

On Krishnamurti S Teachings The Collected Writing

On Krishnamurti's Teachings

The Collected Works of J. Krishnamurti

The Teachings of U. G. Krishnamurti

The Collected Works of J. Krishnamurti (Vol - I)

The Collected Works of J. Krishnamurti (Vol-II)

The Collected Works of J. Krishnamurti (Vol - III)

The Collected Works of J. Krishnamurti, Volume XII, 1961: There Is No Thinker, Only Thought

The Origin of Conflict

A Light to Yourself

Perennial Questions

What is Right Action?

There is No Thinker Only Thought

Sayings of J. Krishnamurti

Tradition and Creativity

The Collected Works of J.Krishnamurti -Volume XIV 1963-1964: The New Mind

The Collected Works of J.Krishnamurti -Volume XVI 1965-1966: The Beauty of Death

The Dignity of Living

The Collected Works of J.Krishnamurti -Volume XV 1964-1965: The Dignity of Living

Insights Into Education: Bringing About a Totally New Mind

Choiceless Awareness

The Answer Is in the Problem:

The Collected Works of J. Krishnamurti, Volume II: 1934-1935: What Is Right Action?

The Collected Works of J. Krishnamurti, Volume V: 1948-1949: Choiceless Awareness

The Collected Works of J.Krishnamurti -Volume XVII 1966-1967: Perennial Questions

The Collected Works of J.Krishnamurti - Volume VIII 1953-1955: What Are You Seeking?

The Song of Life

The Collected Works of J. Krishnamurti

The Collected Works of J.Krishnamurti -Volume XIII 1962-1963: A Psychological Revolution

The Collected Works of J. Krishnamurti, Volume IV: 1945-1948: The Observer Is the Observed

U. G. Krishnamurti: Collected Works

The Mirror of Relationship

Meeting Life

The Collected Works of J.Krishnamurti - Volume X 1956-1957: A Light to Yourself

The Collected Works of J.Krishnamurti - Volume XI 1958-1960: Crisis in Consciousness

Happy Is the One Who Is Nothing

The Collected Works

Action

What Are You Seeking?

Knocking at the Open Door

The Collected Works of J. Krishnamurti, Volume I: 1933-1934: The Art of Listening

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2012-07-01 Allan W. Anderson This seminal collection of works by Allan Anderson expresses his deep concern with vital matters that are shared by all of humanity. His exploration into questions that profoundly affect people of every race and gender, from every quarter of the globe, are brought into focus in his discerning questions posed to J. Krishnamurti. In 1974 he held 18 one hour conversations with the philosopher, teacher and author Krishnamurti, who was perhaps the most noted iconoclast of his day. One who spoke on a wide range of topics, often focusing on 'what is', as he put it. His teaching pointed again and again to not being hobbled by the influence of others, be they those we look up to such as Gurus, Priests and Masters but, also the culture into which we are born, with its deep impact on our conditioned mindset. Our admiration can also include Rulers, Kings or Dictators whose iron hand can impose a sense of order into the confusion and disorder of our lives. Our beliefs, the rules set out by our conditioned past, can prevent us from direct observation and true insight. As a teacher Krishnamurti did not offer comfort or consolation, but rather asked that we take direct responsibility for our actions and to our relationship with others. As the interviews continued under the challenging exploration of both Anderson and Krishnamurti, the topics plumb depths that could only be achieved by those who are able to interact with direct responsiveness. The universality of the topics, ranging in part from questions regarding Fear, Desire, Death, Religion and Authority and lastly Meditation, to offering the widest scope for those willing to face essential questions. The rapport with which the two men interact, the open minded approach to serious issues, indicate not only the depth and passion of their concern but the ability to really listen. Each responding to the other, not as if from across the ravine of pre-held positions, but each looking afresh at every issue as it arises. Lastly, the awakening of that supreme intelligence which does not depend on any authority and which is beyond all thought can only come about from the well-spring of direct perception. Each man, in his own way, makes clear that such perception is possible. (From the Foreword by Evelyn Blau)

1991 Jiddu Krishnamurti This first volume covers talks given in Italy, Norway and India. Krishnamurti begins with the statement "Friends, I should like you to make a living discovery, not a discovery induced by the description of others ... I am not going to try to describe what to me is truth, for that would be an impossible attempt. One cannot describe or give to another the fullness of an experience. Each one must live it for himself."

