[{ "text": "Krishnamurti: Where shall we start?", "start": 21.22, "duration": 2.3 }, { "text": "Questioner: With your permission,\nsir, I\u2019d like to make a statement", "start": 30.16, "duration": 4.79 }, { "text": "and I\u2019m hoping I\u2019ll understand\nwhat we have discussed so far.", "start": 35.33, "duration": 5.18 }, { "text": "It seems to me\nthat there is no question", "start": 40.57, "duration": 3.12 }, { "text": "about the structure\nand function of education.", "start": 43.85, "duration": 4.6 }, { "text": "What we have questioned\nis the content of education.", "start": 48.7, "duration": 5.35 }, { "text": "If that is correct, we can proceed\nwith some questions that I have.", "start": 56.49, "duration": 7.61 }, { "text": "K: I would like to question\nthe whole word \u2018education\u2019.", "start": 66.28, "duration": 7.38 }, { "text": "Why should we be educated?", "start": 73.7, "duration": 3.47 }, { "text": "Q: The idea is", "start": 80.31, "duration": 1.24 }, { 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I be educated to live?", "start": 153.85, "duration": 5.75 }, { "text": "Educated properly,\nor whatever term you like to use.", "start": 161.22, "duration": 5.12 }, { "text": "To me, the whole thing\nsomehow seems so utterly wrong.", "start": 169.37, "duration": 4.59 }, { "text": "Q: The word is a bit tricky,\nthe word \u2018education\u2019.", "start": 174.55, "duration": 4.1 }, { "text": "In French, for instance, we have\ntwo words, we have \u2018education\u2019,", "start": 178.72, "duration": 3.54 }, { "text": "which is more the moral side,\nand we have \u2018instruction\u2019.", "start": 182.3, "duration": 3.55 }, { "text": "Which is all the knowledge.", "start": 185.89, "duration": 3.05 }, { "text": "In English, both meanings\nseem to be in the same word.", "start": 189.03, "duration": 4.63 }, { "text": "That makes things a bit difficult.", "start": 193.67, "duration": 2.44 }, { "text": "K: To be instructed\nabout mathematics,", "start": 197.31, "duration": 4.92 }, { "text": 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I have to be instructed,\nto be a carpenter,", "start": 310.77, "duration": 3.46 }, { "text": "to be a surgeon,\nto be a politician.", "start": 314.29, "duration": 3.89 }, { "text": "Q: To be a teacher.\nK: What kind of teacher?", "start": 318.64, "duration": 5.96 }, { "text": "Who instructs me\nto become an engineer?", "start": 329.17, "duration": 5.1 }, { "text": "Q: Another engineer.", "start": 334.56, "duration": 1.64 }, { "text": "K: Yes, another one of them\nalready existing in the world,", "start": 337.95, "duration": 4.58 }, { "text": "then you train me\nto become an engineer.", "start": 344.07, "duration": 3.55 }, { "text": "Will that help me\nto face the world?", "start": 353.09, "duration": 2.69 }, { "text": "Q: No.", "start": 356.4, "duration": 1.43 }, { "text": "Q: Education seems to make one\nperson appear cleverer than another.", "start": 359.53, "duration": 8.0 }, { "text": "K: Can we put the question\nthe other way round?", "start": 370.55, "duration": 2.49 }, { 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at it.", "start": 411.24, "duration": 3.96 }, { "text": "I\u2019m questioning the whole thing,\nso help me to question it.", "start": 415.35, "duration": 4.22 }, { "text": "Don\u2019t try to answer it, yet.\nQ: Well, it depends", "start": 419.63, "duration": 2.25 }, { "text": "because now we have\na surplus of graduates,", "start": 421.94, "duration": 4.33 }, { "text": "and it\u2019s becoming\nmore and more difficult...", "start": 426.33, "duration": 3.38 }, { "text": "K: So, you say education is\nto prepare or instruct one,", "start": 429.93, "duration": 9.1 }, { "text": "to prepare to survive.", "start": 439.09, "duration": 4.54 }, { "text": "Is that it? Survive.", "start": 444.14, "duration": 3.01 }, { "text": "Q: That\u2019s part of it.\nK: No, not part of it", "start": 447.36, "duration": 3.08 }, { "text": "\u2013 that is the whole reason\nof education: to survive.", "start": 450.48, "duration": 3.98 }, { "text": "Q: Only that?", "start": 454.51, "duration": 1.11 }, { "text": "Q: No, that\u2019s not all of it,\nreally.", "start": 455.72, "duration": 2.44 }, { "text": "K: Now, go on, sir, help me out.", "start": 458.26, "duration": 1.53 }, { "text": "Q: There\u2019s a certain image perhaps,\nof what a human being should be.", "start": 459.85, "duration": 4.18 }, { "text": "When we talk about somebody\nas being well-educated,", "start": 464.07, "duration": 2.9 }, { "text": "we mean he has\na reasonable amount of knowledge,", "start": 467.05, "duration": 3.71 }, { "text": "he\u2019s somewhat cultured,", "start": 470.77, "duration": 2.5 }, { "text": "he can appreciate art, poetry,\nmusic and other things,", "start": 473.28, "duration": 3.59 }, { "text": "and he may have a certain dignity.", "start": 476.96, "duration": 2.76 }, { "text": "There\u2019s a certain image\nof what a well-educated person is.", "start": 479.78, "duration": 4.38 }, { "text": "K: A well-informed person.\nQ: Quite well-informed.", "start": 484.57, "duration": 3.2 }, { "text": "K: Aesthetically,\nmorally, literally", "start": 488.14, "duration": 5.33 }, { "text": "\u2013 all that you call\na cultured human being.", "start": 494.34, "duration": 2.97 }, { "text": "Q: But there\u2019s also\nthe concept of service,", "start": 498.2, "duration": 2.09 }, { "text": "of putting something\nback into the world.", "start": 500.33, "duration": 1.95 }, { "text": "One aspect of education must be", "start": 502.32, "duration": 2.72 }, { "text": "the idea of putting people\nin a position", "start": 505.14, "duration": 4.74 }, { "text": "to put back into the world,\nas well as take from it.", "start": 509.94, "duration": 5.41 }, { "text": "Q: Surely, it\u2019s also\nto have an agile mind?", "start": 517.92, "duration": 3.67 }, { "text": "It\u2019s not just the inclination,\nit\u2019s to practise various facilities", "start": 521.62, "duration": 6.97 }, { "text": "so that one can apply one\u2019s mind.", "start": 529.53, "duration": 2.65 }, { "text": "K: Will all this help me\nto be intelligent?", "start": 532.73, "duration": 3.79 }, { "text": "Then we can discuss what do we mean\nby that word \u2018intelligence\u2019.", "start": 538.69, "duration": 4.18 }, { "text": "If you can cultivate that\nintelligence in me, as a student", "start": 545.38, "duration": 6.94 }, { "text": "\u2013 suppose I\u2019m your student \u2013\nyou cultivate that intelligence.", "start": 552.38, "duration": 4.46 }, { "text": "Can you cultivate that intelligence\nthrough engineering,", "start": 557.0, "duration": 5.3 }, { "text": "through some kind of technical job?", "start": 562.35, "duration": 4.64 }, { "text": "Sir, you say education\nwill help me to survive.", "start": 571.0, "duration": 5.46 }, { "text": "Is that what is happening\nin the world?", "start": 579.36, "duration": 2.96 }, { "text": "Q: One problem is that we equate\nintelligence with knowledge.", "start": 584.42, "duration": 4.12 }, { "text": "K: I\u2019m sorry I brought in that word.", "start": 590.37, "duration": 1.88 }, { "text": "Let\u2019s leave that word\nfor the moment.", "start": 592.35, "duration": 1.95 }, { "text": "Q: I think that is a problem because\neducation is in the knowledge realm.", "start": 594.39, "duration": 4.73 }, { "text": "K: Is intelligence knowledge?", "start": 600.58, "duration": 2.54 }, { "text": "Q: It\u2019s generally considered\nto be related to knowledge", "start": 605.3, "duration": 3.83 }, { "text": "or knowledge is part of it.\nK: I question it.", "start": 609.17, "duration": 2.99 }, { "text": "Q: Well, then we\u2019re giving\na new definition to intelligence.", "start": 615.26, "duration": 2.36 }, { "text": "K: I want to explore it\na little bit.", "start": 617.68, "duration": 3.77 }, { "text": "I want to question whether\nintelligence comes with

knowledge.", "start": 621.5, "duration": 7.84 }, { "text": "Q: Sir, generally when people say,\n\u2018He\u2019s an intelligent boy\u2019,", "start": 629.35, "duration": 5.11 }, { "text": "they really mean he\u2019s a clever boy,\nhe\u2019s top of his class.", "start": 634.51, "duration": 3.8 }, { "text": "That\u2019s the general definition.", "start": 638.36, "duration": 3.2 }, { "text": "Q: I don\u2019t think so.", "start": 642.51, "duration": 1.35 }, { "text": "Q: In the traditional school\nthey say,", "start": 644.93, "duration": 3.27 }, { "text": "\u2018He\u2019s a very intelligent boy\u2019,", "start": 648.21, "duration": 1.4 }, { "text": "but generally they mean he\u2019s got top\nmarks in mathematics and English.", "start": 649.69, "duration": 5.21 }, { "text": "Q: Yes, they are judging\nfrom the results of a capacity.", "start": 654.95, "duration": 3.19 }, { "text": "But intelligence is a capacity.", "start": 658.2, "duration": 2.33 }, { "text": "Q: That only means\nhe\u2019s a good competitor.", "start": 660.7, "duration": 2.38 }, { "text": "Q: Actually Krishnaji is questioning\nwhether intelligence is cleverness.", "start": 663.15, "duration": 5.39 }, { "text": "That\u2019s what Krishnaji\u2019s question is.", "start": 668.81, "duration": 2.73 }, { "text": "Q: It may be similar", "start": 672.65, "duration": 1.34 }, { "text": "but intelligence seems to be\nsort of innate skill", "start": 674.09, "duration": 3.47 }, { "text": "that many people would say\nyou are born with", "start": 677.66, "duration": 3.97 }, { "text": "and if you don\u2019t possess it\nwhen you\u2019re born,", "start": 681.77, "duration": 2.02 }, { "text": "you probably never will.", "start": 683.85, "duration": 1.29 }, { "text": "K: Sir, the computer\nis very intelligent.", "start": 685.21, "duration": 2.77 }, { "text": "Q: But it\u2019s very ignorant\nat the same time, isn\u2019t it?", "start": 689.53, "duration": 2.34 }, { "text": "Q: It\u2019s a machine.