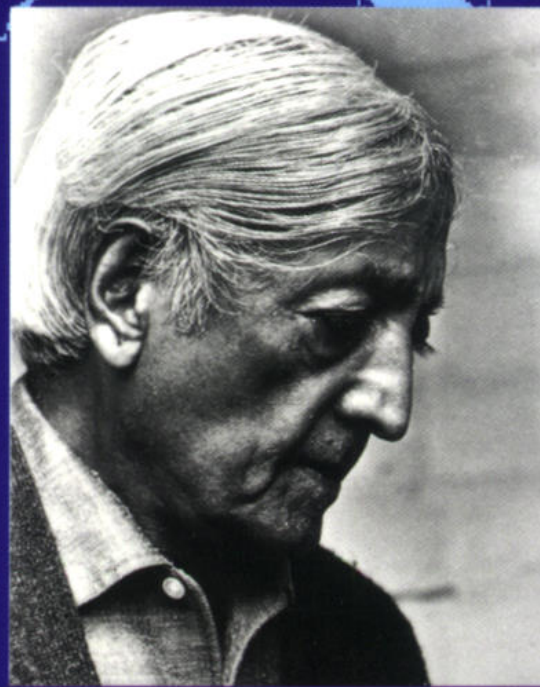


A Flame of Learning



**KRISHNAMURTI
WITH
TEACHERS**

A FLAME OF LEARNING

KRISHNAMURTI

with teachers

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CHAPTER ONE

Krishnamurti: I don't quite know how to begin this. There are several schools in India, one here and one in Ojai, California. The intention of these schools is to impart these teachings [Krishnamurti's teachings], which some of you have heard or read, to the students through their academic subjects. We have in all these places a group of teachers who are sufficiently interested in the whole operation of these schools to do this.

We have been trying for many years to have all these schools act as one unit, though they are legally, nationally, separate. We're trying to bring about a feeling which doesn't exist anywhere else in the world, that we're all working together for the same thing. We're going to see if it is possible to find out how to transmit or translate these teachings to the students through their subjects.

What do you say? If we could have the same kind of teaching, the same kind of education throughout these schools, here, in India, in California, it would be a marvellous thing. Am I conveying anything at all?

Teacher: You mean, something more than the same intention?

K: Yes. To teach the ordinary subjects is essential for various reasons which we don't have to go into, but can we, through the subjects which every student has to go through, convey these teachings to them? Say I'm a teacher of history in one of these schools. I would like when I'm teaching history to convey the teachings to the students.

T: I think even among the teachers here, there's no agreement on what the teachings are, really. I shouldn't say 'no agreement'; I'd say there is some disagreement as to what the teachings are and, of course, they are filtered through the personal image of each one of us.

K: Look, can we do this here? If we all think these teachings are important, how shall we transmit them to the student so that we have a different kind of human being leaving these schools who is not just like everybody else? I'm not being snobbish or trying to be super-elite, but I think that's the intention of all these schools.

Now, how shall we do it? As teachers here, as staff, how shall we work together to bring this about?

T: If we are all clear what the teachings are, it's bound to come about without any plan. What you've got inside you comes out in your approach to the subjects.

K: But Mr. J. says it's not very clear what we're talking about, what these teachings are.

T: It's clear, but there's not a consensus about it. One may feel that one is very clear oneself.

K: All right, sir, let us take, for example, one thing, freedom. What's the meaning of that word, the nature of it? How shall we transmit to the student what the implications of that word are: responsibility, no authority, a sense of a capacity to investigate into oneself and therefore to investigate the world, and so on, impersonally, all that we have been talking about, more or less? Taking that first thing, freedom, how shall we convey this to the student in the subjects that we are teaching?

T: People have their areas of responsibility, physics, chemistry, kitchen, office, garden and, for the most part, I don't really know what someone does in mechanical drawing or in maths.

K: Can't we talk together about it?

T: But we don't actually do that. I mean, we never have done it, so it is not clear to all of us what another teacher or person is doing.

K: Now, can't we together see what each one of us is doing, how each one of us transmits this to the student, and interchange, see if we can't improve it?

T: Sir, this would have to happen not just in the classroom, but outside the classroom too.

K: Throughout the day. How will you do this? As Mr. J. points out, each of us may do it in his own way, but we're not telling each other what we do and so helping each other and correcting each other, so that we are all working together. Is that possible?

T: There seems to be one problem. If one truly has an understanding about freedom that is not intellectual, not verbal, then there is no problem, one's actions will be correct; but if it's just verbal it is not enough.

K: No, it doesn't go deeply enough. How shall we do this? Suppose I teach history. I may be interpreting the teachings in my own way and expressing that through my teaching of history. But if I discuss it with you all, you might correct me, say, 'You're doing it wrong, old boy; change it'. And we would correct each other, and therefore be building this thing together.

T: Krishnaji, do you mean doing this specifically with regard to the subject, or in our everyday relationships?

K: Both, both.

T: We have discussed our everyday relationships exhaustively, but it seems to me that there is an unknown area, which is living them in the classroom when you have to teach physics or geography.

K: That's what I'm trying to get at.

T: We've discussed what we do in relationship. Not that we understand the total effect, perhaps, but could we be more specific in this? Because, not only the people in this room, but those other teachers and would-be teachers all over the world, are asking you these questions, in letters, constantly.

K: I know. That's why I'm asking how we shall do this together. Now what shall we do? Come on, let's help each other in this.

T: We could attend each other's classes.

K: I don't know, let's find out.

T: We can meet and discuss what we are actually doing in our classes and learn from each other.

K: Can we do that?

T: We do that now.

K: That's what I want to do now. Can we do that now?

T: Are we saying that what we would like to accomplish in the classroom is to have the student use his brain in a different capacity from the way he's used to, so that he has a feeling for what it means to think creatively, not just receive knowledge? Is that what you are hinting at, that in the actual day to day teaching of maths, biology, and so on, our approach in these schools will be such that the student's brain is exposed to a different way of operation?

K: You might do it in a most proficient way, and I mightn't. And by talking it over with all of us together, as we're doing now, you might help me to accelerate my own learning.

T: I don't want just to accelerate how efficiently I pass on knowledge.

T: Without worrying about the proficiency of our teaching, right now we could individually say what we have been doing in our classes.

K: How should we discuss it together?

T: The best thing I can think of to say is what I've been trying to do in my class, but maybe I haven't been doing it right.

T: There's a difference between subjects like science and mathematics and things like history and English literature. History and English literature, and to a certain extent geography, are dealing with human behaviour, so the direct approach is somewhat easier.

K: Yes, sir, let's take human behaviour. Now, how am I, in my class or outside the class, to convey this to them?

T: You start with the students in front of you who are human beings and behaving in a certain way and from there you go outwards.

K: At the end of it I want them to behave with super-excellence for the rest of their lives.

T: In history it's easy to show that stupid behaviour causes destruction. Those lessons in history are clear.

K: Sir, don't let's discuss theoretically. What shall we do? How shall I, we, do this? How am I, if I am a teacher in one of these schools, to convey to the student what behaviour is, through my subject throughout the day? You understand what I'm talking about? Please, let's talk it over together.

T: The first step I think, obviously, is the way you structure your class. If you are acting as an authority in the classroom and you treat the student as being at a lower level...

K: That's gone, finished.

T: If you use the word 'structure', you've killed the whole thing off from the start.

T: What word would you use?

K: I wouldn't use any word like that at all, but say 'the approach to it' or 'the attitude towards it', something like that. Because structure is a plan you make beforehand and try to adhere to; I don't want any structure in teaching.

T: Well, there may be a better word for the relationship you have with the student.

K: Yes, relationship with the student. You're saying, if I start as a teacher, putting myself on a pedestal and them below me, then it's finished, it's over. So

that's the first thing you're saying: that relationship between the educator and the educated should be non-authoritarian.

Now, how do you convey the real responsibility of that feeling to the student? How do you convey this during the day and in the class?

T: Isn't it all in our attitude and the way we speak, the way we present something?

K: But have you got it?

T: The teacher does have certain authority in that he has the knowledge that...

K: Yes, you're the teacher; you know more than I, the student. But, if you exercise authority, in the sense that as a human being you think you are much better than I, or put yourself on a pedestal, we lose our relationship. Right? So, what will you do; how will you show something to me? I come to the school conditioned, accepting authority, frightened of authority. And if you say there is no authority, I react to that, saying I can do what I like. I can say, 'Oh, I won't learn from you, you're stupid'. So how shall we meet it?

T: We can convey to the student the difference between the authority of simply knowing your subject, which is not in any sense a psychological or personal authority, and...

K: Yes, we all say all these things. Now, how—please?

T: The first thing I do with new students each year is talk over exactly this kind of thing with them—what I understand by the teachings and have understood in the past.

K: Look here sir. I go to these schools. I have to talk about all this with the students, with the teachers, separately, individually, and nothing has been happening. You follow? Nothing. I'm just saying, to prevent nothing happening, you have to do something.

T: Well, I have found that the teachings stem from relationship.

K: Yes. How do you establish relationship? Let's stick to that one thing. The student comes absolutely conditioned, having no relationship. He's frightened of his parents, he's frightened of everything, and so he's conditioned. And you talk to him of relationship. He won't even understand.

T: I wouldn't use that word.

K: No, he won't even understand. How will you convey this to him and establish it in him, so that he lives that way?

T: Krishnaji, in any group, any class that I've taught, there's a great mixture, great range. Some are, as you say, very heavily conditioned, don't know what you're talking about, aren't interested. Also there's another type who are really interested in finding something out, and there's a great range in between. So there is somewhere to start, and I make it very clear that I'm not interested in being a policeman, or someone special, and that we all have equality of importance and that we all must be together. Some of them respond very quickly and some don't. But then, it's not just me, there's a body of people.

K: That's what I'm saying; there's the communal thing. How do we together act, or teach, or whatever we do, to establish this feeling in the student?

T: When you say 'how'...

K: I don't mean how. Please, when I say 'how', I don't mean a method, a system, or a structure.

T: Still, I have to meet things as they happen. But if you ask me how do you do this, or what happens, I find it very difficult to put it into words.

T: But we're doing this. We've come together saying, 'Look, this is necessary'.

K: Wait a minute. Take time.

T: Krishnaji, we come into the classroom and we're conditioned ourselves by everything that's gone before us. We have ideas even about what the subject is, and, if we look at it more deeply, it's not very clear what mathematics is, or what physics is. In fact, it's just as important to see what the student thinks the subject is; we may be wrong in what we think. Eventually we may go through the whole history of the subject.

T: Are we missing Krishnaji's point? I think we're getting involved in the subject. I don't know whether Krishnaji is trying to explore something else.

K: What am I trying to convey—would you tell me?

T: I think you're particularly trying to convey how we're going to bring about the teachings in the classroom, see that the subject itself is important, but it's not of prime importance.

K: It's a medium. Look, say I want to talk; I'm very interested in something that to me is of the greatest importance. Now I would like to teach the student this, with all the implications of behaviour, responsibility, relationship, all that's involved in it. I would like to convey this to the student and I want him to live it as I'm trying to live it, so that we both are on the same level in discussing with

each other, so we understand each other. I want to know how to do this, not how in the sense of a method, but how to do it.

T: What you're describing now seems to be where you start, where you meet somebody.

K: I'm doing it now, I'm doing it with you.

T: Can you talk to them?

K: As a teacher, as an educator, I'm very interested in this and it gives me a tremendous feeling that it's of great importance, but I don't know how to convey this to them. You understand? Tell me what to do. This is our problem. I'm putting it to all of you. So please tell me, help me to see, in my classroom and outside it, how to convey this immense feeling about it, with all the things involved in it. Not just freedom, not just climbing a tree, I don't mean that.

Freedom means discipline, no authority, a real relationship. Tell me how I am to teach the student all that is involved in it. How am I to teach him, either when I go out for a walk with him, or when I'm teaching the subject? I'm interested in this and, in teaching a subject, I want to convey this to him.

T: He's got to feel thoroughly at home with me.

K: I don't know, sir. I don't know how to do it; tell me.

T: Well, it can be done in one or two ways, it can be done subtly or verbally; you explain what you're going to do first of all.

K: You're not telling me, you're not teaching me. I want to learn from you.

T: You can learn first of all what freedom is not.

