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"start": 2061.55, "duration": 4.14 }, { "text": "Q: Yes, I accept that.\nK: If you accept that,", "start": 2068.93, "duration": 3.39 }, { "text": "then our education is\nnot individualistic education", "start": 2072.33, "duration": 5.98 }, { "text": "but the education which is to empty\nthe content of one\u2019s consciousness", "start": 2078.38, "duration": 9.21 }, { "text": "\u2013 greed, envy, fear,\nsorrow, beliefs,", "start": 2089.19, "duration": 3.54 }, { "text": "all that kind of collective thing,\nwhich is collective.", "start": 2092.74, "duration": 4.59 }, { "text": "Q: Yes.\nK: And is that possible?", "start": 2101.0, "duration": 3.12 }, { "text": "Q: I think it is,", "start": 2108.06, "duration": 2.94 }, { "text": "but I don\u2019t know\nif it\u2019s possible through education.", "start": 2111.01, "duration": 2.73 }, { "text": "K: Let\u2019s forget\nthe word \u2018education\u2019.", "start": 2114.73, "duration": 1.7 }, { "text": "Q: All right.", "start": 2116.44, "duration": 1.14 }, { "text": "K: Is that possible,\nfor this consciousness,", "start": 2117.82, "duration": 3.91 }, { "text": "common consciousness,", "start": 2121.98, "duration": 2.42 }, { "text": "for that consciousness\nwhich is now in me,", "start": 2124.46, "duration": 4.06 }, { "text": "can that content be", "start": 2129.59, "duration": 3.2 }, { "text": "\u2013 what? \u2013 transformed,\nnot gradually but immediately?", "start": 2136.79, "duration": 5.56 }, { "text": "That\u2019s the question he has been\nraising and he\u2019s sticking to that.", "start": 2142.42, "duration": 3.82 }, { "text": "So am I.", "start": 2146.29, "duration": 1.31 }, { "text": "Q: Can we also make the implication\nfrom that, that if that happens,", "start": 2152.74, "duration": 4.63 }, { "text": "that, in turn, affects\nthe collective consciousness?", "start": 2157.42, "duration": 4.15 }, { "text": "K: Of course.", "start": 2161.64, "duration": 1.33 }, { "text": "Q: Therefore, a new factor\nis added or injected into", "start": 2163.27, "duration": 4.97 }, { "text": "that totality of consciousness.\nQ: Yes.", "start": 2168.35, "duration": 3.67 }, { "text": "But it wouldn\u2019t mean\nthat everybody else", "start": 2172.29, "duration": 1.72 }, { "text": "would immediately undergo\nthe same transformation.", "start": 2174.08, "duration": 2.86 }, { "text": "It might make it easier\nfor subsequent peoples.", "start": 2177.23, "duration": 2.15 }, { "text": "Q: Are we making a mistake to try\nand make it numerically everybody?", "start": 2179.48, "duration": 4.51 }, { "text": "That\u2019s such an absolute.", "start": 2184.03, "duration": 1.9 }, { "text": "Q: We\u2019re talking about the fact\nthat we\u2019re related to the collective", "start": 2186.53, "duration": 4.74 }, { "text": "and things affect other people.", "start": 2191.28, "duration": 2.15 }, { "text": "I\u2019m just trying to analyse to what\nextent they affect other people,", "start": 2194.35, "duration": 3.08 }, { "text": "whether we are talking about\u2026\nQ: I think you can\u2019t measure.", "start": 2197.5, "duration": 3.5 }, { "text": "Q: We\u2019re talking numerically.", "start": 2202.71, "duration": 1.5 }, { "text": "We are talking about\nin other people,", "start": 2204.26, "duration": 2.09 }, { "text": "or other members of the human race.", "start": 2206.64, "duration": 3.37 }, { "text": "Q: We\u2019re also talking qualitatively.\nIt\u2019s not just a matter of numbers.", "start": 2210.11, "duration": 4.04 }, { "text": "A qualitative change.", "start": 2215.43, "duration": 1.43 }, { "text": "Q: But I\u2019m asking is,", "start": 2217.43, "duration": 1.0 }, { "text": "if this qualitative change\noccurs in one person,", "start": 2218.55, "duration": 3.16 }, { "text": "in a sense, it affects\nother members of the human race,", "start": 2222.22, "duration": 5.13 }, { "text": "but I\u2019m simply asking the question,\nin what way?", "start": 2227.53, "duration": 4.97 }, { "text": "Does it affect them as making easier\na potential for change in them?", "start": 2232.63, "duration": 4.54 }, { "text": "Would it make it easier for them\nto undergo the same sort of change?", "start": 2238.86, "duration": 3.61 }, { "text": "Will they themselves\nhave to undergo it?", "start": 2242.57, "duration": 3.33 }, { "text": "It might make it easier for them\nto do it, lower the threshold,", "start": 2246.04, "duration": 3.34 }, { "text": "for this change to occur in others.", "start": 2249.46, "duration": 2.35 }, { "text": "What sort of effect does it have?\nThat\u2019s really what I\u2019m asking.", "start": 2253.78, "duration": 3.63 }, { "text": "K: Sir, as we came to yesterday,\nwe are a collection of memories.", "start": 2258.74, "duration": 8.27 }, { "text": "You agreed to that.\nQ: Yes.", "start": 2267.62, "duration": 2.29 }, { "text": "K: Completely a collection\nof memories.", "start": 2271.05, "duration": 2.18 }, { "text": "Q: No, we didn\u2019t say\nwe were completely.", "start": 2273.33, "duration": 2.23 }, { "text": "K: What is that?", "start": 2276.55, "duration": 1.34 }, { "text": "Q: We didn\u2019t say\nit was completely.", "start": 2278.48, "duration": 1.65 }, { "text": "K: Oh, I see.\nPartially, yes.", "start": 2280.19, "duration": 2.26 }, { "text": "Let\u2019s come to a point.\nI say completely.", "start": 2284.97, "duration": 3.34 }, { "text": "My tradition, belief,", "start": 2290.4, "duration": 3.03 }, { "text": "the whole cultural,\neducational movement", "start": 2294.25, "duration": 5.15 }, { "text": "is to cultivate memory.", "start": 2299.49, "duration": 3.48 }, { "text": "And when I say my whole\nconsciousness is memory,", "start": 2305.19, "duration": 9.1 }, { "text": "you say, \u2018No, partly\u2019.", "start": 2316.64, "duration": 2.26 }, { "text": "Which means there is some part\nin me or in that consciousness", "start": 2319.07, "duration": 5.11 }, { "text": "which is not memory.", "start": 2324.36, "duration": 2.61 }, { "text": "I say, how can that be?", "start": 2329.18, "duration": 2.38 }, { "text": "That may also be another memory,\nwhich I have sublimated.", "start": 2333.54, "duration": 6.36 }, { "text": "Q: But you yourself refuted that\nby bringing up love.", "start": 2342.04, "duration": 4.45 }, { "text": "K: Ah! No, don\u2019t go back to that\nfor the moment.", "start": 2346.52, "duration": 4.95 }, { "text": "I am trying to find out", "start": 2351.58, "duration": 2.28 }, { "text": "if the whole of my consciousness\nis memory,", "start": 2353.87, "duration": 7.04 }, { "text": "how can one go beyond all that?\nThat\u2019s my question.", "start": 2362.76, "duration": 5.36 }, { "text": "Not I have a part somewhere\nhidden in me which is not memory.", "start": 2371.14, "duration": 6.91 }, { "text": "That\u2019s a Hindu concept, a different\nChristian concept, and so on,", "start": 2379.45, "duration": 4.38 }, { "text": "there is in me\na certain clarity of heaven,", "start": 2384.44, "duration": 5.48 }, { "text": "which is guiding, which is helping,\nwhich is shaping.", "start": 2390.73, "duration": 3.83 }, { "text": "Personally, I don\u2019t accept that.", "start": 2395.62, "duration": 2.51 }, { "text": "That\u2019s also part of my tradition\nwhich has been handed down to me,", "start": 2398.68, "duration": 5.04 }, { "text": "which is memory, again.", "start": 2405.89, "duration": 1.65 }, { "text": "Q: The concept of it may be a memory", "start": 2411.81, "duration": 4.1 }, { "text": "but the experience of it may not be.", "start": 2415.99, "duration": 2.69 }, { "text": "K: The fact may not?\nQ: Yes, the fact may not be.", "start": 2419.09, "duration": 2.37 }, { "text": "K: How do I know the fact?", "start": 2421.53, "duration": 1.77 }, { "text": "Q: Through memory.", "start": 2425.6, "duration": 1.3 }, { "text": "Q: No, you can know it directly.", "start": 2426.97, "duration": 3.84 }, { "text": "Q: Through experience.\nQ: Through intuition.", "start": 2431.76, "duration": 2.17 }, { "text": "K: Through experience.", "start": 2433.94, "duration": 1.7 }, { "text": "Experience is\nthe most dangerous thing.", "start": 2437.04, "duration": 3.39 }, { "text": "One can say\nthere is this, inside me,", "start": 2440.56, "duration": 5.34 }, { "text": "a spot of absolute purity, etc.\nI can experience that.", "start": 2446.9, "duration": 6.23 }, { "text": "But that experience\nis already preconceived.", "start": 2454.0, "duration": 8.03 }, { "text": "Q: Not necessarily.