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that.", "start": 1981.07, "duration": 3.09 }, { "text": "it is the common ground\u2019non which we all stand.", "start": 1984.22, "duration": 4.14 }, { "text": "Q: Yes.", "start": 1989.74, "duration": 1.37 }, { "text": "K: The moment you admit that,\u2019I am not an individual.", "start": 1991.71, "duration": 3.56 }, { "text": "Nor are you an individual.", "start": 1999.47, "duration": 2.23 }, { "text": "Your consciousness is\u2019the consciousness of all mankind.", "start": 2002.12, "duration": 4.57 }, { "text": "Q: In one sense it is\u2019and in another sense it isn\u2019t\u20192019.", "start": 2009.01, "duration": 3.12 }, { "text": "K: Stick to one sense.", "start": 2012.85, "duration": 1.43 }, { "text": "I can play this ball game\u2019nback and forth.", "start": 2014.38, "duration": 5.18 }, { "text": "Q: All right, in one sense,\u2019yes, it is.", "start": 2021.71, "duration": 2.46 }, { "text": "K: As long\u2019as I am not an individual.", "start": 2024.79, "duration": 4.3 }, { 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"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\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.\nI\u2019m not just a matter of numbers." "start": 2210.11, "duration": 4.04 }, { "text": "A qualitative change." 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"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, \u2013 No, partly\u201d." "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." 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"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\u201d." "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\u201d." "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 free and spontaneous," "start": 2601.3, "duration": 3.6 }, { "text": "it\u2019s not clear what the relation between 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 between them must be a mystery.", "start": 2610.37, "duration": 3.84 }, { "text": "There\u2019s no clear and rational connection between the two.", "start": 2614.29, "duration": 4.59 }, { "text": "Q: Would you say that if one of the two 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 activity 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 a 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, none can see this process happening.", "start": 2646.93, "duration": 4.74 }, { "text": "Something that starts as living, free 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, which is then part of the tradition.", "start": 2659.94, "duration": 4.37 }, { "text": "So, that\u2019s one relation between the two.", "start": 2665.33, "duration": 2.76 }, { "text": "I can see how you could get to memories from love.", "start": 2668.18, "duration": 3.58 }, { "text": "I can\u2019t see how you could get to love from memory.", "start": 2671.78, "duration": 3.01 }, { "text": "Q: If you could deal with memory in 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 opening 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 actually evaporate it through will.", "start": 2694.83, "duration": 3.73 }, { "text": "Q: Not through will, but is there some other way of evaporating it?", "start": 2698.75, "duration": 4.86 }, { "text": "Q: You\u2019d have to just let it come. You couldn\u2019t do it deliberately.", "start": 2703.89, "duration": 4.39 }, { "text": "Nor do I see how you could do it repeatedly or regularly.", "start": 2709.41, "duration": 3.66 }, { "text": "It seems to me that most of the time we 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 when this insight comes", "start": 2717.56, "duration": 2.83 }, { "text": "but it\u2019s not something we can maintain 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, if I remember, love is not memory.", "start": 2725.21, "duration": 5.06 }, { "text": "Q: Yes. K: But my whole being is memory.", "start": 2730.39, "duration": 5.75 }, { "text": "Q: Well, some of it. K: My whole being is memory.", "start": 2737.77, "duration": 3.69 }, { "text": "I don\u2019t admit there is some spark 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 what that love is.", "start": 2749.61, "duration": 4.75 }, { "text": "I really don\u2019t. Suppose I don\u2019t.", "start": 2755.21, "duration": 