

BULLETIN

SPRING / SUMMER 2021 ISSUE 64

THIS ISSUE:

EDUCATION

the young mind

NEGATIVITY

is it all that bad?

THE COMMITTEE

motivations behind the work

MEMBER FOCUS

i have only just begun!



Krishnamurti
AUSTRALIA

"In total silence the mind comes upon the eternal"

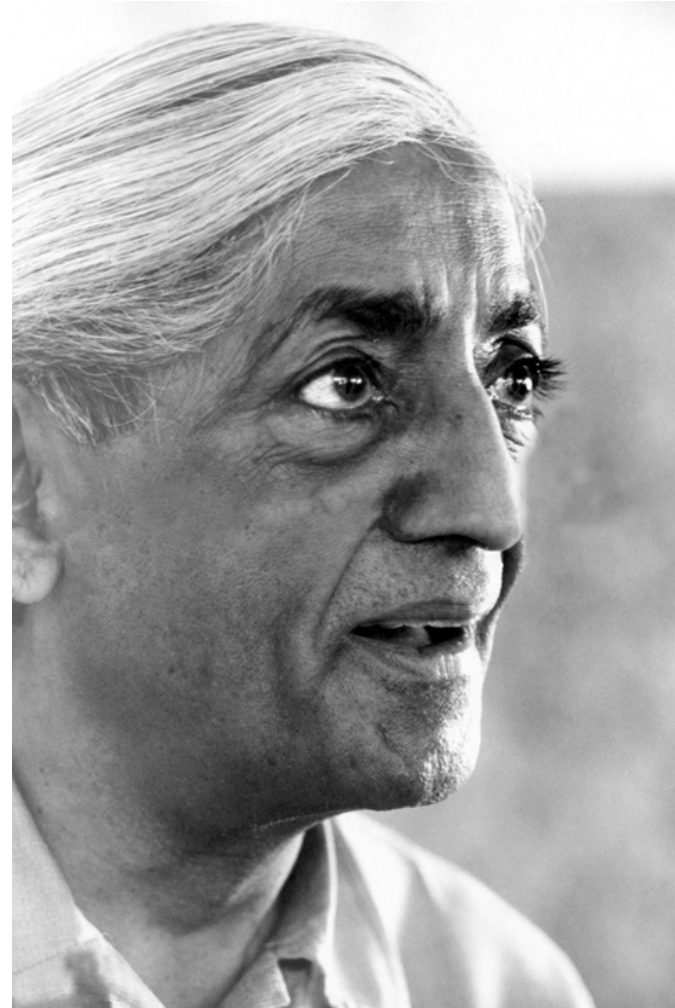
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Applications for membership are open.
To apply, please fill out the membership form on
page 8.



ABOUT US



Jiddu Krishnamurti lived from 1895 to 1986, and was regarded as one of the greatest philosophical and spiritual minds of the twentieth century. At Krishnamurti Australia, we wish to preserve and disseminate his teachings in a variety of ways, including research, collaboration, online learning and discussion groups. While our activities are varied, they fall into two distinct categories: disseminating the teachings of Krishnamurti and exploring how those teachings are relevant in contemporary life. Krishnamurti Australia is a not-for-profit organisation.

CONTACT US

admin@krishnamurtiaustralia.org
PO Box 46 Mapleton Post Office
Mapleton QLD 4560

2021 has been a challenging year worldwide. We hope you and your families are safe and well and we look forward possibly catching up with you at one of our Krishnamurti Australia (KA) events in 2022. The KA Committee, with professional assistance from Natasha Oickle, has been rewriting KA's Constitution and governance documents and undertaking governance training so as to ensure it meets the Australian Charities and Not-for Profits Commission (ACNC) requirements and guidelines.

Patricia Rogers, KA's President, along with Natasha and the Committee, is working towards building an Australian wide network. KA is doing this by building a new website (under construction), and soon going online with new biannual Bulletins and monthly Newsletters. Patricia recently opened a new Instagram account: Krishnamurti... to generate interest in Krishnamurti among a younger audience.

Unfortunately the annual Springbrook Gathering for this year has been cancelled due to Covid-19 concerns, but in 2022 KA hopes to hold a short gathering March-April and the annual Springbrook gathering between the 2-9 November 2022.

The Krishnamurti Centre in Summer Hill, started a decade

ago by Andrew Hilton, has been open whenever possible during the pandemic, but the dialogues which were regularly held there are now held online via Zoom. Leon Horsnell, a long-term member, pioneered these online dialogues in the Asia-Pacific region and now holds three Zoom dialogues a week. If you would like to participate in these dialogues, contact Leon on: 0418627196.

Krishnamurti Australia is looking for new members to join us to further the important work Krishnamurti started. We welcome new members and your suggestions and contributions to the new Bulletin and newsletter. Donations are still to KA's education bursary fund are still welcome. Soon KA will be going 80% online. If you would like to receive the bi-annual bulletin and monthly newsletter online please complete the form below. The world has changed and so must we. A new online presence will enable KA to reach more people in a quicker, more cost way. Printing and postage is now a substantial cost. KA however will honour our long-term members and post out a print bulletin if requested. We thank you for your continued interest and support.



As part of our continuous improvement efforts, we are updating our membership database. We would like to ask for all members to update their details by kindly filling out the membership form on page 8. Note that current members who have paid their annual membership fees do not have to complete the payment section.

Post or email completed form to.

**The Secretary, PO Box 46, Mapleton, Queensland 4560
or
admin@krishnamurtiaustralia.org**

PRESIDENT'S REPORT



Greetings friends,

In these uncertain times communication via the electronic highway has become increasingly important and that is why Zoom meetings have become absolutely necessary. Fortunately for Krishnamurti Australia we have some dedicated and talented people who are prepared to go the extra mile to accommodate the need to continue dialogue and communication as much as possible through this medium.

Leon who is situated in Sydney conducts a series of dialogues via Zoom as follows:

Tuesdays 6pm, Saturdays 1.30pm, and Fridays 5.30pm - a combined

meeting with New Zealand. We invite anyone interested in joining these dialogues to contact Leon via email at leonh@pcug.org.au or by phone 0418 627 196.

In Queensland, Geetha & Christopher are currently working with Kenneth McLeod, curator of the Anthropocene Transition Project (ATP). By August 2020 this group of professors, students, researchers and members of various community groups had held a thousand hours of dialogues to explore and investigate the challenges of the 21st century. This is a follow on from their original work with the University of Technology and Science in Sydney in 2016. The group is most interested in the dialogue process recommended by Krishnamurti and David Bohm as essential to bringing about a holistic transformation in society. Congratulations and thank you Geetha and Chris.

Exciting times here at Krishnamurti Australia. You will no doubt have noticed the new Bulletin with its eye-catching cover and content lay-out. This is due to the work of Natasha who is helping us with compliance, media and technology. We hope you enjoy the new Bulletin design. Soon you will be seeing a brand new web site and

an improved Facebook to enjoy as well. Thank you Natasha, we value your input and appreciate your assistance.

As Krishnamurti said: Beauty is a state of mind in which all conflict has come to an end (Students Discussion 2 in Amsterdam, 8th May 1969). Enjoy this Spring/Summer Edition of the Bulletin and I hope you appreciate the new look and the effort that has gone into its' production.

