / day (days only)

2022 ANNUAL RETREAT RSVP FORM

Family Name								First Name			
DOB								Phone			
Email											
Do you require special support?							<input type="checkbox"/> Yes (specify below)		<input type="checkbox"/> No		
Do you have any dietary requirements?							<input type="checkbox"/> Yes (specify below)		<input type="checkbox"/> No		
Specify support or dietary needs:											
Who can we contact in case of emergency?	Name										
	Phone										
I will attend as follows	<input type="checkbox"/> The full retreat										
	<input type="checkbox"/> Part of the retreat (tick boxes below indicating attendance)										
	Wed 02nd	Thu 03rd	Fri 04th	Sat 05th	Sun 06th	Mon 07th	Tue 08th	Wed 09th			
Day	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>			
Overnight	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>			
Do you require pick up?	<input type="checkbox"/> No		<input type="checkbox"/> Yes, I need pick up on _____ date at _____ time								
		from:		<input type="checkbox"/> Coolangatta Airport			<input type="checkbox"/> Robina Station				
Choose Payment Method	<input type="checkbox"/> Enclosed cheque or money order made out to <i>Krishnamurti Australia Inc</i> and posted to: c/o The Treasurer PO BOX 94 Summer Hill Sydney NSW 2130										
	<input type="checkbox"/> Bank Transfer to BSB 062257 Account: 10220291 Please use you family name as reference so we can match your payment to your name										

NOTE: RSVP forms & full payment required by **14/10/2022**
We will be unable to process forms received after this date

2022 AGM NOMINATION FORM

Krishnamurti Australia's 2022 Annual General Meeting is scheduled for **Sunday 6 November 2022 at 2pm**. The AGM will coincide with the 2022 Retreat and be held at the Springbrook Theosophical Education & Retreat Centre. Nominations must be received prior to the close of business on **14 October 2022**. Please send completed Nomination Form to The Secretary PO BOX 46 Mapleton, QLD 4560. Alternatively, you may scan and email to secretary@krishnamurti.com.au. For further information contact Krishnamurti Australia's Secretary on 0434 539 998.

SECTION 1: NOMINEE

By signing below, I agree that I am a financial member of Krishnamurti Australia and am willing to stand for nomination as a committee member. I agree that I have read, understand and will abide by the Board Election Policy and the terms of the Constitution.

Family Name		First Name	
Signature		Date	
Phone / Email			

SECTION 2: NOMINATOR

As nominator and financial members of Krishnamurti Australia, I wish to nominate the person named in Section 1 for a position on the Krishnamurti Australia Committee.

Family Name		First Name	
Signature		Date	
Phone / Email			

NEWS

KRISHNAMURTI ONLINE COURSE

The Book of Yourself, is an on-line 14 week course on Krishnamurti's Teachings, created by Javier Gomez Rodriguez. This course currently operates on European time zones, but if there are enough people in Australia and New Zealand interested in enrolling, Javier has offered to host a special program for our time zones. If you would like to enroll in this truly excellent course please email your expression of interest to secretary@krishnamurti.com.au. For further information go to: <https://thebookofyourself.com>. Javier has said this about the course:

"I have considered Krishnamurti's teachings represent one of the broadest and deepest diagnosis of the human condition ever made. I have always felt that they deserve the widest possible dissemination and study. After all these years, this general valuation of Krishnamurti and his work has not changed. My involvement with his legacy has convinced me that this is a deep reservoir of wisdom with tremendous transformational potential. It is an education for mankind, for it concerns our universal consciousness. Offering this course is my way of sharing this general appreciation for Krishnamurti's work, its relevance, significance and liberating intent".

ONLINE LECTURE SERIES

Professor Krishna is running an online lecture series on consecutive Saturdays and Sundays from 16 April to 15 May 2022 at 7.30am - 9.00am (California time). Professor Krishna has lectured all over the world on Krishnamurti's teachings and is a Fellow of the Indian National Science Academy and a Trustee of the Krishnamurti Foundation of India. His lecture series include topics such as War and Peace; The Art of Living; Personal Interactions; Love and Relationships; Conditioning, Truth and Insight; and Transformation of Consciousness. This course is free, however donations are accepted if participants wish to make them. For further information visit his website www.pkrishna.org. or to enrol, please contact Ekambareswar Rao Agastya at kreagsa261@gmail.com.

SHAPING OUR FUTURE

We are extending invitations to those interested in shaping the future of Krishnamurti Australia. We welcome you to put forward your application to join our committee. Please send your CV to president@krishnamurti.com.au.

We will contact you to organise a zoom meeting at a mutually beneficial time We look forward to hearing from you!

THEOSOPHICAL SOCIETY

The Theosophical Society will be holding a gathering focusing on Krishnamurti teachings from **Thursday 2nd March to Monday, 6th March 2023** at the Theosophical Education and Retreat Centre, 2184 Springbrook Rd, Springbrook, QLD 4213. We welcome you to this Theosophical Society-Krishnamurti retreat. For further information contact Bruce Cassidy on 0404 899 422 or email bruzer52@gmail.com.

INTERNATIONAL ZOOM MEETINGS

The International Committee meetings, previously held every two years at Brockwood Park School, UK are now being held via Zoom every month. This revitalization enables us to keep in touch with other committee members around the world and expand our reach. The International committee has members from nearly every country around the world.

2022 BULLETIN SUBSCRIPTIONS

As many of you are already aware, Krishnamurti Australia will no longer charge membership fees. However, we ask for a small fee to cover the cost of printing and distributing our Bulletin. Our President, Patricia, and Vice President, Jenny, have been on the phone to many of you to hear what you have to say. There has been strong support for our Bulletin and valuable feedback. As many members have said, the

Bulletin is an important platform to keep communication open and to include those who may be experiencing social isolation.

To pay your 2022 Bulletin subscription, please send \$15 to The Treasurer, Krishnamurti Australia, PO Box 94, Summer Hill NSW 2130 or bank transfer to BSB 062257 Account: 10220291. Please include your family name to enable us to match the payment to you.