3.41 }, { "text": "Then what am I to do with this thing called 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 something 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 you were talking about listening.", "start": 2775.78, "duration": 3.35 }, { "text": "K: Sir, go back, go into it. I am memory", "start": 2779.44, "duration": 4.01 }, { "text": "and you have told me love is not that.", "start": 2783.51, "duration": 4.91 }, { "text": "But my whole being is in this extraordinary collection", "start": 2792.27, "duration": 6.08 }, { "text": "of memories, experiences, intradition, all that.", "start": 2798.4, "duration": 3.4 }, { "text": "And I may not be able to capture that thing.", "start": 2805.53, "duration": 2.58 }, { "text": "So, I\u2019m only concerned with this.", "start": 2808.18, "duration": 2.9 }, { "text": "That may be your imagination, just something which is romantic.", "start": 2816.05, "duration": 6.36 }, { "text": "But I\u2019m stranded with this.", "start": 2823.75, "duration": 2.75 }, { "text": "You\u2019re talking about the other bank but I\u2019m on this side of the bank.", "start": 2827.37, "duration": 5.31 }, { "text": "So, what am I to do? What is the action or non-action?", "start": 2834.99, "duration": 4.61 }, { "text": "Please, don\u2019t introduce spontaneity, if you don\u2019t mind.", "start": 2843.9, "duration": 4.5 }, { "text": "I am here, on this bank", "start": 2848.64, "duration": 2.47 }, { "text": "and there is no boat to take me across there.", "start": 2852.6, "duration": 2.82 }, { "text": "so I am stuck with this.", "start": 2856.07, "duration": 2.57 }, { "text": "What am I to do?", "start": 2859.9, "duration": 1.88 }, { "text": "I have meditated, sacrificed, I have disciplined," "start": 2870.91, "duration": 5.48 }, { "text": "I\u2019ve done every kind of 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, if I feel that.", "start": 2895.31, "duration": 4.79 }, { "text": "If I feel that I\u2019m confronted with this realisation", "start": 2902.43, "duration": 4.54 }, { "text": "that this is all I am, there\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 there is no way out.", "start": 2911.87, "duration": 2.77 }, { "text": "Q: Not with my usual attitude nor way of life.", "start": 2915.41, "duration": 7.52 }, { "text": "I\u2019ve tried all the ways out and see that as I am now.", "start": 2923.23, "duration": 5.12 }, { "text": "there is no way out and I can\u2019t move from here.", "start": 2928.36, "duration": 4.36 }, { "text": "K: So, I am on 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 has invented to reach the other bank", "start": 2944.94, "duration": 6.82 }, { "text": "but at the end of it, I\u2019m still here.", "start": 2951.88, "duration": 3.56 }, { "text": "And I ask you, who are all very well educated, etc.," "start": 2957.5, "duration": 4.94 }, { "text": "I say, I\u2019m Please, what am I to do? I\u2019m", "start": 2962.49, "duration": 3.01 }, { "text": "I have been to all the gurus, all the rubbish.", "start": 2967.91, "duration": 3.91 }, { "text": "I\u2019ve finished with them. I\u2019m still here.", "start": 2972.02, "duration": 2.89 }, { "text": "Q: The attempt to get to the other bank is surely a rejection.", "start": 2978.25, "duration": 4.17 }, { "text": "A rejection. The fact that I want to 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 to get to the other bank.", "start": 2989.14, "duration": 2.97 }, { "text": "All the educated, clever people, the saints, the gurus," "start": 2994.27, "duration": 4.74 }, { "text": "everybody says, Do this, do that and do the other thing I\u2019m", "start": 2999.11, "duration": 3.2 }, { "text": "and at the end of it, I 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 want 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, didn\u2019t we come to the point", "start": 3023.1, "duration": 2.69 }, { "text": "where you see that any effort to 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 that\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 if you remain with that.", "start": 3040.45, "duration": 2.65 }, { "text": "K: That\u2019s all I\u2019m saying. I am stuck here.", "start": 3043.2, "duration": 3.83 }, { "text": "I don\u2019t know what the other bank