Very best wishes,
Patricia



2021 KRISHNAMURTI ANNUAL RETREAT

The 2021 Krishnamurti Australia Annual Retreat, planned for the 3-10 November 2021, at Theosophical Retreat Centre, Springbrook, Queensland, *has been cancelled* due to the recent Covid-19 outbreaks on the Gold Coast and the continuing State border closures and travel restrictions.

We hope to be able to resume our gatherings in 2022 as they are a great opportunity for people interested in J. Krishnamurti's teachings to meet together and discuss and reflect at greater depth. In anticipation of this we have booked the 2022 Annual Springbrook Gathering for the: 2-9 November 2022. Please note this down in your calendars. We are also would like to schedule another gathering for earlier in the year possibly in March -April, but look to the website for information about this.



2021 AGM & NOMINATIONS FOR OFFICE BEARERS

Krishnamurti Australia Inc. will hold its 2021 Annual General Meeting (AGM) on the afternoon of **Sunday 7 November 2021** via Zoom. Nominations are now open for committee positions. Anyone interested in advancing Jiddu. Krishnamurti's work in Australia is invited to apply. Nominations of candidates must be made in writing **using the form below**. All sections must be completed and signatories must have active memberships. If you are unable to obtain two signatories near where you live please post/email your signed and dated nomination form to the Secretary who will arrange for this to be done.

Send completed form by post or email to:
**Krishnamurti Australia PO Box 46, Mapleton Post Office, Mapleton
QLD 4560** - or -
admin@krishnamurtiaustralia.org

The form must be received by the Secretary by **22nd October 2021**. Incomplete nominations forms, or nominations received after that date will be ineligible for consideration. Please note that nominations are invalid if the candidate has been nominated for another committee position at the same election.

NOMINATION FOR OFFICE BEARER			
Name of nominee			
Position nominated for			
Signature of nominee		Date	
Nominated by (1)			
Signature		Date	
Nominated by (2)			
Signature		Date	

MEMBERSHIP FORM

Surname		Given Name	
Address			
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female <input type="checkbox"/> Other	Date of Birth	
Phone	Email		
Do you identify as Aboriginal or Torres Strait Islander?			<input type="checkbox"/> Yes <input type="checkbox"/> No
Do you have a condition that may require support?			<input type="checkbox"/> Yes <input type="checkbox"/> No
If you answered yes to the above question, please feel free to tell us about the kind of support you may need.			
Emergency Contact		Phone	
Do you wish to receive the Bulletin?	<input type="checkbox"/> Yes <input type="checkbox"/> No	How would you like to receive it?	<input type="checkbox"/> Hard copy (Post) <input type="checkbox"/> E-Bulletin to your email
Why do you want to become a member or Krishnamurti Australia?			
How would you like to pay for your membership?			
<input type="checkbox"/> Enclosed cheque or money order made out to Krishnamurti Australia Inc and posted to The Secretary PO BOX 46 Mapleton QLD 4560 - or-			
<input type="checkbox"/> Bank Transfer: BSB 062257 Account: 10220291 Ref: Family name			
Would you like to make a donation to Krishnamurti Australia? Donations go to education bursaries for young Australians. <input type="checkbox"/> Yes <input type="checkbox"/> No			
If yes, what amount would you like to donate? _____			
By signing below you agree that the information you provide on this form will be used to inform you of the benefits of membership. Information will be maintained in our confidential member database and stored safely. We do not share your information with anyone. Please refer to our Privacy Policy for further information.			
Signature _____		Date _____	

MEMBER FOCUS

Sue Molloy has been manning the Krishnamurti Centre in Summer Hill, Sydney for the past three years. We asked Sue to write about her interest in Krishnamurti.



I was introduced to Krishnamurti teachings in the early 1980's and continued to accumulate the concepts he spoke of; conditioning of humanity and the individual and how the world needed to change. Since then, as my life unfolded, independent of my plans, I attempted to apply his teachings. In spite of my efforts I became increasingly aware of underlying frustration that indicated I was no closer to understanding my true nature. I came to see "the beauty of the mountain" was just another conceptual projection of my mind. Nevertheless there was a knowing there was more to experience.

As it happened, instead of accumulating more knowledge, I started to observe my thoughts. This led to replacing the thoughts that no longer resonated with what seemed to be more useful thoughts, with thoughts that I thought were more appropriate.

This intermittent practise led to the observation of thoughts and concepts without judgement, without any mental activity at all, dissolving simply by observing or being with the thought, revealing the insubstantial nature of my mind. Occasionally "my energy" seemed to expand past the body, seeming to be everything and nothing at the same time.

To date, it seems we have always been the energy that is this creation and that all we need to experience is "The Observer is the Observed".

Everyone's journey is different, seemingly "tailor made" for the person, but a great help along the way has been my association with Krishnamurti Australia at Summerhill NSW. The dearest friendships have developed with visitors and dedicated members who have given their all to keep K's message alive. I am unable to show enough appreciation.

Since our COVID lockdowns, Leon Horsnell has unreservedly maintained Zoom meetings allowing Sydney members to meet other Krishnamurti enthusiasts from around the world. For me the Zoom meetings offer a wonderful opportunity to practise Krishnamurti's teaching by letting the mind settle and listening to others contributions. Freedom from the Known. Yet I have just begun!

ZOOM MEETINGS

The Krishnamurti Centre in Summer Hill, Sydney has been accessible to people during the lockdown whenever possible. However the regular weekly dialogues usually held there have now moved onto Zoom. They are run by Leon Horsnell and dialogue participants come from Australia, New Zealand, Asia, the UK, and Europe.

WEBSITE UPDATE

To present a more modern appearance, KA is building a new website. Stay tuned for our new on-line look toward the end of this year! We would like to extend our most sincere gratitude to Peter Stephens, KA's web manager, who has put a great deal of effort into maintaining the old site for so many years. We truly appreciate your involvement with KA.

GOVERNANCE

The KA Committee has updated its governance framework. This includes improved policies and procedures aligning with changes in governance standards with Australian regulatory authorities.

BULLETIN

Throughout the lockdowns hard copies of the KA Bulletin have continued to be mailed out to our subscribers. From our next issue, subscribers will be asked if they would like to continue receiving the hard copy by post, or if they would prefer to receive a digital copy through email. When KA's new website comes online, all Bulletins will be posted for easy reference.

CONGRATULATIONS

We would like to formally extend our congratulations to Patricia Rogers, long-term member and new President of Krishnamurti Australia. Patricia has ably guided the committee during the past year towards a future where education and active engagement with the public enables Krishnamurti's teachings to reach those who can benefit from them. We thank Andrew Hilton who led KA as President for many years. Andrew's commitment to the organisation and his dedication to the teachings of Krishnamurti were appreciated in the community.

CONSTITUTION

The committee members have been diligently working to update the KA constitution. Updates include further clarity around the definition of membership as well as a further defined purpose. The updated constitution will be lodged with ACNC shortly and will be available to the public on both the ACNC and KA websites.