\nK: Let\u2019s look at it, sir.", "start": 691.94, "duration": 3.07 }, { "text": "You program the computer\nas cleverly as possible.", "start": 696.26, "duration": 6.25 }, { "text": "It learns through mistakes\nwhich it has made.", "start": 703.2, "duration": 6.6 }, { "text": "So, it\u2019s learning all the time,\ncorrecting itself.", "start": 710.09, "duration": 4.14 }, { "text": "Just a minute.\nKindly let me finish.", "start": 715.6, "duration": 4.54 }, { "text": "So, that\u2019s what we are doing.\nI make a mistake, correct,", "start": 720.28, "duration": 5.82 }, { "text": "and then learn from that mistake", "start": 726.76, "duration": 2.93 }, { "text": "and act from what I have learnt.", "start": 730.75, "duration": 2.86 }, { "text": "And so I keep learning,\nif we at all learn in that sense.", "start": 733.62, "duration": 4.97 }, { "text": "A computer can do this far better.", "start": 738.6, "duration": 3.2 }, { "text": "Q: No, I don\u2019t think so.", "start": 742.96, "duration": 1.26 }, { "text": "K: He will tell you\u2013 he\u2019s a computer expert.", "start": 744.23, "duration": 2.51 }, { "text": "Q: The computer only\nhas the capacity to remember.", "start": 746.79, "duration": 4.3 }, { "text": "It can learn, if you regard learning\nas the ability to remember mistakes.", "start": 751.16, "duration": 5.55 }, { "text": "But it doesn\u2019t learn\nin the sense that humans learn.", "start": 757.12, "duration": 2.69 }, { "text": "K: How do humans learn?", "start": 760.27, "duration": 2.19 }, { "text": "Q: I think humans learn by the\nability to apply their experience.", "start": 764.22, "duration": 6.14 }, { "text": "K: That\u2019s what it is doing.\nQ: In a very limited sense though.", "start": 770.4, "duration": 4.02 }, { "text": "K: It can learn from\nplaying chess with a chess master.", "start": 774.49, "duration": 6.19 }, { "text": "It allows the master to win\nfour times, the fifth time,", "start": 781.91, "duration": 7.36 }, { "text": "it beats the master,\nand nobody can beat it after that.", "start": 789.32, "duration": 3.74 }, { "text": "Q: Yes, because it remembers", "start": 793.87, "duration": 2.11 }, { "text": "that making a mistake\nloses the game.", "start": 795.99, "duration": 3.26 }, { "text": "K: We are doing exactly the same.", "start": 799.44, "duration": 2.48 }, { "text": "Q: Much of what we call\nintelligent behaviour in ourselves", "start": 805.15, "duration": 2.71 }, { "text": "is nothing of the kind.\nIt\u2019s just to do with thought.", "start": 807.91, "duration": 2.77 }, { "text": "The computer can do it much better.", "start": 810.72, "duration": 1.69 }, { "text": "K: Of course.\nThat\u2019s what I\u2019m saying.", "start": 812.42, "duration": 2.35 }, { "text": "Q: If there is something\nthat can be called intelligence,", "start": 816.05, "duration": 2.84 }, { "text": "it has to be thought out\nmuch more carefully", "start": 818.98, "duration": 2.4 }, { "text": "these easy statements\nabout what we can do intelligently.", "start": 821.42, "duration": 3.91 }, { "text": "K: That\u2019s what I want to discuss.", "start": 825.74, "duration": 2.44 }, { "text": "First of all, you help me", "start": 828.21, "duration": 2.27 }, { "text": "by educating\nin mathematics or whatever,", "start": 831.11, "duration": 4.39 }, { "text": "and you say,\n\u2018That will help you to survive\u2019.", "start": 835.81, "duration": 3.3 }, { "text": "And I question that.", "start": 839.52, "duration": 2.12 }, { "text": "You follow what I mean?", "start": 843.08, "duration": 1.2 }, { "text": "I question, I doubt\nwhether this kind of education", "start": 844.29, "duration": 5.64 }, { "text": "is really helping\nhuman beings to survive.", "start": 850.0, "duration": 4.17 }, { "text": "Q: If the computer can only repeat", "start": 855.95, "duration": 2.61 }, { "text": "and if we teach students to repeat\u2026", "start": 862.42, "duration": 1.76 }, { "text": "K: It is not repeating, sir,\nit\u2019s learning.", "start": 864.25, "duration": 3.27 }, { "text": "Q: There\u2019s no creation in computers.\nK: It is learning.", "start": 867.61, "duration": 3.77 }, { "text": "Q: It can be made to learn in the\nsense that Krishnaji is describing.", "start": 871.68, "duration": 5.28 }, { "text": "It\u2019s a question\nof how you set it up.", "start": 877.74, "duration": 1.89 }, { "text": "Q: Yes, how do you set it up?\nThat\u2019s the key word.", "start": 880.27, "duration": 2.86 }, { "text": "K: You first set it up.", "start": 883.89, "duration": 1.4 }, { "text": "Q: You have to create it\nto be able to do that, to perform.", "start": 885.3, "duration": 4.4 }, { "text": "But surely the question that\nKrishnaji is asking about survival", "start": 893.89, "duration": 4.39 }, { "text": "\u2013 if we accept a world as being\nlike say the traffic system", "start": 899.62, "duration": 4.23 }, { "text": "then to go into that traffic system\nyou need to be educated", "start": 904.74, "duration": 3.87 }, { "text": "otherwise you\u2019re liable to die\nbecause you\u2019re ignorant of it.", "start": 908.65, "duration": 4.41 }, { "text": "Human beings can change\nthe total system, in that sense.", "start": 914.65, "duration": 5.39 }, { "text": "So there is some education\nwhich is necessary for survival", "start": 922.27, "duration": 4.63 }, { "text": "but surely our objective is to look\nbeyond that limited survival.", "start": 926.99, "duration": 6.24 }, { "text": "K: Sir, I would like\nto stick to my point for a while,", "start": 935.29, "duration": 2.9 }, { "text": "if you don\u2019t mind.", "start": 938.4, "duration": 1.57 }, { "text": "Is the present education helping\nus to survive? That\u2019s all my point.", "start": 940.41, "duration": 5.79 }, { "text": "Q: If one looks at the world today\nand the state that it\u2019s in,", "start": 946.82, "duration": 3.08 }, { "text": "it\u2019s obviously\nnot helping us to survive.", "start": 949.97, "duration": 5.99 }, { "text": "K: We are not surviving.\nMillions are dying.", "start": 956.02, "duration": 3.1 }, { "text": "Q: But millions are surviving.\nIs it black or white?", "start": 959.23, "duration": 3.77 }, { "text": "After all, it is not the answer\nto survival or anything else,", "start": 963.02, "duration": 4.47 }, { "text": "but surely it is necessary to some\ndegree that we haven\u2019t established.", "start": 967.54, "duration": 6.16 }, { "text": "Surely intelligence or survival is\nnot furthered by ignorance, is it?", "start": 973.96, "duration": 4.62 }, { "text": "K: Are the educated people\nsurviving?", "start": 978.64, "duration": 3.73 }, { "text": "Q: Yes.", "start": 982.4, "duration": 1.08 }, { "text": "Q: Krishnaji, it depends\non what you mean by surviving.", "start": 983.53, "duration": 3.03 }, { "text": "K: I don\u2019t know.\nShe used the word \u2018survive\u2019.", "start": 986.62, "duration": 3.1 }, { "text": "Q: Clearly, one use of that word.", "start": 990.39, "duration": 2.78 }, { "text": "If we don\u2019t learn\nto walk and to talk", "start": 993.6, "duration": 2.83 }, { "text": "we probably will wither in life.\nWe need that to just live.", "start": 996.47, "duration": 6.61 }, { "text": "On the other hand,", "start": 1003.12, "duration": 1.24 }, { "text": "you could say that the life\nwe do live is no life at all.", "start": 1004.47, "duration": 4.22 }, { "text": "In which case you\u2019d say\nthat we\u2019re just kind of existing.", "start": 1008.78, "duration": 4.37 }, { "text": "But we seem to be using the word\n\u2018surviving\u2019 in two different ways.", "start": 1014.28, "duration": 3.67 }, { "text": "Q: But I\u2019m just using it\nin a very simple way", "start": 1018.01, "duration": 2.69 }, { "text": "that the present education\nis educating people to survive", "start": 1024.99, "duration": 3.2 }, { "text": "in the sense that the object is that\nyou finish your degree or whatever", "start": 1028.24, "duration": 5.39 }, { "text": "and then you get a job which gives\nyou food, clothing and shelter.", "start": 1033.68, "duration": 4.33 }, { "text": "I\u2019m not saying that that\u2019s enough.\nThat\u2019s not enough.", "start": 1038.47, "duration": 3.91 }, { "text": "Food, clothing and shelter\nis not enough.", "start": 1042.48, "duration": 2.43 }, { "text": "It may give you food,\nclothing and shelter", "start": 1044.98, "duration": 2.31 }, { "text": "because we\u2019ve found that\nthere\u2019s so much unemployment", "start": 1047.35, "duration": 3.91 }, { "text": "that even after you do get a degree,\nyou may still be unemployed.", "start": 1051.31, "duration": 4.62 }, { "text": "In a country like India,\nyou might have a PhD", "start": 1055.99, "duration": 3.08 }, { "text": "and you might look for a job\nfor three or four years", "start": 1059.21, "duration": 2.1 }, { "text": "and still not get it.", "start": 1061.32, "duration": 1.44 }, { "text": "Q: But would you be better off", "start": 1062.81, "duration": 1.47 }, { "text": "without the degree,\nwithout the education?", "start": 1064.29, "duration": 2.08 }, { "text": "Q: Well, it\u2019s difficult to say.\nQ: Is it? Is it difficult to say?", "start": 1068.06, "duration": 4.53 }, { "text": "Q: It is a point that our culture\nis producing food, shelter, etc.,", "start": 1072.77, "duration": 4.95 }, { "text": "in such a way that it is\nalso producing destruction.", "start": 1077.77, "duration": 5.13 }, { "text": "Our businesses and agriculture\nare leading to war, in a way.", "start": 1084.64, "duration": 5.82 }, { "text": "So, we educate\nto survive in our culture", "start": 1091.91, "duration": 2.65 }, { "text": "but our culture is leading\nto a kind of death or suicide.", "start": 1094.61, "duration": 5.31 }, { "text": "Q: Sorry, I don\u2019t think\nwe