2021-03-27 U. G. Krishnamurti e-artnow present to you the collected works of U. G. Krishnamurti: The Mystique of Enlightenment Courage to Stand Alone Mind is a Myth No Way Out Thought is Your Enemy The Natural State Uppaluri Gopala Krishnamurti (1918-2007), better known as U.G., was an Indian speaker who questioned the state of enlightenment as a real thing. Instead of using the word "enlightenment", he used "calamity" and "natural state" to describe an event in his life. He claimed that the return to the natural state is a rare, a causal, biological occurrence, an event which he referred to in his own life as "the calamity". Because of this, he discouraged people from pursuing the "natural state" as a spiritual goal. He rejected the very basis of thought and in doing so negated all systems of thought and knowledge. Hence he explained his assertions were experiential and not speculative - "Tell them that there is nothing to understand."

2007 Jiddu Krishnamurti Until the end of his life at the age of ninety, Krishnamurti-the world teacher-traveled the world speaking as a private person. The rejection of all spiritual and psychological authority, including his own, is a fundamental theme. A major concern is the social structure and how it conditions the individual. The emphasis in his talks and writings is on the psychological barriers that prevent clarity of perception. Because his subject is all-embracing, the Collected Works which are in 18 Volumes, are of compelling interest. Within his talks in any one year, Krishnamurti was not able to cover the whole range of his vision, but broad amplifications of particular themes are found throughout these volumes. In them he lays the foundations of many of the concepts he used in later years. The Collected Works contain Krishnamurti's previously published talks, discussions, answers to specific questions, and writings for the years 1933 through 1967. They are an authentic record of his teachings, taken from transcripts of verbatim shorthand reports and tape recordings. Jiddu Krishnamurti was born in 1895 of Brahmin Parents in South India. At the age of fourteen he was proclaimed the coming World Teacher by Annie Besant, then President of the Theosophical Society, an international organization that emphasized the unity of world religions. Mrs. Besant adopted the boy and took him to England, where he was educated and prepared for his coming role. In 1911 a new worldwide organization was formed with Krishnamurti as its head, solely to prepare its members for his advent as World Teacher. In 1929, after many years of questioning himself and the destiny imposed upon him, Krishnamurti disbanded this organization, saying: Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. My only concern is to set men absolutely, unconditionally free. Until the end of his life at the age of ninety, Krishnamurti traveled the world speaking as a private person. The rejection of all spiritual and psychological authority, including his own, is a fundamental theme. A major concern is the social structure and how it conditions the individual. The emphasis in his talks and writings is on the psychological barriers that prevent clarity of perception. In the mirror of relationship, each of us can come to understand the content of his own consciousness, which is common to all humanity. We can do this, not analytically, but directly in a manner Krishnamurti describes at length. In observing this content we discover within ourselves the division of the observer and what is observed. He points out that this division, which prevents direct perception, is the root of human conflict. His central vision did not waver after 1929, but Krishnamurti strove for the rest of his life to make his language even more simple and clear. There is a development in his exposition. From year to year he used new terms and new approaches to his subject, with different nuances. Because his subject is all embracing, the Collected Works are of compelling interest. Within his talks in any one year, Krishnamurti was not able to cover the whole range of his vision, but broad amplifications of particular themes are found throughout these volumes. In them he lays the foundations of many of the concepts he used in later years. The Collected Works contain Krishnamurti's previously published talks, discussions, answers to specific questions, and writings for the years 1933 through 1967. They are an authentic record of his teachings, taken from transcripts of verbatim shorthand reports and tape recordings. The Krishnamurti Foundation of America, a California charitable trust, has among its purposes the publication and distribution of Krishnamurti books, videocassettes, films and tape recordings. The production of the Collected Works is one of these activities.

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2012-11-15 Jiddu Krishnamurti "In these talks given in New Delhi, Bombay, London, Saanen, Paris and Madras, Krishnamurti begins by defining what he means by the word discussion and what it means to go beyond thought. ""I think, before we begin, it should be made clear what we mean by discussion. To me it is a process of discovery through exposing oneself to the fact. That is, in discussing I discover myself, the habit of my thought, the way I proceed to think, my reactions, the way I reason, not only intellectually but inwardly. It is really exposing oneself not merely verbally but actually so that the discussion becomes a thing worth while - to discover for ourselves how we think. Because, I feel if we could be serious enough for an hour or a little more and really fathom and delve into ourselves as much as we can, we shall be able to release, not through any action of will, a certain sense of energy which is all the time awake, which is beyond thought.""

