

# VERBATIM REPORTS OF TALKS AND ANSWERS TO QUESTIONS BY KRISHNAMURTI IN AUCKLAND, NEW ZEALAND 1934 pdf

## 1: Frequently Asked Questions - The University of Auckland

*Verbatim Reports of Talks and Answers to Questions by Krishnamurti in Auckland, New Zealand [Jeddu Krishnamurti] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

His father, Jiddu Narianiah, graduated from Madras University and then became an official in the Revenue Department of the British administration, rising by the end of his career to the position of rent collector and District Magistrate. His parents were second cousins, having a total of eleven children, only six of whom survived childhood. They were strict vegetarians, even shunning eggs, and throwing away any food that the "shadow of an Englishman crossed". Lutyens, *Awakening*, p 1 He was born in a small town about miles km north of Madras, India. His birthdate has been also stated as May 12, however Mary Lutyens, points out, that the Brahmin day is calculated from dawn and he was born at In , his eldest sister died, aged twenty. In his memoirs, he describes his mother as "to a certain extent psychic" and how she would frequently see and converse with her dead daughter. Krishna also states that he saw his dead sister on some occasions. This was while Helena Blavatsky was still its head in India. Narianiah had retired at the end of and wrote to Annie Besant to recommend himself as a caretaker for the acre Theosophical estate at Adyar. He had four boys and Annie thought they would be a disturbing influence and so turned him down. He continued his requests and finally was accepted as an assistant to the Recording Secretary of the Esoteric Section. His family which included, himself, his four sons, and a nephew moved there on Jan 23, Leadbeater, who believed him to be the awaited vessel. Hubert was also chosen by Leadbeater and after she left her husband, his mother brought him to India for special training. After Krishna was found, Hubert was soon dropped. Lutyens, p 12 Leadbeater had a history of being in the company of young boys, and gossip about that was vehemently denied by Annie Besant. Lutyens, p 15 Hubert and Mrs Van Hook, his mother, also arrived at Adyar and stayed there for some time. His father, pushed into the background by the swirl of interest around Krishna, ended up in a lawsuit against the Society to try to protect his parental interests. As a result of this separation from his family and home, Krishnamurti and his brother Nitya became extremely close and in the following years they often travelled together. The death of his brother Nitya on November 11, at age 27 from tuberculosis, however, shook his fundamental belief in the masters, the leaders of the Theosophical Society and the whole idea of the world teacher Lord Maitreya project. From *The Song of Life* My brother died; We were as two stars in a naked sky. He was like me, Burnt by the warm sun He died; I wept in loneliness. I looked for his face in every passer by and asked each if he had not met with my brother; But none could give me comfort. I worshipped, I prayed, But the gods were silent. I could weep no more; I could dream no more. I sought him in all things, in every clime. I heard the whispering of many trees Calling me to his abode. From onward things were to never be the same again. An old dream is dead and a new one is being born, as a flower that pushes through the solid earth. A new vision is coming into being and a greater consciousness is being unfolded. A new strength, born of suffering, is pulsating in the veins and a new sympathy and understanding is being born of past suffering a greater desire to see others suffer less, and, if they must suffer, to see that they bear it nobly and come out of it without too many scars. I have wept, but I do not want others to weep; but if they do, I know what it means. Krishnamurti subsequently disbanded the Order, whose head he was. On the opening day of the annual Star Camp at Ommen, Holland, August 2, , in front of several thousand members, he gave a speech disbanding the Order, saying: You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up? That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path. After disbanding the Order and drifting away from the Theosophical Society and its belief

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system, he spent the rest of his life holding dialogues and giving public talks on his observations on the nature of truth, sorrow and freedom. Krishnamurti did not accept followers, because he saw the relationship between a guru and a disciple as essentially exploitative. He asked people to explore together with him and "walk as two friends". He accepted gifts and support given to him his main residence being on donated land in Ojai, California and continued with lecture tours and the publication of books for more than half a century. These last talks were on fundamental principles of belief and lessons. Krishnamurti commented that he did not wish to invite Death, but was not sure how long his body would last, he had already lost some 6 kg 13 lb and once he could no longer talk or teach, he would have no further purpose. His final talk, on January 4, , invited his co-participants to examine with him the nature of inquiry, the nature of life, and the nature of creation. What is creation behind all this? Are you waiting for me to describe it, to go into it? Why do you ask [what creation is]? No description can ever describe the origin. Change it today, not tomorrow. If you are uncertain, find out why and be certain. If your thinking is not straight, think straight, logically. Do you want to sit together quietly for a while? All right, sirs, let us sit quietly for a while. Last Talks in India" J. Krishnamurti passed away one and a half months later at the age of 90 from pancreatic cancer. His remains were cremated and scattered by friends and former associates in the three countries where he had spent most of his life, India, England and United States of America. It was written in London on October 21, , and states in its entirety: Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security "religious, political, personal. These manifest as symbols, ideas, beliefs. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual. Freedom is not a reaction; freedom is not a choice. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle. There is no psychological evolution. When man becomes aware of the movement of his own thoughts he will see the division between the thinker and thought, the observer and the observed, the experience and the experiencer. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind. Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence. In "The Last Talks", Radhika Herzberger comments, "He had set his face against the whole paraphernalia of organized religion - its dogma, churches, rituals, sacred books and gurus - since when he had written: So you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of belief, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher come and extricate you from that temple. But the human mind is such that you will build another temple around Him, and so it will go on and on. He had dialogues and personal meetings with a wide variety of people from all kinds of backgrounds. An example of the far-ranging and probing dialogues he had is a series of conversations recorded in with theoretical physicist David Bohm that resulted in the publication of The

