



J. KRISHNAMURTI

Direct Perception & Transformation

Living Life Without Conflict

Talk 1 of 4

Direct Perception Transformation

Rudolf Steiner



Direct Perception Transformation:

Tattvagyan Yogi Anand Ji, 2021-09-23 The book *Tattvagyan* by Yogi Anand Ji is an outstanding book on this complex subject. Owing to his complete mastery over the subject, he unfolds the mystery in an easy-to-grasp manner. His lucid style with added clarity creates a mesmerizing effect on the reader. The author has nicely captured different aspects of *Tattvagyan* which is otherwise largely unavailable for spiritual seekers.

A Treatise on the Yogacara Middle Way and the Decision of Prasangika Madhyamaka □□□, 2026-03-18 Foreword: Its nature and function simply cannot bear the heavy responsibilities of receiving, perfuming, holding, seeds ripening, and appropriating the physical body. If one abolishes the Alaya vijnana whose nature is strictly unobscured, neutral, the continuum of life and karmic retribution will face the logical crisis of annihilation. The Alaya vijnana is not a provisional teaching but the sole physical and psychological foundation that guarantees the infallibility of universal cause and effect.

2 The Limits of Epistemology: Consciousness Only without External Objects vs Nominal External Objects. The Gelugpa asserts that although there is no inherent existence in the ultimate truth, one must acknowledge objective external objects outside the mind within nominal conventional truth lest worldly common sense be destroyed. Yogacara counters this with Master Xuanzang's True Inference of Consciousness Only and the Three Natures theory. The mountains, rivers, and earth seen by ordinary eye-consciousness are all internal perceived aspects manifested by the Alaya vijnana. Grasping at an independent substance outside the mind is the fundamental attachment to phenomena and the Imagined Nature. By utilizing the wisdom that objects are non-existent while consciousness exists, Yogacara completely subsumes external objects into the internal mind, establishing the standard of true direct perception where the appearance of external objects is entirely an illusion.

3 Psychological Microcosm and Cognitive Mechanisms: Svasamvedana Self-Cognition vs Mind and Mental Factors. In response to the Gelugpa's refutation of self-cognizing cognition, Svasamvedana uses the analogy that a knife cannot cut itself. This book points out that the essence of consciousness is cognition/discrimination, much like a lamp that can illuminate objects and simultaneously illuminate itself. If there were no self-cognizing aspect to record the cognitive process, the human function of memory would arise without a cause. Furthermore, this book meticulously analyzes Yogacara's six fundamental defilements and fifty-one mental factors, indicating that the Gelugpa's attribution of all defilements solely to the view of the transitory collection self-grasping is too coarse. Yogacara emphasizes that defilements must be counteracted individually to accurately purify the specific defiled seeds in the field of consciousness.

4 The Causes and Effects of Buddhahood: Provisional vs Ultimate. The Five distinct Natures vs The Ultimate One Vehicle. Relying on the Prajnaparamita and Lotus Sutra, the Gelugpa asserts that all sentient beings possess the Principle Buddha nature (Emptiness) and are destined to become Buddhas. In contrast, Yogacara, relying on the ultimate teachings of the Samdhinirmocana Sutra, points out that attaining Buddhahood requires not only the Principle Buddha nature but also the untainted seeds (Active Buddha nature) intrinsically present in the Alaya vijnana. Just as one cannot extract gold from soil that

lacks gold ore if one lacks untainted seeds such as those devoid of the nature for enlightenment or those fixed in the Two Vehicles even after meditating on emptiness for a thousand eons one cannot bear the fruit of Buddhahood Yogacara upholds the ironclad law of cause and effect concerning the Five Distinct Natures demonstrating the rigorous and precise reality of the Dharma realm

5 Deconstructing Esoteric Divine Transformations through Yogacara The most brilliant aspect of this book lies in using Yogacara principles to provide an unprecedented scientific and philosophical interpretation of Tibetan Buddhism's Highest Yoga Tantra Generation Stage Completion Stage channels winds and drops Generation Stage and Mandalas These are not merely the imaginative engagement illusory imagination of the mental consciousness as claimed by the Gelugpa Rather through the power of concentration triggering the seeds of the four great elements in the Alaya vijnana they manifest Form born of Concentration which possesses actual functional substance This is a true physical and psychological reconstruction Channels Winds Drops and Wind Mind What Tantra refers to as the subtlest wind mind seen through Yogacara is simply the wind qi acting as the perceived object of touch manifested by the Alaya vijnana while the mind is the perceiving aspect The flow of energies in the channels is actually the Alaya vijnana's appropriating transformation of the physical body Mantras and Spells These are not merely dependent originations of faith but the physical frequencies of nominal seeds Through the resonance of specific audio frequencies they directly vibrate the core of the Alaya vijnana achieving a high frequency rewriting of its program transformation of the basis