K: Tell me. I come here as a new teacher. You have heard this chap K for many years and I'm really deeply interested in this idea of freedom with all the things involved in it. I want to convey this to the student, not only when he is inside the classroom, but when he is outside. Show me how to do it.

(pause)

Have you got a book about it? Please listen. Have you got a book telling you what to do? We're going to compile a book. I want to do it with somebody who says, 'Let's sit down and go through this thing, step by step'.

T: You want to write a book on how to...

K: Yes.

T: You can't write a book.

K: Oh yes, I can. Together we are going to write a book about it.

T: On teaching, but not on...

K: On how we, through the subject inside the classroom, and outside the classroom, teach the student, and the teacher as well as the student, to do this.

T: When you say 'in the classroom', do you mean that you're all sitting in the classroom, it's eleven o'clock, time to study mathematics, and you talk about these things? Or are you saying, through studying mathematics you bring it in?

K: Both, both. I talk to them before beginning the class. I want to find out how to do this, so before I begin with the subject I talk to them about freedom, for five minutes, ten minutes. And then go into the subject and say, 'Look, let's work out what is involved in teaching it and how to teach this idea of freedom through the subject'. Doesn't it thrill you to do this? Oh, come on!

T: As one small part of this, the students often have a big hang-up about mathematics. They don't attack it, or they feel they should, but they won't like it. Mathematics is a subject based on order, which is the beginning of freedom. And they can quite often understand what a good thing it would be to resolve this particular black cloud that they always feel about mathematics.

K: Yes, I understand. Before I talk about mathematics, knowing the boy hates mathematics, I would say, 'Look, let's forget that and let's see if you can't get over this fear'. *Fear*, forget about mathematics. So I'd tackle what to do with that boy who is frightened of mathematics. Right? I'd say, 'You must be free from it'. I have a feeling he must be free from it; otherwise life becomes a bore, a frightening thing. So I'd say, 'All right, I'm going to help that boy to be free of the fear of mathematics'. How? Tell me. Let's discuss it.

T: I get them to express to me what they feel about it and perhaps then go on a bit about how this comes about.

K: Yes, go on, teach me, help me to write a book together. For the love of it; do you understand, sir, what I'm talking about?

T: I understand what you're talking about.

K: Can we do this?

T: I have some doubt.

K: What is the doubt? Out with it.

T: I know physics to a certain extent. That is, I have no problem going to class day after day after day with the mechanical part of physics.

K: Yes.

T: If I want to teach physics in order for people to get into university, the State provides me with a tremendous list of materials, which I know quite thoroughly. I can go into them and we can discuss them. In a sense it's very rigid. None of the teachers here has any trouble with that part of it. But then the question is, what happens when we see a little area there that has something to do with freedom, or maybe that has something to do with authority, and we want to...

K: Yes.

T: For me there is some doubt as to whether this...

K: So you've helped me to write a book. So you're showing me how to do it, that there is doubt, there is uncertainty, and we examine that. Let's examine that. You follow?

T: Sir, can you write a book on how to be intelligent?

K: That's what we're trying to be, do. I believe there is a book called the History of Stupidity, a whole volume on how human beings behave through stupidity. Now we're trying to write a book on how to be intelligent, in the classroom and outside the classroom.

T: Many of us have been around Brockwood for two or three years. We've read your books and teachings for even longer. I think none of us has any problem in understanding the words, none at all.

K: Yes, I understand. You're all fairly intelligent.

T: We have that part of it pretty well, so that if all you mean by teaching freedom in the classroom is to get a student to be able to repeat those words as we do then there's no problem.

K: Of course not. That is stupidity.

T: I think what we're all balking at as a group is that we recognize there is a difference between *knowing* what is said about freedom and *having* that freedom, *being* free.

K: Yes, I understand, now proceed from there.

T: Well, we have that doubt; at least I can say that I have that doubt.

K: Doubt about what?

T: If you say, 'Spend five minutes at the beginning of class talking about freedom', what do I know about freedom?

K: Learn about it, for god's sake. By talking you learn—from yourself as well as from the student.

May I put the question a little differently? Does the educator want to learn, with the help of the student as well as with the help of others, what freedom is; to learn in the class and outside the class, so that he himself boils with it?

T: I think that's why we're here.

K: Let's do it now. Do you want to learn about it? In talking about it to the student, I am learning about it; therefore it's affecting my life. Right? So I come here as a new teacher and I want to learn about it. Please tell me, help me.

T: Is this hypothetical?

K: No, no, it's not at all hypothetical, it is actual. I want to learn about it as a teacher. For god's sake help me. When I've read a few pages and listened to the chap [K] and know what he is saying, I want to go into it much more; it fills me, it gives me an enormous sense of importance, of the thing itself, not of my importance. So help me! But you keep quiet!

T: Because I don't know how to talk about it, Krishnaji!

K: Find out. Learn. Because you're going to convey it to the student.

T: But I don't have any confidence telling the student about this.

K: Look, I come to you all as a new teacher, here for the first time. I say, 'What the devil does he [K] mean by freedom? Help me. As I am a teacher, I want to convey this to the student. Show me how to do this.'

T: I would come to you.

K: We are doing it now, we are doing it now.

T: Well, I come to you as a staff member of a school that bears your name, and I ask you to teach me.

K: I'm willing. Don't turn the tables on me, that's not quite fair. No, no, as I said, I come here new and you have been here for three or four or so years, and you know much more about it than I do. I come here as a new teacher and say to you, 'I'm really very deeply interested in this. Tell me what it means in your life, what

it means to you, how you convey this to the student in the class and outside the class. Tell me about it. Teach me, I want to learn. You've been at this five years and I've just begun.'

T: If you start off with all the things that are examples of authority right in the classroom, right in front of you, and if you go into them, you can see how they go away from any kind of freedom.

K: Sir, you learnt about mediocrity, didn't you; you took time, went into it thoroughly, and you know now how to learn properly? In the same way, can't we do this thing? That's mechanical, I know...

T: There's a big difference...

K: Wait, I'm not sure, I'm not at all sure.

T: Isn't the problem more than a mechanical one?

K: No, that is a mechanical thing that's learnt. Perhaps, if we apply the same capacity to learn this, then we'll help each other.

T: Looking at what isn't right?

K: Are you willing to learn from me, if I've lived here for some years, heard the teachings, and so on? If I'm a little more acquainted than you, who come here for the first time, do you ask me, 'Look, what does he mean by it; how do you do this in the classroom and how do you do it outside? Tell me'? You follow?

T: I'm looking at a specific point. I think you can correct me, but it seems like a real point, that some of the issues in the actual problem of what isn't freedom are, in fact, quite mechanical.

K: I agree. There is a great deal of the intellect that is mechanical. You must use the great mechanical, reasoning part, and go beyond it. But you won't even do the reasoning part first. I'm asking you to teach me the reasoning part of it, which is mechanical.

T: It seems that you can't set up the mechanical situation to learn even mechanical things.

K: I'm doing it now, sir.

T: To be interested in freedom, you have to have some understanding of what freedom is.

K: Teach me. I'm here for that.

T: You've got to have the freedom to act and to reveal your point of view.

K: I ask you what you mean by freedom, sir. You've heard this man, you have thought it out, you've worked at it, perhaps for the last three, or four, or five years, and I'm new to it, so tell me, teach me, what he meant.

T: But if you wanted to learn physics, I'd ask you what you know already and then start from there.

K: I'll tell you, but I want you to help me. You are the teachers, I am the student; I put myself into the position of a student. I say to you, 'Please, you have been here for whatever number of years, please help me to understand this thing'.

T: Then, if you are a new student, perhaps you've come with an image of this wonderful, perfect place, but very soon after getting here the new students almost invariably come up against what they see as rules and regulations to inhibit freedom. So immediately you have the situation...

K: So, all right, I come here and see rules and regulations. So you help me to understand that—help me, teach me. I'm willing to learn why you have rules, or why you don't have rules.

T: The rules that exist are there to create the basic order.

K: I say, 'Why should you have basic order? When you talk about freedom, why should you have basic order?' So you help me. So what is order?

T: We do it all the time. When we are talking to the students, we go into order, we go into freedom. But it seems it has to hit a nerve, or what have you, beyond the verbal.

K: Just now we said he learned how to work this video camera. There is a great deal of mechanical process involved in it, but the essential thing was he wanted to learn about it.

T: Yes.

K: Wait, wait. Do you want to learn, as he wanted to learn about the video camera? Do you want to learn about freedom, learn, reason, using your intellect, driving at it, finding out all the things about it? Which is a mechanical process. Are you willing to do that? I would talk to the students that way, ask if they want to learn about all this.

T: And if not, why not?

K: Wait. Then I begin to find out who wants to learn.

T: They say, 'I'm not interested in this question'.

K: Please, I want them to learn whatever the subject is, but first I want them to learn about this also. So I look around and say, 'Why aren't you interested in learning? There's something wrong with you if you don't learn, so what's wrong?' I would go into it, you see? So, I come to you as a new teacher and I say to you, 'You've been here for some time, I want to learn, teach me what you have learnt'.

T: Students always want to learn, but they don't always want to learn what you want to teach them.

K: No, don't pass the buck. I've come here as a teacher wanting to learn from you all who have a little more experience than I, so please help me to learn what you have already gathered. Tell me about it.

T: Can you verbalize it?

K: I can; I'll show you.

T: What if I'm not interested because I feel that it's just another theory, would I not learn more by example?

K: I say, don't learn from examples. If you do, you're caught, you're merely imitating, or being stimulated, which is fatal, which is like taking a drug. I would go into that.

T: You start in the classroom where you may be at that moment which is with the uninterested student.

K: Forget the student for the time. I am the new teacher—I'm going to stick to that. I am the new teacher here. You have lived here for some years, please help me to learn what you have learnt.

T: In the face of everything that's happening on the surface of this earth, all the conflicts, are you so sure that teaching the traditional subjects, maths, physics, chemistry, art, literature is so important?

K: It may not be.

T: Well then, unless we have the group as...

K: That's what I'm asking you. As the social structure, to use that word if I may, is as it is now, to get a job, to get a position, I need some kind of degree.

T: And so what?

K: At the end of two years here, say, I don't want to go through all that mill. I want to abolish that. I don't want to enter all that; therefore you help me to be intelligent to deal with life.

T: One still has to learn how to use the brain.

K: Quite. Please listen to me. What are you going to do with me as a teacher here? You've been here five years, teach me what you have learnt. Stick to it, don't go off the subject. Because I am new, and tomorrow I've got to face the whole school. In the meantime I want to learn from you, quickly.

T: Do I have to start from what you know?

K: I don't know a damn thing about it! I've come here because I'm very interested in what you're all trying to do. I don't *know* what you're all trying to do, but I think you're doing something here, and I'm interested. I've read a few books about all this, but that's nothing, so I come here. I say to you, 'Please, what have you learned? Help me to learn what you have learned.' It's a very simple question I'm asking you.

T: Krishnaji, three years ago I came here in exactly that position, thinking there were people here with a great deal of understanding, much more than mine. I wanted people to talk to me, to help me.

K: What happened?

T: Nothing, absolutely nothing. Then you began your talks, and suddenly I felt, 'This is what I'm here for, something's happened'. Out of the understanding that really nobody could tell me anything, essentially, that none of you could teach me how to teach, I realized I'm completely on my own in that essential way, and that gave me tremendous freedom to begin from.

K: Therefore what? You're saying you didn't learn from anybody from this group when you first came. Why?

T: Because, what I felt then...

K: No, I want to know why.

T: Because people didn't feel adequate to help me.

K: But if you are a new teacher and I'm an old teacher here, when you come it is my responsibility to see that you understand something of what we're doing—*my* responsibility.

T: That's what I thought.

K: If I don't do it, I fail in my responsibility. I'm putting myself in that position. Are you failing in your responsibility to teach me now?

T: I don't see what you're getting at, really. Are you, as a new teacher, asking for help to face the class when the term starts?

K: Yes, not only in the class, but also outside the class. You have listened to this man talk about freedom, and I'm really interested in that freedom, so before I meet the class, tell me how I am to understand this freedom and how to teach this thing in the class. I made this very clear.

T: If you're really interested in that freedom, then the whole thing is clear.

T: But that's no answer. We say, 'Well, if you understand, it will happen'; it's a conversation stopper, if I may say so.