2019-01-01 J Krishnamurti Until the end of his life at the age of ninety, Krishnamurti-the world teacher-traveled the world speaking as a private person. The rejection of all spiritual and psychological authority, including his own, is a fundamental theme. A major concern is the social structure and how it conditions the individual. The emphasis in his talks and writings is on the psychological barriers that prevent clarity of perception. Because his subject is all-embracing, the Collected Works which are in 18 Volumes, are of compelling interest. Within his talks in any one year, Krishnamurti was not able to cover the whole range of his vision, but broad amplifications of particular themes are found throughout these volumes. In them he lays the foundations of many of the concepts he used in later years. The Collected Works contain Krishnamurti's previously published talks, discussions, answers to specific questions, and writings for the years 1933 through 1967. They are an authentic record of his teachings, taken from transcripts of verbatim shorthand reports and tape recordings. Jiddu Krishnamurti was born in 1895 of Brahmin Parents in South India. At the age of fourteen he was proclaimed the coming World Teacher by Annie Besant, then President of the Theosophical Society, an international organization that emphasized the unity of world religions. Mrs. Besant adopted the boy and took him to England, where he was educated and prepared for his coming role. In 1911 a new worldwide organization was formed with Krishnamurti as its head, solely to prepare its members for his advent as World Teacher. In 1929, after many years of questioning himself and the destiny imposed upon him, Krishnamurti disbanded this organization, saying: Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. My only concern is to set men absolutely, unconditionally free. Until the end of his life at the age of ninety, Krishnamurti traveled the world speaking as a private person. The rejection of all spiritual and psychological authority, including his own, is a fundamental theme. A major concern is the social structure and how it conditions the individual. The emphasis in his talks and writings is on the psychological barriers that prevent clarity of perception. In the mirror of relationship, each of us can come to understand the content of his own consciousness, which is common to all humanity. We can do this, not analytically, but directly in a manner Krishnamurti describes at length. In observing this content we discover within ourselves the division of the observer and what is observed. He points out that this division, which prevents direct perception, is the root of human conflict. His central vision did not waver after 1929, but Krishnamurti strove for the rest of his life to make his language even more simple and clear. There is a development in his exposition. From year to year he used new terms and new approaches to his subject, with different nuances. Because his subject is all embracing, the Collected Works are of compelling interest. Within his talks in any one year, Krishnamurti was not able to cover the whole range of his vision, but broad amplifications of particular themes are found throughout these volumes. In them he lays the foundations of many of the concepts he used in later years. The Collected Works contain Krishnamurti's previously published talks, discussions, answers to specific questions, and writings for the years 1933 through 1967. They are an authentic record of his teachings, taken from transcripts of verbatim shorthand reports and tape recordings.

2019-01-01 J Krishnamurti In these talks, given in Europe and India, Krishnamurti goes into the importance of going into problems openly, without conclusions. "...because we approach our problems partially, through all these various forms of conditioning, it seems to me that we are thereby not understanding them. I feel that the approach to any problem is of much more significance than the problem itself, and that if we could approach our many difficulties without any particular form of conditioning or prejudice, then perhaps we would come to a fundamental understanding of them." An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti, with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form.

2019-01-01 J Krishnamurti "What is necessary is to examine unemotionally, not merely intellectually...the intellect doesn't solve any problem; it can only invent a lot of ideas, theories. Nor can emotion dissipate the urgency of the problems that one has to face and resolve. What is necessary, it seems to me, is a mind that is capable of examination. To examine there must be freedom from personal views, with a mind that is not guided by one's own temperament, inclination, nor is compelled by circumstances....it seems to me that one must look at them, not as an individual, but as a human being..the human being supercedes the individual...human beings have the same common factor of sorrow, of joy, of unresolved miseries, despairs, the immense loneliness of modern existence, the utter meaninglessness of life as it is lived now throughout the world;if we could consider these problems as human beings... then perhaps we can intelligently, with care, resolve our problems." An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti, with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form.

