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

The Krishnamurti Centre

Sydney, Australia

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

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

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

J. Krishnamurti The First and Last Freedom, Ch. 14, On Relationship, 1954
'A splinter in the eye' or learning

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

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

J. Krishnamurti 1st Talk New Delhi, October 10, 1956
Growing up in Krishnamurti schools in India and England, I learned by observing the movement of thought during discourse, that subjecting intelligence to belief, to assumptions, commits the mind to race round the closed circuits of foregone conclusions. By denying his own authority and the authority of anybody else for that matter, Krishnamurti effectively handed back our sense of autonomy. I realised that I was responsible to check out the truth. I could no longer blindly follow what was being said. If I did not understand, it was up to me to clarify my mind. I could talk to my father, my Ayah, or perhaps a friend. I was amazed by the difference this made to my world. All of a sudden it opened up. I could no longer rely on authority to tell me what to think, feel, or see. I had to find out for myself. I could rely on intelligence however and I never doubted that.

- Geetha Waters