

File Type PDF Krishnamurti Jiddu Time Of Ending The

This is likewise one of the factors by obtaining the soft documents of this **Krishnamurti Jiddu Time Of Ending The** by online. You might not require more mature to spend to go to the book introduction as skillfully as search for them. In some cases, you likewise complete not discover the declaration Krishnamurti Jiddu Time Of Ending The that you are looking for. It will completely squander the time.

However below, in imitation of you visit this web page, it will be thus very simple to get as skillfully as download lead Krishnamurti Jiddu Time Of Ending The

It will not receive many time as we explain before. You can attain it even though take effect something else at home and even in your workplace. for that reason easy! So, are you question? Just exercise just what we give below as with ease as evaluation **Krishnamurti Jiddu Time Of Ending The** what you in imitation of to read!

KEY=OF - BARTLETT CAMRYN

The Ending of Time Where Philosophy and Physics Meet [Harper Collins](#) The provocative and penetrating philosophical classic of science and spirituality—a discourse between the revered spiritual leader Krishnamurti and renowned physicist Dr. David Bohm, exploring the origin of human conflict and what we can do about the barriers that stand in the way of insight and consciousness, now revised and updated with a new introduction and added dialogues. **The Ending of Time** is a series of important and enlightening dialogues in which Jiddu Krishnamurti and Dr. David Bohm—men from vastly different backgrounds in philosophy and physics, respectively—debate profound existential questions that illuminate the fundamental nature of existence, probing topics such as insight, illusion, awakening, transcendence, renewal, morality, the temporal, and the spiritual. Along the way, Krishnamurti and Bohm explore a person's relationship to society and offer new insights on human thought, death, awakening, self realization, and the problem of the fragmented mind. **The Ending of Time** also refers to the wrong turn humanity has taken—a state that they argue can be corrected. Though they insist that mankind can change fundamentally, they warn that transformation requires going from one's narrow and particular interests toward the general, and ultimately moving still deeper into that purity of compassion, love and intelligence that originates beyond thought, time, and even emptiness. This updated edition, edited and revised in clear and engaging language, includes a new introduction and a conversation previously published separately which examines "The Future of Humanity." **The Ending of Time** [Harper Collins](#) This very important work offers penetrating dialogues between the great spiritual leader and the renowned physicist that shed light on the fundamental nature of existence. Krishnamurti and David Bohm probe such questions as 'why has humanity made thought so important in every aspect of life? How does one cleanse the mind of the 'accumulation of time' and break the 'pattern of ego -centered activity'? **The Ending of Time** concludes by referring to the wrong turn humanity has taken, but does not see this as something from which there is no escape. There is an insistence that mankind can change fundamentally; but this requires going from one's narrow and particular interests toward the general, and ultimately moving still deeper into that purity of compassion, love and intelligence beyond thought, time, or even emptiness. **Kalachakra Meditations Based on the Discussions Between J. Krishnamurti and David Bohm in the Ending of Time** [The Ending Of Time The Future of Humanity Two Dialogues Between J. Krishnamurti, David Bohm](#) [Krishnamurti Foundation Trust Ltd.](#) **Psychological Revolution: The Collected Works of J. Krishnamurti, Vol. 13** [Krishnamurti Foundation of America](#) **Think on These Things** [Harper Collins](#) 'The material contained in this volume was originally presented in the form of talks to students, teachers and parents in India, but its keen penetration and lucid simplicity will be deeply meaningful to thoughtful people everywhere, of all ages, and in every walk of life. Krishnamurti examines with characteristic objectivity and insight the expressions of what we are pleased to call our culture, our education, religion, politics and tradition; and he throws much light on such basic emotions as ambition, greed and envy, the desire for security and the lust for power - all of which he shows to be deteriorating factors in human society.' From the Editor's Note 'Krishnamurti's observations and explorations of modern man's estate are penetrating and profound, yet given with a disarming simplicity and directness. To listen to him or to read his thoughts is to face oneself and the world with an astonishing morning freshness.' Anne Marrow Lindbergh **The Awakening of Intelligence** [Krishnamurti Foundation Trust UK](#) This comprehensive record of Krishnamurti's teachings is an excellent, wide-ranging introduction to the great philosopher's thought. With among others, Jacob Needleman, Alain Naude, and Swami Venkatasnananda, Krishnamurti examines such issues as the role of the teacher and tradition; the need for awareness of 'cosmic consciousness; the