T: The only way I've learnt since I've been here is through...

K: What is it? What have you learnt? Teach me. You see, you're going off the point. I am the new teacher. Stick to that one thing.

T: I'm talking to you as though you were a new teacher?

K: That's right.

T: I'd tell you that when the students confront you, or you confront them, you'll probably find that they are afraid of you.

K: How did you get over that fear between you and the students? How did you establish right relationship?

T: By showing them that I'm just as conditioned as they are and that I'm not a person in authority, that I'm the same as they are, that I want to learn with them.

K: So you have taught me one thing, which is to come off my pedestal. This is a great thing you have taught me just now. Right? Do I learn it, or is it just a verbal statement which I've accepted?

T: If I may say, I'm frightened of them too.

K: Of course.

T: Then in relationship with one another we establish something and that's the way you learn.

K: What do you mean by relationship? I don't understand. I've understood what she said. She said, 'Come off your pedestal; when you're teaching, you are no longer on the pedestal, whether in the class or outside.' She has taught me something which I've learnt. I want to learn, so she's taught me that. By Jove, I see how very important that is. Am I capable of doing it? Am I really interested in this relationship? What is that relationship when I am off the pedestal? I have been on the pedestal in other schools, in other places. Here they are asking me to come off the pedestal. I must find out the implications of that, the relationship with the students, with the class. What does it mean? What do you mean when you use that word 'relationship'?

T: Is it admitting that we're both learning?

K: No. What do you mean by 'relationship'? You used that word. All of you have used that word very easily. I want to know what you mean by that word? I know I'm related to my wife; we quarrel, I love her, or I can't stand her, or I'm putting up with her. I know all that. But you are using it in a different sense, apparently. So please tell me what it means. See, I'm learning. You follow, sirs?

T: It is interaction, communication between people.

K: Now, communication. Do I communicate? How do you communicate with me, as a new teacher? How do you communicate with me? I don't know you; I'm with you in the room and I talk with you, but actually I don't know you, so how do you establish this relationship? I'm learning. The basis of my coming here is I want to learn. So when you use the word 'relationship' you help me to understand what you mean by it, not only verbally, logically, but also, as you talk about it, I'll feel the depth of what you're saying, or the superficiality of what you're saying. I want to know what you mean by that word 'relationship'. What takes place? Convey it to me in words, when I'm off the pedestal.

T: There's a concern for the other person, a care, a caring.

K: Are you saying, relationship means concern? Stick to it. You're teaching me. I'm a new teacher here, so help me. So what do you mean by concern? I'm very concerned about my wife. When she's ill, I'm very concerned. Is that what you mean?

T: I'm concerned because you're coming here to Brockwood and you're going to be a part of all this, and I'm concerned that...

K: Please, you used the word. I've come off the pedestal. I know what it means to come off the pedestal; I've learnt it. You understand? Then you've used the word 'relationship'. You said when you're off the pedestal you have a different relationship with the students, with people. Now what does it mean? Help me to understand it.

T: Doesn't it mean that you are able to learn together?

K: Learn together, yes; about what?

T: About the subject as well as...

K: No. I want to know, after coming off the pedestal, what 'relationship' means, and how I am to translate, whether in the class or outside the class, what that word implies.

T: When you come off the pedestal, they wish to put you back again. They try to put you back. Now what do you do when they try to put you back on the pedestal?

K: I won't be put back! I've understood! I'm fairly intelligent, I see the logic of it! I see the reason, the substance, the meaning of coming off the pedestal. I've smelt it, I've tasted it. I understand it. You can't budge me; I won't go back on the pedestal at any price. So I'm out of that.

But you've used the word 'relationship' and I want to know what that means. I've responded to my wife, so I know what that means. You're using the word differently, apparently, or you are using the word in the accepted, traditional meaning, which is response, having a relationship with my wife, sex, or dislike, irritation, all the rest of it. Is that what you mean?

T: Friendliness and interest in a particular student.

K: She said relationship was concern.

T: Interest in the well-being of a particular person.

K: So, am I interested, am I concerned that my wife should be well? Are you putting the same relationship as I have with my wife with the student?

T: Why bring the wife into it? These are students.

K: I'm learning; I'm asking you. I bring my wife into it because I only know that relationship.

T: All of us know all kinds of relationship.

K: I don't know. You are introducing something else. I want to find out what it is you're introducing. I only know one kind of relationship, with my wife, with my family, with my children, or my father and mother, whatever, that narrow, limited relationship. When I'm off the pedestal, you tell me you have a different 'relationship' with the students. I ask what you mean by that word.

T: There is interest in the thing itself, whatever it is you're investigating, rather than in the use of the subject to gain success, or with a motive.

K: Wait. Are you saying to me that in your relationship with your family, there is a motive and that here there is no motive? Listen! You have taught me something. Here, you say, when I am off the pedestal, there is a relationship between all of us and the student in which there is no motive. Right? Is that what you mean? Now, you've learnt that, have you? You are teaching me that. So I say, 'My friend, are you without a motive? What do you mean by a motive?'

T: I'm using the word, wanting to learn, that...

K: No, don't go back to that. I want to know what you mean by 'motive'. I have a motive when I am with my family; I need money to support them. Here you suddenly introduced 'no motive'. My god, it's a tremendous thing you're talking about. To do something without a motive. Are you here without a motive? I'm questioning you because I'm questioning myself. If you are without motive, my god, that's the greatest thing that you could teach me.

So I've learnt two things: to come off the pedestal and to have a relationship with my students and with others in which there is no motive.

T: I have a motive: I want to learn, I want to teach.

K: That's different. I'm using 'motive' in the sense of a cause, a...

T: No self-interest.

K: No self-interest, let's use that. Instead of the words 'no motive', let's use no self-interest.

T: Wanting to be the best.

K: Wait, we'll come to that. I want to be clear, precise in this thing, because you're teaching me something enormous. That is: I've lived, as a teacher in other schools and in other places, on a pedestal, and you have knocked that out of me. *Completely*. I won't be put on a pedestal by anybody, because I see it's stupid. That's established; I've worked at it, so that I'm never on a pedestal, even though I'm sitting on a platform. *Never*.

Then you've taught me that in coming off the pedestal, my relationship to the students, to everybody else, is different. Now you say, in that relationship is implied no self-interest. What does that mean? Teach me. What does it mean? I must have money, for clothes, food and shelter; that's a motive, self-interest.

T: It's not a motive for teaching here.

K: Wait, I must find out what you mean by a motive, self-interest.

T: There's no status involved.

K: I'm off the pedestal, so I accept that right away. Status means position. I've no status. I'm sticking to 'self-interest'.

T: Surely there is no self-interest in the requirements for food, shelter.

K: All right, say that's not self-interest, that's a necessity. Now where else is there self-interest? Teach me.

T: 'Self' in a psychological sense.

K: All right. So you are saying 'a psychological sense'. What do you mean by that? You are teaching me, bear in mind. Tell me what you mean by psychological self-interest.

T: As a teacher it is quite possible that I get a sense of pleasure out of the students liking me.

K: So you're telling me to be careful not to be caught in this interest in the students liking me and therefore forming a group round myself. Is that what you're saying? So that's one of the symptoms of self-interest. All right, I watch it, I've learnt that. So you're saying, be careful, at Brockwood, in your class and outside, not to form a group in which you become the important entity. So you've taught me something.

T: It's another form of the pedestal.

K: Therefore, I'm learning. It's another form of status. So, by Jove, I thought I was free of status, but you have taught me something else. So I must be very watchful now. You've taught me that—to be watchful. Next thing is, what do we mean by self-interest? That's only one of the symptoms. What else?

T: Say no one wants to teach chemistry, but yet they want to be at Brockwood, for all that's going on here, so they would perhaps teach chemistry although having no interest in it.

K: Yes.

T: Now, is that teacher...

K: No, I'm interested in teaching whatever I'm interested in.

T: It may be nothing.

K: No, I said I am interested in teaching physics or mathematics, whatever it is. I'm asking you, 'What is self-interest apart from forming a group round myself and therefore giving myself a different status?' I've understood that; now, tell me further what self-interest is.

T: Choosing a particular area that you feel you're good at and you like doing and rejecting other areas where there may be a need.

K: All right. Are you telling me, 'Look, you are responsible not only for a particular job or a particular activity, but for the whole thing'? Is that what you mean by lacking self-interest? So, I've learnt something else. 'Off the pedestal' means no group, no following, all that, and it also means not to be caught in your own little capacity and in exaggerating that capacity and giving yourself self-importance. Which means, you must take an interest in, or be responsible for, the whole thing. When you see a piece of paper in the garden, pick it up. When you see a toilet running—you are responsible for that.

Right? I don't quite capture what you are saying. I don't quite see what you mean by responsibility for the whole thing, but I'll get it. If necessary, I'll go and help with the cooking. If I can teach mathematics when you are ill, or when you're absent, I hope I'll learn mathematics, and so on. I feel responsible for the whole thing. In a submarine, every sailor is responsible for the whole submarine, right? Is that what you're telling me?

Another thing—I'm going to ask you, presently, if you are doing it, or if you are only telling me verbally. Because I'm very keen, you understand, I'm fresh, I'm boiling with this. Don't dampen me, destroy me, say, 'My dear chap, you'll get used to all this, it's a damn bore. We have lived here for seven years so you pipe down, the flame will go out of you.' I don't want you to destroy my flame. You won't destroy it because I'm boiling with this thing.

So I understand what that means. The simile is right. I have been told that everyone from the captain to the lowest rank must know the whole submarine, because if something happens to the captain, the others must know what to do. I've captured the meaning of that, so go on. Now what; self-interest? I'm very careful about my dress, clothes, how I look, how I behave. I'm very keen; I'm not self-interested in that sense, I'm very orderly. You follow? I am built that way. I keep my room very tidy; is that self-interest?

T: No.

K: Why?

T: I know people who are very tidy, very orderly and totally full of self-interest.

K: That's what I'm asking you. So what does self-interest mean?

T: It goes very deep. If we were merely to assume that we had no self-interest...

K: Please, I come here to learn about this. I don't question you about whether or not you are self-interested. I'll come to that later. I'm not going to leave you alone. I want to find out from you whether you are doing it, or just telling me stories.

T: Krishnaji, isn't the same question, in another way, 'Do you feel totally responsible for this place'? Isn't it the same thing?

K: Yes, sir, that's one of the things. You said, look, no pedestal. That implies: don't form a group round yourself, either here among the staff or with the students, so that it gives you a pedestal, a position, status. I've understood that, but I'll want to go into it much more with you a little later.

The next thing you say is no self-interest, no motive. Right? I see the implications, the meaning, the significance of that. When you have no motive you have no self-interest. I say that's a tremendous thing you're asking me. My god, it's like giving me a tremendous kick. Suddenly you say, 'If you're going to do this, you have to learn to be without self-interest'; *learn*. You've shown me that to have no self-interest means to be concerned with the whole thing, as in a submarine. Right?

T: Every member of the submarine is taught every job? Or they are responsible for...

K: Responsible for the whole thing. If anything happens to anyone, another must take his place. So I've understood that. But are you without any self-motive, self-interest, or are you palming this off on me? Because I'm gullible, new, fresh, and you say, 'Old boy, you must be without any self-interest; we may have it, but don't you have it'.

So I want to find out what it means, learn from you. It's a tremendous thing you've asked me; you have taught me to have no motive and therefore no self-interest. All right, I'll work at that. Then what else have you learnt? Come on, sirs. You used the words 'responsibility', 'relationship', but you haven't conveyed that to me yet. I haven't learnt from you what it means. Do you mean love? Do you mean I must care? All right, what do you mean by 'caring'? Caring how the student dresses, how he eats, how he sleeps, how he keeps his room, what kind of taste he has? All that's implied in that, isn't it?

T: Caring without self-interest.

K: All that's implied.

T: It also implies what you used to speak of as the art of listening.

K: Yes; wait, you're teaching me. That's what I'm coming to. Do you care? Then you're telling me, when you're teaching, you have learnt how to care, care for the student, care for how he behaves, care for his good taste in clothes. Right?