FACEBOOK

We look forward to having an active membership on our new Facebook page with online discussions relating to Krishnamurti's work. To join our new Facebook community, please go to www.facebook.com/krishnamurtiaustralia

BURSARIES

KA recently awarded Australian student Finn Cameron Turner a bursary to attend Brockwood Park School for two years. Supporting students in this way also helps the school through these trying times. You will be able to view Finn's appreciative thankyou letter on the new website. We look forward to continuing our work, and encourage

young people to join us in this interesting inquiry. The more we look into Krishnamurti's approach to education the more interesting the nature of our conditioning becomes. Please visit our new Instagram site called "krishnamurti_australia" if you would like to know more about how Krishnamurti engaged with children to challenge them to address the problem of conditioning while they were studying at his schools.

INTERACTING WITH YOU, OUR READERS

For all future Bulletins, we would like to ask our readers to send us their requests! Is there something you would like to explore? Something you would like to contribute perhaps? If this is of interest to you, please email us your ideas on admin@krishnamurtiaustralia.org

What's new?

News +++ Information +++ News +++ Information +++ News +++ Information +++ News

COLIN HANKINS



I first came across Krishnamurti's books in the Queensland State library in 1964. I began reading just to find what it was about.

At first I could not see what he was "driving at". Then into the book he asked "what is the most urgent problem facing humanity?". War? Division in humanity leads to conflict, and conflict leads to war. If you seriously do not want war, you must ask yourself, is there division and conflict within yourself? If there is, then you are adding to the problem.

He put the challenge, will you look within and observe your actions, your thoughts, your feelings as they arise, observing what is really there - just as a scientist who looks down a microscope to see what is actually

there, not what one wants to be there. The seeing brings about its own change. That sounds very simplistic, but there is an actual step into looking and watching

It is not healthy to be well adjusted to an unhealthy society.

- The first and last freedom. So I took that step and began observing thoughts that arose, as distinct from using thought to achieve some objective. Some of what arose were uncomfortable, some were worthwhile and some were quite painful. Many things needed attention. I could see that my life needed 'cleaning up'. I left my job and spent two years focusing on dispelling conditioning, and meeting other people who valued Krishnamurti's work. This observation is on-going.

I did not apply to become a committee member. The founding president asked me to join. It is a relief to join with other students of "The Teachings" at gatherings and dialogues in inquiry and sharing without the competitive and exploitative atmosphere so prevalent in society today.

LEON HORSNELL



My interest in Krishnamurti came from his question "is it necessary to live the way we are living", which was an unspoken question I had through my teenage years.

Krishnamurti's approach of a direct contact with with all aspects of our thought process rather than escaping is radical and often uncomfortable. Uncomfortable because we are conditioned to escape from the negative emotions like fear, anger, sorrow etc and thus direct contact with these emotions seems painful or conflicting. After some years of this I saw that these problems are conditioned responses and self created. This led to a long period when my mind was quiet and peaceful.

Later disturbance returned but has resolved with an understanding of what

disturbance is. This was a productive period where I was involved in wildlife gardens and landcare.

Now I'm retired and enjoying running dialogue zoom meetings to inquire into what Krishnamurti is exploring. Insight into all aspect of the mind flows both in these dialogues and at other times as well. I meet interesting and insightful people from all over the world. It seems that Krishnamurti's original question has an answer and still bubbles away. It has become more

Is it necessary to live the way we are living?

important to answer this oneself as the human world faces many problems created-by thought and the rapid destruction of the natural world.

JENNIFER HOWE

The teachings of Jiddu Krishnamurti have been a large part of my life for the past 60 years, having a great influence on me following relationship issues and the difficulties I was facing. I realised these issues and resulting emotions could not be dealt with in the normal way. While reading his books and listening to the talks I realised that 'I' had to change the way I was thinking and reacting otherwise my problems would continue. It was not easy to start with as my education had taught me to rely on thinking - acting - rationalising instead of awareness of the way I was acting and reacting therefore contributing to a situation with my thinking and reactions. Thought can't solve what thought has created. My life changed and has become calmer.

In 1989 I was asked to join the first Krishnamurti Australia Committee established by Donald Ingram Smith with Horace Brice, David Barnes, Patricia Campbell (Rogers), Jeff Rogers, Renee Hessink, Dorothy Lange and myself. The idea was to establish a centre in Australia where we could assist in bringing Krishnamurti's teachings before people through the sale of his books, audios and videos of his talks and bringing out a newsletter followed by a Bulletin, establishing a web site, holding gatherings and screenings and a Centre in Sydney. The teachings have been the most meaningful part of my life.

**Thought can't solve
what thought has
created.**

PATRICIA ROGERS



The Challenge of Change' was my first introduction to Krishnamurti. That and attending screenings at Mavis & Reg Bennett's home was the beginning of the understanding. To me, Krishnamurti's teachings emphasise the need to look at one's conditioning and long held prejudices and fears - all of which cause conflict. We all have to be accountable and responsible for our own actions.

In retirement I hope to be able to contribute to the continued growth of Krishnamurti Australia.

CHRISTOPHER WATERS



My first encounter with Jiddu Krishnamurti was in Brockwood Park when I attended the 1977 annual talks. My education had not prepared me for his discourses. Carefully, almost tenderly, Krishnamurti examined 'common' human issues and problems. His penetrating insight was unwavering as he clearly laid bare the suffering people experience throughout the world. His words had a strong impact on me and at the end of the talk I had to sit down on the grass for more than an hour to recover. During the public talks which followed, Krishnamurti guided me on a psychological journey deep into myself, to a world I had

not known existed. A world I had never explored. He asked the audience to examine their thinking, to explore their assumptions and conditioning, and to question the structure and basis of their sense-of-identity. The experience of these talks started me on a journey which has continued to this day. Though often challenging this journey has, most importantly, been totally relevant to my daily life. One would be mistaken to think that Krishnamurti's teachings

**I would describe
Krishnamurti's work
as a deep dive into a
lucid understanding of
oneself.**

are just a philosophical exercise. This has not been my experience. I would describe Krishnamurti's work as a deep dive into a lucid understanding of oneself. I find it to be a remarkable journey of learning applicable to everyday life.



I have always been intrigued by Krishnamurti's claim that he was bringing about a complete revolution in education at Rishi Valley, the first of the six schools he set up in India. I imagined this revolution had something to do with the layout, building and construction of school and residential facilities since my father had been involved in building the arts and craft centre. But as I progressed through junior school and then started to visit the state school where my mother worked in Kerala, I began to notice that the degree of respect and freedom of expression students were allowed varied in different environments.

The topic of education was widely discussed in the K Schools

and as I progressed through high school my interest in what I was learning also grew. Finally, my year at Brockwood in 1979 gave me an insight into what Krishnamurti and David Bohm were trying to unravel by their enquiry into thought, time and the tacit consent that held beliefs in place.

After completing a BA Dip Ed. at Macquarie University in Ryde, I began attending the annual K Gatherings in Springbrook in Queensland. I met many people interested in Krishnamurti's work while volunteering with KA and have written two books exploring the impact of Krishnamurti's holistic education.