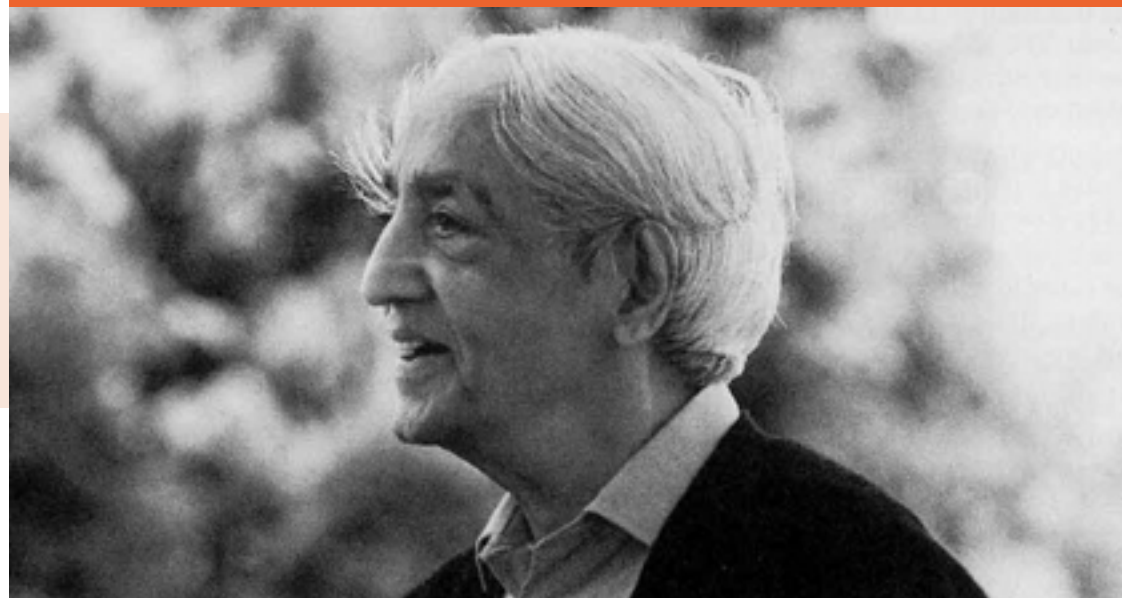
AMENDMENT TO BULLETIN 64

On page 30 the editors incorrectly referenced John Raica as the author of the quoted text. This was an error and the text should have been attributed to Mary Lutyens, *Krishnamurti – The Years of Fulfillment, 1983, chapter 20, pp. 225-231. The editors apologise for this error and thank Friedrich Grohe for pointing it out.*

KRISHNAMURTI AUSTRALIA ANNUAL GENERAL MEETING

Krishnamurti Australia's 2022 AGM is scheduled for **Sunday 6 November 2022 at 2pm**. The AGM will coincide with the 2022 Retreat to be held on 2nd to 9th November at the Springbrook Theosophical Education & Retreat Centre. Committee nominations must be received prior to the close of business on **14 October 2022**. See page 5.

ONE WAY TO PERMANENT PEACE



The world is ever in pain, in confusion; it has ever this problem of struggle and sorrow. We become conscious of this conflict, this pain, when it affects us personally or when it is immediately about us, as now. The problems of war have existed before, but most of us have not been concerned with them as they were remote, and not affecting us personally and deeply; but now war is at our door and that seems to dominate the minds of most people.

Now I am not going to answer the questions that must inevitably arise when one is immediately concerned with the problems of war, what attitude and action one should take with regard to it. and so on. But perhaps we shall talk over together a much deeper problem, for war is only an outward manifestation of

inward confusion and struggle, of hate and antagonism. The problem that we should discuss, which is ever present, is that of the individual and his relationship with another, which is society. If we can understand this complex problem, then perhaps we shall be able to avoid the many causes that ultimately lead to war. War is a symptom, however brutal and diseased, and to deal with the outer manifestation without regard to the deeper causes of it, is futile and purposeless; in changing fundamentally the causes, perhaps we can bring about a peace that is not destroyed by outer circumstances.

Most of us are apt to think that through legislation, through mere organisation or through leadership, the problems of war and peace and other human problems can be

solved. As we do not want to be responsible, individually, for this inner and outer turmoil in our lives, we look to authorities, groups and mass action. Through these outward methods one may have temporary peace, but one can have that abiding, lasting peace only when the individual understands himself and his relationship with another, which makes society. Peace is within and not without; there can only be peace and happiness in the world when the individual—who is the world—sets about definitely to alter the causes within himself which produce confusion, sorrow, hate, and so on. I want to deal with these causes and how to change them, deeply and lastingly.

The world about us is in constant flux, constant change; there is incessant sorrow and pain. Amidst this mutation and conflict can there be lasting peace and happiness, independent of all circumstances? This peace and happiness can be discovered, hewn out of whatever circumstances the individual finds himself in. During these talks I shall try to explain how to experiment with ourselves and thus free thought from its self-imposed limitations. But each one must experiment and live strenuously and not merely on superficial actions and phrases.

This earnest experiment must begin with ourselves, with each one of us, and it is vain merely to alter the outward conditions without

deep, inward change. For what the individual is, society is; what his relationship is with another is the structure of society. We cannot create a peaceful, intelligent society if the individual is intolerant, brutal and competitive. If the individual lacks kindness, affection, thoughtfulness, in his relationship with another, he must inevitably produce conflict, antagonism, and confusion. Society is the extension of the individual; society is the projection of ourselves. Until we grasp this and understand ourselves profoundly, and alter ourselves radically, the mere change of the outer will not create peace in the world, nor bring to it the tranquility that is necessary for happy social relationship.

So let us not think of altering the environment; this will and must take place if our whole attention is directed to the transformation of the individual, of ourselves, and our relationship with another. How can we have brotherhood in the world if we are intolerant, if we hate, if we are greedy? Surely this is obvious, isn't it? If each of us is driven by a consuming ambition, striving for success, seeking happiness in things, surely we must create a society that is chaotic, ruthless, and destructive. If all of us here understand and agree deeply on this point, that the world is ourselves and that we are the world, then we can proceed to think how to bring about the necessary change in ourselves. So long as we

do not agree on this fundamental thing, but merely look to the environment for our peace and happiness, it assumes that immense importance which it has not, for we have created the environment, and without radical change in ourselves it becomes an intolerable prison. We cling to the environment, hoping to find security and self-identified continuity in it, and thus resist all change of thought and values. But life is in continual flux, and so there is constant conflict between desire which must ever become static and that reality which has no abode.