is.", "start": 3048.89, "duration": 2.42 }, { "text": "I don\u2019t want to imagine the other bank.", "start": 3052.79, "duration": 2.74 }, { "text": "I\u2019m not even interested in the other bank. I\u2019m here", "start": 3055.65, "duration": 3.94 }, { "text": "with my sorrow, my pleasures, with my agony", "start": 3060.16, "duration": 2.87 }, { "text": "and all the rest of the beastly existence that I live.", "start": 3063.09, "duration": 5.45 }, { "text": "I say to myself, I\u2019m What am I to do? I\u2019m", "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 you\u2019ve just described.", "start": 3088.09, "duration": 6.14 }, { "text": "Q: We can\u2019t escape that existence. K: I am that.", "start": 3096.99, "duration": 4.94 }, { "text": "I have been through all those tricks.", "start": 3103.22, "duration": 2.12 }, { "text": "I\u2019m fairly intelligent. I\u2019m stuck here", "start": 3105.76, "duration": 3.61 }, { "text": "and I say, Any movement from me is still part of the same old pattern I\u2019m", "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, I don\u2019t try to escape from it.", "start": 3131.59, "duration": 5.36 }, { "text": "I say, Here I am I\u2019m.", "start": 3137.1, "duration": 1.83 }, { "text": "Q: Isn\u2019t there a transforming quality in just seeing it", "start": 3142.73, "duration": 4.29 }, { "text": "and being with it? Just see that.", "start": 3147.17, "duration": 3.87 }, { "text": "Doesn\u2019t that transform the 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 anything 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 when 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 of 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 and 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 some 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 \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 is 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 with 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,\nI\u2018m 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 playing the game", 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let thought invade with any kind of enticement.", "start": 3351.31, "duration": 7.98 }, { "text": "Q: I don\u2019t see what there is to 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 to 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 there\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 over this matter", "start": 3435.45, "duration": 3.54 }, { "text": "because I don\u2019t think there is any 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 discontent 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 has put me on this bank.", "start": 3480.4, "duration": 3.95 }, { "text": "Right? That\u2019s the first thing I\u2019ve realised.", "start": 3485.63, "duration": 3.85 }, { "text": "that thought has put me on this bank.", "start": 3490.0, "duration": 3.34 }, { "text": "If thought says again,\nI 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 without any thought?", "start": 3510.64, "duration": 6.66 }, { "text": "You understand what I mean by thought?", "start": 3517.59, "duration": 2.37 }, { "text": "Not become vague, or a vegetable.", "start": 3520.14, "duration": 3.77 }, { "text": "just without the pressure of thought.", "start": 3524.32, "duration": 3.41 }, { "text": "without the interference of thought.", "start": 3527.88, "duration": 2.71 }, { "text": "Q: Krishnaji, the great danger in what you\u2019ve just said", "start": 3571.56, "duration": 2.88 }, { "text": "seems to be that it becomes a 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 of thought is really the problem.", "start": 3586.73, "duration": 3.37 }, { "text": "the interference of thought isn\u2019t really the problem.", "start": 3590.41, "duration": 3.09 }, { "text": "K: Because thought has created this 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 working in the field of thought.", "start": 3604.44, "duration": 4.76 }, { "text": "Thought being partial, their activity 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 to 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 what thought has done", "start": 3645.57, "duration": 4.39 }, { "text": "I\u2019 created such havoc in our relationship