are getting educated at all", "start": 1100.08, "duration": 3.84 }, { "text": "because being a teacher at the\nuniversity, we just give knowledge,", "start": 1104.0, "duration": 6.66 }, { "text": "and I myself and the students do not\nknow how to deal with daily life.", "start": 1110.72, "duration": 5.32 }, { "text": "That is the problem, I think.", "start": 1116.13, "duration": 2.18 }, { "text": "We are not getting educated\nin how to deal with daily problems", "start": 1118.34, "duration": 4.75 }, { "text": "\u2013 with anger, with fear,\ncompetition, etc.", "start": 1123.16, "duration": 3.79 }, { "text": "I don\u2019t know how to deal\nwith those problems.", "start": 1128.24, "duration": 2.75 }, { "text": "And the point is that I am taking\nthat knowledge that I learn", "start": 1131.95, "duration": 4.38 }, { "text": "to attack the problem of daily life.", "start": 1136.38, "duration": 4.13 }, { "text": "So, what am I going to do?", "start": 1148.15, "duration": 2.41 }, { "text": "Q: When we think\nin terms of humanity", "start": 1156.16, "duration": 2.05 }, { "text": "it\u2019s obvious that education\ndoes not prepare us to survive.", "start": 1158.26, "duration": 4.42 }, { "text": "On the contrary,\nit\u2019s getting worse and worse.", "start": 1162.73, "duration": 2.99 }, { "text": "Now some people ask the computers\nto help this situation.", "start": 1165.77, "duration": 5.34 }, { "text": "So, I think it\u2019s a fact that,", "start": 1172.32, "duration": 2.83 }, { "text": "for the whole humanity, education\nis not preparation for survival.", "start": 1178.22, "duration": 6.3 }, { "text": "Perhaps for some individuals,\nbut not for the whole of humanity.", "start": 1184.57, "duration": 5.87 }, { "text": "Q: Can\u2019t we say that education\nis extremely imperfect,", "start": 1190.49, "duration": 3.66 }, { "text": "especially in today\u2019s world?", "start": 1194.26, "duration": 2.65 }, { "text": "But surely, ignorance\nisn\u2019t the answer to that.", 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necessity of life.", "start": 1286.3, "duration": 2.28 }, { "text": "If you have children, how do you\nclothe them and feed them?", "start": 1290.02, "duration": 3.83 }, { "text": "How do you give them shelter?\nK: Why do you marry?", "start": 1294.96, "duration": 2.87 }, { "text": "Why do you have children?", "start": 1298.45, "duration": 2.08 }, { "text": "Q: Are you talking\nabout the quality of life?", "start": 1302.19, "duration": 2.42 }, { "text": "K: No, what do we mean by survival?\nLet\u2019s discuss that a little bit.", "start": 1306.12, "duration": 4.94 }, { "text": "Q: Continuance of the race.", "start": 1312.37, "duration": 1.64 }, { "text": "Q: Physical survival, simply\nadapting to our environment", "start": 1314.72, "duration": 3.77 }, { "text": "and using our skills\nto help us adapt,", "start": 1318.54, "duration": 2.63 }, { "text": "this is not the only\nform of survival.", "start": 1321.18, "duration": 2.14 }, { "text": "There is psychological survival,\nbeing able to survive mentally.", "start": 1323.37, "duration": 4.15 }, { "text": "Q: That means nothing\nif there is no physical survival.", "start": 1328.56, "duration": 3.19 }, { "text": "Q: Yes, I accept that.", "start": 1331.98, "duration": 1.86 }, { "text": "Q: So, let\u2019s deal with the first\nthing first and get that right.", "start": 1333.89, "duration": 3.42 }, { "text": "Q: But that\u2019s very simple.", "start": 1337.36, "duration": 1.4 }, { "text": "It\u2019s the psychological survival that\nseems to be much more difficult.", "start": 1338.82, "duration": 3.81 }, { "text": "K: Sir, there are millions of people\nwho are not educated,", "start": 1342.98, "duration": 4.6 }, { "text": "haven\u2019t been to any school,\ndon\u2019t know how to write or read,", "start": 1347.66, "duration": 5.03 }, { "text": "but they survive.", "start": 1352.73, "duration": 1.95 }, { "text": "There are those people\nwho are highly educated,", "start": 1358.12, "duration": 3.2 }, { "text": "in the modern sense of the word,", "start": 1362.49, "duration": 1.64 }, { "text": "they survive,\nbut under great difficulties", "start": 1365.63, "duration": 3.19 }, { "text": "\u2013 unemployment and so on.", "start": 1369.89, "duration": 3.92 }, { "text": "What do you mean by survival?", "start": 1374.42, "duration": 2.9 }, { "text": "Q: I think that the great poor\nwho survive statistically,", "start": 1387.96, "duration": 4.59 }, { "text": "there is enough survival\nto maintain them.", "start": 1392.81, "duration": 3.76 }, { "text": "But the greater survival is\nsome more directed survival", "start": 1396.64, "duration": 5.16 }, { "text": "where you can survive\ntowards something.", "start": 1401.98, "duration": 4.77 }, { "text": "K: There is the threat of war\n\u2013 right? \u2013", "start": 1410.24, "duration": 3.59 }, { "text": "the threat of the bomb.", "start": 1413.99, "duration": 1.73 }, { "text": "These things are making survival\nalmost impossible.", "start": 1416.84, "duration": 5.44 }, { "text": "So, what do we mean\nby getting educated to survive?", "start": 1424.21, "duration": 5.05 }, { "text": "Q: I think it has to do\nwith the quality of life.", "start": 1430.13, "duration": 3.51 }, { "text": "One part of survival in modern times", "start": 1434.07, "duration": 4.58 }, { "text": "especially\nin the industrial societies", "start": 1438.66, "duration": 1.68 }, { "text": "where there are these basic\nprogrammes of government,", "start": 1440.39, "duration": 2.98 }, { "text": "no-one really starves.", "start": 1443.51, "duration": 2.08 }, { "text": "K: Sir, what are you saying?", "start": 1446.6, "duration": 2.11 }, { "text": "Millions are starving in India,\nin Africa, in Asia.", "start": 1448.76, "duration": 4.87 }, { "text": "Q: When we talk about the survival", "start": 1458.03, "duration": 1.72 }, { "text": "we seem to be thinking in terms\nof individualistic survival.", "start": 1460.23, "duration": 4.66 }, { "text": "K: Not only individual \u2013 human\nsurvival, sir, is being denied.", "start": 1465.44, "duration": 4.81 }, { "text": "Q: I don\u2019t see what is wrong\nwith education now.", "start": 1475.12, "duration": 4.03 }, { "text": "The trouble seems to begin when\nwe attach status to the education.", "start": 1479.21, "duration": 3.58 }, { "text": "That\u2019s what is denying\nthe survival of the human race.", "start": 1484.59, "duration": 5.1 }, { "text": "Q: If we assume physical survival", "start": 1492.39, "duration": 3.92 }, { "text": "and forget about\nthe quality of life,", "start": 1496.32, "duration": 3.19 }, { "text": "survival seems to be\nthe ability to remain sane.", "start": 1499.58, "duration": 4.19 }, { "text": "K: Wait a minute, sir.\n\u2018Ability to remain sane\u2019.", "start": 1505.16, "duration": 4.25 }, { "text": "Are we sane?", "start": 1509.7, "duration": 1.67 }, { "text": "Q: Within certain limits,\nI think most of us are.", "start": 1513.6, "duration": 2.52 }, { "text": "Q: We\u2019re talking about education.\nWe must be sane.", "start": 1516.17, "duration": 2.75 }, { "text": "Q: Are you trying to say now\nthat while we remain unchanged,", "start": 1526.18, "duration": 3.5 }, { "text": "whatever we know and teach\nin schools, we will use wrongly?", "start": 1529.74, "duration": 4.58 }, { "text": "K: Of course, of course.\nQ: And cause more harm than good.", "start": 1534.36, "duration": 2.65 }, { "text": "K: That\u2019s what\u2019s happening.", "start": 1537.08, "duration": 1.95 }, { "text": "So, I want to question this whole\nidea of being educated to survive.", "start": 1540.45, "duration": 7.89 }, { "text": "We need the basic necessities\nof life. Even that is being denied,", "start": 1551.58, "duration": 5.69 }, { "text": "except perhaps for those of you", "start": 1559.51, "duration": 1.99 }, { "text": "who have fairly good jobs,\nfairly affluent,", "start": 1561.51, "duration": 3.44 }, { "text": "but millions of people are starving.", "start": 1565.38, "duration": 3.7 }, { "text": "Q: Isn\u2019t the most important thing\nin education to live in harmony?", "start": 1573.48, "duration": 4.99 }, { "text": "K: That\u2019s only a part,\nsurely, isn\u2019t it?", "start": 1582.45, "duration": 3.02 }, { "text": "Educated to live in harmony\nwith each other", "start": 1586.74, "duration": 3.22 }, { "text": "\u2013 that has not been possible\nfor a million years.", "start": 1589.98, "duration": 3.89 }, { "text": "Q. Someone told me,\n\u2018You are your brother\u2019s keeper\u2019.", "start": 1597.39, "duration": 5.39 }, { "text": "If you have survived, make sure\nthat the disadvantaged also survive.", "start": 1603.53, "duration": 6.87 }, { "text": "K: This is just a lovely theory.\nQ: No, you can practise it.", "start": 1610.44, "duration": 6.18 }, { "text": "K: Why should I practise it?", "start": 1617.09, "duration": 2.15 }, { "text": "You start with a theory\nand I must practise it.", "start": 1619.86, "duration": 2.43 }, { "text": "Q: No, I practise it.", "start": 1622.34, "duration": 1.72 }, { "text": "Q: Your point is that\ncurrent educational concepts", "start": 1629.09, "duration": 3.72 }, { "text": "are leading to the fact\nthat we will not survive.", "start": 1632.87, "duration": 5.93 }, { "text": "K: Yes, sir.\nThat\u2019s what is happening.", "start": 1638.89, "duration": 3.54 }, { "text": "Q: Can we start\nwith that obvious fact,", "start": 1649.44, "duration": 3.05 }, { "text": "that our education is not doing\nthe job and we\u2019re not surviving?", "start": 1656.69, "duration": 5.18 }, { "text": "K: Sir, we\u2019ve acquired tremendous\ninformation and knowledge", "start": 1667.11,