IV Ultimate Aim and Vision The Yogacara Middle Way and the Harmonious Integration of Han and Tibetan Buddhism Throughout the logical deductions in this book the author clearly delineates the supreme nature of the Yogacara Middle Way The Imagined Nature is fundamentally empty while the Other Dependent and Perfectly Accomplished Natures substantially exist being neither empty nor non empty it is free from the two extremes of addition and subtraction Refuting certain arguments of the Gelugpa is not to disparage Madhyamaka but to point out that an overemphasis on negation deconstruction easily leads to the faults of nihilism and annihilation The logic of Prasangika Madhyamaka is like a sharp broom capable of sweeping away the firm imagined attachments of ordinary beings However the ultimate goal of Buddhist practice lies in constructing a pure Buddha land and achieving the Buddhahood of the perfectly bright Four Wisdoms This must rely on the substantial engineering of the Yogacara school the Alaya vijnana holding seeds and transforming consciousness into wisdom The ultimate vision of this book is to promote the convergence and mutual reflection of Han and Tibetan doctrines The author appeals to future scholars To shatter imagined attachments learn the sharp sword of Madhyamaka to establish the other dependent nature cultivate the wondrous practices of Yogacara to realize the perfectly accomplished nature attain the great bliss of Buddhahood In this Dharma Ending Age and era of flourishing science Yogacara's precise interpretation of the subconscious Alaya universal manifestation perceived and perceiving aspects and psychological mechanisms mental factors makes it the science of the mind most suited to the capacities of modern people Through this treatise Evaluating Tsongkhapa's Adherence to

Madhyamaka Views and Esoteric Meanings A Decision Based on the Yogacara Fourfold Two Truths we can revisit the universe encompassing meticulously flawless wisdom of the Tang Dynasty's Tripitaka Master Xuanzang and Master Kuiji of Ci'en and within the true principle of the singular characteristic of the Dharma Realm clearly see the ultimate smooth path from ordinary existence to sagehood Wang Muti Taiwan At the Bodhisattva Pitaka March 17 2026 *Handbook of Psychology, Experimental Psychology* Alice F. Healy, Robert W. Proctor, 2003-03-11 Includes established theories and cutting edge developments Presents the work of an international group of experts Presents the nature origin implications and future course of major unresolved issues in the area **Transformation at the Base** Nhất Hạnh (Thích.), 2001 The Nobel Peace Prize nominated Buddhist teacher and author presents an introduction to Buddhist psychology that focuses on the true nature of consciousness and the sources of human suffering happiness and peace Handbook of Psychology, Experimental Psychology Irving B. Weiner, Alice F. Healy, Robert W. Proctor, 2012-10-05 Psychology is of interest to academics from many fields as well as to the thousands of academic and clinical psychologists and general public who can't help but be interested in learning more about why humans think and behave as they do This award winning twelve volume reference covers every aspect of the ever fascinating discipline of psychology and represents the most current knowledge in the field This ten year revision now covers discoveries based in neuroscience clinical psychology's new interest in evidence based practice and mindfulness and new findings in social developmental and forensic psychology *UPSC Philosophy Optional Solved Previous Year Question Paper 2018 to 2023 [6year] With Written Answer Given by Expert Faculties* DIWAKAR EDUCATION HUB, 2024-04-12 UPSC Philosophy Optional Solved Previous Year Question Paper 2018 to 2023 6year With Written Answer Given by Expert Faculties Year 2018 to 2023 Previous year Question With Answer Both Paper 1 2 All Last 6 Year Questions Given The Answers Written by Professor Having More than 8 Year Experience Also Given Expert Opinion to write Best Answer The Intuitive Basis of Knowledge Nikolai Onufrievich Losskiĭ, 1919 The Way of Initiation Rudolf Steiner, Edouard Schuré, 1910 *Cognitive Processes in Imagined and Perceived Cube-folding* Emily S. Bassman, 1978 The Way of Imitation, Or, How to Attain Knowledge of the Higher World Rudolf Steiner, 1910 **Pratibhā** Priyawat Kuanpoonpol, 1991 **Belief Transformations** Mikael Rothstein, 1996 *RENNER Studies on New Religions* is an initiative supported by the Danish Research Council for the Humanities The series was established to publish books on alternative spiritual movements from a wide range of perspectives The books will appeal to an international readership of scholars students and professionals in the study of religion theology the arts and the social sciences It is hoped that this series will provide a proper context for scientific exchange between these often competing disciplines Simply stated the author's main contention is that the two new religions under scrutiny TM and ISKCON are despite their common rootedness in Vedic Hinduism fundamentally opposed to each other As presented here they are fundamentally opposed particularly in their attitudes toward modern Western science which world affirming TM celebrates and would assimilate and world denying

ISKCON rejects as an illusion in sum this book is both instructive and provocative C McCormick Wells College **The Way of Initiation, Or, How to Attain Knowledge of the Higher Worlds** Rudolf Steiner, Edouard Schuré, 1912
Proceedings of the Royal Society of Edinburgh Royal Society of Edinburgh, 1893 List of fellows for 1908 in v 25
Proceedings Royal Society of Edinburgh, 1895 *Proceedings of the Royal Society of Edinburgh*, 1895 *The Principles of Psychology* John Bascom, 1872 **Living in a World Transformed** Hubert Dolezal, 1982 **The American Exchange and Review**, 1872 **Journal of Philosophical Studies**, 1928 Includes section New books

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