All right, that's enough of that. I've learnt. Another time when we meet I'm going to learn more. But I'll return as a new teacher and say, 'Here are a group of you. Are you without a pedestal? Or are you just telling me to behave without a pedestal while you yourselves have a pedestal?' I've a right to ask. So, are you on a pedestal? And do you have no status, that means no group of students around you, so you're all acting as one body? And do you have no motive? And do you have a sense of responsibility, which means you care? Are you paying complete attention to care for how the students behave, what they do, how they wash themselves and put on clean clothes, and to their taste in clothes, curtains, carpets? Are you?

So, I am asking you, after five or six years here, are you telling me that you have learnt all this, or *are* learning; not have learnt, *are* learning about all this?

T: It's more accurate to say we are learning, not that we have learnt.

K: That's so; we are all together learning. You are learning and I'm a new teacher and I'm learning. So I don't criticize you or you criticize me, but we are learning. I point out to you, but that is not criticism. You are right to point out and say, 'Look, old boy, you are not caring'. And I'm in a position where I want to learn; therefore you have the right to criticize me. And because you want to learn, I have a right to criticize you. Correct?

T: It doesn't work that way in practice.

K: That's what I want to know. That means you point out and I won't be hurt if you point out to me. If you say to me, 'You're not caring', whatever that may mean, we'll go into that. When you point it out to me, I won't be hurt, because I'm learning.

T: But we do get hurt.

K: Therefore you are not learning. So don't tell me to learn and not get hurt, and you get hurt.

Relationship means responsibility. Responsibility to what, for whom? And you said, no motive, no self-interest; therefore you are teaching me, as a new teacher, that I must have no desire for a position or status here, gathering my own group, and all that. That's a tremendous thing for me to learn. That means I'm totally out of the world.

T: Out of the world?

K: Because the world is full of self-interest. Are you asking me to be a monk?

T: Listening so far, that actually hasn't been the implication, but it's been more a real relationship; we've been talking about things to you as a new teacher.

K: Yes, sir, but I'm asking you if you are asking me to be a monk?

T: No, we're asking you to relate much more...

K: Because I am out of the world; all this implies I no longer belong to the world which is full of self-interest, full of status, position, prestige, platforms and motives. Right? You're asking me to be out of all that. *You* are not asking me, *this* will put me outside the world. Right? Are you out; are you also doing the same thing as me? I'm not doing it, I'm learning it, I'm working at it.

T: Why can't that be done in the world?

K: I don't say it can't be done in the world. I said that is what the world is. I may leave this place and say, 'By Jove, these people are just talkers', and I'll go there and fight the world, because I see what you say is truth; that's the way to live for me. If I see what you say is so highly intelligent, so true, I want to live that way. I want to live intelligently; that's why I'm here as a teacher.

So we've written a book, sirs. You understand? This is what I want to do together, write a book together. I really seriously mean it.

So that's Chapter One. I hope I'm not pushing you too far; am I? I'm pushing myself. Shall we all write a book together, sirs? I think this is right.

T: Are we writing a book, Krishnaji?

K: We are. I said we're writing a book now, but not by me, we're all doing it together.

T: Exactly.

K: Therefore, it is right. It is an anonymous book, right?

Brockwood Park, England, 9th September 1976

CHAPTER TWO

Krishnamurti: Shall we go on from where we left off? We were saying when we last met that I am a new teacher, here for the first time, meeting people who have lived here and taught here. I've heard K talking for the last two or several years. As a new teacher coming here, I say to those here, 'Please, I would like to learn from you, all that you have learned, not only about the teachings, but how to transmit these teachings to the students through their regular subjects'.

First they said to me, the new teacher, that it is important to establish right relationship between yourself and the student and that you cannot do this if you're putting yourself on a platform, on a pedestal, as a teacher and treating the children as though they are below you. They said the first thing you must learn here is to come off the pedestal and establish a relationship of mutual learning. They said, 'We have learnt and you also must learn not to approach the student or any of us as though you know a great deal more than the student does; you and the student are learning together'.

They also told me that they have learnt that you must have no motive, which means no self-interest. They said that because I have come off the pedestal, I must be very careful not to form a group round myself, which would be another form of status. We're here, really, not only to learn but also to have no self-interest, which means no motive.

I understand all this. Verbally, I see the logical, intellectual reason for all this, but I asked, 'Have you, who have lived here for so many years, no self-interest, no motive? Have you also established a right relationship with yourself and with the student? Are you taking me up the garden path, or are we all working together to bring this about?'

That's where we left off last time we were here. I'm still the new teacher. I still want to learn from you how you act as a community. What is the relationship with each other of the eighty or so people here? Is there any authority which dominates this whole structure—not 'structure'—this whole operation?

Now let's start with that. As a new teacher, I'm asking if there is any authority. We talked about freedom which implies a relationship with each other which is non-authoritarian. Now how do you work this out, in a community of this kind, with the different types of people, different temperaments, different qualities of intellect, some very bright intellectually and others not? How do you work this out so you have no authority among yourselves and so you see to it that the student has no authority either, but yet have order?

Teacher: Can we establish for the record very clearly what is meant and not meant by motive?

K: Yes. We'll get back to that, if you don't mind, because that involves a great deal. To live without a motive implies enormous inward clarity. We'll come to that when we have laid the whole thing out.

So how do you, as a teacher, in the class and outside the class, bring about order without authority? Please tell me how you do it, because I want to learn from you. I'm the new teacher, passionately interested in this, not merely intellectually, not merely for a job, but I like this whole way of living. Please help me to learn how to deal with the student, so that having no authority doesn't imply disorder, having no authority doesn't imply each one does what he likes. Because we're all living in a small community together, we are responsible for the whole of this, the school, the buildings, the gardens, the whole of it. As we said, it's like a good sailor in a submarine; he's responsible for the whole movement of the submarine. How do you work this out with the student so that he doesn't create disorder, so that he is punctual, orderly, and so on?

T: You mentioned that it doesn't mean doing what you like. Many people do equate freedom with that, and equate authority with the opposite, with someone telling them what to do. Perhaps we have to start with what it means to do what you like.

K: So how do you work this out? I'm learning from you all; I'm a new teacher here, how do you work this out?

T: By going into how likes and dislikes become established.

K: I'm very eager to learn how you do this; not 'how' as a method, but how did this come about, to have no authority? We won't go into all the inward meaning of it, which is extremely complex, but how do you deal with each other and with the student who comes here conditioned, rebellious, in revolt against all authority, inclined to do what he likes, resisting or being impudent when you say, 'We have no authority'? In what way do you communicate to the student this non-authoritarian way of living?

T: Could we begin by not coming to any conclusion as to whether there is or isn't an authority, and then look to see?

K: What do you *do*? Do you actually do this? Do you actually begin by saying to yourself, 'I don't know anything about it, let's find out'? Have you done this? Are you telling me as an idea, or as an actuality? Sorry, but as the new teacher, I have a right to question you.

T: In one sense we do it. At almost every meeting some student will say, 'You are acting as an authority in this case, in this instance'. So we look at it.

K: If I may ask, do you discuss this problem with the student?

T: We have to; it's raised time and time again.

K: So what happens at the end of the discussion, at the end of the year? Do they understand the complexity of the nature of non-authoritarian activity; and therefore are they orderly?

T: I think some of them do, yes.

K: What do you mean some of them? The majority of them don't do it.

T: The majority don't.

K: Why? I'm the new teacher, so I'm learning from you, I'm not being impudent. Why have the majority of them not learnt? Have you, as a teacher, conveyed to the student this way of living? Do you have no authority and therefore are capable of cooperation? 'Authority' means authority of an established ideal for which we are all working together, or a person who represents that ideal who then becomes the authority. Or do we ourselves have ideals and want to establish those ideals here? Or do we see this way of living is a non-authoritarian way and therefore we cooperate with each other? I don't know if I am conveying this. Do we do this here?

When you tell me, as a new teacher, not to be self-centred, to be without a motive, is there an authoritarian drive in you? Please teach me, I want to learn from you.

T: Is the old teacher who is telling the new teacher being authoritarian?

K: Do you tell the student, 'Look, learn about authority, learn about disorder, learn about order'? You are insisting, with the student and with each other that we are here to learn. That means, I'm willing to learn about a way of living in which there is no authority. Right?

T: But those students who are willing to learn, learn. And those who are not in tune with it, or are blocked, don't.

K: So, if this is what we all think, or if we have found this is the right way, we will then approach the student who doesn't accept any of this and we'll deal with him. We'll come to how to deal with him in a minute. But do we together, all of us, accept this, that there is no authority?

T: We certainly accept it as an idea.

K: No, not as an idea.

T: But in practice I think that we always have to be sensitive to be able to see when we are acting as authorities.

K: Quite.

T: So that it's a kind of learning process for us, because apparently there are many subtle ways in which you can act with authority.

K: I'm willing to learn from you the implications of authority, all the things involved, fear, conflict in myself, and so on.

T: But in sending out a school statement, you're making it clear that here there's something different from somewhere else. Does that come into the category of authority? It's a constant challenge from the students that it is.

K: So, in your statement you say we are non-authoritarian.

T: No, we don't say that.

K: It's more or less implied.

T: Yes.

K: And a student comes here and finds there is no authority and naturally he will then do exactly what he wants to do.

T: They interpret the conditions laid out in that statement as a form of authority and they come here saying, 'It's just like everywhere else, only you call it non-authority'.

K: I want to find out how to deal with that. What do you do with them?

T: Just take the perennial issue of long hair or short. We say we're not interested in long or short hair, but we do give an indication that long hair and personal appearance is something that we have got some views about.

K: I'm sorry, I'm still the new teacher. I know how you deal with it because I've lived here. But as a new teacher, I say to myself, 'How do these people meet this thing, long hair, short hair? What do they do?'

T: Talk it over with them, endlessly, on and on. And eventually they begin to see why we don't draw attention to ourselves at this particular place; it is gone into.

K: So, you're bored with the endless talk, aren't you?

T: No, I'm not bored with it at all.

K: You get fed up with this, don't you? You get fed up with everlastingly telling me.

T: I don't think I'm at liberty to be fed up with it.

K: Aren't you?

T: No.

K: Then you must be extraordinarily patient.

T: I think I am.

K: So I've learnt something: in this school here, you are very patient. You don't kick the pants off the boy, but you say, 'I'll talk to him', and talk, talk, talk.

T: Until they see something of what we're trying to get across. But then you will say, 'Isn't that a motive?'

K: I'm learning from you; don't jump at me. Are you imposing your authority on him? Do you say, 'Short hair is better than long hair'? Or if he has long hair, 'Keep it neat, combed, tidy, clean'? Is that all Victorian? Now, is there a different way of dealing with those students about long hair instead of endlessly talking to them? It must be tiring; it may not be boring, but it must be exhausting for you.

T: You can learn quite a lot in the course of attempting to get it across. If you really do meet that and go into it, you have to discover for yourself why you are saying this.

K: I may have been to some school where long hair and a beard are like the Eton collar, so I accept it. Here, you come along and say, 'No, sorry, you can't have that'. Are you overpowering the student by constant repetition?

T: They come, in any case, first of all having read a statement, and the question is, do they want to live this way? In coming here, they have said they do, which includes all these things we've been talking about.

K: I want to know, sir, how you deal with all this. You have no authority. Ordinary schools say you must have short hair; if you don't, please get out. That's the end of it. But here we're not like that.

T: We don't do it that way.

K: No, we don't. I know we'd like to do it that way, but we don't do it that way.

T: But would we like to do it that way?

K: How do you deal with this? Is there a way of dealing with this problem without constant repetition, talking over, pointing out day after day, which is

exhausting, tiring? Do you do it, or do we all do it? Silence. Is it that only you do it, madam?

T: No, I think if somebody comes with an enormous lot of hair, people will tend at first to say, 'My god, it's not my job to deal with that', but I think most of the staff get around to it.

K: I, who want to learn from you, am asking, 'Do we all do it, or do only you do it?'

T: We all do it.

K: My god! Poor student! That's a form of pressure, isn't it?

T: Yes.

K: Which is authoritarian.

T: Not necessarily.

K: (laughs) Don't underrate...

T: I mean, if you point it out and take the trouble to say, 'Look, this is why we feel this way...'

K: I understand; it's pressure.

T: No, you have said, you feel through your experience, or through our joint experience, that this is the simplest, most forthright way of dealing with something that is a social problem.

K: It's peaceful pressure.

T: Not if the student understands; sometimes the student understands fairly fast.

