

Volume VIII
1953-1955

The Collected Works of
J. KRISHNAMURTI

What Are You Seeking?

The Collected Works Of J Krishnamurti 1953 1955 What Are You Seeking

Jiddu Krishnamurti



The Collected Works Of J Krishnamurti 1953 1955 What Are You Seeking:

The Collected Works of J. Krishnamurti: 1953-1955, What are you seeking? Jiddu Krishnamurti,1991 *The Collected Works of J. Krishnamurti: 1953-1955, What are you seeking?* Jiddu Krishnamurti,1991 **The Collected Works of J. Krishnamurti, (1953-1955)** Jiddu Krishnamurti,1991 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 See January 1954 Talks 1 15 **The Collected Works of J. Krishnamurti** Jiddu Krishnamurti,2007 [The Collected Works of J.Krishnamurti - Volume VIII 1953-1955: What Are You Seeking?](#) Jiddu Krishnamurti,2012-11-15 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 **J. Krishnamurti and Educational Practice** Meenakshi Thapan,2018-07-27 First in the series on Education and Society in South Asia this volume focuses on the educational thought of a world renowned teacher thinker and writer Jiddu Krishnamurti 1895 1986 This edited volume examines Krishnamurti s work and explores his contemporary relevance in educational endeavours and practices in different parts of the country The contributors to the volume argue that Krishnamurti sought to change the way education is perceived from the mere teaching of curriculum into a life changing experience of learning from relationships and life Through a range of essays that address diverse issues and themes the contributors seek to uncover the practices and processes at some of the institutions that Krishnamurti established in different parts of rural and urban India These include essays on curriculum building inclusive education pedagogy debates on educational philosophy and practice and teacher education They help bring out the barriers and breakthroughs in the educational processes as practiced in these schools and how they may further be applied to other educational institutions [1953-1955, What are you seeking?](#) Jiddu Krishnamurti,1990 *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 Meditative Mind** Jiddu

Krishnamurti,1993

Living in an Insane World J. Krishnamurti,1989-10

Choiceless Awareness J

Krishnamurti,2012-08-08 The passages in this Study Book have been taken directly from KThe 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 phrase choiceness awareness the theme of this book This would not have been possible without the use of a searchable full text database the Krishnamurti Text Collection produced by the Krishnamurti Foundation Trust England Over 600 passages were studied in all and the aspects of choiceness awareness most frequently addressed by Krishnamurti were noted These aspects thenformed 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 The only other change to the text is the use of ellipses 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 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 volumeset covers the entire period from which this Study Book has been drawn A complete bibliography is included at the end of this book Albion W Patterson Editorrishnamurti s talks and books from 1933 through 1967 The compilers began by reading all the passages from this period which contained the phrase choiceless awareness the theme of this book This would not have been possible without the use of a searchable fulltext database the Krishnamurti Text Collection produced by the Krishnamurti Foundation Trust England Over 600 passages were studied in all and the aspects of choiceless awareness 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 The only other change to the text is the use of ellipses Ellipses introducing a passage or ending it indicate that the passage begins or ends in midsentence Ellipses in the course of a passage indicate words or sentences omitted 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 *Individual and Society* Jiddu Krishnamurti, 2000-12 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 <http://bookstore.kfa.org/cat/catalog> **Action** J Krishnamurti, 2012-08-08 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

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 Sozial-emotionale Entwicklung mit Lernleitern (SeELE) Thomas Müller, Anja

Grieser, Stefanie Roos, Christine Schmalenbach, 2022-08-29 SeELE steht für sozial emotionale Entwicklung mit Lernleitern und wurde entwickelt um das sozial emotionale Lernen für die Sekundarstufe I zu unterstützen. Mit einem anschaulich gestalteten Plan werden Schülerinnen und Schüler durch die abwechslungsreichen Aktivitäten geführt, die sie in ihrem eigenen Rhythmus und auf ihrem individuellen Lernniveau, egal ob in Einzel-, Partner- oder Gruppenarbeit bearbeiten können. In 16 Meilensteinen mit je 15-17 Aktivitäten werden in diesem evaluierten Programm vielfältige Themen behandelt: Kooperation, Kommunikation, Biografie, das Erkennen der Ausdrucksmittel und der Umgang mit unterschiedlichen Emotionen, Beziehungen, Konflikte sowie Sexualität. Das Poster 978 3 497 03146 7 ist auch separat im 5er Pack erhältlich. The Answer Is in the Problem J

Krishnamurti, 2022-09-09 In these Talks given in Europe, Ojai and India Krishnamurti addresses the need to approach our life problems in a manner that 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. **Individual and Society: The Bondage of Conditioning** J Krishnamurti, 2012-08-08

In this incredibly penetrating talk Krishnamurti describes the psychological pressures of life and how these pressures affect right living. We were saying that any form of pressure on the brain affects our whole way of life. We were also saying that this pressure affects our activities, our attitudes, our character and our way of living. The pressure, economic, social, ethical and religious, invariably distorts not only our actions but the quality of the brain. Ideals affect, oppress and act as pressure upon our daily life. Is it possible not to have any ideals but only deal with actually what is? Then there is no pressure whatsoever. Krishnamurti goes on to say that unless the mind is free of pressure there is no new way of living. He states that this insight on freedom requires a great deal of investigation into the whole nature and movement of pressure. **The Collected Works of J. Krishnamurti: 1955-1956, The answer is in the problem** Jiddu Krishnamurti, 1991 **The Collected Works of J. Krishnamurti: 1952-1953, Tradition and creativity** Jiddu Krishnamurti, 1991 **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

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