2019-01-01 J Krishnamurti This volume covers talks given in New Zealand, Ojai, New York, South America and Mexico. Krishnamurti begins by stating "What we call problems are merely symptoms, which increase and multiply because we do not tackle the whole life as one but divide it as economic, social or religious problems. ..Now it is my intention to show that so long as we deal with these problems apart, separately, we but increase the misunderstanding, and therefore the conflict, and thereby the suffering and the pain..." An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti, with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form.

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1996 Jiddu Krishnamurti The title of this book was suggested by Krishnamurti himself a few months before he passed away. It is to him that this compilation is lovingly dedicated. Sayings of J. Krishnamurti is like a beautiful garland of many fragrant flowers. It comprises carefully selected quotations from Krishnamurti's utterances on a wide range of spiritual and philosophical topics. This book is the first one of its kind ever to be published relating to the teachings of Krishnamurti. It is a collection of 514 of his sayings up to year 1968. Alphabetically arranged like a dictionary under 118 different subject headings, this invaluable reference book helps one to find out quickly what Krishnamurti has said on important subjects such as Awareness, Concentration, Fear, Happiness, Love, Meditation, etc. At the end of every quotation a statement is given indicating its source. In this way the interested reader is assisted not only to check the authenticity of a quotation but also its context. This excellent compilation will always be treasured because it is the quintessence of the message of one of the greatest Teachers of all time. About the Author: Susunaga Weeraperuma, the compiler of Sayings of J. Krishnamurti is internationally known as the compiler of the only existent bibliography of Krishnamurti, entitled A Bibliography of the life and Teachings of Jiddu Krishnamurti, now published as Jiddu Krishnamurti: A Bibliographical Guide. Weeraperuma is extremely well acquainted with all the writings of J. Krishnamurti as well as the corpus of literature, in different languages, on Krishnamurti. Contents Preface, Acknowledgements, Action, Aloneness, Analysis see Psychoanalysis, Atman (Soul), Attention, Austerity, Authority, Awareness, Beauty, Becoming and Being, Being see Becoming and being, Belief, Besant, Annie, Brotherhood, Cause-effect see Karma, Ceremonies, Choice, Comparison, Concentration, Concepts, Conclusions, Conditioning, Confidence, Conflict, Consciousness, Contentment, Creation, Culture, Death, Discipline, Discontent, Disease, Doubt, Dreams, Duality see Thought and Thinker, Education, Effort, Ego see Self, Emptiness, Energy, Envy, Escapes, Experience, Faith see Grace and Faith, Fear, Freedom, God, Grace and Faith Greed, Gurus, Habit, Happiness, Humility, Ideals, Imagination, Immortality, Individuality, Insecurity see Security, Inspiration, Intelligence, Joy and Pleasure, Karma, Knowledge, Learning, Liberation, Listening Livelihood, Loneliness, Love, Mantra Yoga, Meditation, Memory, Mind, Mutation, Mystery, Nationalism, Nothingness, Observation, Occupation see Livelihood, Opinions, Organisations, Peace, Perception, Philanthropy, Pleasure see Joy and Pleasure, Possessiveness, Prayer, Problems, Profession see Livelihood, Progress, Psychoanalysis, Reform, Reincarnation, Relationship, Religion, Renunciation, Revolution, Sacred Books, Scepticism, Security, Seeking, Self, Self-Knowledge, Sensitivity, Sex, Silence, Simplicity, Social Change, Soul see Atman (Soul), Stillness see Tranquillity, Success, Suffering, Thinker see Thought and Thinker, Thought, Thought and Thinker, Time, Tradition, Tranquillity, Transformation, Truth, Understanding, Verbalisation, Violence, Virtue, Vision, War, Will, Wisdom, Words see Verbalisation, Yoga, You are the world, appendix, Sources of Quotations.

2019-01-01 J Krishnamurti Krishnamurti delivered these Talks at Rajghat - Banaras, on the banks of the river Ganga, during the month of December 1952, to boys and girls, of the ages of 9 to 20. Krishnamurti begins by putting forth the following questions to the students: "Why you are learning history, mathematics, geography? Have you ever thought why you go to schools and colleges? Is it not very important to find out why you are crammed with information, with so-called knowledge? What is all this so-called education? Your parents send you here because they have taken certain degrees and have passed certain examinations. Have you ever asked yourselves why you are here, and have the teachers themselves asked you why you are here? Do the teachers themselves know why they are here?" An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti, with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form.