K: I understand all this. I want to find a way of not exercising pressure, but letting the student do it. You understand?

T: If I may give an example: if someone comes to a drawing class and they draw as they did when they were younger and you show them how to change their medium, they function differently. Next week they still revert to the old way, and this process seems to have to go on and on.

K: That's what I don't want. It's terribly boring to me, as a new teacher, if when I come here I've got to repeat the same thing over and over. Is there a way of doing it differently?

T: Isn't that the very situation we are generally going into here? You come with all sorts of notions, and you examine them.

K: No, you see, I think there's something not right about this constant repetition. Forgive me.

T: You're not saying that you'd like to see some long hair?

K: No, I'm objecting as a new teacher. I don't want to keep on telling the student, 'Don't, don't, don't', or, 'Do, do, do'. Even in the most polite way or reasonable way, I don't want to do that. I want to find a different way of doing it, because that way again creates a habit. You follow?

T: Well then, what you're saying is that we've got to convey it to the student instantly.

K: I don't want to repeat; I want to tell him once and be finished with it. I want to find a way of telling him once, having him listen and doing it.

T: That's what we do, but it takes time.

K: Ah, I don't want to take time over such silly stuff. I want him to see it instantly.

T: Krishnaji, part of the problem is that you want him to see something that he doesn't want to see, and he deliberately and pointedly doesn't want to see it.

K: But I must find a way of making him see it. You see, I want him to learn. I come here as a new teacher to learn; he comes here as a student to learn.

T: But wouldn't he consider the fact of how he's listening, since at first he doesn't seem to be?

T: So we have to answer his questions.

K: Wait—to *learn*. By constant repetition he is not learning.

T: But if you're saying that we're going to go into something once and then be finished with it, the participants have to be listening to you.

K: I want to find a way of doing this differently. You see, if I have a habit, a certain habitual way of thinking, or am habitually doing things with my fingers, whatever it is, do I attack the habit, or do I gradually wear down the habit? You understand? Am I conveying it?

T: Constant repetition is not in the saying you must not do this; it's more like a constant attempt to make the student aware of his entire behaviour and way of being in the school.

T: We don't say, 'Don't do this, don't...'

K: Yes, you are gradually wearing down the habit of having long hair.

T: No, I think we are more trying to get the student to a point where he will see for himself.

K: Which is what? I want to convey something here, which is to break down the habit-forming machinery. Would that be right? I'm a new teacher, please, learning from you. Would you break down the habit-forming machinery in a human being? That's what you're concerned with; otherwise he can't learn. Am I conveying something, sir? Because if you tell him, we stand for short hair, or whatever it is, that becomes another habit. Could we attack this in a different way altogether, in which you are really concerned with the unconditioning of the mind, which is enormous habit? What you're trying to do is to break down *that* habit.

Now how would you do this? Because, as a teacher here, I don't want to repeat it; it bores me to exhaustion to repeat something. So I must find a way of dealing with this differently, which is habit. Because a boy has been to a school where long hair is necessary, beards and all the rest of it, that's his habit, like smoking. He comes here and we say politely, 'Don't smoke', and try to show him the dangers of it and all the rest of it, which is the habit mechanism. You follow? So, can we go after the habit?

T: The trouble with habit is that, by its very nature, we are unaware of what we are doing.

K: Yes. I'm asking because, at the end of the two years or four years that a student is here, you want him to be supremely intelligent.

T: Yes, but then he goes off and the next crop comes. I mean, there's one boy coming this term who has hair down to here, and through letters I've had to explain exactly this. I've had to go into it time and time again in letters and I say, 'If you can't see what one's driving at, it's best not to come here, because I don't want to impose anything on you at all. You can see for yourself'. So he writes back and says he'll come and see what you're saying. That takes a certain amount of time with each one. But then, no sooner do they break the habit than a fresh group of students come and you've got to start all over again.

K: I know, I understand it.

T: It drives the staff to the point where we feel we have to exercise our seniority, so to speak. Then the students see it really is a serious matter, so they pay attention. But there's a lot of testing going on. For instance, they want to see, when we say they mustn't do something, how far they must push before we say, 'Well, if you really can't see this clearly, then it's better if you aren't here'. After all the trouble we go to, all too often we've been driven to the point of threatening exile. Put it that way. In certain cases, when the behaviour is impetuous, violent or sexual, we've had to ask them to leave. But many times a student may come here and, in their first term here, their behaviour in general is not acceptable. And when we talk to them, they are sensible; they do see it and are willing to change. If they don't change, it's clear that this place is not for them.

K: You understand, I'm a new teacher trying to find out. I know this method, this way, but to me that's most unsatisfactory; somehow it goes against my grain.

T: It's unsatisfactory to us also.

K: Yes, therefore let's find out together if there is a different approach to this question.

T: Is it that we often deal with the student in a fragmentary way rather than in a full way?

K: How do you do that? Is that an idea or...?

T: I'm asking.

K: I don't know. I want to find out how to do this. If I'm a student and I come here with long hair, or whatever it is, and you point it out to me, I begin to have an insight into what you're talking about. I want to come here and yet I have this tremendous habit in me. You're attacking the habit, aren't you? Not long hair or short hair, but you point out that long hair or short hair is a habit. Right? So you want to break down the habit-making mind, or brain. How do you do that?

T: Is the reality of the situation that we want to break down the habit and it's not that we don't like the long hair?

K: Sir, not long hair. I come here, from America or from India, and I don't know how to eat at table; I want to attack the habit that has made that, not have you telling me to eat this way or that way. We'll come to that later, but I want to show him the habit that has made him do that.

T: That is my point. If my interest is to break down his habit, then with that interest will not the habit be broken now?

K: I want to find out how to break down forming habits. You follow? Then, it's very simple. Therefore, when I talk to the student, I want to be clear that I am breaking down the habit too, learning with the student. I have come down from the pedestal and therefore I am learning with the student not to form habits.

T: But, with regard to eating, we all...

K: Leave eating, long hair, short hair; leave all that aside. I want, as a teacher here, to break down habit-forming, like smoking, drinking, all the rest of it, to stop any habit, so that the mind is very alert all the time.

T: It seems to me that here are moments of attention, mutual attention, when habits do drop.

K: Not at moments. It is necessary that we do not form habits and I want to help the student to do that. How do I do it; what shall we do, together? Come on, sirs, what shall we do? If the student understands why he has formed habits and what that does to the brain—limits it, conditions it, harms it, makes it small, narrow, petty—if I could convey that to him and, after conveying that to him, talk to him about how to eat, about his hair, he will then grasp it instantly. Could we do this, sirs?

T: That requires sensitivity.

K: How do you create sensitivity in the boy who comes here after eating meat, smoking, all the filth he has collected?

T: He has known insensitivity all his life.

K: I know. Therefore what am I to do? And I don't want to repeat it over and over; it is boring, irritating; it exhausts me.

T: Not necessarily.

K: It is to me; I don't want to do it.

T: But you're interested in pointing out the habit, making it clear so that he understands it, sees it for himself. Why is it boring?

K: I am attacking something much more important than short hair or long hair. I'm saying that, if I can help him to learn what sensitivity is and therefore prevent habit-forming, then when I talk to him about hair, or how to hold a fork, he will immediately see it himself; I don't have to repeat it ten times.

T: But Krishnaji, you *have* repeated it to him ten times. You've shown him how to eat, talked about long hair, short hair, general behaviour, and he doesn't see it;

he still goes into the dining room and puts a lump of bread on his hand and smears butter on it.

K: I've seen all that.

T: So he doesn't see it instantly.

K: No, but which is more important? Is smearing butter on bread more important than habit-forming?

T: I can't see that putting bread and butter on the plate and using a knife, sensitively, is not another habit.

K: No, but he's not learning. He's carrying on what he's done at home, or at other schools, which has become his habit. You are trying to correct that and not the machinery that makes habits. I must, as a new teacher, attack the habit-making machinery.

T: So do we butter our bread according to habit or to...?

K: No, don't go off on detail. To me, the much more important thing is the habit-forming machinery. If I could change that, so that he never forms habits, it means he is highly sensitive, watchful, alert, watching others, watching himself.

T: That's creating habit, too.

K: No, that's not habit. That's not habit.

T: It has tended to be so; it needn't be.

K: No, please, I'm using the word 'habit'. Just look, sirs. Is there a way of conveying something to each other and to the student so that we act instantly, see the right thing and do it, be finished with it?

T: Do we have to lay the basis for that, first of all, by attempting to learn with him what habit is, what its structure is, what its pattern is, what its movement is? Because we also have habits.

K: Of course.

T: Therefore, to see them is in itself part of that learning.

K: Look, sir, suppose you have a habit of smoking. Can you drop it instantly, forget it, never smoke again?

T: I have done so.

K: You can drop it instantly; so what made you, what was behind that?

T: Considering that that was the right thing to do.

T: Is it a perception that the brain tends to function in groups, tends to function in habits, and that...?

K: Sirs, you have a new teacher. So, please, you have habits, don't you? Can you drop those habits, instantly, and not be told over and over again, politely, kindly, non-irritatedly, or occasionally irritatedly? Can you see your habit and drop it instantly?

T: I might be able to as an adult, but as a child I very much doubt it.

K: I may repeat it, after establishing this idea of breaking down habit. But then I'm interested in myself, whether I'm watching my own habit-forming.

T: That's a very adult thing to do.

K: Yes, but I don't think it is necessarily an adult thing to do; it may be related to being highly watchful, and children are very watchful.

T: But they are watchful within...

K: Madam, they are watchful. Expand that watchfulness. It's my job to help them to learn; as they are capable of watching, to say, 'Watch everything, not only your little group. Watch. Watch'.

T: But that form of watchfulness is closer to imitation and the people who go on from here are not watching people grow from here.

K: Madam, I'm a new teacher so I don't know you, therefore I'm not being impolite, but I ask you, 'Do you watch?' When you tell the student to watch, he might say to himself, 'I won't listen to you because you're not watchful yourself. What the heck.' Therefore, are you watchful?

T: Well, when I...

K: No, not when.

T: Well, wouldn't we have to be watchful of our own habit-forming machinery?

K: Are you watchful? I am the student; you tell me to be watchful, to watch everything that is happening, that girl on the bicycle, clouds, trees, everything; to watch; to learn to watch. And I tell him, as a teacher, 'Learn to watch'.

T: They have formed many of their habits through watching.

K: Yes. Therefore, you are helping the student with what is much more important, which is to be awake. Rather than say, 'Don't do this, do that', say, 'Be awake'. Then in that wakeful state we tell him about long hair, short hair, and I think he'll be quicker grasping it rather than taking months over it. If I could, as a teacher, help him to learn what it means to be watchful, the student and I learn together to be watchful, about everything, then in that, while he's learning, I tell him, 'Look, watch your hair', or whatever.

T: Are you going to do that?

K: I think you can do it if you can teach me how to be watchful, if I can learn to be watchful. When the habit-forming insensitivity comes into being, then all these problems arise. If we can help the students, or help each other, to be sensitive, which can only happen in watchfulness, you've solved probably eighty per cent of the problem.

T: That is to educate them.

K: That is part of our education.

T: Which isn't done instantly.

K: I think it can be done. I, personally, don't want to take many days to break down something.

T: To care deeply.

K: What's that, 'to care deeply'?

T: It's a mature thing to discover.

K: I don't think so. I think children have got the instinct to care, with their toys, with their dogs. They have this feeling, but it is not lasting, it is only momentary.

T: Doesn't the issue of watchfulness immediately hinge on how partial or how complete it is? I mean, if you bring it up among ourselves, or in the particular case of the student, isn't it then a question of degree of watchfulness?

K: I think the question is, can we approach this problem, and also, why is it so difficult? Why don't we want to learn? The other day, after one of the talks, a man came up to me, an oldish man, and put his hand on my shoulder and whispered in my ear, saying, 'You're a lovely old man, but you're stuck in deep grooves'. And I went to my room and I said to myself, 'Am I stuck in a groove, a rut?' I watched for three or four days to see if I am stuck in a rut. It's interesting.

You follow? I don't want to be stuck in a rut, but if somebody tells me, however politely or impolitely, I watch it, because I want to learn. You follow?

Now how do we do this to the student?

T: By first getting it right among ourselves.

K: You have said that before, madam. Do you do it?