On Mark Lee's invitation, I attended the Teachers' Seminar in 2008 run by Paul Herder at Oak Grove School in California. I then completed a graduate diploma in professional studies (early childhood) at Sydney University with an intention to do a Master's in Holistic Education. However the lure of doing something on the ground was irresistible and my husband Christopher and I started a charity called STEP in 2014, to help a couple of educators who were also Rishi Valley Alumni members: Nagabhshanam Vadlamudi and Laksmanna Gowni, to continue a holistic orientation in the local area of our school in Andhra Pradesh.

A challenging discursive enquiry

into our thoughts and feelings is essential to unearth the complexity of relationships and the network of ideas human beings get caught up in. The nature of Krishnamurti's discursive enquiry was sufficient to draw attention to the hasty conclusions and the automatic manner of our thinking at school. Being aware of habitual patterns of thought and behaviour enables a deeper understanding of the self induced loneliness which is responsible for the crisis in consciousness that Krishnamurti refers to in his talks.

Observing my thinking and feelings from the early years made me appreciate how I was easily seduced into relying on prior knowledge to 'get things right'. This conditioned belief when challenged throughout our schooling can prepare the ground to liberate Intelligence from the authority of the

A challenging discursive enquiry into our thoughts and feelings is essential to unearth the complexity of relationships and the network of ideas human beings get caught up in.

known. If you would like to explore the transformative impact of holistic education I am happy to volunteer a personal perspective on monitoring self from kindergarten onwards.



CONTRIBUTION TO EDUCATION

When Krishnamurti started schools in India in the early 1930's, he said in no uncertain terms that their main intention was not just to impart academic knowledge, but to sow in children the seeds of self-knowledge.

Though he refused to spell out an educational philosophy, he went about passionately establishing and nurturing, schools in India, England, and America till the end of his life. However, during the last decade of his life, he turned to doing something specific for adults, enjoining on his close friends the need to start study centres for those who had been listening to him for some time. What is of particular interest is the warning he gives serious seekers on what they should look out for while studying the teachings. With his unerring insight into the human mind, he points out that while reading his books they could get trapped by the words; while listening to audiotapes, they could be casual; while watching videos, they could get impressed by the man. This constant vigilance, he says, brings about an unbroken link between our own life and the printed and spoken words, so that we establish a relationship with the teachings all the time, 'subjectively and objectively'.¹

Krishnamurti: I am an ordinary man. I come across a book of K, and I am struck by one or two statements made in the book, and I would like to know more about them. I see he is against, or that he is not for, so-

¹ A J. Krishnamurti, Door Open For Anyone, Krishnamurti On Study Centres, K. Krishnamurthy (editor), Chennai, 2018, pp. iii-iv.

WHAT IS HE TRYING TO TEACH ME?

called spiritual institutions and organisations. And he talks to me about my problems. He indicates what my problems are and the resolution of those problems. I say I have problems: I am not happy in my work, I am not happy in my relationship with others, I am rather bored with the whole of life because I have found that it has very little meaning actually. I go to work, I have sex, I have a family, or no family, and I drink, and all that. If I am in India I am tradition-bound, and I see that he is anti-tradition, if I may use that word. He doesn't give me any guidelines, whether I am a Westerner or an Easterner or an Indian, he doesn't give me any guidelines. And I want guidelines, I am used to that. Because there are no guidelines, I put away the book, I say, "What nonsense he is talking about." But if I am fairly inquisitive I say, "Why doesn't he have guidelines? Why doesn't he tell me what to do?"

And I begin to enquire and read more. I discover that guidelines only make one more mechanical, more subjectively non-aware. So I pursue that. I see he is quite right. I see the foolishness of guidelines. I also see that there have been guidelines before, because I have studied religious affairs some-what, and so I say, "Now, what am I to do?" That is my fundamental question. What am I to do, living an ordinary life, going to the office or factory or doing some kind of work, what am I to do? In my



reading of the book, does he tell me what I should do? He doesn't do that either. So what is he trying to tell me? He is trying to tell me: "Be aware of yourself, recognize your condition, see what the traps are and investigate those traps – the religious trap, the economic trap and so on'. What he is trying to tell me is basically to awaken my intelligence, not his intelligence or the intelligence which appears in a book. He is trying to tell me, "For goodness sake, awaken your intelligence, bring it out, question, argue, discuss, doubt." He is telling me all that. Therefore I begin to find out that I am a rather stupid, vulgar, coarse person. But I am not too insensitive, and he is telling me, "Wake up, it is your life, subtly bring order to it." My whole upbringing has been "Tell me what to do." So I am resisting this, and I fall back on that "Tell-me-what-to-do." Yet he says, "Don't ask what to do, but go into it, discuss."

So there is in me the resistance and also what I have read. There is a conflict between what I have read and my resistance. I come to an impasse because I am lazy, because of family life and all those problems, and I let it go for a while and pick it up again. For a year or six months or a day, for a while, I let it go. But the seed has been sown in me, the seed that says, "You are responsible for your actions, nobody else." That is what he tells me and I agree. I see the logic of

it, so I accept that. But I have work, I go to the office, factory, or I am a carpenter or a scientist, or whatever it may be, and I see more and more the contradiction in my life between what I have read and what I am. So there is a schizophrenic activity going on - a verbal acceptance of the book, of what I have read, and my daily life.

So I am now concerned with



conflict. I am suddenly aware that my whole life is based on conflict. Now again I say, "Please tell me what to do about this terrible conflict I have". So in me there is again this contradiction taking place: "Tell me, let me accept your ideas." Then I become gradually aware that I am building up authority. I

gradually become conscious that I really want authority, somebody to guide me. There he says, "Don't do that, be a light to yourself." And I give it up, it is so difficult. So, hopelessly, I am lost. I am lost and perhaps depressed and I say, "Well, it is not worth it, let's wash it out. I haven't the energy, I haven't the drive, perhaps one day I shall get somewhere or the other." That is

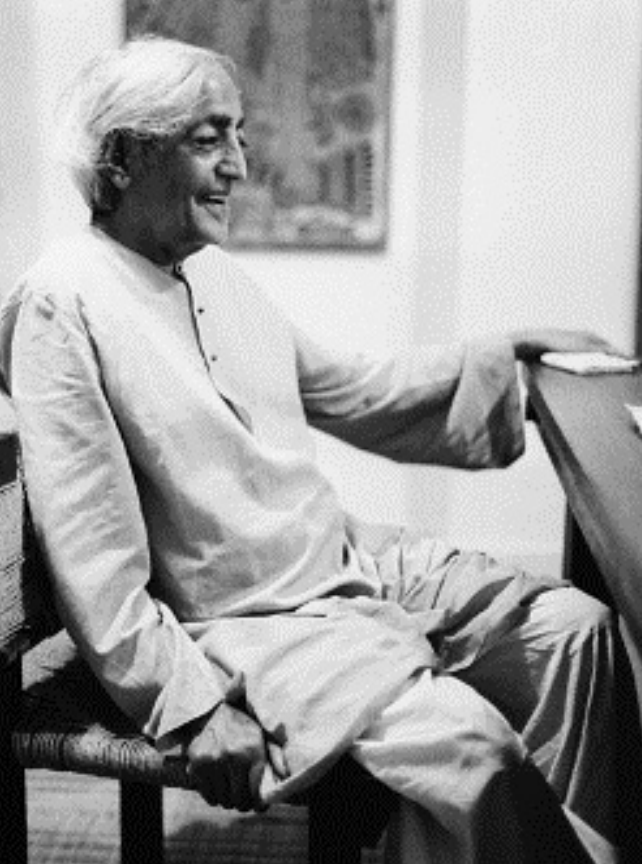
what generally happens with most of us, as I understand it. I may be wrong.