2012-11-15 Jiddu Krishnamurti In these Talks, given in India and Saanen, Krishnamurti speaks to the necessity for a new way of looking, thinking and being in the world. "What is the effect or value of an individual changing? How will that transform the whole current of human existence? What can an individual do?..... there is no such thing as an individual consciousness; there is only consciousness of which we are a part. You might segregate yourself and build a wall of a particular space called the `me'. But that `me' is related to the whole, that `me' is not separate. And in transforming that particular section, that particular part, we will affect the whole of consciousness. And I think this is very important to realize: that we are not talking about individual salvation or individual reformation, but about being aware of the particular in relation to, the total. Then out of that realization comes action which will affect the whole."

2012-11-15 Jiddu Krishnamurti Krishnamurti gave these talks in India and Europe. The talks span the whole of human existence, exploring what it means to live rightly in a world full of confusion and misery." ... only in peace that a human being can flower in goodness - not in war, not in violence, not in disorder, but only when there is a deep abiding peace. And to understand this whole phenomenon of hate, destruction and disorder, one has to enquire not merely intellectually - because such an enquiry is futile, worthless and has no meaning whatsoever - but actually what order means, what violence means, and the significance of peace; one has to enquire non-verbally, non-intellectually - [intellectual inquiry] really has very little meaning, because most of us have read or indulged in theory what peace should be, how to get rid of violence, how to establish order."

2019-01-01 J Krishnamurti Is it possible to live without conflict? Perhaps this is a theoretical question, but it challenges the mind that is trained to accept conflict as a natural part of living. Ultimately, as Krishnamurti explains, the critical importance of that challenge is not to answer yes or no to the possibility of a life without conflict: When you approach a problem, you start with the fact that there is conflict, and you begin to inquire whether it is possible to end it, neither accepting that it can be ended nor asserting that it cannot be ended. Your mind is then in a position to look at the fact; and that is what we must establish between us. An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti , with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form. The Individual and Society By focusing on the fact of our entrenched conditioning and the necessity for the psyche to undergo a revolution, Krishnamurti brings us to the interface, to the source of both the individual and society.

2012-11-15 Jiddu Krishnamurti "Is it possible to live without conflict? Perhaps this is a theoretical question, but it challenges the mind that is trained to accept conflict as a natural part of living. Ultimately, as Krishnamurti explains, the critical importance of that challenge is not to answer yes or no to the possibility of a life without conflict: When you approach a problem, you start with the fact that there is conflict, and you begin to inquire whether it is possible to end it, neither accepting that it can be ended nor asserting that it cannot be ended. Your mind is then in a position to look at the fact; and that is what we must establish between us."

2019-01-01 J Krishnamurti Insights into Education presents the educational philosophy of J. Krishnamurti in an easy to use, topic-based format. It is a practical handbook that comes alive when used as an introduction to group investigation and dialogue. What it offers to teachers everywhere is an inroad into the many matters of concern with which they are faced on a daily basis. That we cannot continue as we have been doing, with rote-learning, fact-finding, and a modicum of analysis as the building blocks of education, is obvious to anyone who is at all concerned with teaching and learning in a world with accelerating technological advancement, alienation, and despair. It is these very issues that are tackled here, sometimes implicitly but always at depth. What Krishnamurti proposes, and here discloses, is a different approach to learning altogether, one that distinguishes itself radically from what we normally understand by that term: the accumulation of knowledge, with its application and testing. By narrowing down our understanding to the pragmatic and the measurable, we forfeit the opportunity to probe deeply and to awaken intelligence in our students and in ourselves. What is meant by intelligence in this context is not the capacity to memorize and measure, but that subtler ability to see the whole which comes alive in a human being when he/she sees the limits of the measurable. To awaken this intelligence is the goal of education. When Krishnamurti's Notebook first became available in 1976, it was soon realized that it was a spiritually unique document giving his perceptions and experiences and describing his states of consciousness. It is a kind of diary but one that is little concerned with the day to day process of living, though very much aware of the natural world.