\nIt could happen spontaneously.", "start": 2464.0, "duration": 3.38 }, { "text": "K: Now, wait a minute.", "start": 2468.11, "duration": 1.42 }, { "text": "To be spontaneous,\nyou must have freedom.", "start": 2469.7, "duration": 2.87 }, { "text": "You must have total freedom from\nall this, to be really spontaneous.", "start": 2473.4, "duration": 4.71 }, { "text": "Q: Well, does the spontaneity\noverride the conditioning,", "start": 2479.66, "duration": 4.06 }, { "text": "or do you have to get rid\nof the conditioning first?", "start": 2483.79, "duration": 3.45 }, { "text": "It seems this isn\u2019t at all clear\nhow this could\u2026", "start": 2487.67, "duration": 3.13 }, { "text": "K: Please, somebody take it off me.", "start": 2493.53, "duration": 2.17 }, { "text": "Q: Obviously, it has to happen\nspontaneously.", "start": 2496.03, "duration": 2.6 }, { "text": "You can\u2019t through deliberate action\noverride all your conditioning", "start": 2498.8, "duration": 3.68 }, { "text": "\u2013 that\u2019s clearly\nanother kind of conditioning.", "start": 2502.54, "duration": 2.51 }, { "text": "Q: How are you going to find out\nanswers to some of these questions?", "start": 2505.08, "duration": 4.36 }, { "text": "Q: Well, we were given the answer\nyesterday, that\u2019s the point.", "start": 2512.5, "duration": 6.37 }, { "text": "We came to this point yesterday\nand then\u2026", "start": 2519.21, "duration": 4.63 }, { "text": "Q: Is that the same\nas being given the answer?", "start": 2523.89, "duration": 2.04 }, { "text": "Q: Well, I thought\nthe answer was quite clear.", "start": 2526.0, "duration": 5.12 }, { "text": "The thing that Krishnaji raised\nthat wasn\u2019t memory was love.", "start": 2533.14, "duration": 4.63 }, { "text": "This seemed to provide", "start": 2539.94, "duration": 3.04 }, { "text": "a clear answer to something\nthat isn\u2019t memory.", "start": 2544.98, "duration": 2.66 }, { "text": "K: All right, just let\u2019s\nlook at that for a minute.", "start": 2548.48, "duration": 3.38 }, { "text": "I am memory and you have told me\na love, which is not memory.", "start": 2551.94, "duration": 6.62 }, { "text": "Right? You have indicated,\nyou have suggested,", "start": 2558.7, "duration": 3.15 }, { "text": "you have shown me\nsomething which is not.", "start": 2561.92, "duration": 3.21 }, { "text": "Is it possible\nfor this memory to subside,", "start": 2568.26, "duration": 5.96 }, { "text": "so that the other can be?\nYou follow my question?", "start": 2574.32, "duration": 3.65 }, { "text": "Q: Yes, I think that\u2019s\na great mystery. I don\u2019t know.", "start": 2578.07, "duration": 4.29 }, { "text": "K: Why do you call it a mystery?\nDid you call it a mystery?", "start": 2583.2, "duration": 3.98 }, { "text": "Q: Yes.\nK: Why?", "start": 2587.24, "duration": 1.9 }, { "text": "Q: Because the relation\nbetween memory", "start": 2592.72, "duration": 2.53 }, { "text": "which is the conditioning effect", "start": 2595.26, "duration": 1.56 }, { "text": "on our own individual\nand collective pasts,", "start": 2596.9, "duration": 2.88 }, { "text": "and

something which is\nfree and spontaneous,", "start": 2601.3, "duration": 3.6 }, { "text": "it\u2019s not clear what the relation\nbetween these two things could be", "start": 2605.04, "duration": 2.97 }, { "text": "because they\u2019re incommensurate,", "start": 2608.07, "duration": 2.11 }, { "text": "and therefore the relation\nbetween them must be a mystery.", "start": 2610.37, "duration": 3.84 }, { "text": "There\u2019s no clear and rational\nconnection between the two.", "start": 2614.29, "duration": 4.59 }, { "text": "Q: Would you say that if one of the\ntwo were absent, the other would be?", "start": 2618.95, "duration": 5.55 }, { "text": "Q: Or is one born from the other?", "start": 2625.76, "duration": 2.19 }, { "text": "Q: Well, my own view, I suppose,", "start": 2628.68, "duration": 4.75 }, { "text": "is that the creative\nactivity of love,", "start": 2633.44, "duration": 3.7 }, { "text": "as it works it casts off a residue,", "start": 2638.01, "duration": 3.46 }, { "text": "or it leaves behind\na sort of residue", "start": 2641.48, "duration": 2.56 }, { "text": "which becomes memory.", "start": 2644.22, "duration": 1.67 }, { "text": "In the great religions of the world,\nnone can see this process happening.", "start": 2646.93, "duration": 4.74 }, { "text": "Something that starts as living,\nfree and spontaneous", "start": 2652.38, "duration": 4.46 }, { "text": "leading to a shell,", "start": 2657.07, "duration": 2.52 }, { "text": "which can become an empty shell,\nwhich is then part of the tradition.", "start": 2659.94, "duration": 4.37 }, { "text": "So, that\u2019s one relation\nbetween the two.", "start": 2665.33, "duration": 2.76 }, { "text": "I can see how you could\nget to memories from love.", "start": 2668.18, "duration": 3.58 }, { "text": "I can\u2019t see how you could\nget to love from memory.", "start": 2671.78, "duration": 3.01 }, { "text": "Q: If you could deal with memory\nin a way that would evaporate it", "start": 2678.79, "duration": 8.14 }, { "text": "in the active sense in the mind,", "start": 2687.1, "duration": 2.25 }, { "text": "wouldn\u2019t that be like\nopening a window", "start": 2689.67, "duration": 3.06 }, { "text": "and letting something else in?", "start": 2692.79, "duration": 1.99 }, { "text": "Q: Yes, but I don\u2019t think you could\nactually evaporate it through will.", "start": 2694.83, "duration": 3.73 }, { "text": "Q: Not through will, but is there\nsome other way of evaporating it?", "start": 2698.75, "duration": 4.86 }, { "text": "Q: You\u2019d have to just let it come.\nYou couldn\u2019t do it deliberately.", "start": 2703.89, "duration": 4.39 }, { "text": "Nor do I see how you could\ndo it repeatedly or regularly.", "start": 2709.41, "duration": 3.66 }, { "text": "It seems to me that most of the time\nwe have to live in the world,", "start": 2713.14, "duration": 3.22 }, { "text": "and we need our memories.", "start": 2716.47, "duration": 1.08 }, { "text": "We may have moments\nwhen this insight comes", "start": 2717.56, "duration": 2.83 }, { "text": "but it\u2019s not something we can\nmaintain 24 hours a day", "start": 2720.59, "duration": 2.76 }, { "text": "or many times a day.", "start": 2723.77, "duration": 1.33 }, { "text": "K: Sir, we said too yesterday,\nif I remember, love is not memory.", "start": 2725.21, "duration": 5.06 }, { "text": "Q: Yes.\nK: But my whole being is memory.", "start": 2730.39, "duration": 5.75 }, { "text": "Q: Well, some of it.\nK: My whole being is memory.", "start": 2737.77, "duration": 3.69 }, { "text": "I don\u2019t admit there is some\nspark in me which is not memory.", "start": 2741.53, "duration": 3.77 }, { "text": "That, again, maybe tradition.", "start": 2745.36, "duration": 3.06 }, { "text": "So, I don\u2019t know\nwhat that love is.", "start": 2749.61, "duration": 4.75 }, { "text": "I really don\u2019t.\nSuppose I don\u2019t.", "start": 2755.21, "duration": 3.41 }, { "text": "Then what am I to do with this thing\ncalled memory, which is me?", "start": 2758.75, "duration": 4.97 }, { "text": "That\u2019s the question.", "start": 2765.06, "duration": 1.53 }, { "text": "Q: But if try to do\nsomething with it", "start": 2770.38, "duration": 2.33 }, { "text": "I\u2019m back into the same old trap.", "start": 2772.76, "duration": 1.98 }, { "text": "We came to a point yesterday when\nyou were talking about listening.", "start": 2775.78, "duration": 3.35 }, { "text": "K: Sir, go back, go into it.