

*Volume VII*  
**1952 - 1953**

*The Collected Works of*  
**J. KRISHNAMURTI**

*Tradition and Creativity*

# The Collected Works Of J Krishnamurti 1952 1953 Tradition And Creativity

**Jiddu Krishnamurti**



## **The Collected Works Of J Krishnamurti 1952 1953 Tradition And Creativity:**

**The Collected Works of J. Krishnamurti: 1952-1953. Tradition and creativity** Jiddu Krishnamurti, 1991 *The Collected Works of J. Krishnamurti: 1952-1953, Tradition and creativity* Jiddu Krishnamurti, 1991 **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 **Tradition and Creativity** J Krishnamurti, 2022-09-09 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** Jiddu Krishnamurti, 2007 [The Collected Works of J. Krishnamurti](#) , 1991 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 **1952-1953, Tradition and creativity** Jiddu Krishnamurti, 1990 *Living in an*

*Insane World* J. Krishnamurti, 1989-10      **Action** J. Krishnamurti, 2012-08-08 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, punctuation 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.

*Choiceless Awareness* J. Krishnamurti, 2012-08-08 The passages in this Study Book have been taken directly from K. 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 phrase choiceness awareness, the theme of this book. This would not have been possible without the use of a searchable full text database, the Krishnamurti Text Collection produced by the Krishnamurti Foundation Trust, England. Over 600 passages were studied in all and the aspects of choiceness awareness 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, punctuation and missing words. The only other change to the text is the use of ellipses. 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. 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 volumeset covers the entire period from which this Study Book has been drawn A complete bibliography is included at the end of this book Albion W Patterson Editorrishnamurti s talks and books from 1933 through 1967 The compilers began by reading all the passages from this period which contained the phrase choiceless awareness the theme of this book This would not have been possible without the use of a searchable fulltext database the Krishnamurti Text Collection produced by the Krishnamurti Foundation Trust England Over 600 passages were studied in all and the aspects of choiceless awareness 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 punctuation and missing words The only other change to the text is the use of ellipses Ellipses introducing a passage or ending it indicate that the passage begins or ends in midsentence Ellipses in the course of a passage indicate words or sentences omitted 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 seventeenvolume set covers the entire period from which this Study Book has been drawn A complete bibliography is included at the end of this book

**Individual and Society** Jiddu Krishnamurti,2000-12 By focusing on the fact of our entrenched conditioning and the necessity for the psyche to undergo a revolution Krishnamurti brings us to the interface to the source of both the individual and society [http bookstore kfa org cat catalog](http://bookstore.kfa.org/cat/catalog)

**The Meditative Mind** Jiddu Krishnamurti,1993

**The Mirror of Relationship** J. Krishnamurti,1992-01-15 Looking at relationship Krishnamurti delves into topics close to each one of us He discusses his views on sex and love and explores the word and delusion of chastity In Chapter 5 he says The person who has taken the vow of celibacy knows no love because he is concerned with himself and his own fruition This is a great book for anyone in a relationship

The Collected Works of J. Krishnamurti Jiddu Krishnamurti,1991

Individual and Society: The Bondage of Conditioning J Krishnamurti,2012-08-08 In this incredibly penetrating talk Krishnamurti describes the psychological pressures of life and how these pressures affect right living We were saying that any form of pressure on the brain affects our whole way of life We were also saying that this pressure affects our activities our attitudes our character and our way of living The pressure economic social ethical and religious invariably distorts not only our actions but the quality of the brain ideals affect oppress and act as pressure upon our daily life Is it possible not to have any ideals but only deal with actually what is then there is no pressure whatsoever Krishnamurti goes on to say that unless the mind is free of pressure there is no new way of living He states that this insight on freedom requires a great deal of investigation into the whole nature and

movement of pressure      **Arts & Humanities Citation Index** ,1994      *Subject Guide to Books in Print* ,1993      **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. **American Book Publishing Record** R.R. Bowker Company, 1978 **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."

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