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Ending of Time and The Future of Humanity. These conversations are also available on audio tape and a subset of them on video and DVD as well. There may be rare moments of an emotional state in which we see, as it were, the clarity of the sky between clouds, but I do not mean anything of that kind. All such experiences are temporary and have very little significance. Why should he find them? You think that by watching your own thoughts you are going to get a reward:

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### 2: the way beyond any way talks on sarvasar upanishad tweedehands boeken te koop

*Verbatim Reports of Talks and Answers to Questions by Krishnamurti in Auckland, New Zealand* by J. Krishnamurti. Kessinger Publishing, LLC, Paperback.

Are my responses still useful? Your responses are still very important to us. One of the really interesting research questions that we are looking at in the NZAVS relates to how people who have moved overseas are doing, relative to those who have stayed in New Zealand. You already have lots of people in the study. Why is it important for me to take part? The aim of a national longitudinal sample like the NZAVS is to be able to provide responses that represent all people living in New Zealand. To be able to represent everyone reliably, we need as diverse and broad a range of respondents as possible. Every single person in the study is incredibly important to us, as every single response can help to increase the reliability and accuracy of our conclusions. The NZAVS is a longitudinal study that aims to track how the personality, attitudes and values of New Zealanders may be changing over time. Because the annual survey uses repeat respondents, it can track subtle changes in attitudes and values over time, and is becoming an important tool for researchers. To be able to look at change, we need to follow-up on people over time, and be able to compare your responses across years. The NZAVS team will present analyses of the data answering as many as possible of the most popular questions that people raise, and will update the website with new questions answered from the dataset regularly. Please make your questions as specific as you can. You probably noticed that there were a number of items that seemed somewhat similar spread throughout the questionnaire. We included multiple items that were somewhat similar because one of our aims is to try and get multiple measures of attitudes toward a number of different aspects of New Zealand society. The idea behind this is that to measure something accurately you need multiple measures or indicators of the underlying attitude. Ideally the items should not be too obviously related to the same thing, but they do all need to relate to the same concept. We are still tinkering with the items from year to year, and your responses will help us a lot to improve this. You probably also noticed that a lot of the items seemed to be worded one way, whereas other items were worded in the opposite direction. In other words if you strongly agreed with one item expressing an attitude toward a particular topic, then you probably found that you strongly disagreed with others. One reason is that it allows us to spot people who simply agreed with all the items in the questionnaire, regardless of how they were worded. This is important because it can bias the results. By including items worded in both directions, we hope to be able to control for any possible agreement bias in the data and thus more accurately measure attitudes. You can read a more detailed open letter from the NZAVS research team outlining our rationale for how and why we measure attitudes toward different groups here. We are currently working on culture-specific measures for use with other ethnic groups. The list also includes more general or broader categories e. This general type of scale is widely used in numerous research projects across the globe and has been a standard measure in many political science surveys conducted since—and perhaps even earlier than— This general type of scale has been included in numerous other surveys in many nations, including multiple studies in New Zealand. As such, it is an important indicator of intergroup harmony within our nation. This is important for the NZAVS because we want to know how such attitudes and feelings might change over time. By looking for change in these attitudes over time, we can help to determine how well New Zealand as a whole is doing in terms of providing an inclusive and tolerant society that supports diversity and respect for all peoples. Sex and sexual satisfaction are often seen as embarrassing topics, only to be discussed in hushed tones. For this very reason, they are also often overlooked in scientific research. This is a big oversight, however. First of all, sex is a core part of the human experience; we would not be here without it. Second, there is a growing body of research showing that sexual satisfaction is strongly associated with the strength and health of our intimate relationships. In fact, the World Health Organisation has defined sexual health as a state of well-being. Because of the clear research linking sexual satisfaction to health and wellbeing we are now including sexual