with each other.", "start": 3650.53, "duration": 4.85 }, { "text": "And for thought itself to realise that 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 in thought that isn\u2019t conditioned.", "start": 3688.31, "duration": 4.48 }, { "text": "K: My question is, please", "start": 3694.55, "duration": 3.19 }, { "text": "I\u2019m not challenging you,\nI\u2019m just questioning \u2018I\u2019", "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 of thoughts and ideas.", "start": 3736.56, "duration": 4.28 }, { "text": "but we\u2019re always doing it with other thoughts.", "start": 3741.05, "duration": 2.83 }, { "text": "So, we can always stand back and look at thoughts.", "start": 3743.97, "duration": 2.7 }, { "text": "K: Then, who is it that stands back?", "start": 3746.7, "duration": 2.97 }, { "text": "Q: As long as we\u2019re considering other 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 but with other thoughts.", "start": 3759.56, "duration": 4.21 }, { "text": "K: No, not one thought sees another thought", "start": 3763.8, "duration": 2.93 }, { "text": "I\u2019 that\u2019s not my question \u2018I\u2019", "start": 3767.04, "duration": 1.63 }, { "text": "but thought itself, observes itself.", "start": 3770.35, "duration": 4.42 }, { "text": "Q: I don\u2019t know if 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 are 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 the 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 of 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 how thought can observe itself.", "start": 3822.78, "duration": 2.79 }, { "text": "There is something beyond thought which is the observer.", "start": 3827.17, "duration": 3.72 }, { "text": "K: Then you introduce another factor.", "start": 3831.13, "duration": 3.34 }, { "text": "Q: One does, but I think that\u2019s what is there.", "start": 3836.44, "duration": 1.71 }, { "text": "K: That\u2019s just the difficulty, that\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,\ndoos 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, \u2013 I\u2019ve been angry\u2013", "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\nthat 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,\nI have watched thought acting\u2026", "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 \u2013 you become\u2013 \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\nI\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\nwe\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\u2013 There must be no interference\u2013", "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\u2013 I am all that\u2013", "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": "\u2013 By Jove, I must be quiet,\nnot interfere\u2013", "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, \u2013 By Jove\u2026", "start": 4508.71, "duration": 5.83 }, { "text": "anything I do\nmust be still contributing to that\u2013", "start": 4515.87, "duration": 4.85 }, { "text": "Q: Then what happens?\nQ: Nothing.", "start": 4515.87, "duration": 4.85 }

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, \u2013 sometimes\u2013", "start": 4567.89, "duration": 3.24 }, { "text": "\u2013 that\u2013s like being hungry\nsometimes.", "start": 4571.15, "duration": 3.2 }, { "text": "But does it stop in its own track,\nsay, \u2013 No further\u2013?", "start": 4575.48, "duration": 5.66 }, { "text": "Q: That would include all one\u2013s\nindividuality, one\u2013s 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,\n\u2013 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\u2013s\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\u2013s 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\u2013s 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\u2013t understand.\nYou said, \u2013 I begin to see\u2013", "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: \u2013 I\u2013m not being awkward,\n\u2013 I\u2013m 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\u2013s 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\u2013s break,\nlook at it differently.", "start": 4843.8, "duration": 3.25 }, { "text": "I have a son. I haven\u2013t.