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I think that is granted.", "start": 1673.87, "duration": 3.33 }, { "text": "One can accept that.", "start": 1677.71, "duration": 1.97 }, { "text": "After a million years, we have\nacquired a great deal of knowledge,", "start": 1679.71, "duration": 4.45 }, { "text": "and that knowledge\nhas not helped us to survive.", "start": 1684.2, "duration": 3.68 }, { "text": "We may survive, partially,", "start": 1688.86, "duration": 5.44 }, { "text": "but we don\u2019t seem\nto be able to survive.", "start": 1694.47, "duration": 2.97 }, { "text": "The threat of war, overpopulation,\nterrorism \u2013 you follow? \u2013", "start": 1699.01, "duration": 5.32 }, { "text": "everything is indicating\nthat we\u2019re not surviving.", "start": 1704.37, "duration": 4.62 }, { "text": "Could we say that?\nQ: Yes.", "start": 1713.44, "duration": 2.98 }, { "text": "K: A few may survive.\nAll of us who are here,", "start": 1718.85, "duration": 4.05 }, { "text": "because we have a fair amount\nof leisure, we\u2019re surviving.", "start": 1722.91, "duration": 3.87 }, { "text": "Right?\nWould you grant that?", "start": 1729.87, "duration": 3.59 }, { "text": "Q: Millions and millions, billions\nof people are surviving these days.", "start": 1735.54, "duration": 5.92 }, { "text": "K: All right, surviving,", "start": 1741.5, "duration": 1.68 }, { "text": "but there is always this threat\nof not being able to survive.", "start": 1744.2, "duration": 5.53 }, { "text": "Q: There is that threat, yes,\nconstantly, increasingly.", "start": 1749.78, "duration": 3.19 }, { "text": "K: Constantly. So, has knowledge\nhelped us to survive?", "start": 1752.98, "duration": 5.82 }, { "text": "Q: It has helped us to survive up\nto this point, and brought us to...", "start": 1762.5, "duration": 4.58 }, { "text": "K: All right, it has helped us\nto survive up to this point", "start": 1767.82, "duration": 3.12 }, { "text": "\u2013 which I even question.", "start": 1770.98, "duration": 2.39 }, { "text": "But we\u2019ll take that for granted \u2013\nhelped us to survive up to now.", "start": 1773.38, "duration": 5.24 }, { "text": "The future seems\nincredibly dangerous.", "start": 1778.66, "duration": 4.99 }, { "text": "And knowledge has produced this.", "start": 1786.82, "duration": 3.83 }, { "text": "Probably, we may not survive.", "start": 1795.01, "duration": 2.43 }, { "text": "Knowledge has led us up to that.", "start": 1797.93, "duration": 2.37 }, { "text": "So, what value has knowledge,\nif it doesn\u2019t help us to survive?", "start": 1800.34, "duration": 5.58 }, { "text": "Q: It has increased the probability\nvery greatly of non-survival.", "start": 1806.04, "duration": 4.58 }, { "text": "K: Yes, that\u2019s what I\u2019m saying.", "start": 1810.99, "duration": 1.99 }, { "text": "If I have a son,\nhe might be blown to smithereens,", "start": 1829.23, "duration": 4.32 }, { "text": "evaporated completely.", "start": 1833.76, "duration": 2.38 }, { "text": "So, is there a different\napproach to all this,", "start": 1847.43, "duration": 3.69 }, { "text": "so that we all survive happily?", "start": 1857.66, "duration": 3.36 }, { "text": "Is there a different approach?\nThat I\u2019d like to discuss.", "start": 1862.57, "duration": 3.59 }, { "text": "Please, won\u2019t you\ncontribute to that?", "start": 1870.81, "duration": 2.73 }, { "text": "Q: Are you suggesting educating\nwithout collecting knowledge?", "start": 1876.98, "duration": 6.5 }, { "text": "K: Yes, sir. Yes, sir.", "start": 1884.41, "duration": 1.99 }, { "text": "Because what we have done\nis experience, knowledge,", "start": 1886.43, "duration": 7.17 }, { "text": "memory, thought, action.", "start": 1896.01, "duration": 5.86 }, { "text": "From that action, learn more\nor correct what you have learnt.", "start": 1902.1, "duration": 6.55 }, { "text": "In that cycle we are caught.", "start": 1908.72, "duration": 2.68 }, { "text": "Which is a computer\nwho is doing it,", "start": 1914.05, "duration": 2.76 }, { "text": "which is the same\n\u2013 experience, knowledge,", "start": 1917.79, "duration": 2.94 }, { "text": "memory, thought, action.", "start": 1922.11, "duration": 3.68 }, { "text": "From that action, we learn more.", "start": 1926.76, "duration": 2.33 }, { "text": "This has been the pattern which we\nhave followed from time measureless.", "start": 1930.09, "duration": 6.66 }, { "text": "Would you agree to that?\nQ: Yes, I accept that.", "start": 1938.2, "duration": 3.09 }, { "text": "K: Wait, wait, wait.", "start": 1941.33, "duration": 2.16 }, { "text": "If you accept that,", "start": 1944.01, "duration": 2.08 }, { "text": "then adding more or taking away\nis not going to help in this cycle.", "start": 1946.39, "duration": 7.81 }, { "text": "So, there must be\na way away from this.", "start": 1956.29, "duration": 4.65 }, { "text": "Or understand this", "start": 1961.3, "duration": 2.27 }, { "text": "and that may lead\nto something totally different.", "start": 1963.58, "duration": 3.54 }, { "text": "Q: Is it possible that as the\ncomputer is taking over our function", "start": 1975.72, "duration": 4.98 }, { "text": "that we may have\nmore time to look at that?", "start": 1982.73, "duration": 3.21 }, { "text": "K: I know\nhow to read and write", "start": 1991.38, "duration": 2.65 }, { "text": "\u2013 perhaps in Italian,\nFrench and English.", "start": 1997.87, "duration": 3.08 }, { "text": "I personally do.", "start": 2001.2, "duration": 1.72 }, { "text": 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Not to put ourselves in danger.", "start": 2927.06, "duration": 4.78 }, { "text": "K: Not to put oneself in danger.", "start": 2937.06, "duration": 2.06 }, { "text": "Does that mean you must\nhave experience of danger?", "start": 2939.15, "duration": 3.85 }, { "text": "I want to question the whole thing.\nWould you listen for a minute?", "start": 2943.09, "duration": 4.83 }, { "text": "For me, I am the world\nand the world is me.", "start": 2951.18, "duration": 3.75 }, { "text": "My consciousness\nis the consciousness of the world,", "start": 2955.02, "duration": 5.68 }, { "text": "because human beings suffer through\nthe world, fear, anxiety and so on.", "start": 2961.37, "duration": 5.36 }, { "text": "So, one\u2019s consciousness\nis similar to all mankind.", "start": 2966.79, "duration": 5.68 }, { "text": "I am not an individual at all.\nI start on that.", "start": 2972.55, "duration": 7.65 }, { "text": "You may say, \u2018You\u2019re\na damn silly fool\u2019 \u2013 all right.", "start": 2981.8, "duration": 4.44 }, { "text": "It may be folly, an illusion,\nbut I can discuss it", "start": 2987.37, "duration": 4.07 }, { "text": "logically, sanely,\nand show it is so.", "start": 2991.5, "duration": 3.63 }, { "text": "Then, that consciousness\nhas experienced everything.", "start": 2996.27, "duration": 6.77 }, { "text": "Right?", "start": 3004.55, "duration": 1.3 }, { "text": "I know you won\u2019t like all this.", "start": 3009.66, "duration": 2.12 }, { "text": "Please, go into it,\ndon\u2019t smile it away", "start": 3014.07, "duration": 2.46 }, { "text": "or make snide remarks about it,\njust look at it.", "start": 3016.59, "duration": 4.33 }, { "text": "Q: We can take this, more or less,\nbecause we\u2019ve had experience,", "start": 3020.98, "duration": 4.55 }, { "text": "but when you\u2019re talking\nto a young person...", "start": 3025.58, "duration": 2.22 }, { "text": "K: We\u2019re all grown-up.", "start": 3028.71, "duration": 1.36 }, { "text": "Q: But we\u2019re talking\nabout education.", "start": 3030.08, "duration": 2.3 }, { "text": "K: I\u2019ll come to that in a minute.\nLet me finish what I want to say.", "start": 3032.88, "duration": 3.83 }, { "text": "There is this consciousness,\nwhich is not mine,", "start": 3039.06, "duration": 7.69 }, { "text": "the contents have been\nput there by thought", "start": 3048.75, "duration": 3.36 }, { "text": "fear, anxiety, loneliness,", "start": 3052.17, "duration": 1.65 }, { "text": "belief in God, Jesus, Krishna,\na