2019-01-01 J Krishnamurti In these talks in India , Krishnamurti begins by stating his intention to begin answering questions put forth to him by others. He points out that if an answer is to be right, the question itself must also be. "...a serious question put by a serious person, by an earnest person who is seeking out the solution of a very difficult problem, then, obviously, there will be an answer befitting that question."

2019-01-01 J Krishnamurti In these Talks, given in Europe, Ojai and India, Krishnamurti addresses the need to approach our life problems in a manner does not perpetuate fragmentation. "Though we have many problems, and each problem seems to produce so many other problems, perhaps we can consider together whether the wisest thing to do is, not to seek the solution of any problem at all. It seems to me that our minds are incapable of dealing with life as a whole; we deal, apparently, with all problems fragmentarily, separately, not with an integrated outlook. Perhaps the first thing, if we have problems, is not to seek an immediate solution for them, but to have the patience to inquire deeply into them, and discover whether these problems can ever be solved by the exercise of will. What is important, I think, is to find out, not how to solve the problem, but how to approach it." An extensive compendium of Krishnamurti's talks and discussions in the USA, Europe, India, New Zealand, and South Africa from 1933 to 1967—the Collected Works have been carefully authenticated against existing transcripts and tapes. Each volume includes a frontispiece photograph of Krishnamurti , with question and subject indexes at the end. The content of each volume is not limited to the subject of the title, but rather offers a unique view of Krishnamurti's extraordinary teachings in selected years. The Collected Works offers the reader the opportunity to explore the early writings and dialogues in their most complete and authentic form.

2012-11-15 Jiddu Krishnamurti "This volume covers talks given in New Zealand, Ojai, New York, South America, and Mexico. Krishnamurti begins by stating ""what we call problems are merely symptoms, which increase and multiply because we do not tackle the whole life as one but divide it as economic, social or religious problems. ..Now it is my intention to show that so long as we deal with these problems apart, separately, we but increase the misunderstanding, and therefore the conflict, and thereby the suffering and the pain..."

2012-11-15 Jiddu Krishnamurti In these talks in India , Krishnamurti begins by stating his intention to begin answering questions put forth to him by others. He points out that if an answer is to be right, the question itself must also be. "...a serious question put by a serious person, by an earnest person who is seeking out the solution of a very difficult problem, then, obviously, there will be an answer befitting that question."

2012-11-15 Jiddu Krishnamurti "What is necessary is to examine unemotionally, not merely intellectually...the intellect doesn't solve any problem; it can only invent a lot of ideas, theories, nor can emotion dissipate the urgency of the problems that one has to face and resolve. What is necessary, it seems to me, is a mind that is capable of examination. To examine there must be freedom from personal views, with a mind that is not guided by one's own temperament, inclination, nor is compelled by circumstances....it seems to me that one must look at them, not as an individual, but as a human being..the human being supercedes the individual...human beings have the same common factor of sorrow, of joy, of unresolved miseries, despairs, the immense loneliness of modern existence, the utter meaninglessness of life as it is lived now throughout the world;if we could consider these problems as human beings... then perhaps we can intelligently, with care, resolve our problems."

2012-11-15 Jiddu Krishnamurti The answer to the question, What are you Seeking?, is simple: We want to find truth, God, everlasting peace. The real question, says Krishnamurti, is: 'Why do you seek at all?' (p. 328) Knowing conflict, repression, self-doubt, and fear as consistent companions, we naturally wish for them to come to an end. So begins the search for relief, the search for everlasting peace--through ideas, religions, self-

help, self-analysis, etc., and we think of this search as a right action towards finding what we are looking for. But do we know what we are looking for, or are we merely seeking relief from what is happening presently? Are we seeking at that point only an idea, the supposed opposite of the emotion that we are experiencing now? It is the search that maintains the present emotion and its projected opposite in a state of mutually co-existent conflict, inherently.

2013-10 J. Krishnamurti This is a new release of the original 1931 edition.

2007 Jiddu Krishnamurti

2012-11-15 Jiddu Krishnamurti The psychological revolution that Krishnamurti refers to is not only in the conscious mind, but also in the unconscious. He states, This is one of our difficulties, perhaps our major difficulty: to be free of the whole content of the unconscious. This hidden part of our consciousness is the result of many thousands of years of mans endeavor; we are the sum total of his struggles, his hopes, his despairs, his everlasting search for something beyond, and this piling up of experience is still going on within us. To be aware of that conditioning, and to be free of it, demands a great deal of attention.