Man is the measure of all things, and if his vision is perverted, then what he thinks and creates must inevitably lead to disaster and sorrow. Out of what he thinks and feels, the individual builds the society. I personally feel that the world is myself, that what I do creates either peace or sorrow in the world that is myself, and as long as I do not understand myself, I cannot bring peace to the world; so my immediate concern is myself, not selfishly, not merely to alter myself in order to gain greater happiness, greater sensations, greater success, for, as long as I do not understand myself, I must live in pain and sorrow and cannot discover an enduring peace and happiness.

To understand ourselves, we must first be interested in the discovery of ourselves, we must become alert about our own process of thought and feeling. With what are our thoughts and feelings— mostly concerned? They are concerned

with things, with people, and with ideas. These are the fundamental things in which we are interested — things, people, ideas.

Now why is it that things have assumed such an immense importance in our lives? Why is it that things, property, houses, clothes and so on, take such a dominant place in our lives? Is it because we merely need them, or is it that we depend upon them for our psychological happiness? We all need clothes, food and shelter. This is obvious. But why is it that they have assumed such tremendous importance, significance? Things assume such disproportionate value and significance because we psychologically depend on them for our well-being. They feed our vanity; they give us social prestige; they give us the means for procuring power. We use them in order to achieve purposes other than what they in themselves signify. We need food, clothes, shelter, which is natural and not perverting, but when we depend on things for our gratification, when things become psychological necessities, they assume an altogether disproportionate value and importance, and hence the struggle and conflict to possess, and the various means to hold the things upon which we depend.

Ask yourself this question— am I dependent on things for my psychological happiness and satisfaction? If you earnestly seek to answer this apparently simple question you will discover

the complex process of your thought and feeling. If things are a physical necessity, then you put an intelligent limitation on them, then they do not assume that overwhelming importance which they have when they become a psychological necessity. In this way you begin to understand the nature of sensation and gratification; for the mind that would understand truth must be free of such bondages. To free the mind from sensation and satisfaction, you must begin with those sensations with which you are familiar, and there lay the right foundation for understanding. Sensation has its place, and by comprehending it, it does not assume the stupid distortion which it has now.

Many think that if the things of the world were well-organised so that all have enough of them, then it will be a happy and peaceful world, but I am afraid this will not be so if individually we have not understood their true significance. We depend on things because inwardly we are poor, and we cover that poverty of being with things, and these outward accumulations, these superficial possessions, become so vitally important that for them we are willing to lie, cheat, battle against and destroy each other. For these are a means to power, to self-glory. Without understanding the nature of this inward poverty of being, mere change of organisation for fair distribution of things,

however necessary, will create other means of gaining power and self-glory.

Most of us are concerned with things, and to understand our right relationship to them requires intelligence. It is not asceticism nor acquisitiveness, it is not renunciation nor accumulation, but a free intelligent awareness of needs without the cloying dependence upon things. When you understand this there is not the sorrow of giving up nor the pain of competitive struggle. Is one capable of critically examining and understanding the difference between one's needs and the psychological dependence on things? You are not going to answer this question within this hour. You will answer it only if you are persistently earnest, if your purpose is unwavering and clear.

Surely we can begin to discover what is our relationship to things. It is based on greed, is it not? But when does need become greed? Is it not greed when thought, perceiving its own emptiness, its own worthlessness, proceeds to invest things with an importance greater than their own intrinsic worth and thereby create a dependence on them? This dependence may produce a sort of social cohesion, but in it there is always conflict, pain, disintegration. We must make our thought-process clear, and we can do this if in our daily life we become aware of this

greed, with its appalling results.

This awareness of need and greed will help to lay the right foundation of our thinking. Greed in one form or another is ever the cause of antagonism, ruthless national hatred, and subtle brutalities. If we do not understand and grapple with greed, how can we understand, then, reality which transcends all these forms of struggle and sorrow? We must begin with ourselves, with our relationship to things and people. I took things first because most of

us are concerned with them. To us they are of tremendous importance. Wars are about things, and our social and moral values are based on them. Without understanding the complex process of greed we shall not understand reality.

J. Krishnamurti, War Abolished: One Way to Permanent Peace, 1940; pp. 7-13, The Currawong Publishing Company, Sydney. (Chapter 1 of a series of talks given by Krishnamurti in 1940 at Ojai and Sarobia, California, USA).



RADICAL CHANGE STARTS WITH YOU

Most of us in this confused and brutal world try to carve out a private life of our own, a life in which we can be happy and peaceful. We seem to think that the daily life we lead, the life of struggle, conflict, pain and sorrow, is something separate from the outer world of misery and confusion. We seem to think the individual, the 'you', is different from the rest of the world with all its atrocities, wars and riots, inequality and injustice and that this is something entirely different from our particular individual life.

When you look a little more closely, not only at your own life but also at the world, you will see that what you are, what you think, what you feel is the external world, the world about you. You are the world, you are the human being that has made this world of utter disorder, the world that is crying helplessly in great sorrow. It is you, the human being that has built this world. So that world outside you is not different from the world in which

you live your private life.

This division between the individual and society does not really exist at all. When one tries to carve out a life of one's own, the individual is not different from the community in which he lives. For the individual has constructed the community and society. I think we ought to be very clear from the beginning that this division is artificial, utterly unreal.

In bringing about a radical change in the human being, in you, you are naturally bringing about a radical change in the structure and the nature of society. I think it must be very clearly understood, that the human mind, with all its complexity and intricacies, is part of this external world. The 'you' is the world and, in bringing about a totally different kind of revolution, within your psyche, you will bring about a social revolution. It must begin, not outwardly, but inwardly. The outer world is the result of our inner world.

When there is a radical revolution in the very nature of thought, feeling and action, then obviously there will be a change in the structure of society. Social morality is not moral. To be completely moral one must deny social morality.

This means that the individual, the 'you' has to go into the whole structure of himself; he must understand himself, not according to any philosopher, nor priest, nor analyst, whoever he may be. He must understand himself as he is, not according to somebody else.

When we understand ourselves, the authority of any specialist, psychological or any other, comes to an end. I feel this must be understood by each one of us before we go any further.

Most of us, unfortunately, are slaves to other people's ideas. Most of us are so easily persuaded and

influenced by authority. Especially when we are going into this question of understanding ourselves, which is of primary importance, there is no authority whatsoever, because you have to understand yourself and not what somebody else says about you. I think this is really a very important thing to grasp, because we so easily accept, obey, conform, and acquiesce to authority, whether it is the authority of the Church or of some spiritual leader or some analytical specialist. I think one has to discard all that, totally.

The authority we have exercised, and our commitment to our own conceptualized ideals, has brought about great misery in the world.