\nI am memory", "start": 2779.44, "duration": 4.01 }, { "text": "and you have told me\nlove is not that.", "start": 2783.51, "duration": 4.91 }, { "text": "But my whole being is\nthis extraordinary collection", "start": 2792.27, "duration": 6.08 }, { "text": "of memories, experiences,\ntradition, all that.", "start": 2798.4, "duration": 3.4 }, { "text": "And I may not be able\nto capture that thing.", "start": 2805.53, "duration": 2.58 }, { "text": "So, I\u2019m only concerned\nwith this.", "start": 2808.18, "duration": 2.9 }, 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every kind\nof dirty trick I can invent", "start": 2876.43, "duration": 4.48 }, { "text": "and I\u2019m still there.", "start": 2881.4, "duration": 2.16 }, { "text": "Q: I can\u2019t move from here,\nif I feel that.", "start": 2895.31, "duration": 4.79 }, { "text": "If I feel that I\u2019m confronted\nwith this realisation", "start": 2902.43, "duration": 4.54 }, { "text": "that this is all I am,\nthere\u2019s no way out,", "start": 2907.26, "duration": 2.85 }, { "text": "because I\u2019ve tried all that.", "start": 2910.12, "duration": 1.58 }, { "text": "K: I don\u2019t admit\nthere is no way out.", "start": 2911.87, "duration": 2.77 }, { "text": "Q: Not with my usual attitude\nnor way of life.", "start": 2915.41, "duration": 7.52 }, { "text": "I\u2019ve tried all the ways out\nand see that as I am now,", "start": 2923.23, "duration": 5.12 }, { "text": "there is no way out\nand I can\u2019t move from here.", "start": 2928.36, "duration": 4.36 }, { "text": "K: So, I am\non this side of the bank.", "start": 2933.11, "duration": 3.15 }, { "text": "It\u2019s a simile, that\u2019s good enough.", "start": 2937.38, "duration": 2.31 }, { "text": "I\u2019m on this side of the bank.", "start": 2940.17, "duration": 2.33 }, { "text": "I have done every kind of thing man\nhas invented to reach the other bank", "start": 2944.94, "duration": 6.82 }, { "text": "but at the end of it,\nI\u2019m still here.", "start": 2951.88, "duration": 3.56 }, { "text": "And I ask you, who are all\nvery well educated, etc.,", "start": 2957.5, "duration": 4.94 }, { "text": "I say, \u2018Please,\nwhat am I to do?\u2019", "start": 2962.49, "duration": 3.01 }, { "text": "I have been to all the gurus,\nall the rubbish.", "start": 2967.91, "duration": 3.91 }, { "text": "I\u2019ve finished with them.\nI\u2019m still here.", "start": 2972.02, "duration": 2.89 }, { "text": "Q: The attempt to get to the\nother bank is surely a rejection.", "start": 2978.25, "duration": 4.17 }, { "text": "A rejection. The fact that I want\nto go to the other bank...", "start": 2982.66, "duration": 3.19 }, { "text": "K: I don\u2019t. I can\u2019t.", "start": 2985.95, "duration": 2.18 }, { "text": "I have tried\nto get to the other bank.", "start": 2989.14, "duration": 2.97 }, { "text": "All the educated, clever people,\nthe saints, the gurus,", "start": 2994.27, "duration": 4.74 }, { "text": "everybody says, \u2018Do this, do that\nand do the other thing\u2019,", "start": 2999.11, "duration": 3.2 }, { "text": "and at the end of it,\nI am still here.", "start": 3002.38, "duration": 3.04 }, { "text": "Q: But I\u2019m not accepting it.", "start": 3005.73, "duration": 3.68 }, { "text": "K: I am accepting it.", "start": 3009.83, "duration": 2.0 }, { "text": "I am here. I don\u2019t say I don\u2019t\nwant to be here. I am there.", "start": 3013.22, "duration": 4.9 }, { "text": "You\u2019re not facing something.", "start": 3020.21, "duration": 1.82 }, { "text": "Q: At the end of Friday,\ndidn\u2019t we come to the point", "start": 3023.1, "duration": 2.69 }, { "text": "where you see that any effort\nto get across the river...", "start": 3025.86, "duration": 3.68 }, { "text": "K: I don\u2019t want to...", "start": 3029.7, "duration": 1.84 }, { "text": "Q:...is part of the same thing\nthat\u2019s keeping you there.", "start": 3032.53, "duration": 3.95 }, { "text": "And if I remember correctly,", "start": 3037.23, "duration": 3.21 }, { "text": "you said that\nif you remain with that.", "start": 3040.45, "duration": 2.65 }, { "text": "K: That\u2019s all I\u2019m saying.\nI am stuck here.", "start": 3043.2, "duration": 3.83 }, { "text": "I don\u2019t know\nwhat the other bank is.", "start": 3048.89, "duration": 2.42 }, { "text": "I don\u2019t want\nto imagine the other bank.", "start": 3052.79, "duration": 2.74 }, { "text": "I\u2019m not even interested\nin the other bank. I\u2019m here", "start": 3055.65, "duration": 3.94 }, { "text": "with my sorrow,\nmy pleasures, with my agony", "start": 3060.16, "duration": 2.87 }, { "text": "and all the rest of\nthe beastly existence that I live.", "start": 3063.09, "duration": 5.45 }, { "text": "And I say to myself,\n\u2018What am I to do?\u2019", "start": 3073.4, "duration": 2.65 }, { "text": "Or not to do anything at all", "start": 3076.92, "duration": 3.92 }, { "text": "may be the most positive action.", "start": 3082.28, "duration": 3.18 }, { "text": "Q: We cannot escape that existence\nyou\u2019ve just described.", "start": 3088.09, "duration": 6.14 }, { "text": "Q: We can\u2019t escape that existence.\nK: I am that.", "start": 3096.99, "duration": 4.94 }, { "text": "I have been\nthrough all those tricks.", "start": 3103.22, "duration": 2.12 }, { "text": "I\u2019m fairly intelligent.\nI\u2019m stuck here", "start": 3105.76, "duration": 3.61 }, { "text": "and I say, \u2018Any movement from me is\nstill part of the same old pattern\u2019.", "start": 3109.46, "duration": 7.47 }, { "text": "So, I won\u2019t move.", "start": 3119.41, "duration": 2.58 }, { "text": "I don\u2019t reject, I don\u2019t accept,\nI don\u2019t try to escape from it.", "start": 3131.59, "duration": 5.36 }, { "text": "I say, \u2018Here I am\u2019.", "start": 3137.1, "duration": 1.83 }, { "text": "Q: Isn\u2019t there a transforming\nquality in just seeing it", "start": 3142.73, "duration": 4.29 }, { "text": "and being with it?\nJust see that.", "start": 3147.17, "duration": 3.87 }, { "text": "Doesn\u2019t that transform\nthe situation?", "start": 3151.62, "duration": 2.3 }, { "text": "K: I don\u2019t know.", "start": 3154.73, "duration": 1.42 }, { "text": "Please, can we discuss that?", "start": 3161.26, "duration": 3.28 }, {

"text": "Q: It\u2019s a very special not doing\nanything that you\u2019re talking about.", "start": 3165.32, "duration": 6.32 }, { "text": "K: But I have done everything.\nQ: But the not doing of anything...", "start": 3171.67, "duration": 4.14 }, { "text": "K: I have come to the point\nwhen I see whatever I do is still\u2026", "start": 3175.86, "duration": 5.54 }, { "text": "on this side of the bank.", "start": 3182.41, "duration": 1.8 }, { "text": "So, I refuse to do anything.", "start": 3184.87, "duration": 2.74 }, { "text": "Q: There are some kinds\nof not doing anything,", "start": 3188.99, "duration": 2.2 }, { "text": "which most of the world does", "start": 3191.32, "duration": 2.65 }, { "text": "which doesn\u2019t do anything either.\nK: I\u2019m not talking of the world.", "start": 3194.03, "duration": 2.07 }, { "text": "Leave the world, for the moment.", "start": 3196.15, "duration": 2.11 }, { "text": "I have experimented,\nI have meditated,", "start": 3199.49, "duration": 2.49 }, { "text": "I have talked about kundalini,", "start": 3201.99, "duration": 2.02 }, { "text": "I\u2019ve talked about this and that\nand every other kind of rubbish,", "start": 3204.06, "duration": 3.58 }, { "text": "and I\u2019m still stuck at this end.", "start": 3207.69, "duration": 3.09 }, { "text": "You\u2019re not answering my question.", "start": 3210.79, "duration": 2.07 }, { "text": "I am here.\nI refuse to move.", "start": 3212.9, "duration": 3.92 }, { "text": "Q: But haven\u2019t I reached\nsome kind of love there?", "start": 3218.73, "duration": 3.3 }, { "text": "I\u2019m not individual any longer then.\nI have achieved something already.", "start": 3223.71, "duration": 5.3 }, { "text": "Q: The great preoccupation with the\n\u2018I\u2019, the wish to transform oneself,", "start": 3234.22, "duration": 6.96 }, { "text": "is itself a negative thing.", "start": 3241.19, "duration": 2.23 }, { "text": "The image of the river bank\nis perhaps not inclusive enough.", "start": 3244.34, "duration": 3.22 }, { "text": "We are in life,\nwe are in relationships...", "start": 3247.62, "duration": 2.55 }, { "text": "K: I have been through all that.", "start": 3251.53, "duration": 1.98 }, { "text": "I have altered my relationship\nwith my wife, with my friends.", "start": 3258.54, "duration": 3.68 }, { "text": "I\u2019ve played all that thing.", "start": 3262.86, "duration": 2.14 }, { "text": "At the end of it all I say,\n\u2018I\u2019m still here\u2019.", "start": 3265.05, "duration": 3.82 }, { "text": "I\u2019m not depressed, I\u2019m not hopeless,\nI haven\u2019t thrown up the sponge.", "start": 3273.13, "duration": 5.32 }, { "text": "Q: You\u2019re not accepting that either.\nThere\u2019s no acceptance in that.", "start": 3278.49, "duration": 4.01 }, { "text": "K: No.", "start": 3282.54, "duration": 1.09 }, { "text": "Are we together at that point?