Then there are those who have come to this point and continue, who do not give up, who do not throw up the sponge, and probably that is the case with most of us. I see the importance of the

awakening of intelligence and the awakening to the reality that I must be a light to myself. I am not very clever. I am fairly efficient in my mundane activity, but this demands quite a different kind of intelligence, quite a different kind of flowering.

So where am I now? I have to live in this world. I have to earn money. If I have a family, I have to support it. My wife isn't interested in all this. My children go to school, get more and more vulgar, coarse, insensitive, and I have no relationship with them. I see the terrible mess I have made for myself and for others. Now how am I to awaken that intelligence so I can deal with all this? I have read quite a bit, not only K but other books. I know a little bit of Indian philosophy, what the Buddhists have said. I am not specially interested in Christianity because there is no philosophy behind it, it is based on belief, faith, and authority, and so it doesn't appeal to me very much. I realise that I am in this mess, and I ask myself, "What am I to do? How am I to awaken that intelligence, that will, with clarity, deal with all the matters of my relationships and so on?"

So he says, "Be aware of the outside world, what is happening there, look at it without any bias." I find that rather difficult, but I am attempting to be aware of my prejudices, my conditioning. I am becoming aware of my activities, my thoughts, my feelings, the fields



realise is not the denial of the false, but rather the awareness of the false. I am beginning to realise that the things I thought were valuable or had some significance have actually no meaning at all. The values I have set for myself, the ideals, actually have no value or depth to them. That very perception that they have no depth to them makes those that are false or of no significance fade away. I haven't struggled against them, I haven't fought against them or said they were right or wrong. But the very perception that they have no meaning, that they have no significance, that they are not true, that very perception is beginning

of my insensitivity, I am rather vain, ambitious, and so on. I am discovering in myself the factors, the sources, of my insensitivity and the beginning of this intelligence that is slightly creeping in. It is not in full bloom, but it is beginning. I begin to see actually the things that are not true in my life, the things that are rather false, hypocritical. So I begin to say, "Is it possible for me not to be hypocritical, not to pretend, not to put on masks according to the environment, according to the people I meet?" I see it is possible, and I begin to discard all this. I am beginning to

to wipe away that which is not true. So I am becoming- yes, I will use the word becoming – more and more aware, more and more alert, more and more watchful.

And he also says in that book something rather odd which I don't quite understand. He says, "Don't go through all this process, jump to it! Don't go step by step by step. **That's a waste of time.** In that step by step, you can go on indefinitely, discovering various forms of self-deception and so on". So he says, "Don't allow time between seeing and action." That, to me, is so extravagantly outside

my field, so I investigate what he means by that.

I begin to see the importance of perception and its relationship to action. That is my position, that is what I would state. That is what an ordinary person which I am, would say. I have come to that point and I am stuck there. I go round and round in circles, and somehow I am incapable of breaking that circle. So I ask him, who has written that book or made those statements: what am I to do? And he repeats the same thing: "Don't rely on another." He is perpetually throwing me against myself. So I am rather bored with that. I might say, "Oh, go to hell; I am stuck and you don't help me." And he says, "Nobody can help you, no institutions, no organizations, no external authority or pressure of any kind can help you." Do I listen to him? Or my anxiety to break the circle is so great that I am not even listening to what he is saying? So I am there: I am not listening. And you

come along and tell me, "Listen." When I have a serious problem with myself, wanting an answer, when I am concerned about the problem very deeply, I find myself incapable of listening. The problem is so biting, so deeply disturbing, but you say to me, "Listen." I can't. Again that is something, I don't know how to listen but you have told me about the action of listening. That seed has been sown. So I am listening. I am learning. So I am doing the same thing which he perhaps warns me against: "Don't allow time." I think I will learn listening, learn all about it gradually, slowly, at my convenience. And he says, "That is just a waste of time." So I have come to that point.

Now proceed.²

² J.Krishnamurti, A Door Open Door for Anyone, Krishnamurti On Study Centres, K. Krishnamurthy (editor), Chennai, India, 2018, pp.26-32.

NEGATIVE THINKING & TRUE RELIGIOUS SPIRIT

I think one begins to discover what is the true religious spirit only through negative thinking, because for me negative thinking is the highest form of thinking. I mean by negative thinking the discarding, the tearing through of false things, breaking down the things that man has put together for his own security, for his own inward safety, all the various defences and the mechanism of thought which builds these defences.

I feel one must shatter them, go through them rapidly, swiftly, and see if there is anything beyond. And to tear through all these false things is not a reaction to what exists. Surely, to find out what is the religious spirit and to approach it negatively, one must see what one believes, why one believes, why one accepts all the innumerable conditionings which organised religions throughout the world impose on the human mind. Why do you believe in God? Why do you not believe in God? Why do you have so many dogmas, beliefs?

Now, you may say that if one goes through all these so-called positive structures behind which the mind takes shelter, goes through them without trying to find something more, then there will be

nothing left, only despair. But I think one has to go through despair also. Despair only exists when there is hope - the hope of being secure, being permanently comfortable, perpetually mediocre, perpetually happy. For most of us despair is the reaction to hope. But to discover what is the religious spirit, it seems to me that inquiry must come into being without any provocation, without any reaction. If your search is only a reaction - because you want to find more inward security - then your search is merely for greater comfort, whether in a belief, an idea, or in knowledge, experience. And it seems to me that such thought, born of reaction, can only produce further reactions, and therefore there is no liberation from the process of reaction which prevents discovery.

- J. Krishnamurti, Eleventh Public Talk in London, 1961.