dozen things.", "start": 3053.94, "duration": 5.54 }, { "text": "All that is in that consciousness.", "start": 3059.65, "duration": 3.08 }, { "text": "Right?\nIt is so.", "start": 3062.93, "duration": 2.24 }, { "text": "My becoming a Christian and then\nfrom Christianity to go to Hinduism", "start": 3067.77, "duration": 7.53 }, { "text": "is all in that field.", "start": 3075.37, "duration": 3.49 }, { "text": "The experience is to move", "start": 3079.68, "duration": 2.43 }, { "text": "from one corner of that field\nto the other.", "start": 3082.2, "duration": 4.39 }, { "text": "I wonder\nif I\u2019m making myself clear.", "start": 3089.69, "duration": 2.25 }, { "text": "From one conclusion to another\nconclusion, but in the same area,", "start": 3092.07, "duration": 5.63 }, { "text": "carefully barb-wired.", "start": 3097.89, "duration": 2.54 }, { "text": "So, any experience is already there.", "start": 3108.38, "duration": 3.54 }, { "text": "Q: You mean potentially there?", "start": 3116.36, "duration": 4.05 }, { "text": "K: No, it is there,\nnot \u2018potentially\u2019.", "start": 3121.09, "duration": 2.54 }, { "text": "Q: But it\u2019s not available\nto the individual.", "start": 3123.71, "duration": 4.3 }, { "text": "K: Ah, there is no individuality.", "start": 3128.06, "duration": 2.76 }, { "text": "You\u2019re all thinking in terms\nof the individual. I am not.", "start": 3130.99, "duration": 4.76 }, { "text": "Q: So, all the experience we have\nindividually would be repetition.", "start": 3137.18, "duration": 9.99 }, { "text": "K: Look, madame,", "start": 3150.24, "duration": 1.78 }, { "text": "take the simple example\nthat we follow somebody.", "start": 3155.66, "duration": 5.06 }, { "text": "A guru, a priest, a saint,\na saviour, a Krishna in India", "start": 3162.26, "duration": 6.58 }, { "text": "\u2013 we always follow somebody.", "start": 3169.21, "duration": 2.42 }, { "text": "This following has been\nthe pattern of that consciousness.", "start": 3174.16, "duration": 5.09 }, { "text": "Right?\nOf course.", "start": 3181.56, "duration": 2.73 }, { "text": "So, my going to a guru\nis already there.", "start": 3185.68, "duration": 4.94 }, { "text": "You understand what I\u2019m saying?", "start": 3193.54, "duration": 1.44 }, { "text": "So, I don\u2019t go to a guru,\nit is finished.", "start": 3195.29, "duration": 4.03 }, { "text": "I\u2019ve moved away\nfrom the pattern of that field.", "start": 3199.92, "duration": 4.05 }, { "text": "If I crave experience,\nI\u2019m still in that field.", "start": 3205.43, "duration": 5.15 }, { "text": "Q: If you don\u2019t go to a guru,\nwhere do you go?", "start": 3215.59, "duration": 2.96 }, { "text": "K: Sir, I don\u2019t go anywhere.", "start": 3222.03, "duration": 2.69 }, { "text": "No, please, this is very serious.\nI\u2019m not joking about this,", "start": 3228.55, "duration": 6.32 }, { "text": "because we\u2019re always moving\nwithin the field of knowledge.", "start": 3234.93, "duration": 8.12 }, { "text": "The knowledge is consciousness.", "start": 3243.53, "duration": 5.39 }, { "text": "Right?", "start": 3250.94, "duration": 1.4 }, { "text": "Q: You\u2019re saying all our\nconsciousness is knowledge?", "start": 3254.76, "duration": 3.58 }, { "text": "K: Of course.\nQ: Yes.", "start": 3258.4, "duration": 2.17 }, { "text": "K: And any action within that field\nis furthering knowledge", "start": 3261.71, "duration": 4.5 }, { "text": "or taking away knowledge.\nIt\u2019s still moving in that area.", "start": 3266.27, "duration": 4.23 }, { "text": "There is no freedom in that area.", "start": 3270.56, "duration": 3.02 }, { "text": "So, why should I go to any guru?", "start": 3276.15, "duration": 5.39 }, { "text": "Or why should I follow anybody?", "start": 3283.11, "duration": 2.99 }, { "text": "Because we have done all that\nfor a million years.", "start": 3287.19, "duration": 5.22 }, { "text": "Q: Also, why should we\naccumulate any knowledge", "start": 3298.06, "duration": 3.15 }, { "text": "in order to get out of that field.\nK: Exactly. You have stated it.", "start": 3301.27, "duration": 4.52 }, { "text": "Stick to it, simply.", "start": 3305.85, "duration": 1.96 }, { "text": "Knowledge may be inside one\u2019s brain\nor in the brain of humanity.", "start": 3316.5, "duration": 6.62 }, { "text": "It\u2019s not my brain, this,", "start": 3323.33, "duration": 2.01 }, { "text": "it\u2019s the brain evolved\nthrough time, through experience,", "start": 3327.06, "duration": 5.56 }, { "text": "through knowledge,\nthrough memory, through action", "start": 3332.68, "duration": 2.92 }, { "text": "\u2013 it\u2019s the brain of humanity.\nIt\u2019s not my brain.", "start": 3336.13, "duration": 4.12 }, { "text": "I think this is so, genetically,\nas well as actually.", "start": 3345.08, "duration": 5.6 }, { "text": "This brain has evolved\nthrough time.", "start": 3352.62, "duration": 2.73 }, { "text": "And memory may be in that brain\nor outside \u2013 that\u2019s not important.", "start": 3361.37, "duration": 3.43 }, { "text": "The whole field of consciousness\nis knowledge.", "start": 3364.86, "duration": 4.85 }, { "text": "And as long as thought is moving,\nit must be in that field,", "start": 3379.58, "duration": 6.64 }, { "text": "because thought is knowledge.", "start": 3387.44, "duration": 4.27 }, { "text": "Q: Just to clarify,", "start": 3397.48, "duration": 2.12 }, { "text": "do you think all knowledge is\ndirected towards potential action?", "start": 3399.65, "duration": 4.2 }, { "text": "K: Not necessarily.", "start": 3408.4, "duration": 1.89 }, { "text": "Q: But most knowledge is practical\nor directed towards action", "start": 3410.85, "duration": 3.63 }, { "text": "or has implications for action.\nK: Yes.", "start": 3414.55, "duration": 2.99 }, { "text": "After all, knowledge\nis necessary at one level,", "start": 3417.6, "duration": 3.69 }, { "text": "in order to survive,\nto be skilful in action.", "start": 3422.47, "duration": 5.72 }, { "text": "Q: But do you think\nthere is a kind of knowledge", "start": 3429.16, "duration": 2.23 }, { "text": "not related to action?", "start": 3431.4, "duration": 2.3 }, { "text": "K: It\u2019s still knowledge.", "start": 3434.12, "duration": 2.95 }, { "text": "Q: Even if I follow intellectually\nwhat you\u2019re saying, I don\u2019t see it.", "start": 3441.09, "duration": 5.07 }, { "text": "Why do I not see it?", "start": 3446.19, "duration": 1.61 }, { "text": "Is it that I lack intensity or\nenergy to see it, or what is it?", "start": 3448.69, "duration": 4.06 }, { "text": "K: Or we are so ridden by habit.", "start": 3456.25, "duration": 7.16 }, { "text": "You understand?", "start": 3465.43, "duration": 1.28 }, { "text": "Q: I think we all think in terms of\nindividual. That\u2019s what prevents it.", "start": 3467.82, "duration": 5.05 }, { "text": "Q: It\u2019s a question of being related,\nof the relation to the whole.", "start": 3481.06, "duration": 7.59 }, { "text": "K: No.\nWhat relation?", "start": 3489.77, "duration": 3.25 }, { "text": "When I recognise, perceive\nor see the fact \u2013 for myself \u2013", "start": 3495.24, "duration": 5.54 }, { "text": "I see the fact\nthat I am all humanity,", "start": 3501.47, "duration": 5.84 }, { "text": "relationship is humanity.", "start": 3507.32, "duration": 2.82 }, { "text": "I\u2019m not saying\nmy relationship to him.", "start": 3510.74, "duration": 3.02 }, { "text": "My relationship is\nto all human beings.", "start": 3515.3, "duration": 4.4 }, { "text": "Q: Is this something different\nfrom knowledge?", "start": 3521.49, "duration": 2.57 }, { "text": "Q: Is it something different from\nknowledge, to see this relationship?", "start": 3525.92, "duration": 4.82 }, { "text": "K: No, sir.", "start": 3534.45, "duration": 1.67 }, { "text": "I don\u2019t want to stump you, sorry.\nLet\u2019s move for a minute.", "start": 3543.39, "duration": 4.87 }, { "text": "What I\u2019m saying\nmay be totally false.", "start": 3549.33, "duration": 3.42 }, { "text": "I don\u2019t believe it is,\nbut you may think it is.", "start": 3553.91, "duration": 3.18 }, { "text": "Q: It may be incorrect but I feel,\nas this point was raised,", "start": 3557.15, "duration": 6.1 }, { "text": "that there\u2019s a feeling that\nthere\u2019s some kind of pure knowledge,", "start": 3563.79, "duration": 4.81 }, { "text": "not knowledge related\nto action or skill or anything", "start": 3568.76, "duration": 3.44 }, { "text": "\u2013 there\u2019s some kind\nof pure knowledge.", "start": 3572.29, "duration": 2.2 }, { "text": "K: I understand.", "start": 3574.5, "duration": 1.73 }, { "text": "What do you mean by that?", "start": 3583.84, "duration": 2.05 }, { "text": "Q: Is awareness knowledge?", "start": 3587.37, "duration": 3.89 }, { "text": "K: Awareness is not knowledge.", "start": 3591.37, "duration": 2.16 }, { "text": "Q: There are different words\nlike \u2018insight\u2019 and \u2018understanding\u2019", "start": 3594.78, "duration": 3.95 }, { "text": "which we might regard as a form\nof knowledge but are probably not.", "start": 3598.86, "duration": 3.98 }, { "text": "K: Attention has no knowledge.", "start": 3604.19, "duration": 2.65 }, { "text": "You attend.", "start": 3608.37, "duration": 1.86 }, { "text": "I want to go\ninto something different.", "start": 3611.24, "duration": 3.02 }, { "text": "Dr Sheldrake is asking\nand you are asking \u2013", "start": 3618.07, "duration": 4.53 }, { "text": "is there pure knowledge?\nRight? Knowledge of what?", "start": 3622.68, "duration": 6.37 }, { "text": "Q: Maybe even of the nature\nof things. I\u2019m not sure,", "start": 3629.92, "duration": 3.67 }, { "text": "but I\u2019m trying to look\nat the difficulty that we\u2019re having", "start": 3635.18, "duration": 3.97 }, { "text": "going beyond this point\nof knowledge.", "start": 3639.21, "duration": 3.35 }, { "text": "One of the difficulties may be\nsome notion of pure knowledge.", "start": 3643.19, "duration": 4.06 }, { "text": "The idea of pure knowledge\nhas been around for a long time.", "start": 3647.32, "duration": 3.67 }, { "text": "Q: Is the question,\ncan truth be known?", "start": 3652.12, "duration": 3.78 }, { "text": "Q: Yes.", "start": 3657.03, "duration": 1.54 }, { "text": "K: Is that what you\u2019re asking?\nQ: That\u2019s related to it, yes.", "start": 3658.81, "duration": 3.97 }, { "text": "K: Can truth be known?\nIs that what you\u2019re asking?", "start": 3662.85, "duration": 3.6 }, { "text": "Q: I think so.", "start": 3666.5, "duration": 1.3 }, { "text": "K: What do you mean by that?\nQ: I have a feeling for it.", "start": 3673.89, "duration": 4.04 }, { "text": "K: Known means experienced.", "start": 3681.21, "duration": 2.77 }, { "text": "Q: It\u2019s part of you, in some sense.", "start": 3684.5, "duration": 4.27 }, { "text": "K: Experience, known,\nfelt, gathered.", "start": 3689.62, "duration": 7.22 }, { "text": "Q: Or even disclosed, revealed.\nK: Disclosed.", "start": 3698.24, "duration": 3.4 }, { "text": "Disclosed to whom?", "start": 3702.99, "duration": 2.15 }, { "text": "In the problem of experience,\nthere are several factors.", "start": 3723.84, "duration": 4.3 }, { "text": "There must be the experiencer\n\u2013 right? \u2013", "start": 3728.53, "duration": 4.73 }, { "text": "there must be recognition\nof that experience.", "start": 3735.26, "duration": 4.55 }, { "text": "Of course.\nQ: Yes.", "start": 3743.62, "duration": 1.91 }, { "text": "K: Recognition means memory,\nwhich means you\u2019ve already known.", "start": 3747.16, "duration": 5.89 }, { "text": "Are you objecting\nto any of this?", "start": 3760.38,