J. Krishnamurti, Talks with American Students 1968, pp.8-10



THE IMPORTANCE OF AWARENESS

Questioner When there is no awareness all the old responses come into being. How is one to prevent, or to inhibit, or to put aside, the old responses?

Krishnamurti Put it into different words, perhaps that may help. There are the states of inattention and of attention. When you are completely giving your mind, your heart, your nerves, everything you have, to attend, then the old habits, the mechanical responses, do not enter into it, thought does not come into it at all. But we cannot maintain that all the time, so we are mostly in a state of inattention, a state in which there is not an alert 'choiceless' awareness. What takes place? There is inattention and rare moments of attention and we are trying to bridge the one to the other.

How can my inattention become attention? Can attention be complete all the time? Inattention can never become attention. How can it? How can you make hate into love? You cannot. But investigate the ways of inattention, watch how inattention grows, be aware of it and do not try to make inattention into attention, Look at it very carefully, be aware that you are inattentive, do not try to force it to become attention. Be aware that you are inattentive, then you will change it; but you cannot do it if you say 'I will be aware that I am inattentive'. You understand what I am talking about? Please look at it, do not come to any conclusion, first look. There are two states, one is inattention, and the other, in rare moments, is complete attention when thought does not come into it at all. In those rare moments you will discover something wholly new. If that then becomes something that you have known, that you have felt, that you remember, if it becomes a memory and you say to yourself 'I wish I could capture that again, keep hold of it, not let it go', then that again is the state of inattention. So, be aware of inattention, not 'how to be attentive'. Do not do anything about inattention. All right, I am inattentive, but I am very careful, I am watching it, I am not trying to give it a shape, I am not trying to change it, I am just watching it. The very watching is attention".

Questioner The great part of our daily life is lived at the factual level, particularly so with children learning facts at school. Is this daily and necessary factual activity an impediment to psychological freedom?

Krishnamurti Nothing is an impediment to psychological freedom! An impediment comes into being only when there is resistance. When there is no resistance of any kind then there is no psychological problem. If you resist the tasks of daily living, earning a livelihood, educating children, washing dishes - then it becomes a problem. When you are aware of this whole process of living with routines, habits, possessions and you are aware of it without any choice, then there is no psychological problem. Just like you can't do anything about the rain, or the line of the hills - if you can look at your own activity in the same way, quietly, without any choice, without any resistance, there is only freedom out of that.

J. Krishnamurti, 1970 Talks & Dialogues, Saanen 1968. pp 63-65, Sixth Public Talk



WE ARE THE WORLD

A final year student at Rishi Valley school, Swathi Patwardhan, had some profound thoughts that she shared in her school newsletter in 1968. I would like to share her words with our readers because they feel particularly relevant right now. She wrote,

“During the Gatherings in November '67, some visitors had five meetings with Krishnaji. The first was given to the students. He explained the condition the world is in. Discontent has come from jealousy and selfishness. There have been many revolutions in the past, and these have begun because of discontent. Each of these revolutions started with an idea that they tried to convert into reality. However, the ideas have become ideologies. One can not have ideologies and live fully and be aware of the world. To understand the world one should be in contact with facts. The human mind tries to escape from facts using different methods. For example, in our country, our leaders talk of ‘non-violence’ up and down. However, when it came to facing the reality of war, non-violence became violence. To face facts one must have courage. This comes by learning to look at various things as they are, and not as they should be”.

Similarly, one of Krishnamurti’s

books, *Meditations 1969*, is a collection of excerpts on thought, perception, observation and meditation. Krishnamurti wrote, *“In the space which thought creates around itself there is no love. This space divides man from man, and in it is all the becoming, the battle of life, the agony and fear.*

Meditation is the ending of this space, the ending of the me. Then relationship has quite a different meaning, for in that space which is not made by thought, the other does not exist, for you do not exist.

Meditation then is not the pursuit of some vision, however sanctified by tradition. Rather it is the endless space where thought cannot enter. To us, the little space made by thought around itself, which is the me, is extremely important, for this is all the mind knows, identifying itself with everything that is in that space. And the fear of not being is born in that space. But in meditation, when this is understood, the mind can enter into a dimension of space where action is inaction.

We do not know what love is, for in the space made by thought around itself as the me, love is the conflict of the me and the not-me. This conflict, this torture, is not love. Thought is the very denial of love, and it cannot enter into that space where the me is not. In that space is the benediction which man

seeks and cannot find. He seeks it within the frontiers of thought, and thought destroys the ecstasy of this benediction”

Swathi and Krishnamurti are expressing similar themes. Conflict and violence comes from our conditioning. Many of us are not aware of what is meant by this, although each of us is conditioned. We are aware of conflict - between nations, social groups, individuals and even the conflicts that exist within ourselves. However, we don’t often think about conflict as a result of conditioning. We are conditioned to feel attached to things in our world - our nation, our families, property, and so on. To maintain these attachments, we commit violence. To uncondition one’s mind, one must be aware of attachments and understand them as a part of our conditioning.

First excerpt: Swathi Patwardhan, 1968, Rishi Valley School Magazine, p.16

Second excerpt: J. Krishnamurti, 1969. Recordings: Meditations, 1969.



“The world is not something separate from you and me; the world, society, is the relationship that we establish or seek to establish between each other. So you and I are the problem, and not the world, because the world is the projection of ourselves, and to understand the world we must understand ourselves. That world is not separate from us; we are the world, and our problems are the world’s problems.”

- Krishnamurti, The Collected Works
1948-1949

THE WORLD NEEDS A REVOLUTION

Man has spoken of this throughout the centuries, seeking something that is imperishable, that is not created by the mind, that is holy in itself, something that is never touched by the past. Man is always seeking that. And man, seeking that, not finding it, has invented religion, organized belief. A serious man has to find out, not through some rock, temple or idea, but he has to find what is really, truly, everlastingly sacred. If you cannot find it, you will always be cruel, you will always be in conflict. And if you will, this evening, listen, perhaps you may come upon it, not through the speaker, not through his words, not through his statements, but you may come upon it when there is discipline through the understanding of disorder. When you watch, see what is disorder; the very seeing of disorder demands attention. Please do follow this. You know, for most of us, discipline is a drill, as it is for the soldier, drill, drill from morning until night so that there is nothing but slavery to a habit. And that is what we call discipline; suppression, control – that is deadly, that is not discipline at all. Discipline is a living thing, it has its own beauty, its own freedom. And this discipline comes naturally when you know how to look at a tree, how to look at the

face of your wife, your husband, when you can see the beauty of a tree or a sunset. 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 attention is a living thing, moving and vital.