\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,\n\u2013 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 \u2013 all that, which is\nbecoming, becoming.", "start": 4896.44, "duration": 2.42 }, { "text": "\u2013 I am not that,\nbut I will be that\u2013", "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\u2013s\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, \u2013 violent,\n\u2013 will be non-violent", "start": 4958.48, "duration": 5.2 }, { "text": "\u2013 which is becoming.\nQ: That\u2013s thought.", "start": 4963.75, "duration": 2.96 }, { "text": "Q: Yes, but \u2013 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\u2013s a sense\nof becoming which...", "start": 4972.78, "duration": 3.26 }, { "text": "\u2013 I\u2013m thinking, for example,\n\u2013 if 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\u2013re 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\u2013t know.\nThat\u2013s my question.", "start": 5024.2, "duration": 2.18 }, { "text": "What \u2013 trying to find out\nis whether becoming", "start": 5027.74, "duration": 4.63 }, { "text": "which is basically\nwithin our biological nature\u2013", "start": 5032.42, "duration": 3.67 }, { "text": "K: Biologically, yes, I admit that.", "start": 5036.1, "duration": 2.54 }, { "text": "Q: Then there\u2013s 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\u2013s it. That\u2013s 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\u2013t 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\u2013s just blank,\nthen there\u2013s nothing to say.", "start": 5079.18, "duration": 3.06 }, { "text": "Q: Where does the word \u2013 blank\u2013\ncome from?", "start": 5082.45, "duration": 2.21 }, { "text": "Q: We\u2013re talking about something\n\u2013 we have to use words.", "start": 5087.17, "duration": 4.07 }, { "text": "K: No, \u2013 not talking\nof being blank.", "start": 5091.3, "duration": 2.19 }, { "text": "Q: No, I said if it\u2013s a blank", "start": 5093.88, "duration": 2.09 }, { "text": "then there\u2013s 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\u2013t 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\u2013s 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,\n\u2013 I should be.", "start": 5126.02, "duration": 4.38 }, { "text": "\u2013 I\u2013m 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,\n\u2013 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\u2013 You must become that\u2013", "start": 5170.6, "duration": 4.41 }, { "text": "I don\u2013t know\n\u2013 I\u2013m making myself clear.", "start": 5177.35, "duration": 2.39 }, { "text": "I\u2013ve 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,\n\u2013 I have no end.", "start": 5192.56, "duration": 4.43 }, { "text": "if I have no saying,\n\u2013 I have been, I should be\u2013", "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\n\u2013 neither be a sense of

individuality", "start": 5223.25, "duration": 4.1 }, { "text": "or a sense of time or a sense of becoming or a sense of goal.", "start": 5227.39, "duration": 4.69 }, { "text": "K: I said I wiped out all that.", "start": 5232.57, "duration": 3.67 }, { "text": "So, we can say what it is not.", "start": 5237.77, "duration": 2.76 }, { "text": "but I don't see what we can say about 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, but the description is not the real.", "start": 5249.33, "duration": 5.83 }, { "text": "Our minds are always occupied with something, right?", "start": 5262.31, "duration": 4.1 }, { "text": "something or other.", "start": 5267.01, "duration": 2.29 }, { "text": "What happens if there is no occupation?", "start": 5272.56, "duration": 2.85 }, { "text": "Do I go to sleep?", "start": 5278.38, "duration": 1.82 }, { "text": "Does the mind go to sleep.", "start": 5281.25, "duration": 2.59 }, { "text": "therefore must be occupied to keep itself alive?", "start": 5285.0, "duration": 3.43 }, { "text": "Or if the brain, if one sees occupation.", "start": 5291.39, "duration": 5.64 }, { "text": "whether it is with Jesus or cooking, is the same occupation.", "start": 5297.6, "duration": 5.71 }, { "text": "Q: Well, I don't think it's the same occupation.", "start": 5305.33, "duration": 3.94 }, { "text": "K: So, I'm concerned whether it is possible not to be occupied.", "start": 5312.17, "duration": 5.3 }, { "text": "Q: If one is not becoming and none is not occupied, one