\nThat\u2019s my point.", "start": 3284.74, "duration": 3.57 }, { "text": "Or are we still intellectually\nplaying the game", "start": 3291.35, "duration": 3.69 }, { "text": "or emotionally, romantically say,", "start": 3296.09, "duration": 2.56 }, { "text": "\u2018There is the other bank,\nhow lovely,", "start": 3298.66, "duration": 1.69 }, { "text": "God is looking after me\nand there is in me\u2019 \u2013 etc., etc.?", "start": 3300.38, "duration": 4.83 }, { "text": "Knowing politics won\u2019t change.", "start": 3310.29, "duration": 3.62 }, { "text": "Those politicians are like me,\ngreedy, seeking power, position,", "start": 3315.1, "duration": 4.86 }, { "text": "all the rest of the ugly business.", "start": 3320.06, "duration": 2.43 }, { "text": "Q: They may be, but we are\nalso saying that we are better.", "start": 3326.98, "duration": 3.33 }, { "text": "K: I\u2019m not saying that.\nI am part of that whole structure.", "start": 3330.47, "duration": 5.67 }, { "text": "So, I say to myself,\n\u2018I\u2019ll just\nnot move from that position\u2019.", "start": 3345.57, "duration": 5.7 }, { "text": "Move in the sense, let thought\ninvade with any kind of enticement.", "start": 3351.31, "duration": 7.98 }, { "text": "Q: I don\u2019t see what there is\nto say, in the circumstances.", "start": 3377.53, "duration": 3.33 }, { "text": "I don\u2019t see any way out of that.\nK: There is a way out.", "start": 3383.09, "duration": 3.73 }, { "text": "Q: But that means we\u2019re all dying\nto hear what the way out is.", "start": 3389.33, "duration": 3.88 }, { "text": "K: Wait a minute.", "start": 3395.81, "duration": 1.25 }, { "text": "I\u2019ve refused all the gurus,\nso you can\u2019t make me into a guru.", "start": 3397.43, "duration": 4.6 }, { "text": "Q: So, how do we know\nthere\u2019s a way out?", "start": 3410.86, "duration": 2.6 }, { "text": "K: If you will listen,\nI shall tell you.", "start": 3414.59, "duration": 2.57 }, { "text": "Sir, I\u2019m dreadfully serious\nover this matter", "start": 3435.45, "duration": 3.54 }, { "text": "because I don\u2019t think there is\nany other action but non-action,", "start": 3440.18, "duration": 5.99 }, { "text": "because we\u2019re always acting,\ntrying to do something about it.", "start": 3451.37, "duration": 6.01 }, { "text": "Q: We are not completely\ndiscontent in that state.", "start": 3459.65, "duration": 3.66 }, { "text": "K: Yes. I\u2019m not trying to run away.\nI\u2019m not trying to suppress myself.", "start": 3463.36, "duration": 6.32 }, { "text": "Thought is totally inactive.", "start": 3471.1, "duration": 4.05 }, { "text": "Because thought\nhas put me on this bank.", "start": 3480.4, "duration": 3.95 }, { "text": "Right? That\u2019s the first thing\nI\u2019ve realised,", "start": 3485.63, "duration": 3.85 }, { "text": "that thought has put me\non this bank.", "start": 3490.0, "duration": 3.34 }, { "text": "If thought says again,\n\u2018I want to get there\u2019,", "start": 3500.78, "duration": 3.14 }, { "text": "it\u2019s the past, I\u2019m still here.", "start": 3503.96, "duration": 3.04 }, { "text": "So, can one remain there\nwithout any thought?", "start": 3510.64, "duration": 6.66 }, { "text": "You understand what I mean\nby thought?", "start": 3517.59, "duration": 2.37 }, { "text": "Not become vague, or a vegetable,", "start": 3520.14, "duration": 3.77 }, { "text": "just without\nthe pressure of thought,", "start": 3524.32, "duration": 3.41 }, { "text": "without the interference\nof thought.", "start": 3527.88, "duration": 2.71 }, { "text": "Q: Krishnaji, the great danger\nin what you\u2019ve just said", "start": 3571.56, "duration": 2.88 }, { "text": "seems to be that it becomes\na prescription.", "start": 3574.51, "duration": 2.8 }, { "text": "K: It is not.", "start": 3579.65, "duration": 1.31 }, { "text": "Is it a prescription?", "start": 3583.38, "duration": 1.9 }, { "text": "Q: Krishnaji, the pressure\nof thought is really the problem,", "start": 3586.73, "duration": 3.37 }, { "text": "the interference of thought\nisn\u2019t really the problem.", "start": 3590.41, "duration": 3.09 }, { "text": "K: Because thought has created\nthis mess in the world. Right, sir?", "start": 3593.51, "duration": 5.99 }, { "text": "Q: Yes.", "start": 3601.26, "duration": 1.41 }, { "text": "K: And the politicians are still\nworking in the field of thought.", "start": 3604.44, "duration": 4.76 }, { "text": "Thought being partial, their\nactivity will always be partial.", "start": 3609.39, "duration": 5.49 }, { "text": "Scientists, the artists,\nthey are all partial.", "start": 3617.36, "duration": 3.69 }, { "text": "So, is it possible for thought\nto see that what it has done?", "start": 3628.68, "duration": 9.78 }, { "text": "Both the beautiful architecture,\nsurgery and all the rest of it,", "start": 3641.01, "duration": 4.3 }, { "text": "but also, psychologically\nwhat thought has done", "start": 3645.57, "duration": 4.39 }, { "text": "\u2013 created such havoc\nin our relationship with each other.", "start": 3650.53, "duration": 4.85 }, { "text": "And for thought itself to realise\nthat it cannot interfere.", "start": 3657.9, "duration": 6.69 }, { "text": "This is the real problem.\nGo on, discuss with me.", "start": 3668.59, "duration": 3.7 }, { "text": "Can thought perceive itself?", "start": 3672.61, "duration": 5.01 }, { "text": "Q: But you\u2019re introducing something.", "start": 3684.55, "duration": 3.54 }, { "text": "That there may be something\nin thought that isn\u2019t conditioned.", "start": 3688.31, "duration": 4.48 }, { "text": "K: My question is, please", "start": 3694.55, "duration": 3.19 }, { "text": "\u2013 I\u2019m not challenging you,\nI\u2019m just questioning \u2013", "start": 3698.88, "duration": 3.15 }, { "text": "my question is,\ncan thought see itself,", "start": 3702.04, "duration": 5.66 }, { "text": "be aware of itself,\nsee its movement?", "start": 3718.03, "duration": 4.54 }, { "text": "What is this?", "start": 3731.76, "duration": 1.46 }, { "text": "Q: We can see the structure\nof thoughts and ideas,", "start": 3736.56, "duration": 4.28 }, { "text": "but we\u2019re always doing it\nwith other thoughts.", "start": 3741.05, "duration": 2.83 }, { "text": "So, we can always stand back\nand look at thoughts.", "start": 3743.97, "duration": 2.7 }, { "text": "K: Then, who is it\nthat stands back?", "start": 3746.7, "duration": 2.97 }, { "text": "Q: As long as we\u2019re considering\nother thoughts,", "start": 3750.39, "duration": 3.32 }, { "text": "it seems to be other thoughts.", "start": 3753.74, "duration": 2.16 }, { "text": "K: That is still thought.", "start": 3757.94, "duration": 1.61 }, { "text": "Q: Yes, we can see some thoughts\nbut with other thoughts.", "start": 3759.56, "duration": 4.21 }, { "text": "K: No, not one thought\nsees another thought", "start": 3763.8, "duration": 2.93 }, { "text": "\u2013 that\u2019s not my question \u2013", "start": 3767.04, "duration": 1.63 }, { "text": "but thought itself,\nobserves itself.", "start": 3770.35, "duration": 4.42 }, { "text": "Q: I don\u2019t know\nif that\u2019s possible or not.", "start": 3779.82, "duration": 2.29 }, { "text": "Q: So far, we\u2019ve said", "start": 3782.23, "duration": 1.11 }, { "text": "that all our thoughts\nare conditioned by our past.", "start": 3783.35, "duration": 3.57 }, { "text": "So, if that\u2019s the case...", "start": 3786.99, "duration": 2.09 }, { "text": "K: Madame, can I observe\nthe rising of anger?", "start": 3790.32, "duration": 5.75 }, { "text": "You can.\nQ: Yes.", "start": 3798.91, "duration": 2.08 }, { "text": "K: Is there an awareness\nof thought arising? Of itself.", "start": 3803.85, "duration": 6.92 }, { "text": "Q: I don\u2019t think so.", "start": 3815.23, "duration": 3.16 }, { "text": "K: Go on, let\u2019s find out.", "start": 3818.4, "duration": 2.42 }, { "text": "Q: I don\u2019t see\nhow thought can observe itself.", "start": 3822.78, "duration": 2.79 }, { "text": "There is something beyond thought\nwhich is the observer.", "start": 3827.17, "duration": 3.72 }, { "text": "K: Then you introduce\nanother factor.", "start": 3831.13, "duration": 3.34 }, { "text": "Q: One does, but I think\nthat\u2019s what is there.", "start": 3836.44, "duration": 1.71 }, { "text": "K: That\u2019s just the difficulty,\nthat\u2019s what I\u2019m asking.", "start": 3838.21, "duration": 2.79 }, { "text": "Q: I feel that is real.", "start": 3841.03, "duration": 1.58 }, { "text": "K: I\u2019m aware when anger arises.", "start": 3844.83, "duration": 3.08 }, { "text": "I can see the whole movement of it.", "start": 3849.1, "duration": 3.02 }, { "text": "Or greed,", "start": 3852.4, "duration": 1.77 }, { "text": "violence and so on.", "start": 3855.19, "duration": 1.68 }, { "text": "Why is it not possible", "start": 3858.11,

