

The Collected Works  
of J. Krishnamurti,  
1966-1967: Perennial  
Questions: 017

Krishnamurti, J.

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# Collected Works Of Krishnamurti

**Jiddu Krishnamurti**



## Collected Works Of Krishnamurti:

The Collected Works of J. Krishnamurti Jiddu Krishnamurti,1991 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: 6 Volumes** Jiddu Krishnamurti,2007 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 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 **The Collected Works of J. Krishnamurti: 1953-1955, What are you seeking?** 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 tape recordings [The Collected Works of J. Krishnamurti - Volume X 1956-1957: A Light to Yourself](#) Jiddu Krishnamurti, 2012-11-15 In these talks given in Europe and India Krishnamurti goes into the importance of going into problems openly without conclusions because we approach our problems partially through all these various forms of conditioning it seems to me that we are thereby not understanding them I feel that the approach to any problem is of much more significance than the problem itself and that if we could approach our many difficulties without any particular form of conditioning or prejudice then perhaps we would come to a fundamental understanding of them *What Are You Seeking ?* J Krishnamurti, 2022-09-09 In these talks given in Ojai and India Krishnamurti discusses the nature of the observer He states in the beginning to understand the confusion and misery that exist in ourselves and in the world we must first find clarity within ourselves and this clarity comes about through right thinking Right thinking comes with self knowledge Without understanding yourself you have no basis for thought without self knowledge what you think is not true *The Collected Works of J. Krishnamurti (Vol-II)* Jiddu Krishnamurti, 2007-01-01 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 Krishnamurti Foundation of America a California charitable trust has among its purposes the publication and distribution of Krishnamurti books videocassettes films and tape recordings The

production of the Collected Works is one of these activities

#### **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 XVI 1965-1966: The Beauty of Death** Jiddu Krishnamurti,2012-11-15 Krishnamurti gave these talks in India and Europe The talks span the whole of human existence exploring what it means to live rightly in a world full of confusion and misery only in peace that a human being can flower in goodness not in war not in violence not in disorder but only when there is a deep abiding peace And to understand this whole phenomenon of hate destruction and disorder one has to enquire not merely intellectually because such an enquiry is futile worthless and has no meaning whatsoever but actually what order means what violence means and the significance of peace one has to enquire non verbally non intellectually intellectual inquiry really has very little meaning because most of us have read or indulged in theory what peace should be how to get rid of violence how to establish order

#### **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 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

#### **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 Collected Works of J. Krishnamurti, Volume VII: 1952-1953: Tradition and Creativity** Jiddu Krishnamurti, 2012-11-15. Krishnamurti delivered these Talks at Rajghat Benares on the banks of the Ganges River during the month of December 1952 to boys and girls of the ages of 9 to 20. Krishnamurti begins by putting forth the following questions to the students: Why are you learning history, mathematics, geography? Have you ever thought of why you go to schools and colleges? Is it not very important to find out why you are crammed with information with so-called knowledge? What is all this so-called education? Your parents send you here because they have taken certain degrees and have passed certain examinations. Have you ever asked yourselves why you are here and have the teachers themselves asked you why you are here? Do the teachers themselves know why they are here? **The Collected Works of J. Krishnamurti: 1956-1957. A light to yourself** Jiddu Krishnamurti, 1991. *The Collected Works of J. Krishnamurti - Volume XVII 1966-1967: Perennial Questions* Jiddu Krishnamurti, 2012-11-15. What is necessary is to examine unemotionally, not merely intellectually, the intellect doesn't solve any problem; it can only invent a lot of ideas, theories, nor can emotion dissipate the urgency of the problems that one has to face and resolve. What is necessary, it seems to me, is a mind that is capable of examination. To examine there must be freedom from personal views with a mind that is not guided by one's own temperament, inclination, nor is compelled by circumstances; it seems to me that one must look at them not as an individual but as a human being. The human being supercedes the individual; human beings have the same common factor of sorrow, of joy, of unresolved miseries, despairs, the immense loneliness of modern existence, the utter meaninglessness of life as it is lived now throughout the world. If we could consider these problems as human beings, then perhaps we can intelligently, with care, resolve our problems. *The Collected Works of J. Krishnamurti, Volume VI: 1949-1952: The Origin of Conflict* Jiddu Krishnamurti, 2012-11-15. During this time span Krishnamurti gave talks in England and India. In this volume Krishnamurti introduces the material as a form of a discussion. He asks those listening to engage in the material along with him. What I propose to do during these discussions is to think out

with each one of you this extraordinarily complex problem of living You know this problem is not confined to a narrow area All over the world it is the same We are confused we do not know what to do and we do not know how to set about it or to discover why each group is fighting the other

**The Collected Works of J.Krishnamurti -Volume XIII 1962-1963: A Psychological Revolution** Jiddu Krishnamurti,2012-11-15 The psychological revolution that Krishnamurti refers to is not only in the conscious mind but also in the unconscious He states This is one of our difficulties perhaps our major difficulty to be free of the whole content of the unconscious This hidden part of our consciousness is the result of many thousands of years of mans endeavor we are the sum total of his struggles his hopes his despairs his everlasting search for something beyond and this piling up of experience is still going on within us To be aware of that conditioning and to be free of it demands a great deal of attention

The Collected Works of J. Krishnamurti, Volume XII, 1961: There Is No Thinker, Only Thought Jiddu Krishnamurti,2012-11-15 In these talks given in New Delhi Bombay London Saanen Paris and Madras Krishnamurti begins by defining what he means by the word discussion and what it means to go beyond thought I think before we begin it should be made clear what we mean by discussion To me it is a process of discovery through exposing oneself to the fact That is in discussing I discover myself the habit of my thought the way I proceed to think my reactions the way I reason not only intellectually but inwardly It is really exposing oneself not merely verbally but actually so that the discussion becomes a thing worth while to discover for ourselves how we think Because I feel if we could be serious enough for an hour or a little more and really fathom and delve into ourselves as much as we can we shall be able to release not through any action of will a certain sense of energy which is all the time awake which is beyond thought

**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

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