still is.", "start": 5321.55, "duration": 6.85 }, { "text": "K: Now, what is that?", "start": 5328.84, "duration": 2.21 }, { "text": "Q: Being as distinct from becoming.", "start": 5332.51, "duration": 2.81 }, { "text": "K: Is that being static?", "start": 5338.26, "duration": 2.85 }, { "text": "Q: This is what thought intends to put on this.", "start": 5343.0, "duration": 3.63 }, { "text": "K: That's right, what is that state when there is no becoming?", "start": 5347.29, "duration": 6.55 }, { "text": "When thought is in abeyance, as 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. Just awareness?", "start": 5383.87, "duration": 4.67 }, { "text": "Q: That's 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's look at it for a minute. I'm occupied.", "start": 5413.34, "duration": 3.71 }, { "text": "with meditation, with writing, with this, with that.", "start": 5417.82, "duration": 3.39 }, { "text": "and I say, how silly. I won't be occupied.", "start": 5421.33, "duration": 4.39 }, { "text": "There is no occupation. What is happening?", "start": 5426.73, "duration": 5.06 }, { "text": "Is it empty?", "start": 5445.89, "duration": 1.62 }, { "text": "And what's wrong with being empty?", "start": 5451.77, "duration": 3.7 }, { "text": "Q: It doesn't seem possible to empty oneself of thought.", "start": 5468.92, "duration": 4.37 }, { "text": "It doesn't seem possible. K: Why do you say it's impossible?", "start": 5473.76, "duration": 4.62 }, { "text": "Q: Because one's mind is endlessly going on and on.", "start": 5478.43, "duration": 3.89 }, { "text": "K: Going on and on with what?", "start": 5484.33, "duration": 3.08 }, { "text": "K: Ah, well.", "start": 5487.45, "duration": 1.46 }, { "text": "That's why we asked, madame.", "start": 5493.33, "duration": 1.88 }, { "text": "if thought could see itself in action.", "start": 5495.33, "duration": 3.05 }, { "text": "Q: This emptiness you describe is an attainable state, I think.", "start": 5510.26, "duration": 4.54 }, { "text": "but now we have to ask, how long can we remain in that state.", "start": 5516.56, "duration": 4.25 }, { "text": "and what is the value of being in it?", "start": 5521.15, "duration": 1.6 }, { "text": "K: Ah, not how long.", "start": 5522.8, "duration": 2.26 }, { "text": "then we are back. Q: But we are back.", "start": 5525.51, "duration": 2.78 }, { "text": "We don't live in that state.", "start": 5528.52, "duration": 2.31 }, { "text": "The question is how it modifies life and the world.", "start": 5531.72, "duration": 3.5 }, { "text": "K: Sir, for a few seconds I have this feeling of complete emptiness.", "start": 5550.02, "duration": 5.87 }, { "text": "and therefore a feeling of wholeness.", "start": 5555.94, "duration": 3.44 }, { "text": "I don't know if it's right.", "start": 5559.39, "duration": 2.12 }, { "text": "I feel empty, not I feel there's emptiness.", "start": 5564.68, "duration": 4.75 }, { "text": "and that has the appearance nor feeling.", "start": 5569.64, "duration": 4.0 }, { "text": "or the actuality of something whole.", "start": 5573.65, "duration": 3.57 }, { "text": "It lasts a few seconds.", "start": 5577.81, "duration": 2.64 }, { "text": "and then I'm back, then occupied.", "start": 5581.21, "duration": 4.32 }, { "text": "I'm occupied with that feeling now.", "start": 5585.81, "duration": 3.94 }, { "text": "By Jove, I had that feeling, that sense of enormity of wholeness.", "start": 5589.94, "duration": 6.86 }, { "text": "and I'd like to capture it again.", "start": 5596.94, "duration": 2.92 }, { "text": "So that becomes my occupation.", "start": 5600.53, "duration": 3.21 }, { "text": "I'm occupied with something that is finished.", "start": 5610.0, "duration": 3.37 }, { "text": "Now, the memory is reviving that and we're occupied with that.", "start": 5615.57, "duration": 5.8 }, { "text": "Q: You might then write a very good poem.", "start": 5622.99, "duration": 2.35 }, { "text": "Wordsworthian description of poetry.", "start": 5626.09, "duration": 3.66 }, { "text": "emotion recollected in tranquillity.", "start": 5629.76, "duration": 2.34 }, { "text": "Which surely is a worthwhile companion.", "start": 5638.93, "duration": 2.43 }, { "text": "K: Sir, that's over. As far as I'm concerned.", "start": 