"duration": 2.61 }, { "text": "Q: Krishnaji, are you pointing out\nthat perception breaks the pattern,", "start": 3763.78, "duration": 4.85 }, { "text": "perception is nothing\nto do with knowledge?", "start": 3768.7, "duration": 3.31 }, { "text": "K: I may say it\nbut it may not be broken down.", "start": 3772.1, "duration": 3.57 }, { "text": "I feel experience is something\nthat\u2019s already finished,", "start": 3782.19, "duration": 6.25 }, { "text": "over, it\u2019s gone,", "start": 3789.63, "duration": 2.2 }, { "text": "and we want experience of truth.\nThat is the real thing.", "start": 3793.28, "duration": 5.21 }, { "text": "Right?", "start": 3800.74, "duration": 1.0 }, { "text": "And it cannot be experienced", "start": 3803.04, "duration": 2.61 }, { "text": "because then\nthere must be the experiencer,", "start": 3807.01, "duration": 4.1 }, { "text": "recognition that is the truth,\nthere must be the fact...", "start": 3811.21, "duration": 4.68 }, { "text": "\u2013 all kinds of things are involved.", "start": 3818.86, "duration": 2.95 }, { "text": "You are bringing to truth something", "start": 3822.12, "duration": 2.74 }, { "text": "you have accumulated\nthrough thought.", "start": 3824.92, "duration": 3.17 }, { "text": "Somebody is saying\ntruth has no path,", "start": 3832.55, "duration": 3.94 }, { "text": "it cannot be experienced.", "start": 3836.8, "duration": 2.53 }, { "text": "If anybody says, \u2018I\u2019m illumined\u2019,\nyou ought to give him a kick.", "start": 3842.58, "duration": 4.36 }, { "text": "It\u2019s nonsense.", "start": 3848.77, "duration": 1.73 }, { "text": "There is no experiencer\nto experience illumination.", "start": 3851.74, "duration": 4.43 }, { "text": "Q: You\u2019re also saying that there\u2019s\nno experiencing of anything new.", "start": 3857.62, "duration": 4.64 }, { "text": "K: No, of course not.", "start": 3862.35, "duration": 1.59 }, { "text": "What you are experiencing\nis the old, in a different form,", "start": 3866.29, "duration": 4.4 }, { "text": "a different style, in a different\nmould, in a different pattern.", "start": 3870.77, "duration": 3.72 }, { "text": "Q: You also seem to be implying,", "start": 3875.78, "duration": 1.38 }, { "text": "because the consciousness of mankind\nis immersed in knowledge", "start": 3877.21, "duration": 4.56 }, { "text": "that this truth has nothing to do\nwith that consciousness.", "start": 3881.84, "duration": 4.62 }, { "text": "K: Of course, not.", "start": 3886.53, "duration": 1.41 }, { "text": "Q: Which leaves us\nvery little relation to it at all.", "start": 3890.91, "duration": 3.03 }, { "text": "K: Our difficulty is we all think\nwe are separate, individual souls,", "start": 3894.6, "duration": 8.72 }, { "text": "individual atmans,\nto use a Sanskrit word,", "start": 3904.62, "duration": 5.09 }, { "text": "individual accumulated tendency,\nall that,", "start": 3909.77, "duration": 7.14 }, { "text": "heredity, genetics\n\u2013 we\u2019re all separate little cells", "start": 3918.01, "duration": 4.53 }, { "text": "fighting, fighting, fighting,", "start": 3922.61, "duration": 3.08 }, { "text": "having our own pleasures, sorrows\n\u2013 all within ourselves.", "start": 3926.99, "duration": 6.0 }, { "text": "I question that, that\u2019s all.", "start": 3933.05, "duration": 2.51 }, { "text": "Sir, the real problem is,\nif I can go a little further,", "start": 3943.59, "duration": 4.02 }, { "text": "is it possible to be free\nfrom knowledge?", "start": 3948.39, "duration": 4.09 }, { "text": "And why should one be free\nfrom knowledge?", "start": 3952.71, "duration": 3.6 }, { "text": "There are two problems.\nAre you interested in it?", "start": 3956.82, "duration": 4.89 }, { "text": "Q: By being free from knowledge,\ndo you mean", "start": 3963.58, "duration": 4.34 }, { "text": "keeping knowledge in its\nproper place without it intruding?", "start": 3968.28, "duration": 4.69 }, { "text": "K: Perhaps, it may mean both.", "start": 3974.38, "duration": 2.52 }, { "text": "May \u2013 we\u2019ll inquire into it.", "start": 3977.22, "duration": 2.52 }, { "text": "Because I may be\na first-class engineer.", "start": 3980.75, "duration": 3.92 }, { "text": "There must be freedom from that,\nin order to find something new.", "start": 3990.59, "duration": 5.52 }, { "text": "Even in the engineering field,", "start": 3998.66, "duration": 1.96 }, { "text": "if I\u2019m merely repeating\nwhat I\u2019ve known...", "start": 4000.82, "duration": 3.75 }, { "text": "Q: There\u2019s no room.\nK: I can\u2019t build a new bridge,", "start": 4006.21, "duration": 4.61 }, { "text": "the San Francisco Golden Bridge\nor in New York,", "start": 4012.55, "duration": 4.94 }, { "text": "those marvellous bridges.", "start": 4017.5, "duration": 2.61 }, { "text": "Though I have the technological\nknowledge of a particular subject,", "start": 4023.72, "duration": 6.96 }, { "text": "there must be a certain freedom\nfrom it to discover something 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care\nwith which we carry out our jobs.", "start": 4085.68, "duration": 6.42 }, { "text": "K: Yes, but either we do it\nnor it becomes a terrible theory.", "start": 4092.23, "duration": 6.23 }, { "text": "It\u2019s so useless to have theories\nabout all these matters.", "start": 4098.53, "duration": 4.24 }, { "text": "Q: Sir, you\u2019re saying", "start": 4102.96, "duration": 1.07 }, { "text": "we must be free\nof the consciousness of mankind.", "start": 4104.04, "duration": 3.56 }, { "text": "Is that correct?", "start": 4107.63, "duration": 1.11 }, { "text": "K: Not \u2018we must be free\u2019.", "start": 4108.75, "duration": 1.74 }, { "text": "Q: There must be freedom.\nK: Yes.", "start": 4110.58, "duration": 2.73 }, { "text": "Q: I think that needs\nsome explanation, sir.", "start": 4119.27, "duration": 2.86 }, { "text": "K: Sir, if one realises\n\u2013 just a minute, let me finish \u2013", "start": 4125.3, "duration": 4.12 }, { "text": "that I am actually\nthe rest of humanity,", "start": 4129.62, "duration": 4.94 }, { "text": "which means I\u2019ve experienced\neverything on earth.", "start": 4139.34, "duration": 4.15 }, { "text": "My consciousness,\nthe consciousness of humanity,", "start": 4146.49, "duration": 3.99 }, { "text": "has experienced every guru,\nevery experience,", "start": 4150.58, "duration": 5.6 }, { "text": "every so-called illumination\n\u2013 it\u2019s all within there.", "start": 4156.24, "duration": 5.68 }, { "text": "And when I say,\n\u2018I must have more\u2019, I\u2019m still...", "start": 4164.66, "duration": 3.49 }, { "text": "I don\u2019t know if you follow all this.", "start": 4169.04, "duration": 1.95 }, { "text": "Q: It\u2019s very difficult.", "start": 4172.61, "duration": 1.56 }, { "text": "Q: Sir, I think that\nnone can understand that,", "start": 4180.06, "duration": 2.42 }, { "text": "to a certain extent,", "start": 4183.19, "duration": 1.57 }, { "text": "but then to say that\nthere must be freedom", "start": 4184.84, 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Full-stop.", "start": 4263.18, "duration": 3.87 }, { "text": "What?", "start": 4268.97, "duration": 1.46 }, { "text": "No, my mind is seeking\nsomething sacred, suppose,", "start": 4273.64, "duration": 5.15 }, { "text": "and this is not sacred,\nthis or that.", "start": 4279.65, "duration": 5.13 }, { "text": "Letting this go and joining Islam,\nit\u2019s the same thing.", "start": 4286.51, "duration": 4.75 }, { "text": "So, having insight into one,", "start": 4295.87, "duration": 2.3 }, { "text": "makes you free from all\nother contagious religions.", "start": 4300.56, "duration": 4.01 }, { "text": "Sorry!", "start": 4304.74, "duration": 1.35 }, { "text": "Q: And is that a movement outside\nof the consciousness of mankind?", "start": 4308.91, "duration": 4.27 }, { "text": "K: Yes, of course it is.", "start": 4313.3, "duration": 1.69 }, { "text": "Q: But within the field of that\nparticular thing we\u2019re looking at.", "start": 4318.28, "duration": 5.18 }, { "text": "It\u2019s difficult,\nbecause it is an insight of a kind.", "start": 4325.58, "duration": 3.89 }, { "text": "K: Yes, it\u2019s an insight of a kind.\nQ: Of a kind.", "start": 4329.54, "duration": 3.19 }, { "text": "It\u2019s not total insight.\nIt\u2019s a partial insight.", "start": 4333.5, "duration": 4.8 }, { "text": "Now, move to another realm,\nwhich is nationalism.", "start": 4339.45, "duration": 5.34 }, { "text": "Partial insight is to see the nature\nof why nationalism exists,", "start": 4347.11, "duration": 5.85 }, { "text": "for security and so on,", "start": 4353.0, "duration": 1.9 }, { "text": "how it divides people,\nhow one of the causes is war", "start": 4355.01, "duration": 5.04 }, { "text": "\u2013 so out, finished.", "start": 4360.06, "duration": 2.56 }, { "text": "Q: You would not be\nsuggesting though", "start": 4363.62, "duration": 2.24 }, { "text": "that we have\na lot of these insights.", "start": 4365.89, "duration": 3.62 }, { "text": "K: No, of course not.", "start": 4369.57, "duration": 1.73 }, { "text": "I\u2019m just showing\nhow partial insight works,", "start": 4371.36, "duration": 3.48 }, { "text": "which is taking one by one, going\ninto it, looking at it carefully,", "start": 4374.9, "duration": 6.48 }, { "text": "so getting a partial,\nhalf, lopsided view of it.",