problem of good and evil; and traditional Vedanta methods of help for different levels of seekers. J. Krishnamurti and the Nameless Experience [Motilal Banarsidass Publ.](#) J. Krishnamurti is one of the most revolutionary thinkers of our age. To listen to him or to read his books is an experience by itself. He challenges every norm and value of individual as well as social life. He is not interested in mere outer changes; he stands for a fundamental transformation, what he calls the Mutation of the Mind. He states that there must arise first the New Man before a New Society can be brought into existence. The present book deals comprehensively with all aspects of Krishnamurti's teachings, his philosophy, his psychology and a practice of no-practice. Krishnamurti says: Society is always static; only in the individual can there be a radical revolution. It is with this individual revolution that this book is fundamentally concerned. **On Mind and Thought** [Harper Collins](#) **On Mind and Thought** considers the enigmatic nature of the brain and mind, conditioned thought, and truly creative thinking. Krishnamurti's books have sold more than 200,000 copies. **Indian Metaphysics in Lawrence Durrell's Novels** [Cambridge Scholars Publishing](#) In this study of the influence of Indian metaphysics on Lawrence Durrell's novels, Professor Nambiar offers a unique milestone in the history of Durrellian criticism. **Embracing Durrell's search for universal awareness through Western and Indian metaphysics, the book presents a new metaphysical reading of the writer's prose that has remained untapped until now. Exploring Durrell's quest for a new reality through fiction, Nambiar focuses in-depth on The Avignon Quintet and questions the complex symbolic patterns that shape the polymorphous characters' peregrinations through space and time. With much subtlety, modesty and wit, Indian Metaphysics in Lawrence Durrell's Novels opens up the mysterious doors of "the kingdom of the imagination".** **On Fear** [Harper Collins](#) **On Fear** is a collection of Krishnamurti's most profound observations and thoughts on how fear and dependence affect our lives and prevent us from seeing our true selves. Among the many questions Krishnamurti addresses in these remarkable teachings are: How can a mind that is afraid love? And what can a mind that depends on attachment know of joy? He points out that the voice of fear makes the mind dull and insensitive, and argues that the roots of hidden fears, which limit us and from which we constantly seek escape, cannot be discovered through analysis of the past. Questioning whether the exercise of will can eliminate the debilitating effects of fear, he suggests, instead, that only a fundamental realization of the root of all fear can free our minds. **On Conflict** [Harper Collins](#) **On Conflict** considers two of the most vital issues of our time--violence and conflict. Krishnamurti shows that the origins of these divisive experiences lie in confusion and turmoil and teaches that "inward activity dictates outer activity." **A Dialogue with Oneself Taken from a Discussion Meeting at the Brockwood Park Gathering, 30 August 1977** [Castrovilli Giuseppe](#) **Lives in the Shadow with J. Krishnamurti** [iUniverse](#) For nearly half a century the charismatic, strikingly handsome spiritual teacher J. Krishnamurti gathered an enormous following throughout Europe, India, Australia and North America. From the age of eighteen he was the forerunner of the type of iconoclasm that would bring immediate fame to cult figures in the late twentieth century. Yet recent biographies have left large areas of his life in mystifying darkness. This, however, is no ordinary study of Krishnamurti, for it is written by one whose earliest memories are dominated by his presence as a doting second father--tolerant of pranks and pets, playful and diligent. For over two decades in their Ojai California haven, where Aldous Huxley and other pacifists found respite during the war years, 'Krinsh' developed his philosophical message. He also placed himself at the centre of her parents' Rosalind and Rajagopal's marriage. In a spirit of tenderness, fairness, objective inquiry, and no little remorse, the author traces the rise of Krishnamurti from obscurity in India by selection of the Theosophical Society to be the vehicle of a new incarnation of their world teacher. Breaking from Theosophy, Krishnamurti inspired his own following, retaining the dedication of his longtime friend Rajagopal, himself highly educated, to oversee all practicalities and the editing and publication of his writings. How this bond of trust was breached and became clouded in confusion with a new wave of devoteeism lies at the heart of this extraordinary story. So does a portrait of intense romantic intimacy and the conundrum of Krishnamurti's own complex character. **The Only Revolution** [Castrovilli Giuseppe](#) "In these charming, informal pages, the reader comes into more direct and intimate contact with Krishnamurti himself than in any previous book." -- Inside front flap. **On Love and Loneliness** [Harper Collins](#) In 1950 Krishnamurti said: "It is only when the mind is not escaping in any form that it is possible to be in direct communion with