This attention itself is virtue. You need no other ethical standard, no morality (anyhow you have no morality, except on the one hand the morality that the society which you have built tells you, and on the other hand what you want to do, and neither has anything whatsoever to do with virtue). Virtue is beauty and beauty is love, and without love you have no virtue and therefore no order. So again, if you have done it now, as the speaker is talking about it, looking at that sky with your whole being, that very act of looking has its own discipline and therefore its own virtue, its own order. Then the mind reaches the highest point of absolute order and therefore because it is absolutely orderly, it itself becomes the sacred. I do not know if you understand this. You know, when you love the tree, the bird, the light on the water, when you love your neighbour,

your wife, your husband, without jealousy, that love that has never been touched by hate, when there is that love, that love itself is sacred, you have no other thing that can be more so.

So there is that sacred thing, not in the things that man has put together, but which comes into being when man cuts himself off entirely from the past, which is memory. This does not mean that man becomes absent-minded, he must have memory in a certain direction, but that memory will be found to be part of this whole state in which there is no relation with the past. And that cessation of the past can only be when you see things as they are and come directly in contact with them – as with that marvelous sunset. Then out of this order, discipline, virtue, there comes into being love. Love is tremendously passionate and therefore it acts immediately. It has no time interval between the seeing and the doing. And when you have that love you can put away all your sacred books, all your gods. And you have to put away

your sacred books, your gods, your everyday ambitions, to come upon that love. That is the only sacred thing there is. And to come upon it, goodness must flower. Goodness – you understand, Sirs? Goodness can only flower in freedom, not in tradition.

The world needs change, you need tremendous revolution in yourself; the world needs this tremendous revolution (not economic, communist, bloody revolution that man has tried throughout history, that has only led him to more misery). But we do need fundamental, psychological, revolution, and this revolution is order. And order is peace; and this order, with its virtue and peace, can only come about when you come directly into contact with disorder in your daily life. Then out of that blossoms goodness and then there will be no seeking any more. For that which is, is sacred.

J. Krishnamurti, The Awakening of Intelligence, 1977, pp. 210-217 (Madras 3rd Public Talk, 14th January, 1968).



In the silence of deep night and in the quiet still morning when the sun is touching the hills, there is a great mystery. It is there in all living things. If you sit quietly under a tree, you would feel the ancient earth with its incomprehensible mystery. On a still night when the stars are clear and close, you would be aware of expanding space and the mysterious order of all things, of the immeasurable and of nothing, of the movement of the dark hills and the hoot of an owl. In that utter silence of the mind this mystery expands without time and space.

There's mystery in those ancient temples built with infinite care, with attention which is love. The slender mosques and the great cathedrals lose this shadowy mystery for there is bigotry, dogma and military pomp. The myth that is concealed in the deep layers of the mind is not mysterious; it is romantic, traditional and conditioned. In the secret recesses of the mind, truth has been pushed aside by symbols, words, images; in them there is no mystery, they are the churnings of thought. In knowledge and its action there is wonder, appreciation and delight. But mystery is quite another thing. It is not an experience, to be recognised, stored up and

remembered. Experience is the death of that incommunicable mystery; to communicate you need a word, a gesture, a look, but to be in communion with that, the mind, the whole of you, must be at the same level, at the same time, with the same intensity as that which is called mysterious. This is love. With this the whole mystery of the universe is open.

This morning there wasn't a cloud in the sky, the sun was in the valley and all things were rejoicing, except man. He looked at this wondrous earth and went on with his labour, his sorrow and passing pleasures. He had no time to see; he was too occupied with his problems, with his agonies, with his violence. He doesn't see the tree and so he cannot see his own travail. When he's forced to look, he tears to pieces what he sees, which he calls analysis, runs away from it or doesn't want to see. In the art of seeing lies the miracle of transformation, the transformation of what is". The "what should be" never is. There's vast mystery in the act of seeing. This needs care, attention, which is love.

J. Krishnamurti's Journal, pp. 122-123, Ojai, 10th April, 1975.

I was asked to write a few lines for the Bulletin on the theme, *What are you doing with your life?* I interpret this as, *what do I see front of me right now.* There are four things.

The first two are certainly topical because they are war and the ongoing environmental destruction of our planet. The former is, of course, at the forefront right now due to the dreadful conflict in the Ukraine. For me, war and threat of war has been a fairly regular thing. I was born in Glasgow in 1934, the year Hitler gained power in Germany. One suburb close to me was reduced to rubble when a bomb fell close enough to where I lived for its 'whistle scream' to sear itself into my soul (or an adjacent similar and unidentified part of my being). Apart from the war in the Ukraine, all this keeps coming up; ANZAC marches, memorials, news of war heroes and traitors, the recycling of war movies and documentaries and so on.

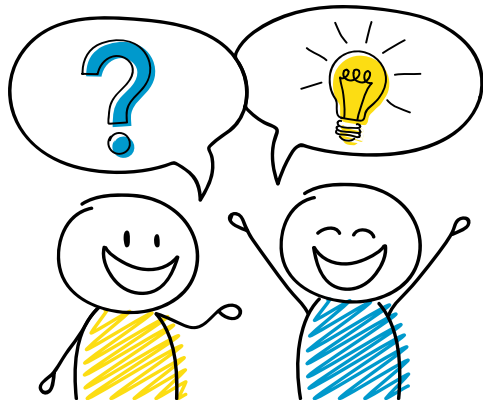
As for the environment, that matter has been on my mind because of a book I have just read by D. Jensen et al., *Bright Green Lies: How the Environmental Movement Lost Its Way and What We Can Do About It.* Jensen makes a case that renewable energy: wind, solar, hydro, etc won't work. He suggested they cannot replace fossil fuels to bring about a sustainable future because they require too much energy to build, install and

maintain. In short, one way or another, our wasteful resource-exhausting lifestyle is going to come to an end. All this keeps coming up despite statements by politicians on the election campaigns about how renewable energy will solve our environmental problems.

Two further important points are about faith and reason. What we as collective humanity have been doing for a very long time is using faith and reason from three hundred years ago, and viewing life and all of its problems and disasters, through these two prisms. As we know, prisms distort the truth that is in front of us. We make excuses such as we have not shown 'enough faith,' or we do not have the 'right science' or sufficient 'political willpower' etc. We humans always come up with a prism, a barrier, anything to shield us from reality; anything to make sure we never start where we really are right here, right now.