T: Students see this as a kind of pressure. We say, 'Learn', or, 'Let's learn', and they may feel that something's wanting in them because it is suggested that something should be different in them and this activates a lot of resistance in many students. Can we get around that in some way?

K: See, I'm asking myself: 'I've talked for fifty years or more. Perhaps there are one or more, but I have not met one, who says, "Look, I've completely understood, I've lived that way, I'm going to burst with it".' And I say, 'What is wrong?' It may be the same thing here, you follow? Why should we spend our years on the students if they don't flower; what's the point of it all? So I say to myself: 'One of the reasons is this enormous habit-forming machinery that's been so well established, in parents, in children, and they come here and you are trying to break that down'. Right?

T: But by the very construction of it, it doesn't want to change and the very movement of learning is the movement of change.

K: Change, of course. So what will you do with me, who has got all kinds of habits, who comes here as a student? What will you do? Talk to me, day after day? Take a month over it, or two months, a year, wasting all your energy on breaking down some stupid little stuff?

T: No, but at the same time, the learning issue is still in the same fix or predicament, of challenging, not changing. The entire training of that student, or that human being, is to reinforce habits.

K: Yes, of course, that's the easiest way of living, forming habits and ruts and grooves and living there.

T: We are at an advantage in that any student coming here is disposed to look at his habits. Before he comes here, he approaches us and says, 'Look, this sounds different'. That's the most frequent thing said. So he's disposed to it.

K: I understand that. So how do you cultivate that, so that when he comes here, after a week he's broken habit? That's what I want to find out; I don't want to waste my life on it. Can we put a bomb under each of us and the students?

T: The ones that do come looking for something different are the ones that do listen and do make some movement.

K: So can we learn with him something much deeper than merely talking about hair and all the rest of it?

T: Krishnaji, is it a question of vigilance, watching a habit forming, or is it a question of finishing with habits altogether?

K: Yes, I'm saying finishing.

T: But that might be a conclusion.

K: No. I see, intellectually, reasonably, logically, that habit-forming limits the mind, the activity of the brain and all the rest of it. It is a very narrowing little affair. I see it; it's not a conclusion, it is so. That's a microphone [in front of him]; it's not a conclusion, it is so. So can it be broken down?

T: Krishnaji, that's a very mature thing to see, that habit is a narrowing, limiting thing. A child who's still growing very often gets security from habits.

K: I know this, and it therefore gradually establishes itself into a groove and is gone, finished.

T: I think a lot of the students wouldn't even know what the word meant.

K: Of course not.

T: They've never seen any habit. I'm wondering if perhaps many of the students don't quite see the totality of habit and where it leads to, the whole way that human beings behave, and what we're really trying to accomplish here. Perhaps the profound importance of this place can be made very clear to them. And then they may be able to see their habit, behaviour, in its proper place, and how it fits into this whole picture.

K: I understand that. See, when you say 'No authority', you're attacking the most fundamental thing. No authority means no authority of any habit. I am a Christian, that is a habit; I am an American; I am a Jew; I am a Hindu; that's just habit. So you're breaking down everything man has built, basically.

T: We're really saying, break down the habits of your ego.

K: Yes, habit, ego, verbalizing, all the rest of it. So, as a new teacher, I'm asking you if there is no authority, and if you are helping me and the student to learn what freedom is, in which there is no authority; so therefore there is no pressure, there is no influence? How immense? What implications are in it! So that my

mind, *the* mind, is never influenced, and therefore in itself it has the seed of flowering.

And I would like the student to learn this. So, as a group, are we really deeply interested in this? I'm asking you as a group, are we really, deeply concerned about this? So that we are learning together to have a brain and a mind that is not a slave to something, a slave to words, a slave to an idea; to nothing, therefore really free. Is that what we're all working for? And if we are working for that, working, learning, then the problem arises, how am I, as a teacher, with all of us together, going to convey this thing to the student: that we are really concerned with absolute freedom? Freedom. That is so essential. How do we translate this to them? They are not interested in it. They come here sent by parents or with their own interests. There are two categories, those who are pushed here, and those who come naturally, who want to come.

Now, how do you deal with those students who come of their own accord with this question, so that when they leave here they must have captured this, have learnt it, or are learning about it? And with those who come here reluctantly, pushed by their parents, how do we deal with them? They are in revolt, they are angry, upset, rooted out from their old habits. They are put into a place; what happens?

T: There are not many students who come like that.

K: All right, therefore the majority want to come. Now how can we, as a group, convey this to them, let the seed take root and deal with it, not only at the very centre but also in the frills: you know, 'Have your hair cut, be clean, be punctual', all the rest of that? To do both, you follow? The seed will operate right through his life; *that* will flower. And also talk about order, discipline, the frills of life, right? How shall we do this, knowing that no school has ever done this, no group of people have ever done this, and it's one of the most tremendous things in life?

Please, I'm the new teacher, tell me; let's learn. Tell me how you will do this, not how you do it, but in what way you approach it, learn about it.

T: You influence me. Sometimes I see it, sometimes I don't see it at all.

K: No, not influence. I heard a politician the other day, who was talking passionately about wages. Therefore all the people listening to him who are also concerned with wages are tremendously influenced by this chap. But we are not here to influence each other; I don't want to influence; that to me is a drug. It's for you to see it for yourself, and therefore it's finished, I don't have to tell you. Can we together see this? *Together*, not I see it and you don't see it, and therefore when you see it, you influence me, and you tell me what to do. To see this together.

If we see it, or when we see it, or are learning to see it—that is better, learning to see it—in the very act of learning to see it, how do we convey this to the

student? I think we convey it when we are passionate about something, sirs. Right?

(*pause*)

Sirs, do we together see the *reality*, the truth, of no authority—*together*—not only superficially, but in depth; not to influence, not to put any pressure, but realizing that there must be order and all the rest of it? Do we together see the importance of this? As a new teacher, I say, ‘By Jove, it’s a tremendous thing, and I would like to learn at the greatest depth what the implications are, and I am passionate to convey this to my students.’

(*pause*)

What do you say?

T: It seems that we are not in a position to say yes definitely, but I’m in a position of looking at the action that is a movement of this kind together.

K: Sir, I’m asking you, do you and I, two people for the moment, see the importance of the depth of no authority? And therefore, that it involves a great deal? You know a lot about machinery, I don’t; but you, knowing so much, naturally begin to assume authority; I give you the authority, or you assume the authority—but not if you and I are learning; *learning*, not *about* something, but the fact that I must learn. A school means leisure in which to learn. So, am I learning, or are you learning, about authority; tearing it to pieces and seeing the facts of it?

See, I’m going to India at the end of next month to talk. I said I would go on the condition I can say what I want to say, and I’m going to talk about authority, naturally, which I’ve done for the last fifty years. And people don’t want to learn; they listen, say, ‘How marvellous, what a lovely idea, oh how interesting, oh how right it is’, and just go on being slaves for the rest of their lives.

So, I have to approach it differently, say, ‘Don’t be slaves to tradition’. And dictatorship is one of the oldest traditions in the world. Right?

T: Democracy is also tradition.

K: Of course it is, of course. But I prefer democracy to the other. So if we are all together learning, it’s a marvellous thing. Are you listening, sirs? We’ll create a different thing altogether, all of us; this will be a different place where all of us are learning. And a student coming into the middle of this, what a tremendous thing he will find: that we really mean what we say, that we are really learning. I think that is the root of this, don’t you, that we are here to learn from each other, from the books, from the students, and from everything. Was it Goya or Velázquez who said, at the age of ninety-two, ‘I’m still learning’?

Do we go on?

T: Before we stop, let’s make it clear what it is we’re doing.

K: What we're doing, sir, is this, as far as I am concerned. I come here as a new teacher and I want to learn from you what you have done. I want to learn. I've spent my whole life learning and I want to learn. Here are a group of people from whom I can learn a great deal, because they have talked about no authority, they have talked about freedom, they have talked about order, all that. They have gone into this thing and I want to learn from them and together create a flame of learning. You understand?

T: That's how we started, but it seems we've moved from there.

K: Move; let's move!

T: I mean, it seems that you started that way to focus our attention on our own attitude towards authority. Right?

K: Yes.

T: Why?

K: To learn about it, so that I have no shadow of authority inside me, so that my mind is really free. I want to learn. I come here for that purpose. I could go to any school, but I come here for only that reason, because I've heard that there are a group of people here who are concerned with this and are trying to learn about it. So I say, I'd like to join them. And if you're not that, I'm going to insist on that.

And let's find out together how to convey this thing to the students. If you can teach me how to convey this to the students, I say, all right, I've learnt it, I'll go to other schools and teach, help them to learn. We've got many schools and it will be a waste if this isn't rooted in them.

So, you understand. I've made my position clear right, sirs? Now, is it worth doing here?

Brockwood Park, England, 11th September 1976

CHAPTER THREE

Krishnamurti: How shall we continue? I'm concerned with being a teacher here. How would I transform those children and myself, basically? That would be my chief interest. And I would also like them to have first class intellects and fully developed minds, the whole totality of entity. In what way am I to proceed in doing that? How shall I, as a teacher, set about transformation of students psychologically and also have them be academically capable, efficient?

It's your job, too. If that is really what we want to do, then it's your responsibility too. So, as I'm a new teacher here, please help me with it. How am I, as a new teacher, to do this? How do I approach this whole problem with the student, knowing that the student is very conditioned, resisting?

In what manner do I proceed; what do I do? Is it possible to transform a human being, not over a long time, but very quickly? You were asking that question, I think, the last time we met here. These students come here as conditioned as I, a teacher here. And in my relationship with him, I've come off the pedestal. I'm not taking any position. I have no clichés to trot out and I see that I'm really, deeply, passionately interested in this. You have told me to have no motive, that it's only then we can cooperate, that I have to learn, with your help and with the students', to lose my self-interest, the desire to dominate and all that, which are forms of self-interest. Can all this be done here through talking to them, pointing out, exploring together the possibilities of this?

Will a student be transformed at the end of the term, or when he leaves here? Will he be a different human being? I think that, as a new teacher, I would be tremendously interested in that. How do I proceed in this? Come on, sirs, help me out.

Teacher: I left the last meeting wondering how a real interest in learning is created. To me, that was the very crux of the matter; if there was no interest in learning, then no learning could take place.

K: How do I bring about interest, in myself, if I haven't got it, and in the student? What shall I do? What's wrong with me, when I'm not interested? When the world is burning, why am I not interested? What's wrong; am I paralysed; am I mentally dead? Why am I not interested in learning?

T: It's not immediately obvious, working here, going to the classroom as a student or a teacher, what learning has to do with the burning world; it's not immediately apparent.

K: Do you think it has nothing to do with learning? Isn't that part of my learning, too, learning about relationship, learning about fear, about the many psychological factors, and also about all the various human endeavours in different fields? Won't I want to learn about as many things as I can?

T: Some of us don't know the first thing about mathematics, chemistry or physics and it doesn't seem to have made our lives any worse. If it's so obvious that it's so important, why haven't all of us done it; why don't people who are experts in those fields have good relationships?

K: Are you suggesting that we should give emphasis primarily to good relationship, with all the things involved in that, and secondarily to other subjects? Is that what you're saying?

T: I think so, but it's not clear to me how to do that. I mean there are schools who teach more, and very excellently.

T: In fact, if you want to be a mathematician, this may not be the place to be.

K: Quite. So are you suggesting that we should give much more importance to the psychological factors rather than emphasize the academic side?

T: Why must one make the choice between the two, why are they being compared? Isn't it possible to do both?

K: Make it much more simple. Do you want them to be academically trained; trained, you know, in a nice way, not like monkeys, but to know English, English literature, various subjects, and so on? You said that is necessary, but let's give much more emphasis to the other, not divide it or break it up, but all together.

T: It seems to me that a person can become excellent in mathematics, or whatever, without learning anything about relationships.

K: That's what we're saying. So do we agree that as educators we must give much more emphasis to the other?

T: If they were here for two or three years and got that part of it, when they left they could pick up the academic part in a flash; it would be no problem to them.

K: So, all right, let's see.

T: But can you use the academic subjects to convey not the dead subject-matter, but through them something more? Can you awaken a child's sensitivity through them?

K: That's what I was trying to get at.

T: This is why I'm wondering about the question of emphasis. It is really relevant, because if academics is the vehicle through which we are endeavouring to make the teachings clear, then both are going to be emphasized together.