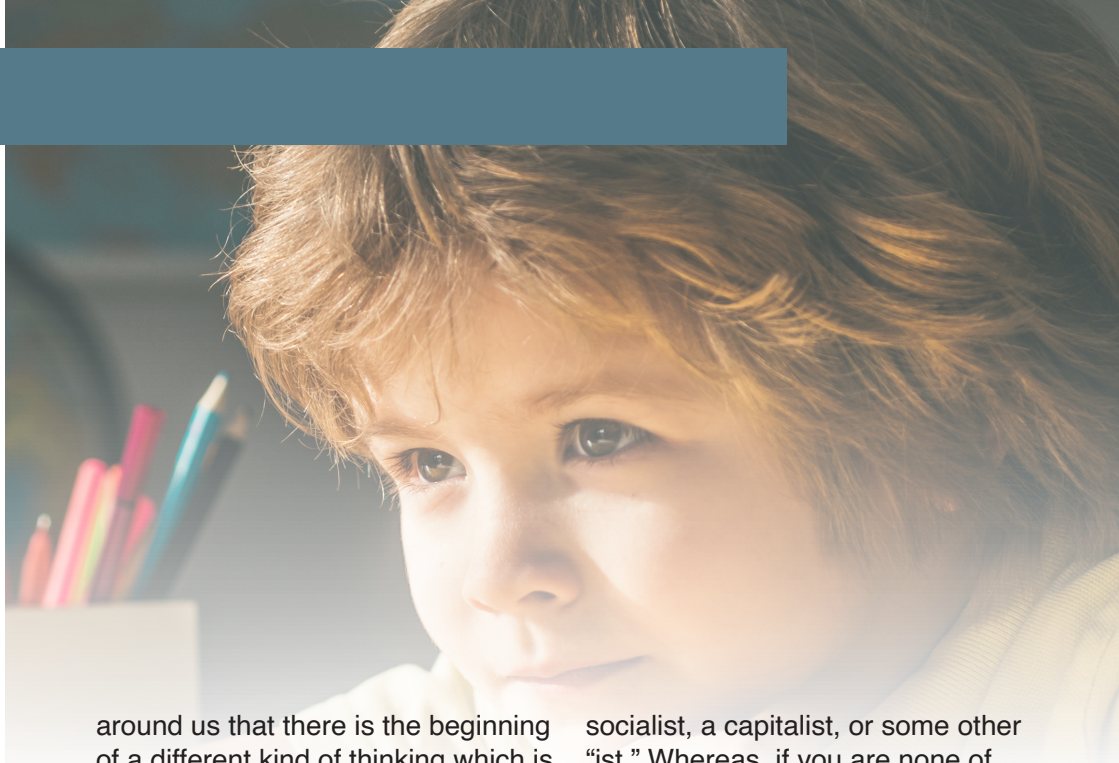
Jiddu Krishnamurti had a lifelong interest in education and established several schools in different countries. During his annual travels he regularly talked to students, teachers, and parents at these schools. The following passages are from talks Krishnamurti had with students in India. They reveal the keen penetration and lucid simplicity with which Krishnamurti spoke to young people.

You know, it is very interesting to find out what learning is. We learn from a book or from a teacher about mathematics, geography, history; we learn where London is, or Moscow, or New York; we learn how a machine works, or how the birds build their nests, care for their young, and so on. By observation and study we learn. That is one kind of learning.

But is there not also another kind of learning, the learning that comes through experience? When we see a boat on the river with its sails reflected on the quiet waters, is that not an extraordinary experience? And then what happens? The mind stores up knowledge, and the next evening we go out there to watch the boat, hoping to have the same kind of feeling—an experience of joy, that sense of peace which comes so rarely in our lives. So

the mind is sedulously storing up experience; and it is this storing up of experience as memory that makes us think, is it not? What we call thinking is the response of memory. Having watched that boat on the river and felt a sense of joy, we store up the experience as memory and then want to repeat it; so the process of thinking is set going, is it not?

You see, very few of us really know how to think. Most of us merely repeat what we have read in a book, or what somebody has told us, or our thinking is the outcome of our own very limited experience. Even if we travel all over the world and have innumerable experiences, meet many different people and hear what they have to say, observe their customs, their religions, their manners, we re-retain the remembrance of all that, from which there is what we call thinking. We compare, judge, choose, and through this process we hope to find some reasonable attitude towards life. But that kind of thinking is limited, it is confined to a very small area. We have an experience like seeing the boat on the river, or a corpse being carried to the burning-ghats, or a village woman carrying a heavy burden—all these impressions are there, but we are so insensitive that they don't sink into us and ripen; and it is only through sensitivity to everything



around us that there is the beginning of a different kind of thinking which is not limited by our conditioning. If you hold firmly to some set of beliefs or other, you look at everything through that particular prejudice or tradition; you don't have any contact with reality.

Have you ever noticed the village women carrying heavy burdens to the town? When you notice it, what happens to you, what do you feel? Or is it that you have seen these women going by so often that you have no feeling at all because you have become used to it and so, hardly notice them? And even when you observe something for the first time, what happens? You automatically translate what you see according to your prejudices, don't you? You experience it according to your conditioning as a communist, a

socialist, a capitalist, or some other "ist." Whereas, if you are none of these things and therefore do not look through the screen of any idea or belief, but actually have the direct contact, then you will notice what an extraordinary relationship there is between you and what you observe. If you have no prejudice, no bias, if you are open, then everything around you becomes extraordinarily interesting, tremendously alive.

That is why it is very important, while you are young, to notice all these things. Be aware of the boat on the river, watch the train go by, see the peasant carrying a heavy burden, observe the insolence of the rich, the pride of the ministers, of the big people, of those who think they know a lot - just watch them, don't criticize. The moment you criticize, you are not in relationship,

you already have a barrier between yourself and them; but if you merely observe, then you will have a direct relationship with people and things. If you can observe alertly, keenly, but without judging, without concluding, you will find that your thinking becomes astonishingly acute. Then you are learning all the time.

Everywhere around you there is birth and death, the struggle for money, position, power, the unending process of what we call life; and don't you sometimes wonder, even while you are very young, what it is all about? You see, most of us want an answer, we want to be told what it is all about, so we pick up a political or religious book, or we ask somebody to tell us; but no one can tell us, because life is not something which can be understood from a book, nor can its significance be gathered by following another, or through some form of prayer. You and I must understand it for ourselves which we can do only when we are fully alive, very alert, watchful, observant, taking interest in everything around us; and then we shall discover what it is to be really happy. ¹

Questioner: I am used to drinking tea. One teacher says it is a bad habit, and another says it is all right.

Krishnamurti: What do you think? Put aside for the moment what other people say, it may be their prejudice, and listen to the question. What do you think of a young boy being "used" to something already – drinking tea, smoking, competitive eating, or whatever it is? It may be all right to have fallen into a habit of doing something when you are seventy or eighty, with one foot in the grave; but you are just beginning your life, and already to be used to something is a terrible thing, is it not? That is the important question, not whether you should drink tea. You see, when you have become used to something, your mind is already on its way to the graveyard. If you think as a Hindu, a communist, a Catholic, a Protestant, then your mind is already going down, deteriorating. But if your mind is alert, inquiring to find out why you are caught in a certain habit, why you think in a particular way, then the secondary question of whether you should smoke or drink tea can be dealt

with. ²

Questioner: Why are we naughty?

Krishnamurti: If you ask yourself this question when you are naughty, then it has significance, it has meaning. But when you are angry, for example, you never ask why you are angry, do you? It is only afterwards that you ask this question. Having been angry, you say, "How stupid, I should not have been angry." Whereas if you are aware, thoughtful at the moment of anger without condemning it, if you are "all there" when the turmoil comes up in your mind, then you will see how quickly it fades away. Children are naughty at a certain age, and they should be, because they are full of beans, life, ginger, and it has to break out in some form or other. But you see, this is really a complex question, because naughtiness may be due to wrong food, a lack of sleep, or a feeling of insecurity, and so on. If all the factors involved are not properly understood, then naughtiness on the part of children becomes a revolt within society, in which there is no release for them.