"duration": 2.23 }, { "text": "for thought itself\nto be aware, as it arises?", "start": 3860.46, "duration": 6.47 }, { "text": "If it is possible in one direction,\nwhy not thought itself?", "start": 3866.97, "duration": 7.94 }, { "text": "Q: But what sees the anger arising?", "start": 3875.53, "duration": 2.24 }, { "text": "Is it thoughts\nor is it something else?", "start": 3877.92, "duration": 2.84 }, { "text": "K: Can\u2019t you see, sir?", "start": 3884.21, "duration": 1.36 }, { "text": "Look, you call me a fool", "start": 3886.9, "duration": 2.93 }, { "text": "and I can see the reaction,\ngetting annoyed with the word.", "start": 3890.2, "duration": 5.82 }, { "text": "Q: Yes, but Krishnaji,\nwhen you see it, it seems to stop.", "start": 3896.69, "duration": 3.22 }, { "text": "K: Not a question of seems to stop,\nbut the very arising, sir.", "start": 3899.93, "duration": 5.31 }, { "text": "Q: Yes, you can see the arising.\nK: Wait, wait, wait.", "start": 3905.47, "duration": 3.99 }, { "text": "Arising, that\u2019s all I\u2019m asking.", "start": 3909.87, "duration": 2.44 }, { "text": "Is there an observation\u2026?\nCan thought observe itself arising?", "start": 3914.1, "duration": 6.69 }, { "text": "Q: In the first case,\ndoes anger see itself arising", "start": 3925.85, "duration": 4.17 }, { "text": "or does thought see anger arising?\nK: No, sir.", "start": 3930.08, "duration": 4.35 }, { "text": "Q: What action takes place?", "start": 3935.25, "duration": 2.18 }, { "text": "K: Sir, when I\u2019m angry\nit bursts out \u2013 right? \u2013", "start": 3940.96, "duration": 4.99 }, { "text": "then, a few seconds later,\nI say to myself, \u2018I\u2019ve been angry\u2019.", "start": 3946.04, "duration": 6.38 }, { "text": "At the moment of anger,\nI\u2019m not aware that I\u2019m angry.", "start": 3952.48, "duration": 4.7 }, { "text": "It\u2019s only later.", "start": 3957.22, "duration": 1.86 }, { "text": "Now, I am asking\nat the arising of anger, not later.", "start": 3959.55, "duration": 5.38 }, { "text": "Q: You\u2019re saying something\nquite simple.", "start": 3968.35, "duration": 2.6 }, { "text": "I can\u2019t put it into words very well\nbut there seems to be a watchfulness", "start": 3971.46, "duration": 5.28 }, { "text": "that seems to be very aware\nof something coming.", "start": 3976.79, "duration": 5.77 }, { "text": "K: Are we tremendously\ncomplicating a very simple thing?", "start": 3982.61, "duration": 4.81 }, { "text": "Q: I think maybe we are.", "start": 3988.52, "duration": 2.06 }, { "text": "We\u2019ve all had moments\nwhen you realise", "start": 3990.8, "duration": 4.1 }, { "text": "that thought has been absent.", "start": 3994.91, "duration": 2.41 }, { "text": "Isn\u2019t that thought watching thought\nbecause it\u2019s come back?", "start": 3999.35, "duration": 3.66 }, { "text": "K: No. When you say,\n\u2018I have watched thought acting\u2026\u2019", "start": 4003.6, "duration": 5.13 }, { "text": "Q: No, no, not acting.\nYou suddenly become aware\u2026", "start": 4008.78, "duration": 5.04 }, { "text": "K: Not \u2018you become\u2019 \u2013 you see?\nQ: I\u2019m not putting it very well.", "start": 4014.07, "duration": 4.95 }, { "text": "I\u2019m assuming that we all have\nmoments, I certainly have had,", "start": 4019.8, "duration": 4.04 }, { "text": "when you realise\nthat thought has been absent.", "start": 4024.19, "duration": 3.54 }, { "text": "But when you realise that,\nthought is back.", "start": 4029.07, "duration": 3.29 }, { "text": "K: Yes, that\u2019s all.", "start": 4032.4, "duration": 0.8 }, { "text": "Q: But that moment of realisation\nis thought watching a thought?", "start": 4033.21, "duration": 3.74 }, { "text": "K: Go on, explain it to yourself,\nyou\u2019ll see it.", "start": 4039.33, "duration": 3.16 }, { "text": "You said just now that\n\u2013 I\u2019m just repeating it \u2013", "start": 4048.79, "duration": 4.91 }, { "text": "that you watched\nthought arising.", "start": 4054.45, "duration": 3.08 }, { "text": "Right?\nQ: Yes.", "start": 4058.56, "duration": 1.75 }, { "text": "K: And you saw\nthat thought was acting.", "start": 4060.37, "duration": 3.78 }, { "text": "Q: No, it had been absent.\nK: All right \u2013 it has been absent.", "start": 4064.23, "duration": 4.88 }, { "text": "Also, at other times\nyou saw thought is active.", "start": 4070.28, "duration": 4.03 }, { "text": "Q: Well, the very moment\nwhen you realise", "start": 4074.38, "duration": 3.23 }, { "text": "that thought has come to an end,\nit\u2019s back.", "start": 4078.95, "duration": 3.06 }, { "text": "That realisation is thought,\nisn\u2019t it?", "start": 4082.82, "duration": 2.61 }, { "text": "K: Yes, of course.", "start": 4085.44, "duration": 1.35 }, { "text": "Q: It seems the same\nas observing anger arising,", "start": 4088.33, "duration": 4.01 }, { "text": "the observation of thought coming\nback, is thought watching thought.", "start": 4092.39, "duration": 4.53 }, { "text": "K: I\u2019m talking about\nthought itself, per se, arising.", "start": 4099.5, "duration": 5.59 }, { "text": "Is that possible? That gentleman\nsays it\u2019s not possible.", "start": 4105.16, "duration": 3.18 }, { "text": "It may be.", "start": 4108.38, "duration": 1.34 }, { "text": "Or there is no watcher at all.", "start": 4111.38, "duration": 5.12 }, { "text": "Now we are thinking in terms\nof watcher and the watched.", "start": 4120.37, "duration": 4.53 }, { "text": "Q: But isn\u2019t it the same thing?\nK: No, that\u2019s an idea still.", "start": 4126.17, "duration": 5.64 }, { "text": "Q: Is it the totality of thought\nthen, in itself?", "start": 4132.05, "duration": 4.16 }, { "text": "Q: Is it the totality\nof thought in itself?", "start": 4138.77, "duration": 2.96 }, { "text": "K: I don\u2019t have to answer.\nAnswer it.", "start": 4143.65, "duration": 2.45 }, { "text": "I\u2019m not the only guru here\n\u2013 we\u2019re all gurus.", "start": 4147.33, "duration": 3.05 }, { "text": "Q: There seems to be a state\nof awareness which is not thought.", "start": 4153.9, "duration": 5.16 }, { "text": "Q: It seems to me that\nthought is such a fragmented thing", "start": 4163.91, "duration": 3.47 }, { "text": "that I don\u2019t see\nhow thought can watch itself.", "start": 4167.79, "duration": 4.1 }, { "text": "How can a fragmented thing\nwatch itself?", "start": 4171.98, "duration": 6.24 }, { "text": "K: Then, I realise I am memory,\na bundle of memories,", "start": 4180.67, "duration": 6.23 }, { "text": "I\u2019m on this side of the bank\n\u2013 right? \u2013", "start": 4187.03, "duration": 3.52 }, { "text": "and thought has realised\nthat any movement from it", "start": 4194.11, "duration": 8.59 }, { "text": "is still to move within\nthe limited area of the bank.", "start": 4202.71, "duration": 4.71 }, { "text": "Right?", "start": 4209.5, "duration": 1.18 }, { "text": "Q: Yes, sir.", "start": 4211.92, "duration": 1.12 }, { "text": "K: I have come to that point,\nthat any movement of thought", "start": 4213.09, "duration": 4.81 }, { "text": "is to bring back to this memory,\nto this side of the bank.", "start": 4217.97, "duration": 7.64 }, { "text": "So, thought itself says,\n\u2018There must be no interference\u2019.", "start": 4225.72, "duration": 7.29 }, { "text": "I don\u2019t know if I\u2019m making it clear.", "start": 4233.45, "duration": 1.92 }, { "text": "Q: Are you saying that thought\nitself has seen that any movement\u2026", "start": 4237.84, "duration": 3.83 }, { "text": "K: Yes.