K: I think you would agree to that, wouldn't you? Otherwise, would you get students here at all?

T: Apart from that, they may just go to sleep.

K: And also, would the students come? Or would it not be a school at all for young students, but only grown-up people meeting together? Is that what you're trying to get at?

T: Not necessarily grown-up people. I'm saying that with the world changing as it is, I'm not sure what skills are necessary for survival, for helping out. Maybe thirty, forty, fifty years ago the subjects that we have selected as our structure were the right subjects, but I'm not so sure any more. I feel, at least, we could do a lot more in helping them understand what this society is, not to indoctrinate them or propagandize our point of view. The learning could be different.

K: Tell me, I want to find out in what way it could be different.

T: I think a lot of students really don't understand when you say the world is burning; they don't know what that means; they have no idea.

K: So, suppose we explain to them.

T: The world is burning. We all recognize that, in some way or another, and yet it doesn't seem to light any fire in anybody.

K: Is that it?

T: Basically, yes.

K: All right, let's find out. It will be confusion if I don't realize I am the world. Right?

T: And to see clearly what the world is.

K: I'm the world; what the world is, that terrorist, the divisions, the Russians, Communists, the whole business, I am that. Because I'm confused, I'm part of that. No?

T: We are, we are part of that, but...

K: So I attack that.

T: We're saying that that happens here too, but we keep it under.

K: Bring it out. I'll bring it out. We'll bring it out.

T: That very thing can be brought home very immediately in teaching, say, history or current events, or whatever it is. You don't just say, 'Oh, they're rioting in such and such a place, and they're hijacking there', but you say, 'What's going on in those people and what's going on here are related'. Relate what's going on inside each person's mind to the very objective thing they're studying in the outside world.

T: I wonder if it's even essential to experience or to read about and see these dreadful things that are happening around, outside this place. Surely there's enough to learn, on a different scale, maybe, right inside us.

K: As a teacher, do I realize the world is me, or is it just words? It is a basic question. Or am I so, quote 'individually', trapped in that individuality that I'm totally separate from everybody else; therefore I have to establish my relationship with the rest of the world, and therefore I battle? Or do I realize that I am the world? Which is it?

T: That's the basis, that is what we don't understand and we go about as though we were different. That is where education begins.

K: I'm asking. As a new teacher here, I feel that's one of the most important things I've discovered. If I've discovered it, if I feel it, I say, 'By Jove, how true that is!' Now how am I going to translate that to the student? Do we feel this? You don't answer.

T: It doesn't tell us about the question unless we feel this.

K: I don't know, that's what I'm asking you, sir. If I am the world, I've come off the pedestal, I will do a great many things. Do you feel that you are the world? And that the world is you? With all the implications, not just the world map, but humanity, the whole of humanity, with all their miseries, quarrels and terrors. What is actually happening is part of me. Do you feel that, or is it just a lot of words?

T: Can we use another word than 'feel'?

K: Find out. Let's find out what it feels like; let's look at it; let's see if it is true.

T: Can't we make that real, not just a statement, to the student and to ourselves, in really examining things that are happening?

K: But that is so obvious.

T: Isn't that what one does all the time?

K: Every night on television, during the news, you hear, 'We British, we British'. It keeps on repeating. That is part of me. We say, 'I am a Hindu, I am a Hindu', for the rest of our lives.

T: I can take the attitude that I'm doing that.

K: Is it so?

T: Well, how do we find that out?

K: How do you find out? Wait a minute, sir, how do you find out about anything in yourself? How do you find out?

T: That's why we're here.

K: I'm asking you *now*. How do you find out about yourself? Say, nationality, which is part of the world, the whole beastly business of it all; if I am feeling that, I can discover it. I can see, by Jove, I am a Hindu, I'm a Russian, or whatever it is. It doesn't take me very long to discover that.

T: No, but we really don't feel that way here.

K: Let's see if that is so. Why don't you?

T: It's very easy to see how wrong that is.

K: I'm not asking you to condemn, that's very easy, but in yourself, are you still an American?

T: I have an American passport.

K: But I'm asking about the whole significance of feeling separate, as American, English, British and Italian, all the national geographical, religious, psychological separations. Do you feel that, or do you say, 'Well, that's very simple, there are nationalities and I'm only a part'? We're talking much deeper than that.

T: There are questions that are much deeper than that.

K: Of course, that's a tawdry affair, anyhow. But he asked how we find out and I say, 'Look, you've got a mirror, look into it'.

T: I think we do feel separate, you know; we're not those terrorists that are hijacking that plane and we're not those people in South Africa.

K: Of course not.

T: So we feel separated.

K: No, you are not the terrorists, but the terrorists have come into being because of a rotten society, a rotten world.

T: The point is, we feel ambition and envy and so on which bring about confusion in the world.

K: You're not meeting my point. You said, 'I do not know how to look at myself', didn't you? How do you look at yourself, sir? Where is the mirror in which you see yourself, which is the world? Somebody says, 'You are the world'. If it is so, how do I find that out? It is either false or true; where is the mirror in which I can see this fact?

T: In my relationships.

K: Yes, my relationship with my wife, my girlfriend is a very nice one; we don't quarrel, we may quarrel occasionally, but that's nothing.

T: Not only relationship to people, but everything that's going on.

K: That is, in newspapers, everything I read. So it's not just between my wife and me, it's the whole world of relationship with everything. So, there it is. We point that out to someone, but he says, 'I see that', and stops there. Then what? Come on, sirs!

T: We look at our relationships here, and I speak for myself, things happen and I react.

K: I'm asking *you*. You asked, 'How do I look into myself; where is the mirror in which I see myself as the world?' That's the question, isn't it?

T: We answered that.

K: Yes. Therefore, do you see that? Do you see that is the mirror in which you see?

T: I think we do see, but what we see is people that are not beyond that; they *do* react.

K: All right, we *do* react. So, do you want to change that? Is it necessary to change that? Or do you say, 'Yes, we fall into it; occasionally we do this', and just keep on repeating that? Or do you say, 'By Jove, I see violence and I must break it in myself'?

T: That's why I'm here.

K: I understand that, sir. So how shall we do this, because we're all together in this game, in the same boat, and we are taking on the responsibility of sixty students. What shall we do, sir?

T: Isn't that seeing, something that has to go on constantly?

K: I am not sure.

T: It's continual. As one reacts to something, at the same time one sees the reaction.

K: No, I don't think so. It's like, when once you see something dangerous, it's finished. That's what I want to get at.

T: Isn't there a danger in saying, 'Ah, yes, I see that nationalism is bad, so I'm through with nationalism'?

K: I am saying something; you're saying something else. I am saying that when you see something is really dangerous, you don't touch it any more.

T: But my reactions go on happening continuously.

K: No, not when you see the danger. How can you go on continuously?

T: But I don't see the danger.

K: That's what I'm asking you; why don't you, what's wrong?

T: It all points down to...

K: No, don't reduce it to one word or two words. I'm asking you something entirely different, which is, if you see something dangerous, you never touch it; like a high voltage electric cable, you don't touch it. In the same way, it is finished forever; you don't touch it ever. And that is instant action, that is transformation.

T: Is it that we see part of something and may be through at that instant, but haven't seen the totality of it?

K: Take even one thing, violence. Do you see it as a tremendous danger in the world? The world is you. Everything now, politically and in every way, is got through violence. It's all that is happening. Well, sir, argue with me, let's discuss this point.

T: When you get shocked by the cable, then you know it's dangerous, then we know what it is that we have to avoid, but we fall into anger and violence. We are

not aware of the violence in ourselves; that's what is going wrong. But that doesn't seem to be enough. I mean, are we going to do that for the rest of our lives, say we are that?

K: No, I want to transform that. I am that; I agree; I see that fact; therefore, for me as a human being, part of the world, there must be transformation in myself. Right? I am the world, I am a total human being. And one of the elements of these ugly human beings is violence and it's a tremendous danger.

T: Is it?

K: Wait, it is a danger; you see it as a danger, as dangerous as touching a high voltage cable.

T: When it's high voltage, it's recognizable.

K: Why don't you recognize violence as dangerous?

T: I do at that moment, but violence happens so suddenly in me, I'm not awake enough to...

K: Why? Don't repeat, 'I am not', but find out why you're not.

T: Because I'm afraid.

K: You see. You're afraid. Then find out why; go into it and get rid of fear. See, we have learned the art of cleverly moving from one thing to the other.

All the students are going to come and I'm a new teacher here and I hear you talking like this. You're uncertain, you're not clear, and you're undertaking the responsibility of making those children clear. Right? And I say, 'My god, what are you people doing, after six years, or two years?'

So I say, 'Look, if you're not clear, let's together get clear'. Will you do it? *Nom d'un chien!* Will you say, 'All right, I'm not clear about violence, the world, and so on, but I'm going to make this clear, think for myself, work at it'? I see the world is me, and part of that me is violence, and I say, 'Why am I violent?' You just now suggested because of fear. All right. I say, 'I see I must help those students and myself to be completely free of fear'. Why don't you?

T: I do to the level I see.

K: Your level may not be that much.

T: Yes.

K: But that's not good enough.

T: But that's what we're talking about.

K: That's not good enough. Why don't you see the whole of fear? Probably it is that you may not be interested in it. That may be the basic reason. You're not interested in getting rid of violence, out there, and in here, which is the same.

So we are undertaking a responsibility for the sixty students and we make the academics all-important because we don't know how to go inside and clean the other up. Right? I'm beginning to find out. Right, sir? Therefore let's find out together how to clean the house, this house [pointing to himself] and do it, for god's sake, so we're not just talking everlastingly about it.

I want to go to the root of this thing. How am I, as a new teacher here, to meet these students and feel my responsibility for them? And also I feel that I am the world and world is me, and I want to help them to be free completely of fear, of violence, not just a little bit but completely free.

And in the freeing from violence, there is the flowering of intelligence. I want them to have that. I don't know how it will happen, but as a new teacher I realize I want this. I want to say to them, 'Look, I don't know how to be free of this, let's talk about it, sit down and spend days to find out together'. Will you do it? Go to the root of it? Because that's your responsibility, isn't it? Apart from mathematics and all the rest of it, this is your responsibility too, a much greater one.

Please, let's discuss that, talk it over. If we don't do this, the academic subjects become all-important, and then we're lost. So I'm going to stick to this. Now please, how shall we do this together? We must all do it together. How shall we do it together and also with all the students?

T: It seems we'd have to start with being completely honest with each other.

K: We are being now. I won't go into that for the moment. 'Honesty' is the most dangerous word. All I'm saying is, are you interested and responsible to see if you realize the world is you and you are the world? And that one of the factors in this monstrous world, of which you are, is violence, psychological violence, from which breeds external violence? How do you help yourself who are the world, and the student, to be free of this violence? How shall we go about it together with those students? You asked me to get off my pedestal, so I have. And so I have established a relationship with the student, saying, 'Look, we are together in this'. Right? We are together in this, we're going to help each other to be free of violence. Do you feel this; do you see the necessity of it?

T: Yes, but before we can convey it to the student, we'd have to be clear with each other first.

K: Oh, no. You have had time, for seven years, or four years, or two years.

T: For the student, maybe time doesn't come into it.

K: That's just what I'm saying. Time may not come into it at all.

T: So we've probably been going about it in the wrong way.

K: Maybe. So we are together now with sixty students; we're all one body. When they all come here, all of us are together; we are all in the same boat, because you have asked me to get off my pedestal and establish a relationship with the student. I cannot establish a relationship with the student as long as I'm on a pedestal, seeking power, position, all the rest of it, so I've come off that. And therefore I see why I'm meeting them.

T: It's a big step.

K: It is a big step. Make it. Get down to it. Do it.

T: To be free of violence...

K: Just a minute, sir. We are going to discuss together, talk it over with the students, as we are in the same boat, to be free of violence.

T: When you step down from the pedestal, you're free of the pedestal. You have no image about yourself.

K: No, I haven't started on that yet; I'm off the pedestal.

T: Then you deal with violence.

K: I deal with it. Because I've established a relationship in which we're all together in this question; I'm not sitting on a platform telling them what to do. So I'm altogether in a different position. I don't know how to be free from violence; I've talked a great deal about it, but I haven't really done it; it is not in my blood to be free of violence.