As to my own life in all this, I cannot claim that I have a clear view of solutions. However, I believe I have some reasonable understanding; an awareness which prevents me from being totally despondent in the face of these circumstances. In *seeing*, the barriers move aside and I am not left painted into a corner with a bee in my bonnet. - David Allen





After studying at Rishi Valley, a Krishnamurti school in India, I spent a year at Brockwood Park School in Hampshire which was a sister school established in 1969. It was here that I met David and Saral Bohm. At the time, David and Krishnamurti were doing a series of dialogues called the *Ending of Time*. I had heard about Bohm and his collaboration with Krishnamurti, but it was not until I witnessed the humility and care with which these two gentlemen went into the process of enquiry with each other, that the value and scope of their work began to sink in to me. That year, Dorothy Simmons, Principal at the school, invited the two men to hold their dialogues in front of the children and staff. So we observed the process as they gradually unraveled the nature of thought and the notion of psychological time.

What was profoundly moving for me was the lack of competition

between the two men. I really admired their persistence as they diligently worked at the meaning of words which did not concur with what they wanted to convey to each other. This painstaking attempt to clarify what they meant to say and exploring why it was such a difficult task at times; was not only interesting to watch but also rather fun.

I had already spent several years at high school engaging in dialogues with my peers. But I had not fully appreciated that such an opportunity had transferred a deep understanding of the meaning making mechanisms at work in my daily relationships with the world. David began working with Krishnamurti after reading his claim that the observer is the observed. Their collaboration to engage children in the process of dialogue throughout their education was to explore if education could sustain interest in this fact that the observer is the observed. Their exploration into psychological time was not easy to follow, but it stirred up my interest to stay with their enquiry. I continued to engage in dialogue in Sydney over the next decades and I began to understand that the very process of learning to speak conditions us to rely on prior knowledge in order to understand what is going on. I had observed the habit of recalling in order to verify things from my early

years.

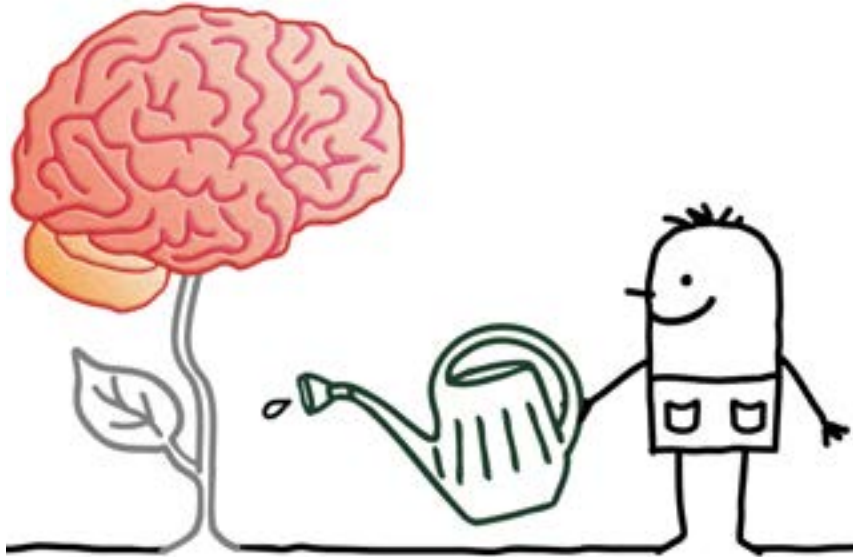
By introducing children to the process of dialogue, Krishnamurti and David were encouraging them to monitor the fact that observation is the primary, active function of the brain whereas the act of recall has access to passive, secondary information from the past. I found that exploring language and monitoring my reactions and responses helped me to keep in sight the fact that the observer is the observed since awareness is inherent to what is. The dissonance we feel between what is and what was or should be etc. is based on our limited capacity to recall information. Therefore I continued to appreciate the fact that my capacity to observe authentic information far outstrips my capacity to recall information.

So I claim that monitoring self at work educates the mind to realise that no matter where we stand we are in the presence of life. Being part of life, I am responsible for what I think. I notice how attached I become to a sense of identity and how hard I work at justifying myself. I notice that separating myself from those around me leads to fragmentation and an immediate lack of empathy.

When I realised that we are all in the same boat as far as the nature of thought is concerned, I understood why David and

Krishnamurti were not competing with each other during their exploratory dialogues into time. No matter how cleverly we craft words to describe life, we have to contend with the fact that the description is not the described. Where life is the topic of our concern, why do we continue to conceive of life when we can perceive life at work? Having been through this inquiry over the past six decades, the practice of dialogue continues to be the most important art I learned from my years at school. If we wish to care for our world and freely express gratitude to our beloved earth for sustaining life, the exploratory practice of dialogue will naturally open our hearts and minds. Observing each other during dialogue and realising that the desire to connect is universal will certainly deepen and improve human relationships throughout the world. Leaving our destiny at the mercy of our conditioning to rely on prior knowledge is no longer a viable option. We are responsible for our conditioning and with great care and sensitivity, we have to take our conditioning into account in our daily actions and interactions.

- Geetha Waters



Extolling the scope of human intelligence was a novel encounter at school which was initiated by Jiddu Krishnamurti. The discursive enquiry which Krishnamurti initiated when he spent time with students at each one of these institutions heightened our awareness of the fact that knowledge is limited and observation, perception and conditioning are intrinsic to human intelligence. They are also universal. The problem of existence is a universal problem he claimed. So, each one of us has an impact on the world. Why was human intelligence so clever in the field of science and inventions? Why had we been able to send man to the moon, yet we were unable to see the problem of our own conditioning? He wondered out loud whether education can address the

problem of our conditioning. He also warned us to be cautious of all institutions which claim to lead human beings to live in peace and harmony by following some creed or belief. Such a bold declaration of our responsibility to engage in a serious enquiry to understand the nature of the human condition was a real awakening to a mind which had grown accustomed to sitting quietly and following what I was asked to do in the classroom. I noticed that Krishnamurti never missed an opportunity to point to our capacity for observation. He constantly exhorted us to observe the facts of life: the tree, the birds, the sky. The seeing is the doing, he exclaimed, urging us to take note of our capacity for observation. We could see the facts through direct

perception. It is our responsibility and it is our life.