that thing we call loneliness, the alone, and to have communion with that thing, there must be affection, there must be love." **On Love and Loneliness** is a compelling investigation of our intimate relationships with ourselves, others, and society. Krishnamurti suggests that "true relationship" can come into being only when there is self-knowledge of the conditions which divide and isolate individuals and groups. Only by renouncing the self can we understand the problem of loneliness, and truly love. **J. Krishnamurti A Biography** [Penguin UK](#) A classic biography of one of the greatest spiritual teachers of our times In 1909, when he was just fourteen, Krishnamurti was proclaimed the world teacher in whom Maitreya, the Bodhisattva of compassion, would manifest. The proclamation was made by Annie Besant, then president of the Theosophical Society, a movement that combined Western occult philosophy with Buddhist and Hindu teachings. Besant trained Krishnamurti in his role as the chosen one but twenty years later he chose to disband the order he was head of and set out alone on his endless journey-- As a contemporary of Krishnamurti and one of his closest associates. **Pupul Jayakar offers an insider's view of the fascinating life and thought of an extraordinary individual. Krishnamurti to Himself His Last Journal** [Harper Collins](#) Krishnamurti's last journal, spoken into a tape recorder at his home, Pine Cottage, in the Ojai Valley, brings the reader close to this renowned spiritual teacher. Dictated in the mornings, from his bed, undisturbed, Krishnamurti's observations are captured here in all their immediacy and candor, from personal reflections to poetic musings on nature and a serene meditation on death. Reflecting the culmination of a life of spiritual exploration, these remarkable final teachings engage and enlighten. **What Are You Doing with Your Life?** [Krishnamurti Foundation of America](#) **WHAT ARE YOU DOING WITH YOUR LIFE?** J. KRISHNAMURTI TEACHINGS FOR TEENS, edited by Dale Carlson. Teens learn to understand the self, the purpose of life, work, education, relationships. Through paying attention rather than accepting the authority of their conditioning, they can find out for themselves about love, sex, marriage, work, education, the meaning of life and how to change themselves and the world. **The Dalai Lama calls Krishnamurti "One of the greatest thinkers of the age."** **Krishnamurti's Notebook** [Krishnamurti Foundation of Amer](#) 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. **The End of Faith: Religion, Terror, and the Future of Reason** [W. W. Norton & Company](#) "The End of Faith articulates the dangers and absurdities of organized religion so fiercely and so fearlessly that I felt relieved as I read it, vindicated....Harris writes what a sizable number of us think, but few are willing to say."—Natalie Angier, New York Times **In The End of Faith, Sam Harris delivers a startling analysis of the clash between reason and religion in the modern world. He offers a vivid, historical tour of our willingness to suspend reason in favor of religious beliefs—even when these beliefs inspire the worst human atrocities. While warning against the encroachment of organized religion into world politics, Harris draws on insights from neuroscience, philosophy, and Eastern mysticism to deliver a call for a truly modern foundation for ethics and spirituality that is both secular and humanistic. Winner of the 2005 PEN/Martha Albrand Award for Nonfiction. What is the New Age? Defining Third Millennium Consciousness** [Edwin Mellen Press](#) This study offers information about the claims and beliefs of the New Age as well as background to the physical, biological, neurophysiological, cultural anthropological, psychological and quantum theoretical facts that are part of discussions of this form of holistic spirituality. **Terror and Performance** [Routledge](#) 'This work goes where other books fear to tread. It reaches the parts other scholars might imagine in their dreams but would neither have the international reach nor the critical acumen and forensic flourish to deliver.' Alan Read, King's College London 'This book is not only timely. It is overdue - and it is a masterpiece unrivalled by any book I know of.' Erika Fischer-Lichte, Freie Universität Berlin 'The first and only book that focuses on the intersections of performance, terror and terrorism as played out beyond a Euro-American context post-9/11. It is an important work, both substantively and methodologically.' Jenny