Do you know what "delinquent" children are? They are children

who do all kinds of terrible things; they are in revolt within the prison of society because they have never been helped to understand the whole problem of existence. They are so vital, and some of them are extraordinarily intelligent, and their revolt is a way of saying, "Help us to understand, to break through this compulsion, this terrible conformity". That is why this question is very important for the educator, who needs educating more than the children. ³

¹ J. Krishnamurti, Think on These Things; Edited by D. Rajagopal, (1964), Harper & Row, Publishers – First Perennial Library edition published 1970, New York, pp.80-82

² J. Krishnamurti, Think on These Things; Edited by D. Rajagopal, (1964), Harper & Row, Publishers – First Perennial Library edition published 1970, New York, p. 153.

³ J. Krishnamurti, Think on These Things; Edited by D. Rajagopal, (1964), Harper & Row, Publishers – First Perennial Library edition published 1970, New York, p. 152.

A LIVING FOUNDATION

Self-inquiry is a process that delves into all areas of concern and conflict in life. Yet self-inquiry is not recognised as an area of serious study. Its relevance to the psychological well-being of children is overlooked by education probably because it is regarded as an adult preoccupation! As far as I am aware its' relevance to children has only been explored seriously in the Krishnamurti Schools over the past eighty years.

Children are naturally inquisitive and interested in all manner of things. If we encourage them to address the nature of thought and to explore the impact of labels upon their mind, they will do so out of natural curiosity! Back in Rishi Valley, we soon began to display an interest in ourselves which corresponded naturally with an emerging concern for the world! Ingeniously, Krishnamurti used this link to initiate a process of inquiry leaving the mind open to learning rather than merely recalling! Realizing 'the word is not the thing' while still a child provides room for a depth of insight that continues to enlighten one throughout life! To begin with, this insight helps the child to account for the differences between the word and the thing. It also helps one to resolve these differences as required through insights into the nature of thought! This awakens intelligence to the danger of complacency and speculation. Krishnamurti was constantly addressing the problem of outmoded information! "Knowledge is the past!" he would stress. With this kind of rhetoric it was impossible to lose sight of the lazy habit of jumping to conclusions based on assumptions. I could see the irony of taking great pride in the limited content of my knowledge base during adolescence!

Watching thought soon reveals the mechanics of thinking because our constant assertions and deliberations came under scrutiny repeatedly. It provided us an opportunity to delve into the nature of self, gender, character and identity, all popular areas of adolescent inquiry. Inquiry stimulates intelligence and expands awareness of how we learn. In his schools, Krishnamurti promoted the subject of self as an important area of study as he repeatedly engaged us in the process of inquiry through dialogue. He was able to ensure that we would not succumb readily to a complacent, conditioned mind-set even as he created a healthy disregard for the known. I often wondered why he used the words 'awakening intelligence'! It was only years later that I realized that he meant to awaken us to the dismissive or exclusive nature of our thinking so we would realise the enormous influence language has on our consciousness. Slowly I began to notice why it is often the description which is the source of much discontent between individuals!

Looking back I feel that it is never too early to enlist a child's interest in this process of serious and reflective inquiry! I have seen children of four crying about the fact that the image they have drawn does not do full justice to the actual they are trying to depict. As one becomes fluent in a language the process of self-inquiry and clarification naturally comes into play. If this kind of inquiry is nurtured with affection and respect it will soon take root and flourish, providing a living foundation for intelligence to flourish. Observing that thought is essentially an act of recall enables children to take the time to be deeply honest with themselves and the world.

With Krishnamurti there was always room for error and for fearless inquiry. He encouraged us to observe as we manoeuvred our way through the maze of our thinking. He asked us to feel free to express ourselves. He appealed to our natural curiosity to observe life for ourselves and watch how the mind succumbs to the hold of language.

The force of conditioning is an awesome, tenacious force to contend with, but it can be observed. That does give one cause to pause, enabling one to appreciate intelligence as a whole! By calling on us to observe our conditioning, Krishnamurti shifted our interest from merely recalling information to also realizing the fact that we are an integral part of life as a whole.

- By Geetha Waters

Geetha Waters was a student at Krishnamurti's first school, Rishi Valley School, in Andhra Pradesh, South India (opened in 1926) and Brockwood Park School, United Kingdom, (opened in 1969).



WHO WAS KRISHNAMURTI?



David Montgomery/Getty Images. British author Mary Lutyens (1908 - 1999), 6th September 1991. (Photo by David Montgomery/Getty Images)

The next article is different from anything the Bulletin has previously published. It was written by J. Raica and is his record of two meetings he had with J. Krishnamurti at Brockwood Park School in 1977.

On June 4, 1977 I went down to Brockwood for the day and had two conversations with K. Mary Zimbalist was also present and she made notes of salient points. I took no notes myself as I felt that the use of a tape-recorder would inhibit K's spontaneity. The first conversation took place in K's large bedroom looking out over the lawn and the fields beyond, while he sat up in bed cross-legged, very straight-backed in his pale blue bathrobe. I started by asking him if he could explain what had made him what he was. I now quote from Mary Zimbalist's notes.

- ML The 'Teachings' are not simple. How did they come out of that vacant boy?
- K You have to admit a 'mystery'. The boy was affectionate, not intellectual, enjoyed athletic games, but what is important in this is the 'vacant' mind. How could that vacant mind come to this [the Teaching]? Was vacancy necessary for 'this' to manifest? Does this 'Something' come out of an Universal Pool (Of Goodness) as (the artistic) genius comes out of it in other fields? Was that (inner) vacancy intended for the 'manifestation'? The boy must have been 'strange' from the beginning. Was the body prepared through many lives or did this 'force' pick out the vacant body? This (inner state of innocent?) vacancy was guarded and has never gone away. At the dentist for four hours not a single thought came into my head. Only when talking and writing does 'this' come into play. I am amazed that this vacancy is still there. From that age till now to keep a mind that is vacant. What does it? It is happening in this room now because we are touching something very, very serious and 'it' comes pouring in. The mind of this man from childhood till now is constantly vacant.
- ML When you give talks is your mind vacant?
- K Oh, yes, completely. And because it is vacant it has no problems. I see that the boy's (innocent) mind is the same now. The 'other' thing is here now. Don't you feel it? It is like throbbing.
- ML The essence of your teaching is that everyone can have (access to) it.
- K Yes, it is kept vacant for this 'Something' to say, 'Though I am vacant, you can also have it?'
- ML You mean it is vacant in order to be able to say that this can happen to everyone?
- K That's right. But how did it remain vacant all these years? It would not be that way if it weren't 'detached'. Why was he not attached? That 'thing' must have said, 'There must be vacancy or I—it—cannot function'. So did 'it' find a boy that was most likely to remain (inwardly) vacant? That thing must have been operating but this must be possible for all mankind. If not, what is the point of it?

The conversation broke off here; K had to get up to be in time for lunch in the school dining-room. After lunch we resumed talking in the kitchen of the west wing.

K We haven't yet discovered why this boy's mind was kept vacant from then till now. Is the vacancy due to a lack of selfishness—the self (identification with) my house, attachment? And how did this 'non-selfishness' come about? It would be simple if we said that the Lord Maitreya saw this body with the least ego, and wanted to 'manifest' through it and so it was kept uncontaminated. Amma said the face of K was very important because it was prepared for 'that'. This means that K is a biological freak. An easy way out. Another peculiar thing in all this is that K has always been attracted to the Buddha. Was that coming from that same (Goodness?) Reservoir of the Buddha and the Maitreya? Is it something we can never find out?