5641.42, "duration": 2.91 }, { "text": "that incident of wholeness is gone, finished.", "start": 5645.16, "duration": 3.84 }, { "text": "It's a dead thing.", "start": 5651.07, "duration": 1.75 }, { "text": "But my concern is, why is my mind occupied?", "start": 5653.42, "duration": 6.09 }, { "text": "Is it because if it's not occupied, it's frightened?", "start": 5662.29, "duration": 5.29 }, { "text": "Because in occupation, there's a certain sense of security.", "start": 5668.61, "duration": 4.6 }, { "text": "Suddenly take it away, I'm lost.", "start": 5675.58, "duration": 2.63 }, { "text": "So, it's frightened.", "start": 5679.62, "duration": 1.14 }, { "text": "Q: It could also be a habit. K: It can be a habit, of course.", "start": 5680.77, "duration": 3.76 }, { "text": "Or it feels, I'm not occupied, I'm terribly lost, I am lonely.", "start": 5686.55, "duration": 6.59 }, { "text": "I follow? K: All those things operate.", "start": 5693.15, "duration": 3.28 }, { "text": "Q: Aren't most people occupied?", "start": 5700.96, "duration": 1.82 }, { "text": "because they don't want to see what they are?", "start": 5702.79, "duration": 2.49 }, { "text": "K: Yes, sir.", "start": 5705.39, "duration": 1.26 }, { "text": "Q: But we've also said when we're not occupied.", "start": 5713.16, "duration": 2.59 }, { "text": "it lasts a second or so.", "start": 5716.52, "duration": 2.03 }, { "text": "there's a marvellous feeling of wholeness.", "start": 5718.56, "duration": 2.54 }, { "text": "So, when we're thinking of not wanting to be occupied.", "start": 5721.53, "duration": 3.07 }, { "text": "it's just conjecture, surely? K: Not when No.", "start": 5724.64, "duration": 6.07 }, { "text": "To observe ourselves and be aware that we're occupied.", "start": 5734.01, "duration": 6.78 }, { "text": "Q: But you pointed out the incident just now of not being occupied.", "start": 5741.58, "duration": 4.63 }, { "text": "and there's a marvellous feeling of wholeness.", "start": 5746.38, "duration": 2.83 }, { "text": "When you're again occupied, you want to continue this.", "start": 5749.76, "duration": 4.01 }, { "text": "On the other hand you're saying we're afraid not to be occupied.", "start": 5754.77, "duration": 4.52 }, { "text": "And yet we want this marvellous feeling of wholeness.", "start": 5760.38, "duration": 3.98 }, { "text": "Q: Krishnaji, you also said whether this feeling of wholeness is static.", "start": 5773.24, "duration": 4.39 }, { "text": "When the mind is not occupied in 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, even 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. K: No, be clear, be careful.", "start": 5810.48, "duration": 4.62 }, { "text": "Because Mrs Porter talked about being whole.", "start": 5815.57, "duration": 6.63 }, { "text": "and the marvellous feeling of it.", "start": 5822.21, "duration": 2.41 }, { "text": "that very verbalisation has helped me.", "start": 5826.03, "duration": 3.61 }, { "text": "to capture something through the words.", "start": 5829.65, "duration": 4.09 }, { "text": "Be careful.", "start": 5833.78, "duration": 1.34 }, { "text": "It is not an actuality.", "start": 5837.51, "duration": 2.09 }, { "text": "Q: You reach a stage whereby you cannot believe yourself either way.", "start": 5843.81, "duration": 4.8 }, { "text": "You can be in a position whereby you can doubt yourself, endlessly.", "start": 5851.79, "duration": 5.61 }, { "text": "K: Sir, look, we started asking, why are we so occupied?", "start": 5858.52, "duration": 6.47 }, { "text": "Because when you are so occupied, there is no space.", "start": 5869.93, "duration": 3.55 }, { "text": "Right? No freedom.", "start": 5875.87, "duration": 3.4 }, { "text": "When the mind is turning over, chattering away by itself.", "start": 5879.28, "duration": 3.83 }, { "text": "there's no freedom.", "start": 5883.12, "duration": 1.66 }, { "text": "And one asks, why doesn't one stop being occupied? That's all.", "start": 5888.4, "duration": 6.53 }, { "text": "Q: Something must follow that, sir.", "start": 5899.81, "duration": 2.23 }, { "text": "These moments of freedom from the known.", "start": 5902.1, "duration": 3.34 }, { "text": "these epiphanies, these 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 }]