Hughes, University of Manchester 'A profound and tightly bound sequence of reflections ... a rigorously provocative book.' Stephen Barber, Kingston University London In this exceptional investigation Rustom Bharucha considers the realities of Islamophobia, the legacies of Truth and Reconciliation, the deadly certitudes of State-controlled security systems and the legitimacy of counter-terror terrorism, drawing on a vast spectrum of human cruelties across the global South. The outcome is a brilliantly argued case for seeing terror as a volatile and mutant phenomenon that is deeply lived, experienced, and performed within the cultures of everyday life. Krishnamurti's Notebook [Krishnamurti Foundation Trust UK](#) 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. Jiddu Krishnamurti was born on 11 May 1895 in Madanapalle, a small town in south India. He and his brother were adopted in their youth by Dr Annie Besant, then president of the Theosophical Society. Dr Besant and others proclaimed that Krishnamurti was to be a world teacher whose coming the Theosophists had predicted. To prepare the world for this coming, a world-wide organization called the Order of the Star in the East was formed and the young Krishnamurti was made its head. In 1929, however, Krishnamurti renounced the role that he was expected to play, dissolved the Order with its huge following, and returned all the money and property that had been donated for this work. From then, for nearly sixty years until his death on 17 February 1986, he travelled throughout the world talking to large audiences and to individuals about the need for a radical change in mankind. Krishnamurti is regarded globally as one of the greatest thinkers and religious teachers of all time. He did not expound any philosophy or religion, but rather talked of the things that concern all of us in our everyday lives, of the problems of living in modern society with its violence and corruption, of the individual's search for security and happiness, and the need for mankind to free itself from inner burdens of fear, anger, hurt, and sorrow. He explained with great precision the subtle workings of the human mind, and pointed to the need for bringing to our daily life a deeply meditative and spiritual quality. Krishnamurti belonged to no religious organization, sect or country, nor did he subscribe to any school of political or ideological thought. On the contrary, he maintained that these are the very factors that divide human beings and bring about conflict and war. He reminded his listeners again and again that we are all human beings first and not Hindus, Muslims or Christians, that we are like the rest of humanity and are not different from one another. He asked that we tread lightly on this earth without destroying ourselves or the environment. He communicated to his listeners a deep sense of respect for nature. His teachings transcend man-made belief systems, nationalistic sentiment and sectarianism. At the same time, they give new meaning and direction to mankind's search for truth. His teaching, besides being relevant to the modern age, is timeless and universal. Krishnamurti spoke not as a guru but as a friend, and his talks and discussions are based not on tradition-based knowledge but on his own insights into the human mind and his vision of the sacred, so he always communicates a sense of freshness and directness although the essence of his message remained unchanged over the years. When he addressed large audiences, people felt that Krishnamurti was talking to each of them personally, addressing his or her particular problem. In his private interviews, he was a compassionate teacher, listening attentively to the man or woman who came to him in sorrow, and encouraging them to heal themselves through their own understanding. Religious scholars found that his words threw new light on traditional concepts. Krishnamurti took on the challenge of modern scientists and psychologists and went with them step by step, discussed their theories and sometimes enabled them to discern the limitations of those theories. Krishnamurti left a large body of literature in the form of public talks, writings, discussions with teachers and students, with scientists and religious figures, conversations with individuals, television and radio interviews, and letters. The Collected Works of J. Krishnamurti [Krishnamurti Foundation of America](#) 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." (p. 295). Sayings of J. Krishnamurti [Motilal Banarsidass Publ.](#) 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. The First and Last Freedom [Harper Collins](#) Krishnamurti is a leading spiritual teacher of our century. In The First and Last Freedom he cuts away symbols and false associations in the search for pure truth and perfect freedom. Through discussions on suffering, fear, gossip, sex and other topics, Krishnamurti's quest becomes the readers, an undertaking of tremendous significance. J. Krishnamurti and Educational Practice Social and Moral Vision for Inclusive Education [Oxford University Press](#) 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. This Light in Oneself [Shambhala Publications](#) These selections present the core of Krishnamurti's teaching on meditation, taken from discussions with small groups, as well as from public talks to large audiences. His main theme is the essential need to look inward, to know ourselves, in order really to understand our own—and the world's—conflicts. We are the world, says Krishnamurti, and it is our individual chaos that creates social disorder. He offers timeless insights into the source of true freedom and wisdom. Beyond Violence Talks and discussions done by the author in 1970 at different places. On Creativity [Routledge](#) Creativity is fundamental to human experience. In On Creativity David Bohm, the world-renowned scientist, investigates the phenomenon from all sides: not only the creativity of invention and of imagination but also