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It\u2019s up to you.", "start": 4504.86, "duration": 6.38 }, { "text": "How can I say that?", "start": 4511.52, "duration": 2.03 }, { "text": "Q: But this seems to be implied\nby what you\u2019re saying,", "start": 4514.22, "duration": 2.34 }, { "text": "if you\u2019re implying that we are\npart of a totality of humanity.", "start": 4516.61, "duration": 6.56 }, { "text": "K: No, I don\u2019t say that.", "start": 4523.21, "duration": 2.71 }, { "text": "Sir, I\u2019m saying, so far\nI\u2019ve been educated, conditioned", "start": 4525.96, "duration": 5.25 }, { "text": "by religion, by society,\nby my parents and so on,", "start": 4531.26, "duration": 4.26 }, { "text": "that I am an individual", "start": 4535.64, "duration": 2.9 }, { "text": "\u2013 my soul, my atman,", "start": 4539.18, "duration": 2.07 }, { "text": "my characteristic\nis entirely individual,", "start": 4541.26, "duration": 5.65 }, { "text": "and \u2018salvation\u2019 lies", "start": 4548.92, "duration": 3.3 }, { "text": "through the individual soul,\nsearching God, etc.,", "start": 4553.46, "duration": 7.42 }, { "text": "and sitting on the right\nhand side of God.", "start": 4560.94, "duration": 4.97 }, { "text": "We are conditioned to that\nso tremendously.", "start": 4568.52, "duration": 4.04 }, { "text": "That\u2019s a fact.\nWe are so heavily conditioned.", "start": 4574.32, "duration": 4.06 }, { "text": "Someone comes along and says,\n\u2018Look, that may not be true\u2019.", "start": 4581.37, "duration": 3.71 }, { "text": "Right?\n\u2018It may be totally false\u2019.", "start": 4586.62, "duration": 3.46 }, { "text": "You might brush him off because\nyou don\u2019t want to listen to it.", "start": 4592.1, "duration": 4.11 }, { "text": "But if you listen to it,\nhe explains why, very carefully,", "start": 4596.8, "duration": 4.74 }, { "text": "and you begin to see that\nwhat he says may be true \u2013 may be.", "start": 4601.58, "duration": 7.15 }, { "text": "But the conditioning is so strong,\nthe habit is so heavily anchored,", "start": 4608.9, "duration": 7.67 }, { "text": "that you refuse to go the entire\ndistance of what he\u2019s talking about.", "start": 4617.79, "duration": 6.46 }, { "text": "Are we doing that now?", "start": 4626.43, "duration": 2.17 }, { "text": "Are we saying, \u2018My habit,\nmy conditioning, prevents me", "start": 4631.08, "duration": 5.76 }, { "text": "from seeing whether what\nyou\u2019re saying is false or true\u2019?", "start": 4636.88, "duration": 4.63 }, { "text": "Q: I think that\u2019s the situation\nI find myself in.", "start": 4644.17, "duration": 3.31 }, { "text": "K: Therefore,\none must be free from the anchor", "start": 4648.29, "duration": 4.07 }, { "text": "before you can find out\nwhat is true or what is false.", "start": 4652.41, "duration": 4.14 }, { "text": "You can\u2019t be anchored\nand say, \u2018Let me look\u2019.", "start": 4656.61, "duration": 3.36 }, { "text": "Because the length of the anchor\nmay be very, very short.", "start": 4663.14, "duration": 5.29 }, { "text": "It is always short.", "start": 4668.89, "duration": 2.24 }, { "text": "Whatever the length. You may\nhave a mile but it\u2019s still short.", "start": 4675.39, "duration": 5.38 }, { "text": "As long as you have an anchorage", "start": 4681.99, "duration": 2.42 }, { "text": "you cannot examine\nwhat is true and what is false.", "start": 4684.44, "duration": 4.91 }, { "text": "So, one has to find out", "start": 4691.32, "duration": 2.24 }, { "text": "if you can let go,\npull up the anchor and move.", "start": 4693.84, "duration": 6.87 }, { "text": "Q: Which means self-knowledge\nhas no place.", "start": 4701.47, "duration": 2.47 }, { "text": "K: Self-knowledge is there\nfor you to look.", "start": 4704.0, "duration": 3.98 }, { "text": "The story is there.", "start": 4708.92, "duration": 2.22 }, { "text": "Q: But how would that come about?", "start": 4711.97, "duration": 1.71 }, { "text": "To observe oneself?\nTo be more alert?", "start": 4713.7, "duration": 4.62 }, { "text": "K: Not more or less.\nJust look, sir.", "start": 4719.16, "duration": 3.32 }, { "text": "Q: Krishnaji, you said that\nperhaps the first step in this", "start": 4726.06, "duration": 4.67 }, { "text": "was for there to be no division\nbetween the observer...", "start": 4730.77, "duration": 4.15 }, { "text": "K: The first step is\nfreedom from anchorage,", "start": 4734.97, "duration": 3.28 }, { "text": "freedom from the stake.", "start": 4741.1, "duration": 2.22 }, { "text": "The next is to look.", "start": 4745.71, "duration": 2.71 }, { "text": "And find out whether\nthe observer is looking.", "start": 4749.82, "duration": 6.86 }, { "text": "And discover for oneself\nthe observer is the observed.", "start": 4758.6, "duration": 4.85 }, { "text": "Q: Are saying\none is mirroring oneself", "start": 4764.08, "duration": 4.84 }, { "text": "in one\u2019s relationship with others?", "start": 4768.93, "duration": 2.25 }, { "text": "Is that part of it?", "start": 4771.59, "duration": 1.77 }, { "text": "K: The \u2018me\u2019 is the anchor.\nQ: Yes.", "start": 4777.43, "duration": 2.28 }, { "text": "K: Which has been\n\u2013 I\u2019m tired of repeating this.", "start": 4780.04, "duration": 3.11 }, { "text": "Q: The observer is the anchor.", "start": 4783.18, "duration": 4.13 }, { "text": "K: The observer is the anchor,", "start": 4787.32, "duration": 2.12 }, { "text": "is the past.", "start": 4793.07, "duration": 1.62 }, { "text": "What is the difficulty in this?", "start": 4796.7, "duration": 2.84 }, { "text": "Q: Part of the difficulty,\nwith me, anyway,", "start": 4800.9, "duration": 2.8 }, { "text": "is that as soon as we start\ntalking about this, I\u2019m thinking,", "start": 4803.74, "duration": 3.16 }, { "text": "already wanting to know.", "start": 4806.96, "duration": 2.25 }, { "text": "K: Lady, I said\nI don\u2019t want to know,", "start": 4811.43, "duration": 2.27 }, { "text": "I just want to see\nwhat is happening.", "start": 4813.73, "duration": 2.52 }, { "text": "Q: Yes, but that seems\nto be the problem", "start": 4816.85, "duration": 1.67 }, { "text": "because one\u2019s already moving.", "start": 4818.56, "duration": 2.72 }, { "text": "K: There is no problem.", "start": 4822.85, "duration": 1.15 }, { "text": "I just want to see\nhow that camera works.", "start": 4824.01, "duration": 4.08 }, { "text": "I can\u2019t say, \u2018It must work\nthis way, or that way\u2019,", "start": 4830.58, "duration": 3.58 }, { "text": "I don\u2019t know how it works,\nso I look.", "start": 4834.18, "duration": 2.78 }, { "text": "Q: There\u2019s no longer any question\nof moments of insight", "start": 4837.3, "duration": 4.43 }, { "text": "which then vanish,\nbecause you\u2019re just looking.", "start": 4841.74, "duration": 2.85 }, { "text": "K: First, I said, look,", "start": 4846.45, "duration": 1.8 }, { "text": "to understand somebody I must\nremove my anchor. That\u2019s so obvious.", "start": 4849.78, "duration": 6.35 }, { "text": "If I want to understand you,\nI can\u2019t stick to my prejudice.", "start": 4856.19, "duration": 4.36 }, { "text": "I must be free of that, first.", "start": 4862.3, "duration": 2.93 }, { "text": "Then I say,\n\u2018How do I look at you?\u2019", "start": 4866.2, "duration": 3.26 }, { "text": "Do I look at you\nfrom my past experience about you,", "start": 4869.7, "duration": 4.9 }, { "text": "from my past knowledge,", "start": 4875.13, "duration": 1.5 }, { "text": "my past idiosyncrasy\nand all the stupidities,", "start": 4876.64, "duration": 4.14 }, { "text": "or the observer is looking at you,\nso dividing?", "start": 4880.82, "duration": 7.15 }, { "text": "You understand?\nQ: Yes.", "start": 4888.87, "duration": 1.79 }, { "text": "K: But when I look at you,\nyou are me", "start": 4891.25, "duration": 3.28 }, { "text": "because you go through the same.", "start": 4897.15, "duration": 1.95 }, { "text": "I can\u2019t repeat this ten times!", "start": 4899.93, "duration": 2.61 }, { "text": "Q: Can you say what comes,\nwhat follows that then, sir?", "start": 4902.59, "duration": 4.06 }, { "text": "K: Then, if you go into it, that is,\nthe observer is the observed,", "start": 4906.88, "duration": 5.13 }, { "text": "the experiencer is the experience,\nthe thinker is the thought.", "start": 4912.05, "duration": 5.01 }, { "text": "There is no division\nbetween the thinker and the thought,", "start": 4917.61, "duration": 3.53 }, { "text": "between the experiencer\nand the experience,", "start": 4921.2, "duration": 3.76 }, { "text": "between the observer\nand the observed.", "start": 4925.21, "duration": 1.8 }, { "text": "Psychologically, I\u2019m talking,\nnot observing a tree.", "start": 4927.05, "duration": 3.71 }, { "text": "If that is so, then you have\naltogether eliminated conflict", "start": 4932.56, "duration": 7.1 }, { "text": "because there is no division.", "start": 4940.98, "duration": 1.91 }, { "text": "Conflict exists\nwhen there is division", "start": 4946.15, "duration": 2.34 }, { "text": "between me and\nthe thing I\u2019m observing.", "start": 4948.86, "duration": 4.19 }, { "text": "I am angry, I am violent,", "start": 4953.18, "duration": 3.85 }, { "text": "but my tradition, my conditioning\nsay I must not be violent.", "start": 4958.37, "duration": 5.53 }, { "text": "So, I have divided\nimmediately,", "start":