MZ Do you ever feel 'used', feel that 'Something' coming into you?

K I wouldn't say that, but 'It' comes into the room when we are talking seriously.

ML Can we rule out 'something' from outside?

K I don't, but there is an element in all this which is not man-made, thought-made, or self-induced. Is this something which is not penetrable? I have often felt it is not my business, that we will never find out. When we say it comes into being because K's mind is vacant. I have talked to Subba Rao [who had known him since the early days]. He said, 'You have been as you are now since the beginning'. I ask myself, 'Is this true?' If it is, there is no hope for others. Is it all something which we cannot touch? We are trying with our minds to touch 'that' when our mind is completely quiet. To find out the truth of the matter you have to have your mind empty. Not my mind which is (deeply established) in emptiness. We have come to a point where our brains, our known instruments of investigation, have no (experiential?) meaning

ML Might someone else be able to find out?

K You might be able to because you are writing about it, but I cannot - water can never find out what water is. Can't you feel it in the room? It is getting stronger and stronger. My head is starting. If you asked the question and said, 'I don't know', you might find it. If I was writing about 'it' I would begin with the boy who was completely vacant.

ML What if one could understand it but not be able to put it into words?

K You would find a way. The moment you actually discover something you have words for it. Like a poem. If you are open to enquire, put your brain in (contemplating) condition, someone could find out. And the moment you find it, it will be right. No mystery.

MZ But that 'mystery' is something sacred.

K The sacredness will remain.
(Here the conversation ended because K's head had become so bad that he had to go and lie down). On June 15, I talked to him again at Brockwood before he left for Gstaad, and again Mary Zimbalist was present and took notes from which I quote:

ML Your teaching is complicated.

K Very complicated.

ML If you read it would you understand it?

K Oh, yes, yes.

ML Who made the teachings? Knowing you as K, the man, it is hard for me to think of you making the Teachings.

K You mean that without study, did you or some other person make them?

ML 'Something manifests' in you which does not seem to be part of your own brain...

K Are the teachings extraordinary?

ML Yes.... Original.

K Let us be clear. If I deliberately sat down to write it, I doubt if I could produce it. I'll tell you something that (usually) happens: I said yesterday, 'Thinking about something' is different from 'thinking'. Then I said to myself 'I don't quite understand it.

Let me look at it,' and when I did, I 'saw' something clearly. There is a sense of (inner) vacuity and then 'something' comes. But if I sat down to do it I might not be able to...Schopenhauer, Huxley, Bertrand Russell etc. had all read tremendously, but here is this chap who isn't trained, who has not (followed any spiritual) discipline. How did he get all this? What is it? If it were only K—he is uneducated, gentle, but this person hasn't thought out the teaching.

- ML You mean that he hasn't come to it through thought?
- K It is like the biblical term 'revelation'... It happens all the time when I'm talking.
- ML Does the audience create something towards the revelation?
- K No, but the deeper question would be: the boy was found, conditioning took no hold—neither the Theosophy, nor the adulation, nor the World Teacher, the property, the enormous sums of money—none of it affected him. Who protected him?
- ML It is difficult for me not to personify an (invisible) 'Power'—or a protection by someone. Perhaps it's like a lightning conductor. The electricity finds the most direct way to earth. This power, which I think is really Love, finds a 'conductor' in the vacant mind.
- K It must be a special body. How did that body come about and remain uncorrupted? It means that the 'power' was guarding it.
- ML And opening it up with the 'process'?
- K This came later.
- ML It started as soon as the body was strong enough.
- K Yes, but if you admit he's a freak, in the kindly sense, this 'freak' (consciousness) was kept for the teaching, but the 'freak' (person) is totally unimportant. Anyone can see the (inner) truth of the teaching, but if you make the 'freak' (person) important, it rules out everything else.
- MZ This 'freak' is necessary to give out the teachings but 'non-freaks' can receive it?
- K Yes, yes...Amma and Leadbeater maintained that a Bodhisattva was to manifest and they must find a body—the tradition of the Avatar manifesting.

The Buddha went through all the suffering etc., then threw it aside and became 'enlightened'; what he taught was original but he went through all that. But here is a (psychological) 'freak' who didn't go through any of it. Jesus may have been a 'freak' too. That 'Power' must have watched over this body from the moment it was born. A boy from a family that was nothing special. How did that boy happen to be present there? Was it that Power wanting to 'manifest' that created the boy or that 'Power' saw a Brahmanical family, an eighth child, and said, 'That is the boy'?

- ML An Eastern body is usually chosen
- K That 'Thing' is in the room. If you would ask it what it is, it wouldn't answer. It would say, 'You are too small'. But we said the other day that there is a Reservoir of (Universal) Goodness that must manifest. All this is 'sacred' and I don't know how you will convey not only the sacredness but everything else we have talked about. It is really quite extraordinary why this boy was not corrupted. And why was he put through the Ojai experience? Was it because the body wasn't sufficiently tuned?
- MZ You never try to escape pain...
- K Of course not. You see, it has begun again that pain. About half an hour ago. Suppose you put all this on paper, what would a sanely thinking man like Joe [ML's husband], say about it? Would he say that it happens to every genius? If you said, 'Criticise this,' what would be their reaction? Would they say that it is a 'mystery'? The Sacred is there and because it is 'sacred' it is vast. What happens when I die? Is it all depending on one man? Or are there people who will carry on? There are the (videos &) books but they are not enough. Are there people who have 'drunk the waters' and will carry on?' I would walk many miles to talk to someone who had been with him: 'You have drunk the waters, what is it like?'

This was the end of the conversation, for again K had to go and lie down on account of the pain in his head and neck). I was left with the curious feeling, which returns even more strongly when I re-read these notes, that K would love to be on the outside for once, which he has never been.
- John Raica

MARY ZIMBALIST (1915-2008)

In the Presence of Krishnamurti: The Memoirs of Mary Zimbalist is the direct result of Krishnamurti asking Mary to write about what it was like to be with him. Mary remained an active and beloved figure, known for her thoughtfulness, dedication, generosity, and grace until the end of her life. From 1986 after Krishnamurti's passing until 2007, Mary wrote the account of her time with Krishnamurti in her book, In the Presence of Krishnamurti. Below is a quote from her book, written on the day the photo (right) was taken.

"The following morning I drove Krishnaji and Alain to London for fittings, and on the way K spoke of the discussion. I asked if there is no action but listening. "That is all one can do," he said. Suddenly, he said, "When this person was a boy, he was vague, stupid, a moron with no capacity to study when they found him. You know, the Theosophists said they saw an aura, that this boy had the least self. He was dirty, with lice in his hair, in his eyebrows; they had to shave his head. He was taught, and yet none of it changed him. Why wasn't he conditioned?" - Excerpt from "In the Presence of Krishnamurti" by Mary Zimbalist.



Photo credits: Top: Krishnamurti and Mary Zimbalist. 1980. Sourced from <http://inthepresenceofk.org/> Copyright Mary Zimbalist. Bottom: Krishnamurti.1984. Sourced from <http://inthepresenceofk.org/>. Copyright Mary Zimbalist.



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