that of perception and of discovery. This is a remarkable and life-affirming book by one of the most far-sighted thinkers of modern times. Fragments [Chipmunkapublishing.ltd](#) The Book of Life Daily Meditations with Krishnamurti [Penguin Books India](#) Inspired By Krishnamurti S Belief That Truth Is Found Through Living, The Book of Life Presents 365 Timeless Daily Meditations, Developed Thematically Over Seven Days, Illuminating The Concepts Of Freedom, Personal Transformation, Living Fully Awake And Much More. For Everyone Who Has Come To Cherish The Wisdom Of This Extraordinary Spiritual Sage As Well As Anyone Discovering Krishnamurti For The First Time The Book Of Life Is A Profound Collection Of Insights To Treasure Everyday. The Story Of Mankind Is In You, The Vast Experience, The Deep-Rooted Fears, Anxieties, Sorrow, Pleasure And All The Beliefs That Man Has Accommodated Throughout The Millennia. You Are That Book. J. Krishnamurti Meditations [Krishnamurti Foundation Trust Ltd.](#) Written by one of the 20th century's bestselling spiritual writers, this collection of short, inspirational readings explores the art of meditation. J. Krishnamurti Educator for Peace [Taylor & Francis](#) Teacher, thinker, writer, and speaker, J. Krishnamurti (1895-1986) was an Indian educationist, spiritual leader, and key figure in world philosophy. He raised significant questions about the state of the world, about our tendency to remain passive, conditioned, and in a state of overwhelming confusion about how we relate to the world. Through talks and writings spread over many decades and geographical locations, he articulated an unconditioned, reflective approach which emphasised self-inquiry. This volume provides an understanding of Krishnamurti's views on the human predicament in a disintegrating world, marked by conflict, divisions, wars, and climate change. It also examines his educational thought and its enormous potential for change. Krishnamurti argued that our minds are so conditioned that we are unable to look, listen, or learn without our prior knowledge that foregrounds the role of memory and time. He highlighted the need to work with young children, with a special focus on the school as the centrepiece of his perception for psychological development and educational excellence. It is within an educational setting that Krishnamurti hoped that the seeds for individual and social change will be catalysed. An introspective look at the life and legacy of an eminent twentieth century thinker, this volume will be of great interest to students and researchers of philosophy, education, religion and spirituality, South Asia studies, modern history, and the social sciences. Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices, 2nd Edition [6 volumes] A Comprehensive Encyclopedia of Beliefs and Practices [ABC-CLIO](#) This masterful six-volume encyclopedia provides comprehensive, global coverage of religion, emphasizing larger religious communities without neglecting the world's smaller religious outposts. • Coverage of the religions of more than 240 countries, including all of the larger religious communities, denominations, and sects • Detailed statistical information on the major religious communities in each country • 100+ entries on famous and important religious sites and places of pilgrimage • Biographies of the 100 most influential religious leaders in history • More than 150 photographs, plus maps and illustrations for each nation • A bibliography for each entry The Limits of Thought Discussions [Psychology Press](#) "The Limits of Thought" captures the dialogue between a leading religious teacher and a prominent physicist. Bohm and Krishnamurti explore the nature of humanity and a person's relationship to society, and provide new insights on human thought, death, awakening insight, cosmic order, and the problems of the fragmented mind. Krishnamurti Reflections on the Self [Open Court Publishing](#) A selection of Indian thinker Krishnamurti's (1895-1986) talks and writings, edited quite heavily to be more comprehensible to academic and analytic philosophers. They are arranged in sections on inquiry emotion, self and identification, and freedom. Annotation copyrighted by Book News, Inc., Portland, OR Where Can Peace Be Found? [Shambhala Publications](#) Widely recognized as one of the most influential spiritual teachers of the twentieth century, Jiddu Krishnamurti taught that in order for there to be peace in the world, we must each first make peace with ourselves. No spiritual path, leader, or personal or political philosophy will guide us in this endeavor, he said; this transformation of the human psyche is a truth that each of us must discover within. Here, Krishnamurti teaches that the war and destruction human beings wreak on each other and the environment are caused by our misplaced attachment to a sense of self and individuality that leads to aggression, competition, greed, and conflict. When we recognize that our consciousness is not individual but common to all humans, we

can work together in a spirit of cooperation and compassion. Krishnamurti shows that taking personal responsibility for our actions and reactions—in our relationships and in our lives—is the necessary first step toward a global view