4964.54, "duration": 2.69 }, { "text": "and so, in that division,\nthere is conflict.", "start": 4968.25, "duration": 2.93 }, { "text": "I must control my violence,\nrationalise it, escape and so on.", "start": 4971.36, "duration": 7.02 }, { "text": "So, when I recognise\nthat violence is me,", "start": 4978.39, "duration": 5.17 }, { "text": "it\u2019s not separate from me,\nthe element of conflict ends.", "start": 4984.72, "duration": 6.23 }, { "text": "Which is logical.", "start": 4991.82, "duration": 1.76 }, { "text": "Right?\nIt is sane that conflict ends.", "start": 4995.5, "duration": 4.91 }, { "text": "Then, what actually\ntakes place is\u2026", "start": 5000.53, "duration": 3.6 }, { "text": "I\u2019m describing.\nAren\u2019t you doing it?", "start": 5007.73, "duration": 3.25 }, { "text": "Aren\u2019t you doing it, Scott?\nThat you are violent.", "start": 5015.92, "duration": 3.4 }, { "text": "Violence is not separate from you.", "start": 5022.06, "duration": 2.84 }, { "text": 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2.17 }, { "text": "If you say, \u2018That\u2019s me, I\u2019m brown\u2019,\nall right, you\u2019re brown,", "start": 5143.19, "duration": 4.37 }, { "text": "get on with it \u2013 it\u2019s finished,\nit has no longer significance.", "start": 5148.58, "duration": 5.34 }, { "text": "So, that\u2019s another matter.", "start": 5154.35, "duration": 3.6 }, { "text": "We\u2019re really talking about human\nconsciousness as being similar.", "start": 5157.97, "duration": 6.25 }, { "text": "That\u2019s really important.", "start": 5164.57, "duration": 2.34 }, { "text": "I am the rest of mankind.\nI am mankind.", "start": 5171.84, "duration": 4.72 }, { "text": "For me,\nthat is tremendously significant.", "start": 5176.67, "duration": 4.29 }, { "text": "Realising that,\nI am the guru and the disciple.", "start": 5183.52, "duration": 5.7 }, { "text": "Q: As a true teacher,\nwhat you really have done with us,", "start": 5201.95, "duration": 6.68 }, { "text": "you have come on our boat\nand said, \u2018Pull that anchor up\u2019.", "start": 5208.68, "duration": 6.22 }, { "text": "Is that what we should\nbe doing in the schools?", "start": 5215.19, "duration": 2.25 }, { "text": "K: I haven\u2019t done it\n\u2013 don\u2019t fool yourself.", "start": 5217.49, "duration": 3.56 }, { "text": "Q: But it\u2019s a good feeling.", "start": 5224.02, "duration": 1.94 }, { "text": "K: Nobody can do it.\nQ: But oneself.", "start": 5229.41, "duration": 4.14 }, { "text": "K: You can talk about it,\nsay, \u2018By Jove, I\u2019ve got it\u2019,", "start": 5236.09, "duration": 4.91 }, { "text": "but it\u2019s there.\nQ: Yes, it\u2019s there.", "start": 5241.04, "duration": 3.18 }, { "text": "K: When I realise\nthat I am the rest of mankind,", "start": 5256.54, "duration": 4.48 }, { "text": "my consciousness\nis similar to all mankind,", "start": 5261.03, "duration": 4.19 }, { "text": "any action in that field is still\nmoving from one corner to the other.", "start": 5266.92, "duration": 8.82 }, { 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mankind,", "start": 5358.46, "duration": 3.05 }, { "text": "the consequence of that realisation", "start": 5362.89, "duration": 2.02 }, { "text": "is that all thought,\nall kinds of human action", "start": 5364.92, "duration": 4.3 }, { "text": "would still remain\nwithin that sphere.", "start": 5369.23, "duration": 2.72 }, { "text": "You couldn\u2019t go beyond it.", "start": 5372.04, "duration": 1.66 }, { "text": "All things that all\nother people have done", "start": 5373.95, "duration": 2.32 }, { "text": "and all things that they can do,", "start": 5376.78, "duration": 2.81 }, { "text": "all the things that lie within\nthe human range of potentials", "start": 5379.71, "duration": 3.94 }, { "text": "can\u2019t get themselves out of that.", "start": 5384.14, "duration": 2.09 }, { "text": "Is that the consequence\nor importance of the realisation?", "start": 5387.19, "duration": 4.49 }, { "text": "K: I think so, don\u2019t you?", "start": 5391.73, "duration": 1.83 }, { "text": "Q: It seems a very\nimportant realisation, yes.", "start": 5394.41, "duration": 2.83 }, { "text": "K: Is there a state of mind\nwhich is absolutely immovable?", "start": 5407.51, "duration": 6.18 }, { "text": "Not immovable in the sense\nholding on to a prejudice", "start": 5416.25, "duration": 4.07 }, { "text": "\u2013 I don\u2019t mean that.", "start": 5420.39, "duration": 1.76 }, { "text": "But in this consciousness\neverything is moving.", "start": 5422.42, "duration": 4.43 }, { "text": "Thought is constantly moving,", "start": 5427.71, "duration": 2.03 }, { "text": "from this corner to that corner,\nbeing occupied.", "start": 5431.66, "duration": 3.78 }, { "text": "Therefore, that is\na movement in time.", "start": 5436.8, "duration": 2.64 }, { "text": "Now, is there\na non-movement of this", "start": 5440.83, "duration": 5.93 }, { "text": "which has a totally\ndifferent kind of movement?", "start": 5448.79, "duration": 3.65 }, { "text": "This movement has a cause.\nAm I making myself clear?", "start": 5454.84, "duration": 5.97 }, { "text": "This movement has a cause/effect,\nand from that effect another cause.", "start": 5462.19, "duration": 4.33 }, { "text": "The very effect becomes\nthe cause and so on.", "start": 5466.59, "duration": 3.21 }, { "text": "Now, there is a movement\nwhich has no cause.", "start": 5472.84, "duration": 4.2 }, { "text": "But it is non-movement.", "start": 5481.36, "duration": 3.24 }, { "text": "I don\u2019t know\nif I can put it that way.", "start": 5484.61, "duration": 2.1 }, { "text": "Q: Why do you call it\n\u2018non-movement\u2019, sir?", "start": 5489.36, "duration": 2.19 }, { "text": "K: Because \u2013 just a minute.", "start": 5495.91, "duration": 2.74 }, { "text": "Let\u2019s go back.", "start": 5499.21, "duration": 1.06 }, { "text": "I only know this movement,", "start": 5500.31, "duration": 2.21 }, { "text": "moving from one side to another,\nfrom one corner to another,", "start": 5504.65, "duration": 4.75 }, { "text": "from 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5556.96, "duration": 6.23 }, { "text": "Is there a movement\nwhich is not of time,", "start": 5568.37, "duration": 4.0 }, { "text": "which is not of cause,\nwhich is not an effect/cause?", "start": 5572.4, "duration": 5.3 }, { "text": "Which means, first there must be\nabsolute immovability.", "start": 5579.53, "duration": 8.31 }, { "text": "Sorry!", "start": 5587.88, "duration": 1.12 }, { "text": "Is there anything\nthat\u2019s absolutely immovable?", "start": 5595.05, "duration": 6.05 }, { "text": "If there is, that immobility\nhas its own mobility.", "start": 5608.19, "duration": 7.5 }, { "text": "Q: But in another dimension.\nK: Nothing to do with dimension.", "start": 5618.6, "duration": 4.4 }, { "text": "Sir, the universe\nhas no cause and effect", "start": 5623.15, "duration": 3.8 }, { "text": "\u2013 it\u2019s the universe, it\u2019s living.", "start": 5626.99, "duration": 2.28 }, { "text": "Am I making something clear\nor it\u2019s all idiotic?", "start": 5635.85, "duration": 3.87 }, { "text": "Q: You\u2019re saying that normally\nwe move with thought,", "start": 5642.96, "duration": 3.39 }, { "text": "but that there is a movement\nwhen thought ceases,", "start": 5646.36, "duration": 3.63 }, { "text": "which is out of no thought at all.", "start": 5650.04, "duration": 3.57 }, { "text": "K: I mean by immobility\na statement like this,", "start": 5655.21, "duration": 5.68 }, { "text": "that there is no path to truth.", "start": 5660.91, "duration": 3.65 }, { "text": "That is absolute.", "start": 5666.31, "duration": 2.64 }, { "text": "Therefore, it is immovable,\nas far

as I am concerned.", "start": 5669.16, "duration": 3.35 }, { "text": "Right?", "start": 5673.92, "duration": 1.45 }, { "text": "Like time-thought is fear\n\u2013 that\u2019s absolute,", "start": 5676.02, "duration": 6.06 }, { "text": "because you can see that.\nI don\u2019t know\u2026", "start": 5683.69, "duration": 3.09 }, { "text": "It\u2019s not a logical immobility,\nit is so.", "start": 5688.19, "duration": 5.1 }, { "text": "Like daylight and sunrise\nand sunset, it\u2019s so.", "start": 5694.48, "duration": 6.38 }, { "text": "You can\u2019t alter it.", "start": 5701.18, "duration": 1.89 }, { "text": "The sun may rise\nat different degrees", "start": 5704.59, "duration": 5.08 }, { "text": "but it is\nfrom the east and the west,", "start": 5709.71, "duration": 2.85 }, { "text": "it\u2019s not from the west and east.", "start": 5712.78, "duration": 2.2 }, { "text": "That\u2019s an absolute,\nirrevocable fact.", "start": 5718.28, "duration": 4.86 }, { "text": "Thought has no path to it,\nit cannot alter that.", "start": 5732.54, "duration": 7.29 }, { "text": "We can discuss it logically,\nrationally, sanely and see it is so.", "start": 5741.0, "duration": 5.76 }, { "text": "So, is there something that is\nabsolutely irrevocable, immovable?", "start": 5751.91, "duration": 11.21 }, { "text": "And then, out of that,\ncomes something totally different.", "start": 5765.03, "duration": 3.8 }, { "text": "I think we\u2019d better stop,\ndon\u2019t you?", "start": 5802.86, "duration": 2.73 }]