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satisfaction as part of the NZAVS questionnaire. Why do we measure trust in the government, police and other authorities? One research focus of the NZAVS is whether trust in basic institutions such as government, healthcare, police, and education is changing over time. If trust is changing, we also want to understand why, and with what effects? Where trust is stable, what factors promote this stability, and is stability linked to well-being. This is important because trust in basic institutions has been associated with the levels of happiness and prosperity that people experience. Yet relatively little is known about the mechanisms. Our funding is independent of any government body or agency. No, it is not. Our study is independent of government and corporate interests. Results and publication of all NZAVS data are also independent of any specific funding agency, corporate or government body. Research reports using anonymous data from the study may be requested for the purposes of not-for-profit social and health research in New Zealand. You can read our funding statement in the next paragraph of the FAQ. The NZAVS is funded from various not-for-profit research granting agencies, research trusts, and internal University funding from year-to-year. Our most recent ethics approval statement is as follows: Our previous ethics approval statement for the period is: For ethical concerns about the project, please contact: How do you protect my contact details and other personal information? All personal details are encrypted and stored separately from questionnaire data. What do you do with the data, how is it shared, and how is it used for scientific research? Chris Sibley upon request from appropriately qualified researchers. Such data will be provided with the explicit understanding that it is used solely for the purposes of replicating or otherwise checking the validity of analyses reported in scientific papers analysing NZAVS data. Anonymous data from the study are also available on a case-by-case basis to appropriately qualified researchers for the purposes of developing novel collaborative scientific research. Such requests should also be directed to Associate Prof. Decisions about the provision of data for the purposes of novel collaborative research will be made in consultation with other members of the core NZAVS team. Finally, research reports using anonymous data from the study may also be requested strictly for the purposes of not-for-profit social and health research in New Zealand. The NZAVS is a large-scale collaborative study that includes many researchers from a diverse range of research areas. The NZAVS has a Facebook page which we regularly update with news about the study, conference photos and that awards won by members of our team, links to published research papers, summaries, and video interviews. When will it be drawn for this year? Who should I contact? PhD candidates in our lab can be supervised by a range of researchers, depending on the particular area. Carla Houkamau, and Assoc. Our research covers a wide range of topics in social psychology. We work as a team, and encourage our graduate students to work together on collaborative projects for publication. Our lab has a strong focus on the statistical modelling of longitudinal data. We provide all the specialist training you will need to work with longitudinal data, and hold weekly workshops throughout the year that focus on a variety of different statistical analyses and methods.

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### 3: NZ Herald - Breaking news, latest news, business, sport and entertainment - NZ Herald

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He came to early prominence thanks to claims, made on his behalf, that he was to be a Messiah. As a young man he repudiated these claims and declared himself unbound by any tradition or philosophy. He spent the rest of his life presenting a uniquely expressed philosophy of life around the world in talks, discussions, and writings. About the works Author biography Jiddu Krishnamurti was born in the town of Madanapalle in then-colonial India , to a family of middle class Telugu Brahmins. His father was associated with the Theosophical Society , and in the early part of the 20th century young Krishnamurti was promoted by the Adyar, India based leadership of the Society as the so-called World Teacher , a new messiah. However, in he disavowed this role, dissolved the worldwide organization the Order of the Star formed to support it, and shortly afterwards severed his ties to Theosophy and the Theosophical Society. Denouncing the concept of saviors , spiritual leaders , and any other intermediaries to reality, Krishnamurti stressed the need for a revolution in the psyche of every human being. He posited that such revolution cannot be brought about by any external entity, be it religious, political, or social. He also articulated his message in writing, authoring several books and other works. As of , the latest incarnations of the official Krishnamurti-related entities are the Krishnamurti Foundations, organized in the late s to early s. Thus far, over 4,, copies of books have been sold in twenty-two languages. In the following, he again usually refers to himself in third-person as noted above. However these works, being published diaries, are largely autobiographical. With the publication of this book, the general public had access to first-hand descriptions of the process, a strange condition that started in the s and intermittently affected Krishnamurti throughout his life. Also contains numerous explicit and implicit references to a state of consciousness Krishnamurti often called the otherness, among other designations. Mary Lutyens , editor. Lutyens edited several of his books. Pre works These works by Krishnamurti cover the years to , which include his involvement with the Theosophical Society and with the various incarnations of the Order of the Star. At the Feet of the Master However the identity of the author of works originally listed as authored by so-called Alcyone has been the subject of debate. Published in the Herald of the Star, then official bulletin of the Order of the Star in the East a precursor organization of the Order of the Star. Krishnamurti composed over 60 poems, published in the official bulletins of the Order of the Star , book collections of his poetry, and elsewhere. These were annual multi-day gatherings of members of the Order of the Star. A Statement by J. The Dissolution of the Order of the Star: Pre-Indian independence , Krishnamurti applies his message to the "Indian problem" asserting, "The true enemy of freedom is dead tradition". The final collection of poems Krishnamurti published. Early Writings Series " From Darkness to Light Post works War abolished: One way to permanent peace These were edited into chapter-based layout by "L. With short preface by Krishnamurti. In these talks and others from Krishnamurti introduced concepts that eventually became regular aspects of his message. A new approach to living, The way of living, The way of peace c. The First and Last Freedom Commentaries on Living Series " A three-volume series subtitled "From the notebooks of J. The series editor was Rajagopal Desikacharya, at the time a close associate and friend of Krishnamurti. Think on these Things The Only Revolution Second Penguin Krishnamurti Reader Krishnamurti biographer Christine V. Williams was one of those who credited this mass market two-volume Penguin Reader series with introducing Krishnamurti and his work to a truly wide audience, and with helping to establish his reputation as a philosopher of note both with the general public and within intellectual circles. The first volume had been published in The Awakening of Intelligence All talks delivered during The Network of Thought A commentator described this work: Self-observation without thought is the paradoxical way to break out of these networks. Krishnamurti biographer Pupul Jayakar wrote that these meetings became a focus for "serious Last Talks in India The Essential Krishnamurti and were published in video, see below.