2012-11-15 Jiddu Krishnamurti In these talks, given in Ojai and India, Krishnamurti discusses the nature of the observer. He states in the beginning, "to understand the confusion and misery that exist in ourselves, and in the world, we must first find clarity within ourselves and this clarity comes about through right thinking...Right thinking comes with self knowledge. Without understanding yourself, you have no basis for thought; without self-knowledge what you think is not true."

2022-05-17 U. G. Krishnamurti This unique and meticulously edited collection of U. G. Krishnamurti's greatest works includes: The Mystique of Enlightenment_x000D_ Courage to Stand Alone_x000D_ Mind is a Myth_x000D_ No Way Out_x000D_ Thought is Your Enemy_x000D_ The Natural State_x000D_ Uppaluri Gopala Krishnamurti (1918-2007), better known as U.G., was an Indian speaker who questioned the state of enlightenment as a real thing. Instead of using the word "enlightenment", he used "calamity" and "natural state" to describe an event in his life. He claimed that the return to the natural state is a rare, a causal, biological occurrence, an event which he referred to in his own life as "the calamity". Because of this, he discouraged people from pursuing the "natural state" as a spiritual goal. He rejected the very basis of thought and in doing so negated all systems of thought and knowledge. Hence he explained his assertions were experiential and not speculative - "Tell them that there is nothing to understand."

2019-01-01 J Krishnamurti Within the process of daily relations with people, with nature, and with society, our own causes of sorrow are revealed. 'In relationship the important thing to bear in mind is not the other but oneself,' states Krishnamurti, 'It is within oneself that harmony in relationship can be found, not in another, nor in environment.' (p. 160) This is not cause for isolation but the beginning of a process of self-revelation which creates the foundation for true relationship.

1991-08-30 Jiddu Krishnamurti In this fascinating collection culled from teachings never before brought together in book form, Krishnamurti offers wise reflections and fresh perceptions on love, politics, society, death, self-censorship, relationships, solitude, meditation, spiritual growth, and much more. Through provocative meditations and in-depth answers, Krishnamurti answers such timeless questions as: What is meditation? What are love and loneliness? What should our relationship to authority really be? Meeting Life also features a number of Krishnamurti's talks, delivered in Switzerland, India, England, and California, Here is the profound wisdom of a beloved teacher who moved millions with his words. This thought-provoking and inspirational volume will provide strength and encouragement to anyone searching for insight.

2012-11-15 Jiddu Krishnamurti "In these talks, given in Europe and India, Krishnamurti goes into the importance of going into problems openly, without conclusions. ""..because we approach our problems partially, through all these various forms of conditioning, it seems to me that we are thereby not understanding them. I feel that the approach to any problem is of much more significance than the problem itself, and that if we could approach our many difficulties without any particular form of conditioning or prejudice, then perhaps we would come to a fundamental understanding of them."

2012-11-15 Jiddu Krishnamurti "In this volume, Krishnamurti takes great care to elucidate this necessity of a revolution within our consciousness where the problem lies before we expect any kind of revolutionary change outside of ourselves. Krishnamurti posits that if the politicians and scientists wanted to end starvation in the world it could be done. "" It could be done, but they are not going to do it as long as their thinking is based on nationalism, on motives of their own personal profit. And even if this far-reaching outward change were brought about, it seems to me that the problem is much deeper."" ""The problem is not merely starvation, war, the brutality of man to man; it is the crisis in our own consciousness. Fundamentally the problem lies within.""

2020-11-10 Jiddu Krishnamurti One of the great teachers of the twentieth century shows a more intimate side in this collection of letters, written to a young person who was suffering in both body and mind. "Life is a razor's edge and one has to walk on that path with exquisite care and with pliable wisdom" - J Krishnamurti Between 1948 and the early 1960s, Krishnamurti was easily accessible and many people came to him. On walks, in personal meetings, through letters, the relationships blossomed. He wrote the following letters to a young friend who came to him wounded in body and mind. The letters, written between June 1948 and March 1960, reveal a rare compassion and clarity: the teaching and healing unfold; separation and distance disappear; the words flow; not a word is superfluous; the healing and teaching are simultaneous.