Sometimes, after his talk, running around in the playgrounds we would ask each other why he went on about it. But later in life as I was raising my own children, I realized that perception refers to the integration of information through the senses. This integration is effortless, since the capacity to perceive is inherent to survival. Slowly as I began to observe my interactions with our children, their friends and parents, Krishnamurti's exhortations to us during the early years, began to fall into place.

I realized, that while learning to speak, the infant is inadvertently exposed to a relentless process of indoctrination to rely on the act of recall in order to understand language. This process deeply conditions the mind to recall in order to understand. The impact of this conditioning overwhelms our natural disposition to observe. Observation is the primary function of the human brain and proof of intelligence is intrinsic to observation! This fact is clouded over by a desire to understand which automatically refers to thought as the ultimate source of information.

So holistic education takes this problematic behavior of thought into account and encourages children to observe the impact of the movement of thought. By

drawing attention to the movement and exploring the carriage of information through language, a child is educated to observe the impact of labels and also be sensitive to the reaction and responses to the content therein. Although I had benefited from the discourse and enquiry which had been a strong part of our education, I had been dissatisfied with my own progress, having seen so much yet being unable to articulate it in a meaningful way.

When he first asked us why we were at school, I became quite self-conscious. I looked around at all my friends sitting in the Assembly Hall at Rishi Valley. Consciousness registered as a pool of awareness just brimming with information. This sense of abundance, was immensely moving during the early years. There is wonder and a sense of privilege to participate in the pervasive presence of life. The fact that the phenomenal presence of life changes from moment to moment is observable to children. The fact that no one day is ever the same as another is a fascinating fact to observe. Imagine being part of such a grand parade of life in action? However, I found that this sense of wonder and assurance that one is an intrinsic part of a whole is gradually eroded by the conditioning to recall in order to understand.

Every year, we were earnestly

encouraged to explore the impact of our conditioning by Krishnamurti, to see if observing the processes involved in passively learning to follow verbal cues would educate the mind to exercise intelligence as a whole. Krishnaji also exposed us to a challenging discursive enquiry into the nature of thought. Listening to him, encouraged me to fully appreciate my capacity to observe, enquire, and to learn from observation. For example, the fact that knowledge is limited was undeniable once our unbounded capacity for observation was called to my attention at the age of six. I took some months to savor this fact and I consciously appreciated my capacity for observation as I began to realise the importance of being aware of the dynamic context in existence. This filled me with a sense of great admiration for the scope of human intelligence, that is, until the desire to pin labels on everything that my eyes alighted on, took hold of my mind. When the habit of labeling took over, I experienced the frustrating interference of thought as an evasive and dismissive action. This action distorted my vision from simply seeing to increasingly running a laborious commentary on life. The commentary involved likes and dislikes, rights and wrongs, and an arduous desire to represent life authentically. This demand soon devolved into a cantankerous insistence that life conform to my

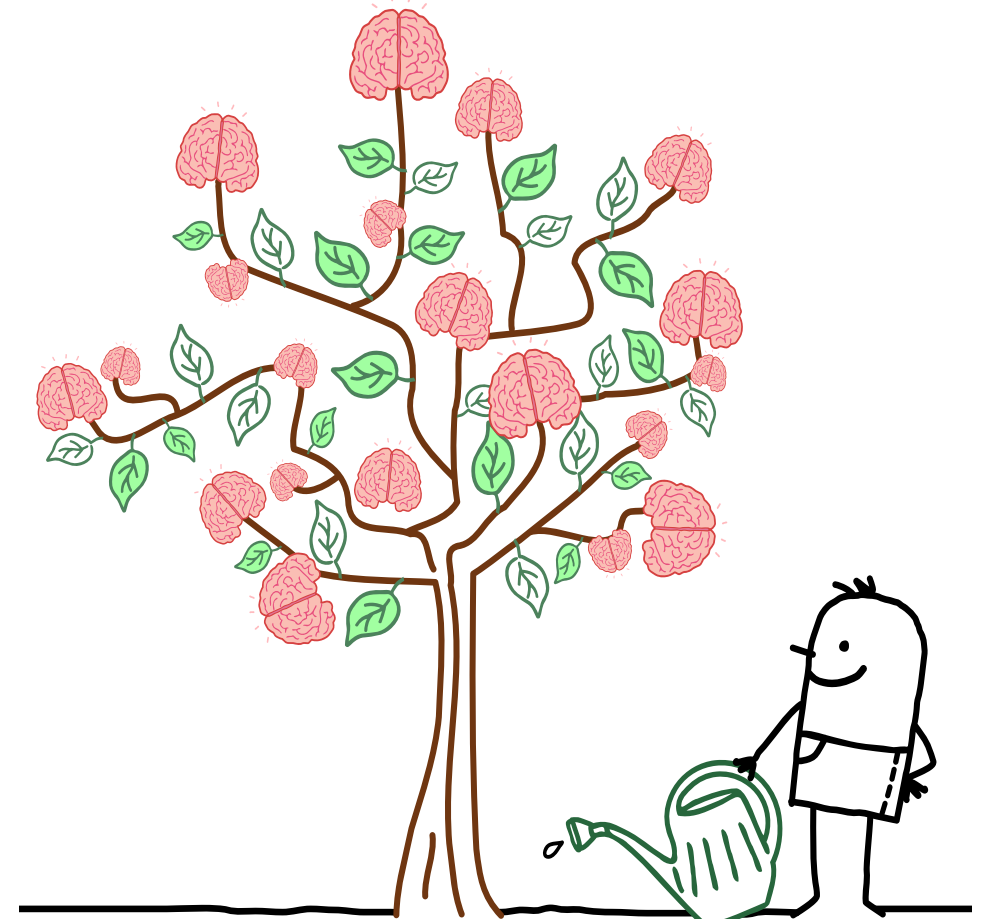
ideas of it, just so that I could get things right! I was exposed to a rigorous discursive enquiry into the nature and behavior of thought, perception and observation right through junior school. I found it a fascinating exercise, because it opened my vision. When Krishnamurti declared that the word is not the thing, I marveled at the sheer extent of the immensity surrounding me and which I had inexplicably learned to ignore by that age.