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The Essential Krishnamurti Reflections on the Self To Be Human The First Step is the Last Step Works on education Proper education was a major, lifelong concern of Krishnamurti. He and his associates established a number of schools during his lifetime,[b 19] in an effort to apply his holistic educational philosophy. Starting in the s, he also addressed a number of open Letters to Schools, which were later compiled in book form. This was the first Krishnamurti book to be published by a commercial publisher. Beginnings of Learning In addition, seventeen previously unpublished letters are included. In these often very informal discussions, Krishnamurti was able to expand on his message in a way not conducive to the more constrained talk format. He also used discussions to elaborate on subjects only minimally, or not at all, found elsewhere. Also available in audio and video formats, see section in this page. They examined their common concerns in a number of discussions; several have been published, in a variety of formats. Cornelia and George Wingfield Digby, editors. The Ending of Time Also available in various video and audio formats. These discussions, from June , are also available on video. Limits of Thought Available on video as The Transformation of Man, see Audio and video resources below. The Transformation of Man Also released on video. Included in the published symposium proceedings. Krishnamurti engaged in a number of public and private discussions with longtime close friend and associate, and official biographer Pupul Jayakar [b 30] over several decades. Krishnamurti also engaged in a number of private discussions on his early age with Emily Lutyens , mother of Mary Lutyens , and in private and public discussions with Mary herself, including Scott H. Forbes [1] [58][59] - See Audio and video resources below. He only asked two people to write about him: Mary Lutyens , who in fact she was his official biographer and he wanted her to record the whole of his life. Also, he wanted Mary Taylor- Zimbalist to write about what it was like to be with him, which she does using, as her source material, the daily dairies she kept for the 22 years she was with him. This work can also be found online after her initial but unfinished attempt to write a book, about what it was like to be with Krishnamurti. From this work, we know more about the daily life of Krishnamurti than any other famous person alive. Exploration into Insight When in India, Krishnamurti regularly held daily informal discussions with friends and associates that covered wide ranges of subjects; the discussions often explored and challenged his message in depth, a situation that stimulated him, according to another biographer. Walpola Rahula, et al. Krishnamurti in dialogue with Buddhists", David Skitt, editor. Other participants include physicist David Bohm , and author and scientist Phiroz Mehta. Iris Murdoch, Jonas Salk, etc. Originally published as a stand-alone series of 17 volumes, it has become part of the much larger Complete Works of J. It is estimated that the Complete Works would run to over 50 volumes of print media, and will be released in other formats, including online. The Art of Listening What Is the Right Action? The Mirror of Relationship The Observer Is the Observed The Origin of Conflict Tradition and Creativity What Are You seeking?

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*'Verbatim reports of talks and answers to questions by Krishnamurti - Auckland N.Z.' (mrch/apr '34) p- /36 'Verbatim reports of talks and answers to questions' (4 vols.) /39 'Talks by Krishnamurti' (67 talks during ) (compilation of 4 talkbooks).*

8: Modern | [www.enganchecubano.com](http://www.enganchecubano.com)

*Verbatim Reports of Talks And Answers to Questions by Krishnamurti in Auckland, New Zealand , J. Krishnamurti , Philosophy, pages. This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages.*

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*the way beyond any way talks on sarvasar upanishad: tweedehands- en antiekeboeken te koop. Meer dan , boeken te koop bij honderden verkopers.*

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