\nThat\u2019s all for the moment.", "start": 4241.86, "duration": 3.45 }, { "text": "Q: Is that the same as saying\nthat is a moment of insight?", "start": 4247.42, "duration": 7.62 }, { "text": "K: No, let\u2019s forget insight\nfor the moment.", "start": 4255.46, "duration": 3.25 }, { "text": "Sir, thought has realised\nwhat it has done.", "start": 4265.26, "duration": 3.68 }, { "text": "It has built the most marvellous\ncathedrals, temples and mosques,", "start": 4270.25, "duration": 4.69 }, { "text": "and all the things in the mosques,\nin the temples, in the churches.", "start": 4275.24, "duration": 4.45 }, { "text": "Thought has realised it has created\nmarvellous instruments of surgery.", "start": 4280.56, "duration": 7.05 }, { "text": "It has also realised the submarine,\nthe torpedoes, the man-of-war.", "start": 4288.43, "duration": 5.48 }, { "text": "Also, it has realised\nthought is fear,", "start": 4294.46, "duration": 2.84 }, { "text": "pleasure, thought is suffering.", "start": 4297.31, "duration": 3.4 }, { "text": "Thought itself has seen\nitself in action. Right?", "start": 4301.06, "duration": 5.9 }, { "text": "Of course, this is simple.\nOne can see this.", "start": 4307.38, "duration": 2.7 }, { "text": "And thought says,\n\u2018I am all that\u2019.", "start": 4313.29, "duration": 3.44 }, { "text": "It may not express it verbally.\nThought realises, this is me.", "start": 4319.04, "duration": 8.03 }, { "text": "Not the man-of-war, fortunately.\nThis is me.", "start": 4328.29, "duration": 3.76 }, { "text": "So, thought says to itself,", "start": 4334.86, "duration": 2.94 }, { "text": "\u2018By Jove, I must be quiet,\nnot interfere\u2019.", "start": 4338.11, "duration": 5.07 }, { "text": "So, that is a tremendous\nrevolution, isn\u2019t it?", "start": 4357.81, "duration": 4.35 }, { "text": "Q: You\u2019re making the thought\nto be very creative.", "start": 4364.35, "duration": 2.73 }, { "text": "K: Not creative \u2013 it realises, sir.", "start": 4367.18, "duration": 2.13 }, { "text": "What is the courage?\nThere is no value.", "start": 4369.37, "duration": 3.0 }, { "text": "What thought has created is courage.", "start": 4372.93, "duration": 4.19 }, { "text": "I wonder if we have realised,\nif I may most respectfully ask,", "start": 4386.84, "duration": 5.96 }, { "text": "if we realise\nthe activity of thought,", "start": 4392.91, "duration": 4.12 }, { "text": "its immense contribution\nand its immense danger?", "start": 4397.4, "duration": 6.23 }, { "text": "Q: Krishnaji, are you suggesting\nthat thought might help us", "start": 4420.16, "duration": 3.22 }, { "text": "to look at things differently?\nK: No.", "start": 4423.42, "duration": 3.15 }, { "text": "Look, Mr Jenkins, thought has\ncreated the instruments of surgery,", "start": 4438.66, "duration": 7.1 }, { "text": "the most extraordinarily\ndelicate instruments. Right?", "start": 4445.81, "duration": 4.01 }, { "text": "And also thought\nhas created the submarine.", "start": 4452.66, "duration": 5.58 }, { "text": "And also thought has created God,", "start": 4460.57, "duration": 2.99 }, { "text": "the thought that in me\nthere is that marvellous state.", "start": 4467.05, "duration": 4.92 }, { "text": "Thought has also created misery,\nconfusion, division between nations.", "start": 4473.05, "duration": 8.75 }, { "text": "Thought has been responsible\nfor all this misery.", "start": 4481.86, "duration": 4.47 }, { "text": "I wonder if one realises that.", "start": 4487.19, "duration": 2.67 }, { "text": "Not verbally \u2013 deeply,\nprofoundly, in one\u2019s guts.", "start": 4489.89, "duration": 5.47 }, { "text": "Q: In that realisation,", "start": 4503.15, "duration": 1.42 }, { "text": "there is the ability for it\nto stop its continuity.", "start": 4504.7, "duration": 3.75 }, { "text": "K: No, in that realisation,\nthought itself says, \u2018By Jove\u2026", "start": 4508.71, "duration": 5.83 }, { "text": "anything I do\nmust be still contributing to that\u2019.", "start": 4515.87, "duration": 4.85 }, { "text": "Q: Then what happens?\nQ: Nothing.", "start":

4549.22, "duration": 3.75 }, { "text": "K: What do you mean, what happens?\nQ: Thought stops in its track.", "start": 4553.42, "duration": 3.19 }, { "text": "K: Does \u2013 forgive me\nfor asking you, sir \u2013", "start": 4558.02, "duration": 3.39 }, { "text": "with you, does thought\nstop in its track?", "start": 4563.34, "duration": 4.49 }, { "text": "Q: Sometimes it does.\nK: No, no, \u2018sometimes\u2019", "start": 4567.89, "duration": 3.24 }, { "text": "\u2013 that\u2019s like being hungry\nsometimes.", "start": 4571.15, "duration": 3.2 }, { "text": "But does it stop in its own track,\nsay, \u2018No further\u2019?", "start": 4575.48, "duration": 5.66 }, { "text": "Q: That would include all one\u2019s\nindividuality, one\u2019s future plans,", "start": 4596.26, "duration": 4.84 }, { "text": "as well as the movement of thought.\nK: Of course.", "start": 4601.16, "duration": 3.25 }, { "text": "After all, sir, if you once admit\nthought is partial", "start": 4604.73, "duration": 5.82 }, { "text": "\u2013 because it is born of knowledge\nand knowledge is never complete \u2013", "start": 4611.54, "duration": 3.9 }, { "text": "if you once admit that,\nit\u2019s always partial,", "start": 4615.5, "duration": 5.76 }, { "text": "then one begins to see its\ncontradictions \u2013 you follow? \u2013", "start": 4622.87, "duration": 4.83 }, { "text": "its activity, the nature\nof a beautiful instrument,", "start": 4628.08, "duration": 7.54 }, { "text": "and also the divisions,\nthe miseries.", "start": 4637.88, "duration": 3.31 }, { "text": "Thought, it is really\nresponsible for all this.", "start": 4641.45, "duration": 4.27 }, { "text": "Q: The whole of one\u2019s\nrelationship to the world.", "start": 4645.78, "duration": 2.68 }, { "text": "K: Thought is not the universe.", "start": 4652.38, "duration": 2.59 }, { "text": "Q: The whole of my relationship\nto the world.", "start": 4656.84, "duration": 1.95 }, { "text": "K: Yes, the whole of me is thought.", "start": 4658.85, "duration": 2.54 }, { "text": "Q: So, it\u2019s not just\nthe movement of thought,", "start": 4662.72, "duration": 2.73 }, { "text": "which is going to stop in my mind\nfor a moment or two", "start": 4665.5, "duration": 2.24 }, { "text": "but it\u2019s the whole movement\nof the world, as I know it.", "start": 4667.84, "duration": 4.58 }, { "text": "K: That is, is there freedom\n\u2013 sorry \u2013", "start": 4673.56, "duration": 4.31 }, { "text": "is there a freedom\nfrom knowledge?", "start": 4678.14, "duration": 3.16 }, { "text": "Or am I always working\nwithin knowledge,", "start": 4684.92, "duration": 4.22 }, { "text": "which is memory?", "start": 4690.45, "duration": 1.63 }, { "text": "Well, sir?", "start": 4693.51, "duration": 1.27 }, { "text": "Q: One thing I didn\u2019t understand.\nYou said, \u2018I begin to see\u2019.", "start": 4698.05, "duration": 4.84 }, { "text": "That would imply\nthis is a process in time.", "start": 4703.14, "duration": 3.7 }, { "text": "K: Yes, sir.", "start": 4707.95, "duration": 0.92 }, { "text": "Q: I\u2019m not being awkward,\nI\u2019m trying to understand it.", "start": 4708.88, "duration": 2.52 }, { "text": "K: Is it possible not to think\nin terms of time?", "start": 4762.83, "duration": 6.69 }, { "text": "To put it differently,\nis it possible", "start": 4782.82, "duration": 2.69 }, { "text": "to end totally\nthis becoming something,", "start": 4788.02, "duration": 6.21 }, { "text": "which is time?\nRight, sir?", "start": 4804.42, "duration": 3.5 }, { "text": "Can that end?", "start": 4808.88, "duration": 1.93 }, { "text": "So, to come back,", "start": 4817.11, "duration": 2.37 }, { "text": "is education helping us\nto live in becoming?", "start": 4820.14, "duration": 11.19 }, { "text": "Q: Yes.", "start": 4834.13, "duration": 1.45 }, { "text": "That\u2019s the way education\nis structured.", "start": 4839.09, "duration": 2.49 }, { "text": "K: I know, it is structured,", "start": 4842.12, "duration": 1.61 }, { "text": "so let\u2019s break,\nlook at it differently.", "start": 4843.8, "duration": 3.25 }, { "text": "I have a son. I haven\u2019t.\nSuppose I have a son or a daughter.", "start": 4851.52, "duration": 6.44 }, { "text": "How am I to help them\nto see this point?", "start": 4858.08, "duration": 4.74 }, { "text": "Where examinations exist,", "start": 4863.0, "duration": 2.74 }, { "text": "college, university,\nin one direction,", "start": 4866.16, "duration": 4.47 }, { "text": "to get a job,", "start": 4871.0, "duration": 1.74 }, { "text": "to get a career, specialisation,", "start": 4874.32, "duration": 4.76 }, { "text": "and also, psychologically,\nhe\u2019s doing the same, inwardly.", "start": 4879.78, "duration": 5.13 }, { "text": "Becoming something,", "start": 4885.03, "duration": 2.26 }, { "text": "reaching nirvana,\nreaching heaven, reaching God,", "start": 4891.28, "duration": 4.03 }, { "text": "\u2013 all that, which is\nbecoming, becoming.", "start": 4896.44, "duration": 2.42 }, { "text": "\u2018I am not that,\nbut I will be that\u2019.", "start": 4898.9, "duration": 3.0 }, { "text": "Can all that movement end?", "start": 4905.82, "duration": 3.17 }, { "text": "Q: Thought can only exist in time.