2023-11-22 U. G. Krishnamurti This meticulously edited U. G. Krishnamurti collection has been designed and formatted to the highest digital standards and adjusted for readability on all devices. Content: The Mystique of Enlightenment Courage to Stand Alone Mind is a Myth No Way Out Thought is Your Enemy The Natural State

2012-08-08 J Krishnamurti The passages in this Study Book have been taken directly from Krishnamurti's talks and books from 1933 through 1967. The compilers began by reading all the passages from this period which contained the word action—the theme of this book. This would not have been possible without the use of a full text computer database, produced by the Krishnamurti Foundation Trust of England. Over 750 passages were studied in all, and the aspects of "action" most frequently addressed by Krishnamurti were noted. These aspects then formed the outline for the contents of this book. The material selected has not been altered from the way it was originally printed except for limited correction of spelling, punctuation, and missing words. Words or phrases that appear in brackets are not Krishnamurti's, but have been added by the compilers for the sake of clarity. Ellipses introducing a passage, or ending it, indicate that the passage begins or ends in mid-sentence. Ellipses in the course of a passage indicate words or sentences omitted. A series of asterisks between paragraphs shows that there are paragraphs from that talk which have been omitted. Captions, set off from the body of the text, have been used with many passages. Most captions are statements taken directly from the text, with some being a combination of phrases from the passage. Krishnamurti spoke from such a large perspective that his entire vision was implied in any extended passage. If one wishes to see how a statement flows out of his whole discourse, one can find the full context from the references at the foot of each passage. These refer primarily to talks which have been published in The Collected Works of J. Krishnamurti. This seventeen-volume set covers the entire period from which this study book has been drawn. A complete bibliography is included at the end of this book. Students and scholars may also be interested in additional passages on action not used in the book, available for study upon written request, in the archives of the Krishna-murti Foundation of America. This Study Book aims to give the reader as comprehensive a view as possible, in 140 pages, of the question of action as explored by Krishnamurti during the period covered. Most of the material presented has not been previously published, except in the Verbatim Reports which were produced privately, in limited numbers, primarily for those who attended Krishnamurti's talks.

2019-01-01 J Krishnamurti The answer to the question, 'What are you Seeking?', is simple: We want to find truth, God, everlasting peace. The real question, says Krishnamurti, is: 'Why do you seek at all?' Knowing conflict, repression, self-doubt, and fear as consistent companions, we naturally wish for them to come to an end. So begins the search for relief, the search for everlasting peace—through ideas, religions, self-help, self-analysis, etc., and we think of this search as a right action towards finding what we are looking for. But do we know what we are looking for, or are we merely seeking relief from what is happening presently? Are we

seeking at that point only an idea, the supposed opposite of the emotion that we are experiencing now? It is the search that maintains the present emotion and its projected opposite in a state of mutually co-existent conflict, inherently.

2016-09-30 R.E. Mark Lee J. Krishnamurti (1895-1986) was thought by many to be a modern-day equivalent of the Buddha. In fact, he was once even considered to be the second coming of Christ. While many think it wonderful to live and work in close proximity with such a person, its difficult to understand the depth of what this means and how challenging this might be. In Knocking at the Open Door, author R.E. Mark Lee provides an ordinary person view of what being close-up and working together with such a man means, how it challenges one at every turn, and how it causes one to question ceaselessly, even more deeply than one ordinarily would. Lee offers an insightful, candid, and heartfelt narrative that reveals various unknown facets of the eminent world teacher J. Krishnamurti and highlights his distinctive vision for education worldwide. This comprehensive volume brings alive the practical and everyday interactions Lee had with Krishnamurti during a twenty-year period in India and the United Sates. Knocking at the Open Door shares a clear and honest account that demonstrates the challenges of working with Krishnamurti in running a school that is true to the teaching and yet able to function in the reality of modern parental, student, and educational establishment expectations.

2012-11-15 Jiddu Krishnamurti This first volume covers talks given in Italy, Norway, and India. Krishnamurti begins with the statement "Friends, I should like you to make a living discovery, not a discovery induced by the description of others... I am not going to try to describe what to me is truth, for that would be an impossible attempt. One cannot describe or give to another the fullness of an experience. Each one must live it for himself."