I remember looking around at the spread of life in astonishment, wondering 'Where have I been living all this time?' This was a profound insight, since for the very first time, I attended to my own immediate environment with infinite care. I was astonished that I had lost sight of so much, so completely. I had simply taken it all for granted! I looked around and began to appreciate the fact that I was living in the midst of life which was overflowing with beauty and buzzing with information. My peripheral vision seemed to have no limits whatsoever. There was a welling up of a feeling of exuberance and a great sense of novelty. From then my capacity for observation remained hovering on the limitless, compared to which my knowledge was certainly limited. Within this sense of vast space, I watched thought proceeding to pick and choose its way through existence vainly labeling things

and deliberately narrowing my scope of attention. Therefore, I claim that through discourse and enquiry, holistic education can comprehensively cover all the bases to keep learning alive, by calling attention to perception and observation with an earnest focus on monitoring and exploring the movement of thought. It was as I watched this movement from the age of six, that I caught sight of a stirring of imagination slowly gaining ground. I watched as

thought spread its tentacles through the mind drawing on attention. This movement was driven by a desire to make sense of the world. However, this desire to 'make sense' did not go unnoticed. I remember rebelling against this strange insistence a couple of years later, wondering 'When I can sense things, why do I have to make sense of it?' It took me a couple of decades to unravel the importance of posing such a question at that age.

- Geetha Waters



We are asking whether those fears, miseries, confusions, can all be wiped away instantly, so that the mind is quiet to observe, to penetrate. Can one actually do it? Can you actually look at yourself with complete quietness? When the mind is active then it is distorting what it sees, translating, interpreting, saying 'I like this,' 'I don't like it.' It gets tremendously excited and emotional and such a mind cannot possibly see. So we are asking, can ordinary human beings like us do this? Can I look at myself, whatever I am, knowing the danger of words like 'fear' or 'bitterness' and that the very word is going to prevent the actual seeing of 'what is'? Can I observe, being aware of the pitfalls of language? Also, not allowing any sense of time to interfere, any sense of 'to achieve,' 'to get rid of', but just observe, quietly, intently, attentively. In that state of intense attention, the hidden paths, the undiscovered recesses of the mind are seen. In that there is no analysis whatsoever, only perception. Analysis implies time and also the analyzer and the analyzed. Is the analyzer different from the thing analyzed? If it is not, there is no sense in analysis. One has to be aware of all this, discard it all: time, analysis, resistance, trying to reach across, overcome and so on, because through that door there is no end to sorrow. After listening to all this, can one actually do it? This is really an important question. There is no 'how.' There is nobody to tell you what to do and give you the necessary energy. It requires great energy to observe: a still mind is the total energy without any wastage, otherwise it is not still. And can one look at oneself with this total energy so completely that the seeing is acting and therefore the ending? J.

Krishnamurti, The Flight of the Eagle, Chapter 12

Is there any possibility of a change in consciousness? Or is any change made consciously no change at all? To talk about a change in consciousness implies changing from this to that. When we say there must be a change in consciousness, it is still within the field of consciousness. Change within the same area is no change at all. That is, the content of consciousness is consciousness and the two are not separate. When we talk about changing, we are really thinking of juggling with the contents, which implies a juggler and the thing with which he is juggling. But it is still within the field of consciousness.

J. Krishnamurti, The Awakening of Intelligence, 1977.

The Zoom dialogues held each week by Leon Horsnell often begins with interesting talks where Krishnamurti goes into a dilemma he faces to convey his insight to his audience. We have transcribed one six-minute recording below. If you wish to join in on these dialogues on Tuesdays or Saturdays, please contact Leon at leonh@pcug.org.au.

"Look Sir, I want to convey something to you. I want to convey, not that you must accept it. I want to as a friend I want to tell you something. First of all, verbally, then nonverbally. I say to you, which is I want to convey to you, that acting without a formula is complete action. I say this is in my heart. As a friend I say look if you do this, you will live a totally different kind of life, whether you have to earn a livelihood, whether you have to paint, you will live a totally different kind of life... You immediately turn it into an idea and are ready to fight over that idea; psychological, business and all the rest of it. So how am I? See my difficulty Sir? You are there and I am sitting here. I want to convey this to you non-verbally through words. You see what I mean? I want to convey this to you as there is an action which is immediate perception and therefore non-formula, and I tell this to you seriously with all my feeling, my

affection. I feel it strongly. I will do anything to convey it to you. You receive it as an idea, and I say don't do it. It is this idea that is separating. It is this idea that is fragmentary. So can you listen to me, who wants to tell you that there is an action that is totally complete only where there is no ideation, or a formula, or a prejudice. Then you say 'I am prejudiced! Everything turns into words for me! What am I to do?'

I say, 'Don't do anything about it. Just listen.' You see Sir, I have no formula. I don't have a concept and then act. But only I see... act. I don't say 'By Jove, if I act that way, I lose my popularity, I'll have nobody, or, I won't have money! You follow? All the mentation that goes on, which prevents direct action?'

So, being young, can you listen with a mind that is young? Or is your mind already that old mind which always thinks in formulas, in division, in categories and fragmentation? Young mind means you know, it sees, acts! And that acting is rational always. Whether you have to live in a commune, whether you have to live in a town or wherever. You follow? It is altogether total".

J. Krishnamurti, Public Discussion 4, Saanen, Switzerland, 5 August 1972

AUSTRALIA

Website & Email	www.krishnamurti.com.au admin@krishnamurti.com.au
Sydney	Krishnamurti Centre Shop 3, 60 Carlton Crs, Summer Hill. Group DVD screenings and dialogues held every second and fourth Thursday of the month between 6-8 pm at the Blavatsky Lodge, 8/599 Pacific Hwy, St. Leonards, Sydney Online Zoom dialogues are held three times per week on Tuesdays, Fridays and Saturdays. Please check the website for details or contact dialogues@krishnamurti.com.au or Leon on 0418627196
Melbourne	Contact: Angela 0438897785
Castlemaine	Contact: David 0458 350 734
Brisbane	DVD screenings first and third Mondays 10.30am-12.00pm at the Theosophical Society, 355 Wickham Terrace, Brisbane. Contact Bruce 0404899422 or email brisbane@krishnamurti.com.au
Buderim	U3A Dialogue Group. Contact Mary 07 54453834
Sunshine Coast	DVD screenings and dialogue. Contact Geetha 0400499772 or Christopher 0434539998
Gold Coast	DVD Dialogue: Second Saturday each month 10am (February – November), 10/3 Bronberg Court, Southport. Contact Gerald 0459 981 445
Adelaide	Contact: peter_stephens@yahoo.com
Perth	Contact: Patrisha (08) 9446 6952

INTERNATIONAL

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