\nK: Of course, sir.", "start": 4920.87, "duration": 4.05 }, { "text": "Thought is time.", "start": 4926.81, "duration": 1.9 }, { "text": "Q: But is becoming thought?", "start": 4935.63, "duration": 2.0 }, { "text": "Do you think that even if one\u2019s\nin a state of thoughtlessness,", "start": 4937.82, "duration": 5.64 }, { "text": "not thinking,", "start": 4943.84, "duration": 1.28 }, { "text": "that becoming can continue\nin the absence of thought?", "start": 4945.19, "duration": 4.55 }, { "text": "Or the sense of becoming\ncan exist in the absence of thought?", "start": 4950.84, "duration": 3.34 }, { "text": "K: Sense of becoming,\nof course, psychologically.", "start": 4954.23, "duration": 2.81 }, { "text": "Because, sir, look, I\u2019m violent,\nI will be non-violent", "start": 4958.48, "duration": 5.2 }, { "text": "\u2013 which is becoming.\nQ: That\u2019s thought.", "start": 4963.75, "duration": 2.96 }, { "text": "Q: Yes, but I\u2019m talking", "start": 4966.75, "duration": 1.91 }, { "text": "whether the sense of becoming\nis itself thought", "start": 4970.53, "duration": 2.19 }, { "text": "or whether there\u2019s a sense\nof becoming which...", "start": 4972.78, "duration": 3.26 }, { "text": "I\u2019m thinking, for example,\nif one looks at animals,", "start": 4976.17, "duration": 4.43 }, { "text": "many animals are not thinking\nin any normal sense of the word,", "start": 4980.65, "duration": 3.26 }, { "text": "and yet they\u2019re becoming,", "start": 4983.96, "duration": 1.45 }, { "text": "and their entire being\nis devoted to becoming.", "start": 4985.71, "duration": 4.08 }, { "text": "K: Are they becoming\npsychologically or physically?", "start": 4989.83, "duration": 6.06 }, { "text": "Q: Well, I think they do both.", "start": 4997.1, "duration": 2.99 }, { "text": "They grow and develop", "start": 5000.13, "duration": 1.71 }, { "text": "and then they carry out\na series of actions", "start": 5001.96, "duration": 5.37 }, { "text": "which are related to becoming\nin various ways.", "start": 5007.57, "duration": 3.72 }, { "text": "K: But is that becoming different\nfrom my becoming non-violent?", "start": 5011.37, "duration": 8.51 }, { "text": "You understand my question?\nQ: Yes.", "start": 5021.1, "duration": 1.87 }, { "text": "I don\u2019t know.\nThat\u2019s my question.", "start": 5024.2, "duration": 2.18 }, { "text": "What I\u2019m trying to find out\nis whether becoming,", "start": 5027.74, "duration": 4.63 }, { "text": "which is basically\nwithin our biological nature\u2026", "start": 5032.42, "duration": 3.67 }, { "text": "K: Biologically, yes, I admit that.", "start": 5036.1, "duration": 2.54 }, { "text": "Q: Then there\u2019s a sort\nof higher level of becoming", "start": 5038.89, "duration": 3.71 }, { "text": "where thought is concerned with\nbecoming, with desires and actions.", "start": 5042.67, "duration": 3.52 }, { "text": "K: That\u2019s it. That\u2019s it.", "start": 5046.23, "duration": 1.22 }, { "text": "Q: Now, if one goes beyond that,", "start": 5047.46, "duration": 2.11 }, { "text": "is there an intrinsic\nsort of becoming", "start": 5049.61, "duration": 2.34 }, { "text": "that persists even beyond thought?", "start": 5052.0, "duration": 2.61 }, { "text": "Is time merely a conception or is it\nsomething intrinsically built in", "start": 5058.1, "duration": 5.36 }, { "text": "that somehow persists\neven in the absence of thought?", "start": 5063.52, "duration": 3.2 }, { "text": "Q: You mean, do we go on\ngetting older if we don\u2019t think?", "start": 5068.5, "duration": 2.97 }, { "text": "Q: No.", "start": 5071.52, "duration": 1.21 }, { "text": "If in the absence of thought we have\nany kind of consciousness at all.", "start": 5074.55, "duration": 4.03 }, { "text": "If it\u2019s just blank,\nthen there\u2019s nothing to say.", "start": 5079.18, "duration": 3.06 }, { "text": "Q: Where does the word \u2018blank\u2019\ncome from?", "start": 5082.45, "duration": 2.21 }, { "text": "Q: We\u2019re talking about something\n\u2013 we have to use words.", "start": 5087.17, "duration": 4.07 }, { "text": "K: No, I\u2019m not talking\nof being blank.", "start": 5091.3, "duration": 2.19 }, { "text": "Q: No, I said if it\u2019s a blank,", "start": 5093.88, "duration": 2.09 }, { "text": "then there\u2019s nothing more\nwe can say about it.", "start": 5096.03, "duration": 2.51 }, { "text": "K: There is a great deal more\nto say about it,", "start": 5099.73, "duration": 2.52 }, { "text": "but I won\u2019t go into it.\nWait a minute, sir.", "start": 5103.25, "duration": 2.89 }, { "text": "I am talking of not becoming,\npsychologically.", "start": 5106.59, "duration": 4.67 }, { "text": "Q: Yes.\nK: That\u2019s all, not anything else.", "start": 5114.59, "duration": 4.57 }, { "text": "Because that is part of our\ngreat struggle, conflict,", "start": 5120.1, "duration": 4.87 }, { "text": "\u2013 I must be, I must not be,\nI have been, I should be.", "start": 5126.02, "duration": 4.38 }, { "text": "I\u2019m talking in that field only.", "start": 5132.24, "duration": 3.72 }, { "text": "Q: Yes, all right.", "start": 5136.88, "duration": 2.04 }, { "text": "K: Now, if there is\nan end to becoming", "start": 5139.75, "duration": 3.41 }, { "text": "\u2013 is that possible, first?", "start": 5146.25, "duration": 3.18 }, { "text": "I am conditioned,\nI must not be conditioned,", "start": 5151.89, "duration": 3.69 }, { "text": "tell me how to be, etc., etc.,", "start": 5156.32, "duration": 3.08 }, { "text": "So, is there a becoming\npsychologically at all?", "start": 5165.74, "duration": 3.59 }, { "text": "Or thought has said,\n\u2018You must become that\u2019.", "start": 5170.6, "duration": 4.41 }, { "text": "I don\u2019t know\nif I\u2019m making myself clear.", "start": 5177.35, "duration": 2.39 }, { "text": "I\u2019ve always a cause and an effect.", "start": 5182.17, "duration": 3.63 }, { "text": "I always have a goal, an end.", "start": 5186.29, "duration": 4.63 }, { "text": "But if I have no cause,\nif I have no end,", "start": 5192.56, "duration": 4.43 }, { "text": "if I have no saying,\n\u2018I have been, I should be\u2019,", "start": 5197.14, "duration": 4.52 }, { "text": "if I wipe out all that", "start": 5201.76, "duration": 2.79 }, { "text": "\u2013 what?", "start": 5207.46, "duration": 1.46 }, { "text": "What remains?", "start": 5211.25, "duration": 1.8 }, { "text": "Q: Clearly, whatever remains can\u2019t\nneither be a sense of

individuality", "start": 5223.25, "duration": 4.1 }, { "text": "or a sense of time or a sense\nof becoming or a sense of goal.", "start": 5227.39, "duration": 4.69 }, { "text": "K: I said I wiped out all that.\nQ: Yes.", "start": 5232.57, "duration": 3.67 }, { "text": "So, we can say what it\u2019s not,", "start": 5237.77, "duration": 2.76 }, { "text": "but I don\u2019t see what we can say\nabout what it is, of what remains.", "start": 5241.04, "duration": 4.24 }, { "text": "K: I think we can, more or less.", "start": 5246.51, "duration": 2.61 }, { "text": "We can indulge in description,\nbut the description is not the real.", "start": 5249.33, "duration": 5.83 }, { "text": "Our minds are always occupied\nwith something \u2013 right? \u2013", "start": 5262.31, "duration": 4.1 }, { "text": "something or other.", "start": 5267.01, "duration": 2.29 }, { "text": "What happens\nif there is no occupation?", "start": 5272.56, "duration": 2.85 }, { "text": "Do I go to sleep?", "start": 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"text": "Q: This is what thought\ntends to put on this.", "start": 5343.0, "duration": 3.63 }, { "text": "K: That\u2019s right \u2013 what is that state\nwhen there is no becoming?", "start": 5347.29, "duration": 6.55 }, { "text": "When thought is in abeyance,\nas it were,", "start": 5356.93, "duration": 4.39 }, { "text": "what is that state?", "start": 5361.69, "duration": 1.94 }, { "text": "Q: I feel that state is awareness.", "start": 5372.72, "duration": 4.57 }, { "text": "K: Awareness.