

Volume III
1936 - 1944

The Collected Works of
J. KRISHNAMURTI

The Mirror of Relationship

The Collected Works Of J Krishnamurti 1936 1944 The Mirror Of Relationship

Jiddu Krishnamurti



The Collected Works Of J Krishnamurti 1936 1944 The Mirror Of Relationship:

The Collected Works of J. Krishnamurti: 1936-1944, The mirror of relationship Jiddu Krishnamurti,1991 The Collected Works of J. Krishnamurti, Volume III: 1936-1944: The Mirror of Relationship Jiddu Krishnamurti,2012-11-15 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 **The Collected Works of J. Krishnamurti: 1936-1944, The mirror of relationship** Jiddu Krishnamurti,1991 **The Mirror of Relationship J** Krishnamurti,2022-09-09 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 1936-1944, The mirror of relationship Jiddu Krishnamurti, **The Collected Works of J. Krishnamurti** Jiddu Krishnamurti,2007

The Mirror of Relationship , Love , Sex , and Chastity J Krishnamurti,2012-08-08 Krishnamurti stressed that relationship is the mirror in which we see ourselves as we are Topics discussed include the nature of image making pleasure and desire sex chastity marriage and love When sexual feeling is born out of pleasure it is lust If it is born out of love it is not lust even though great delight may then be present *The Collected Works of J. Krishnamurti* Jiddu Krishnamurti,1991 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 The Origin of Conflict J Krishnamurti,2022-09-09 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 Mirror of Relationship** J. Krishnamurti, 1992-01-15 Looking at relationship Krishnamurti delves into topics close to each one of us He discusses his views on sex and love and explores the word and delusion of chastity In Chapter 5 he says The person who has taken the vow of celibacy knows no love because he is concerned with himself and his own fruition This is a great book for anyone in a relationship **The Mirror of Relationship** Jiddu Krishnamurti, 2008

The Mirror of Relationship J. Krishnamurti, 2007-02-06 Krishnamurti stressed that relationship is the mirror in which we

see ourselves as we are Topics discussed include the nature of image making pleasure and desire sex chastity marriage and love When sexual feeling is born out of pleasure it is lust If it is born out of love it is not lust even though great delight may then be present **The Dignity of Living** J Krishnamurti, 2022-09-09 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 Mirror of Relationship* Jiddu Krishnamurti, 1969 *The Collected Works of J. Krishnamurti, (1964-1965)* Jiddu Krishnamurti, 1991

The Collected Works of J. Krishnamurti, Volume I: 1933-1934: The Art of Listening Jiddu Krishnamurti, 2012-11-15 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 *The Collected Works of J. Krishnamurti -Volume XIV 1963-1964: The New Mind* Jiddu Krishnamurti, 2012-11-15 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 **The Collected Works of J. Krishnamurti, Volume II: 1934-1935: What Is Right Action?** Jiddu Krishnamurti, 2012-11-15 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 *What Are You Seeking ?* J Krishnamurti, 2022-09-09 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 **The Collected Works of J. Krishnamurti: 1945-1948,**
The observer is the observed Jiddu Krishnamurti, 1991

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