Collected works of krishnamurti (Read Only)


The Collected Works of J. 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


2012-11-15

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The Collected Works of J. Krishnamurti (Vol - III)

2007

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 anauthentic 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 hisadvent 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 he 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


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


2012-11-15

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

The Collected Works

2023-11-22
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

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

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

The Iconic Works of U. G. Krishnamurti

2023-11-22

digicat present to you the collected works of u g krishnamurti the mystique of enlightenment courage to stand alone mind is a myth no way out thought is your enemy the natural state uppaluri gopala krishnamurti 1918 2007 better known as u g was an indian speaker who questioned the state of enlightenment as a real thing instead of using the word enlightenment he used calamity and natural state to describe an event in his life he claimed that the return to the natural state is a rare a causal biological occurrence an event which he referred to in his own life as the calamity because of this he discouraged people from pursuing the natural state as a spiritual goal he rejected the very basis of thought and in doing so negated all systems of thought and knowledge hence he explained his assertions were experiential and not speculative tell them that there is nothing to understand


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)

1991

the answer to the question what are you seeking is simple we want to find truth god everlasting peace the real question says krishnamurti is why do you seek at all p 328 knowing conflict repression self doubt and fear as consistent companions we naturally wish for them to come to an end so begins the search for relief the search for everlasting peace through ideas religions self help self analysis etc and we think of this search as a right action towards finding what we are looking for but do we know what we are looking for or are we merely seeking relief from what is happening presently are we seeking at that point only an idea the supposed opposite of the emotion that we are experiencing now it is the search that maintains the present emotion and its projected opposite in a state of mutually co existent conflict inherently see january 1954 talks 1 15


2012-11-15

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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

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

a practical and systematic overview of the design fabrication and test of mems based inertial sensors

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

better known as u g was an indian speaker who questioned the state of enlightenment as a real thing instead of using the word enlightenment he used calamity and natural state to describe an event in his life he claimed that the return to the natural state is a rare a causal biological occurrence an event which he referred to in his own life as the calamity because of this he discouraged people from pursuing the natural state as a spiritual goal he rejected the very basis of thought and in doing so negated all systems of thought and knowledge hence he explained his assertions were experiential and not speculative tell them that there is nothing to understand

2012-11-15

krishnamurti delivered these talks at rajghat banaras on the banks of the river ganga 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 you are learning history mathematics geography have you ever thought 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 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 X 1956-1957: A Light to Yourself

2012-11-15

this meticulously edited u g krishnamurti collection has been designed and formatted to the highest digital standards and adjusted for readability on all devices content the mystique of enlightenment courage to stand alone mind is a myth no way out thought is your enemy the natural state

The Teachings of U. G. Krishnamurti

2023-11-13

in these talks in india krishnamurti begins by stating his intention to begin answering questions put forth to him by others he points out that if an answer is to be right the question itself must also be a serious question put by a serious person by an earnest person who is seeking out the solution of a very difficult problem then obviously there will be an answer befitting that question

Tradition and Creativity

2019-01-01

this unique and meticulously edited collection of u g krishnamurti s greatest works includes the mystique of enlightenment x000d courage to stand alone x000d mind is a myth x000d no way out x000d thought is your enemy x000d the natural state x000d uppaluri gopala krishnamurti 1918 2007 better known as u g was an indian speaker who questioned the state of enlightenment as a real thing instead of using the word enlightenment he used calamity and natural state to describe an event in his life he claimed that the return to the natural state is a rare a causal biological occurrence an event which he referred to in his own life as the calamity because of this he discouraged people from pursuing the natural state as a spiritual goal he rejected the very basis of thought and in doing so negated all systems of thought and knowledge hence he explained his assertions were experiential and not speculative tell them that there is nothing to understand

The Essential Works of U. G. Krishnamurti
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


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U. G. Krishnamurti: Collected Works

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1992

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 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 Book of Life

2001

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 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: 1933-1934, The art of listening

1991

here is a pocket size collection of teachings from j krishnamurti one of the most influential spiritual figures of the twentieth century with great insight and immediacy these teachings explore what krishnamurti calls the art of living he addresses such topics as the way of life without conflict skill and clarity in action living and dying and meditation and the sacred in daily life this previously unpublished material comes together to create a little gem to be taken to heart in living our lives simply and intelligently
on god contemplates our search for the sacred sometimes you think life is mechanical and at other times when there is sorrow and confusion you revert to faith looking to a supreme being for guidance and help krishnamurti explores the futility of seeking knowledge of the unknowable and shows that it is only when we have ceased seeking with our intellects that we may be radically free to experience reality truth and bliss he present the religious mind as one that directly perceives the sacred rather than adhering top religious dogma

the passages in this study book have been taken directly from krishnamurti s talks and books from 1933 through 1967 the compilers began by reading all the passages from this period which contained the word action the theme of this book this would not have been possible without the use of a full text computer database produced by the krishnamurti foundation trust of england over 750 passages were studied in all and the aspects of action most frequently addressed by krishnamurti were noted these aspects then formed the outline for the contents of this book the material selected has not been altered from the way it was originally printed except for limited correction of spelling punctua tion and missing words words or phrases that appear in brackets are not krishnamurti s but have been added by the compilers for the sake of clarity ellipses introducing a passage or ending it indicate that the passage begins or ends in mid sentence ellipses in the course of a passage indicate words or sentences omitted a series of asterisks between paragraphs shows that there are paragraphs from that talk which have been omitted captions set off from the body of the text have been used with many passages most captions are statements taken directly from the text with some being a combination of phrases from the passage krishnamurti spoke from such a large perspective that his entire vision was implied in any extended passage if one wishes to see how a statement flows out of his whole discourse one can find the full context from the references at the foot of each passage these refer primarily to talks which have been published in the collected works of j krishnamurti this seventeen volume set covers the entire period from which this study book has been drawn a complete bibliography is included at the end of this book students and scholars may also be interested in additional passages on action not used in the book available for study upon written request in the archives of the krishna murti foundation of america this study book aims to give the reader as comprehensive a view as possible in 140 pages of the question of action as explored by krishnamurti during the period covered most of the material presented has not been previously published except in the verbatim reports which were produced privately in limited numbers primarily for those who attended krishnamurti s talks

j krishnamurti was renowned for the penetrating insight and immediacy of his spiritual teaching radical in his day for seeking truth beyond the boundaries of religion ideology or tradition he declared that truth is a pathless land and you cannot approach it by any path whatsoever he traveled and lectured throughout the world calling for a new approach to life and spirituality in this compilation of krishnamurti s most essential teachings he explores what he calls the art of living the topics addressed include such perennial human concerns as living life without conflict and confusion how to act with skill and clarity the significance of meditation death and dying true freedom and bringing the sacred into everyday life these timeless teachings guide us to live our lives simply intelligently and with great love free from the bonds of sorrow and fear

contains talks and answers to specific questions themed around the art of listening subject matter 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 venkatasananda 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

**What is Right Action?**

2019-01-01

**The Pocket Krishnamurti**

2009

**On God**

2013-07-30

**Action**

2012-08-08

**The Krishnamurti Reader**

2011-10-11

**The Art of Listening**

2019-01-01

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