\nJust awareness?", "start": 5383.87, "duration": 4.67 }, { "text": "Q: That\u2019s what I feel.", "start": 5389.46, "duration": 1.85 }, { "text": "Q: A sense of freedom.", "start": 5397.09, "duration": 2.19 }, { "text": "Q: Awareness of the whole.", "start": 5406.77, "duration": 2.23 }, { "text": "K: Let\u2019s look at it for a minute.\nI\u2019m occupied", "start": 5413.34, "duration": 3.71 }, { "text": "with meditation, with writing,\nwith this, with that,", "start": 5417.82, "duration": 3.39 }, { "text": "and I say, \u2018How silly.\nI won\u2019t be occupied\u2019.", "start": 5421.33, "duration": 4.39 }, { "text": "There is no occupation.\nWhat is happening?", "start": 5426.73, "duration": 5.06 }, { "text": "Is it empty?", "start": 5445.89, "duration": 1.62 }, { "text": "And what\u2019s wrong with being empty?", "start": 5451.77, "duration": 3.7 }, { "text": "Q: It doesn\u2019t seem possible\nto empty oneself of thought.", "start": 5468.92, "duration": 4.37 }, { "text": "It doesn\u2019t seem possible.\nK: Why do you say it\u2019s impossible?", "start": 5473.76, "duration": 4.62 }, { "text": "Q: Because one\u2019s mind\nis endlessly going on and on.", "start": 5478.43, "duration": 3.89 }, { "text": "K: Going on and on with what?\nQ: With thought.", "start": 5484.33, "duration": 3.08 }, { "text": "K: Ah, well.", "start": 5487.45, "duration": 1.46 }, { "text": "That\u2019s why we asked, madame,", "start": 5493.33, "duration": 1.88 }, { "text": "if thought could\nsee itself in action.", "start": 5495.33, "duration": 3.05 }, { "text": "Q: This emptiness you describe\nis an attainable state, I think,", "start": 5510.26, "duration": 4.54 }, { "text": "but now we have to ask,\nhow long can we remain in that state", "start": 5516.56, "duration": 4.25 }, { "text": "and what is the value\nof being in it?", "start": 5521.15, "duration": 1.6 }, { "text": "K: Ah, not \u2018how long\u2019", "start": 5522.8, "duration": 2.26 }, { "text": "\u2013 then we are back.\nQ: But we are back.", "start": 5525.51, "duration": 2.78 }, { "text": "We don\u2019t live in that state.", "start": 5528.52, "duration": 2.31 }, { "text": "The question is\nhow it modifies life and the world.", "start": 5531.72, "duration": 3.5 }, { "text": "K: Sir, for a few seconds I have\nthis feeling of complete emptiness", "start": 5550.02, "duration": 5.87 }, { "text": "and therefore\na feeling of wholeness.", "start": 5555.94, "duration": 3.44 }, { "text": "I don\u2019t know if it\u2019s right.", 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"duration": 3.37 }, { "text": "Now, the memory is reviving that\nand we\u2019re occupied with that.", "start": 5615.57, "duration": 5.8 }, { "text": "Q: You might then\nwrite a very good poem.", "start": 5622.99, "duration": 2.35 }, { "text": "Wordsworthian description of poetry", "start": 5626.09, "duration": 3.66 }, { "text": "\u2013 emotion recollected\nin tranquillity.", "start": 5629.76, "duration": 2.34 }, { "text": "Which surely is\na worthwhile companion.", "start": 5638.93, "duration": 2.43 }, { "text": "K: Sir, that\u2019s over.\nAs far as I\u2019m concerned", "start": 5641.42, "duration": 2.91 }, { "text": "that incident of wholeness\nis gone, finished.", "start": 5645.16, "duration": 3.84 }, { "text": "It\u2019s a dead thing.", "start": 5651.07, "duration": 1.75 }, { "text": "But my concern is,\nwhy is my mind occupied?", "start": 5653.42, "duration": 6.09 }, { "text": "Is it because if it\u2019s not occupied,\nit\u2019s frightened?", "start": 5662.29, "duration": 5.29 }, { "text": "Because in occupation, there is\na certain sense of security.", "start": 5668.61, "duration": 4.6 }, { "text": "Suddenly take it away,\nI\u2019m lost.", "start": 5675.58, "duration": 2.63 }, { "text": "So, it\u2019s frightened.", "start": 5679.62, "duration": 1.14 }, { "text": "Q: It could also be a habit.\nK: It can be a habit, of course.", "start": 5680.77, "duration": 3.76 }, { "text": "Or it feels, \u2018If I\u2019m not occupied,\nI am terribly lost, I am lonely\u2019", "start": 5686.55, "duration": 6.59 }, { "text": "\u2013 you follow? \u2013\nall those things operate.", "start": 5693.15, "duration": 3.28 }, { "text": "Q: Aren\u2019t most people occupied", "start": 5700.96, "duration": 1.82 }, { "text": "because they don\u2019t want to see\nwhat they are?", "start": 5702.79, "duration": 2.49 }, { "text": "K: Yes, sir.", "start": 5705.39, "duration": 1.26 }, { "text": "Q: But we\u2019ve also said\nwhen we\u2019re not occupied", "start": 5713.16, "duration": 2.59 }, { "text": "\u2013 it lasts a second or so \u2013", "start": 5716.52, "duration": 2.03 }, { "text": "there\u2019s a marvellous\nfeeling of wholeness.", "start": 5718.56, "duration": 2.54 }, { "text": "So, when we\u2019re thinking\nof not wanting to be occupied,", "start": 5721.53, "duration": 3.07 }, { "text": "it\u2019s just conjecture, surely?\nK: Not when\u2026 No.", "start": 5724.64, "duration": 6.07 }, { "text": "To observe ourselves and\nbe aware that we\u2019re occupied.", "start": 5734.01, "duration": 6.78 }, { "text": "Q: But you pointed out the incident\njust now of not being occupied", "start": 5741.58, "duration": 4.63 }, { "text": "and there being\na marvellous feeling of wholeness.", "start": 5746.38, "duration": 2.83 }, { "text": "When you\u2019re again occupied,\nyou want to continue this.", "start": 5749.76, "duration": 4.01 }, { "text": "On the other hand you\u2019re saying\nwe\u2019re afraid not to be occupied.", "start": 5754.77, "duration": 4.52 }, { "text": "And yet we want this\nmarvellous feeling of wholeness.", "start": 5760.38, "duration": 3.98 }, { "text": "Q: Krishnaji, you also said whether\nthis feeling of wholeness is static.", "start": 5773.24, "duration": 4.39 }, { "text": "When the mind is not occupied\nin becoming or in any other sense,", "start": 5780.53, "duration": 5.7 }, { "text": "whether that feeling is static.", "start": 5786.28, "duration": 2.65 }, { "text": "K: Find out, sir.", "start": 5794.3, "duration": 1.74 }, { "text": "Q: My immediate response is that,\neven for a split second,", "start": 5797.63, "duration": 3.88 }, { "text": "I get this feeling of wholeness.", "start": 5801.96, "duration": 1.81 }, { "text": "K: Just a minute.", "start": 5804.46, "duration": 1.32 }, { "text": "Because we have talked about it\nor it is actuality?", "start": 5806.19, "duration": 3.7 }, { "text": "Q: It is an actuality.\nK: No, be clear, be careful.", "start": 5810.48, "duration": 4.62 }, { "text": "Because Mrs Porter\ntalked about being 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No freedom.", "start": 5875.87, "duration": 3.4 }, { "text": "When the mind is turning over,\nchattering away by itself,", "start": 5879.28, "duration": 3.83 }, { "text": "there\u2019s no freedom.", "start": 5883.12, "duration": 1.66 }, { "text": "And one asks, why doesn\u2019t one\nstop being occupied? That\u2019s all.", "start": 5888.4, "duration": 6.53 }, { "text": "Q: Something must follow that, sir.", "start": 5899.81, "duration": 2.23 }, { "text": "These moments\nof freedom from the known,", "start": 5902.1, "duration": 3.34 }, { "text": "these epiphanies,\nthese moments of perception,", "start": 5905.45, "duration": 3.48 }, { "text": "must then lead on to something.", "start": 5909.82, "duration": 1.98 }, {

"text": "K: It does.\nQ: They form a new conditioning.", "start": 5911.85, "duration": 2.54 }, { "text": "We\u2019ve been talking about\nstates of being all this time,", "start": 5915.2, "duration": 3.18 }, { "text": "but being must lead to doing.", "start": 5918.45, "duration": 2.41 }, { "text": "Perhaps there is the root of change.", "start": 5924.0, "duration": 3.23 }, { "text": "K: Even that word, sir\u2026", "start": 5927.85, "duration": 2.23 }, { "text": "If the universe has\nno cause for existence,", "start": 5940.98, "duration": 4.79 }, { "text": "why should we have a cause?", "start": 5946.03, "duration": 2.98 }, { "text": "I don\u2019t know, this leads\u2026", "start": 5949.54, "duration": 1.6 }, { "text": "Q: Does this habit of occupation\ndamage your brain cells?", "start": 5964.74, "duration": 5.29 }, { "text": "The habit of occupation,\nwill it damage the brain cells?", "start": 5971.2, "duration": 4.74 }, { "text": "So it becomes a habit of your brain.", "start": 5976.0, "duration": 2.85 }, { "text": "K: Isn\u2019t it time to stop?", "start": 5990.25, "duration": 1.92 }, { "text": "Our tummies may be occupied.", "start": 5995.92, "duration": 2.69 }]