T: One way of looking at it is that if we see it and understand it, we are free of it, but, of course, fear is still part of the world.

K: That it's part of the world is just a statement I've accepted, for the time being; I haven't seen the depth of it, the truth of it, the extraordinary vitality that it gives me when I see that I am the world.

T: To be free of that means we don't come in contact with it again in ourselves.

K: No, do you see it? Sir, let's leave the world and me. Forget that for the moment. As a community we are together in the same boat. Do all of us feel this violence, know the nature of it, some of it, a little bit or greatly? In talking it over

with the students, and helping each other, we want to be completely free of that violence. That's all I'm stating.

T: Can I take it from a different point of view? If I have a relationship which calls forth violence in me and another person, I can avoid that relationship and move completely away from it...

K: If you want to.

T: ...to relationships which do not bring forth from me a certain response.

K: Which may mean you still have violence.

T: Yes, but I'm not in contact with it.

K: But you still have violence.

T: But I don't see it because it's not revealed.

K: No, look, if you and I are together, and our relationship is violent...

T: Yes.

K: ...breaking away from me and going off somewhere else, you still have the violence.

T: I understand that. Now, seeing it and staying in that relationship, the only way seems to be to jump into space, to be silent completely.

K: No, you are supposing what should happen. We'll find out.

T: I'm speaking about what happens to me.

K: No, you see—I'm sorry, I must get back. You are a teacher here, we're all teachers here, we are going to meet sixty students, and the students are violent and we are violent. Now we're going to learn together to be completely free of violence; *together*, not say, 'Well, I can do this, but I can't do that. In this circumstance, I am violent and therefore I must escape from it.' It is not a question of circumstances. You are part of that. So you remain here and say, 'Let's work it out'. Well, sir?

T: I think we can do the part where the student comes in and presumably is not interested in violence. He doesn't see the danger in violence.

K: Will you help him? To be free of that?

T: I think we can get him to be interested in getting to the root of violence.

K: All of us together to help those sixty boys and girls to be free of it.

T: I think we can, and we do work towards getting rid of violence, but what should we do? We're asking you. I mean, I'm the student now. I'm interested in getting rid of violence, what do you do? What do you say to me?

K: I say to you, 'Let's sit down and talk it over. Do you want to go into the depth of it, or just superficially be free of it?'

T: I don't know what 'depth of it' means.

K: First, find out—those are two statements—deeply or superficially?

T: If I'm only on a superficial level, I don't...

K: I'm going to help you, we're going to help each other, to come off the superficial level. So I must find out, both of us must find out, whether we are talking superficially, or at depth. If you're talking superficially, say why. I may also be talking superficially, so we ask why we are talking superficially. Tell me, sir, why are we?

T: I'm not; I mean it.

K: You mean it. Therefore, please help me not to be superficial. Come on, sir; you say you're not superficial with regard to violence, so you've found something. Help me to find that. It's your responsibility. I'm the student for the moment, and with regard to violence, I say things superficially. And you say, 'Old boy, it's much deeper than that', and I say, 'All right, sir, show it to me, help me to learn that'.

T: So the first thing is, calling to a very deep energy.

K: I know nothing about energy; don't talk about energy.

T: I'm asking you.

K: You're asking something which is quite—I don't understand all your words. I know only what he said. He said, 'Are you talking superficially or deeply?' He said, 'I am not talking superficially'. I may be, so please help me to go into the depths of violence.

T: But, if you say to him, 'Maybe I am being superficial', there must be some feeling or something inside showing the fact that you are being superficial.

K: Yes, I know I'm superficial.

T: So, what is it that's telling you that you are?

K: I've listened to him say, 'Look, I'm talking at a deeper level'. I've listened to him; that has broken a little thing.

T: So there you are.

K: No, I've listened. Please follow step by step. He tells me that he's not talking about superficial violence, he's talking about violence at a greater depth, and I listen to it. I've listened to it, and I say to myself, 'Yes, I don't know what it is, but I realize I'm superficial'. Now help me to go beyond the superficial. Because that's what the students are. So help me to go beyond that. It's your responsibility; it's my responsibility as a new teacher, to say, 'My god, I realize I'm superficial, let's go into it. Teach me, I'm willing to learn.' Don't be silent. Mr. J., you said you've gone deeply. Show me, teach me how to do this.

T: Did I say that?

K: Oh, yes, you did. Don't back out now.

T: But I didn't say that, really.

K: Wait, didn't you mean it when you said, 'I've gone much more deeply into it'?

T: No, I said that I don't know what 'deeply' means. You asked me if I was interested superficially or deeply, and I said I didn't know what going into it deeply meant.

K: All right. So you want to learn about it.

T: That's what I said, yes.

K: You want to learn about it. So let's together learn about it. I'm not teaching you, you're not teaching me, together we're going into it deeply. Right?

T: We tried this. I mean, many times I sit down alone and try to go into this, but you reach confusion after a time.

K: I agree. So perhaps together we can do it more easily. Right? Let's grant that anyway. Now together, not I teach you and you teach me, we are learning how to go into the question of violence deeply. Is there a motive in this question? You told me I must have no motive, and now I'm asking you if there is a motive in wanting to go deeply.

T: What do you mean by motive in this?

K: Motive, an end in view.

T: Unless there is this depth, it's rather meaningless.

K: It's meaningless, so we're both going to learn together what it is to have a motive and what it is not to have a motive. It is not I'm telling you and you're going to do that with the students. Together we're doing this. Now, have I a motive in this? Have you a motive in this, a motive in the sense of direction, to be free of violence, deeply? For what? Why?

T: You're saying, 'So that you will be free of violence'. Doesn't that imply a motive?

K: I'm asking you. You're not asking me; we're asking each other, therefore don't look to me. You see, I'm objecting to that. We are learning together, therefore have you a motive in this? Yes, I have.

T: ...

K: Wait—have you?

T: I have a motive—because it hurts, usually.

K: No, please, you're going off to something else. I'm asking you only one thing, which is, have you a motive for wanting to go deeply into this?

T: You mean a self-motive?

K: A self-motive, conscious or unconscious motive, that is self-interest.

T: If that's the only motive you're asking about, because I think we have to be clear, there's self-motive, which is one thing, but there is also seeing violence is destructive, that it's an impossible way to live, and wanting to resolve that.

K: No, seeing the effects, what violence is. Seeing has no motive. You just see it. But when you say, 'I must go beyond it in order to achieve something or other', then there is a motive. Agreed? So have you a motive? Or do you—please, this is very important—or do you see only violence, not how to be out of it, or go beyond it, suppress it and all the rest of it? Do you just see what is happening in the world, which is violent, which is in yourself? Do I see that, which means, can I observe violence without any distortion, which is without motive? Right, sir?

T: Can I observe it if I say I'm going to look for violence?

K: No, I don't have to look, it is there.

T: But then just to look at violence is just looking at what is.

K: That's what I'm saying, just look. Observation has no motive.

T: But you've directed it at violence.

K: I'm looking at violence.

T: Yes. But at violence and not at planting trees or something else; you're looking at violence.

K: I said so.

T: It is directed at a particular thing.

K: I am looking at violence; don't translate it further. Help me to look at it without motive. I realize that if I have a motive, I'm already distorting it. Right?

T: I see it.

K: Now, do you see it, not mentally, but actually see it? To look at something without a motive?

T: When I say I see it, I see that if you have a motive, with the accompanying distortion, then you stop. Can you see something so clearly that you can say there is no distortion?

K: I can, but that's not important. For me, I can answer it, but I won't answer it that way. You and I started out by saying we are in the same boat, we have come off the pedestal. Therefore we have no superior or inferior. Right? And so we have a relationship with the student, we are together in this. Being together implies that both of us are learning to be free of violence. Are we talking about it superficially or deeply? That's the first question. I'm sorry, I'm repeating, I hope you're not bored by it.

If I am superficial, please help me to go beyond the superficial. 'Superficial' being just verbal acceptance, intellectual agreement. So, you point that out to me and I say, 'Quite right, I see I am superficial, can I observe that superficiality without any motive? Before I go to violence, can I observe my superficiality, my quick way of accepting things, intellectually agreeing, and deeply acting contrary to all that I've agreed to? Can I see the superficiality of acceptance?'

And if you point out to me that if I have a motive in seeing, I've already twisted it, I say, 'Quite right'. I stop twisting it, I say, 'Quite right, I see that'. So please help me, teach me, to learn together about observation without a motive.

T: But there must be something special in this observing without a motive.

K: We're doing it now. We said any distortion prevents observation. So, find out if you are distorting, your prejudices, your dislikes. Or do you say, 'My god, this is too difficult. I'd rather leave all this stuff', for whatever the reason? Can you look at this superficiality without any motive and without any distortion? You can, can't you? What do you say, sir?

So I say to the student, 'My friend, the first thing to learn is to observe. And observe whether you observe with a prejudice or without a prejudice. We're going to learn about a very simple thing, which is, do you look at me, or look at the world, or look at something with prejudices? So let's talk about prejudices. Have you a prejudice? Of course you have.'

T: How do prejudices differ from distortions?

K: No, prejudice distorts.

T: Yes, so it is a type of distortion.

K: It is a distortion. So we talk about prejudices, what prejudices are and so on; we go into it. And can you be free, can you put away your prejudices, not for a time, but put them completely away?

T: That includes likes and dislikes.

K: *Prejudice!* Find out, go into it, discuss with me, with the student, what it means. Prejudices about long hair, short hair, prejudices about doing what I want, there are a dozen prejudices. So can you look at something without a single prejudice? It's one of the most difficult things. Right? So I say, 'Take time over it'. Either you see it instantly, and therefore it's out, or you take time.

T: Even if you take time, eventually the seeing will...

K: Can you see this, the fact or the truth that in observation any element of prejudice distorts? Do you see this quickly? That is, your real interest is in your observation, isn't it, to see things, to see things clearly?

T: Without distortion.

K: To see things clearly, that's the main interest, main drive, but that is prevented when you have a motive, which is a fact of distortion. Therefore you must see that's the danger. When you see the danger, that's finished. I wonder if you see this.

T: I think living dangerously is the difficulty. The mind doesn't want to live dangerously in the way that you indicate.

K: Go into it, sir. I'm a teacher, I want to help the student. We're all helping each other to observe, we helping the students and the students helping us.

See, we have learnt one thing, sir, that it is possible to see things instantly without a distortion when we realize the danger of prejudice. You follow? When you see the danger of it, it's finished. So I go into this with the student. I say, 'Prejudice is a danger, your nationalism is a danger. Are you a nationalist? Are you this or that?' You follow? I've got the whole field.

T: It may be that, when one sees the situation clearly, the proper action may call for somewhat aggressive action.

K: Don't presuppose anything. That's your prejudice. It's like saying, 'If I climb the mountain, I'll see something beautiful'. You might see the most horrible thing. So can we stick to this and say, 'Look, let's work this out in life'?

T: What prejudices do we have? When we're looking at the question of our dealings with the student, what's our prejudice? What are we doing here?

K: When we leave at the end of the term, I want the student and I want us to be intelligent. I want myself and them to be extraordinarily intelligent. Because that intelligence will then operate wherever I am, if I am a gardener, if I am a cook, whatever I am. So I say, that's my passion, both for him and for me, for us.

So that's not a distortion, that's not an ideal. I see, in observing without prejudice, I'm already intelligent enough to listen to some minister, or some politician, or whatever, without prejudice, *listen* to him.

T: If we were operating without prejudice, there wouldn't be any problem.

K: That's it, so let's begin. I've said that's what I'm trying. So can we learn to observe without distortion, without bringing in my personal desires?

T: I can't observe without actually seeing the danger as an actual danger to something.

K: No, sir. We said together, together. You're not learning from me. We said together our major, fundamental interest is to observe clearly, what you are, what the world is, that the world is you. So you are observing yourself clearly, and you can observe clearly only when there is no prejudice. So your primary concern, if you have a prejudice, is to wipe it out, because that's a danger which will prevent you from observing yourself. 'Yourself' being the world.

T: But then do you ask yourself what prejudice you have or do you ask what it is that prevents you from seeing prejudice?

K: No, see, I wouldn't say that. Just see what your prejudices are, not what prevents you. You know what your prejudices are.

T: If you see a prejudice, then it's not a prejudice.

K: That's so.

T: The problem is confusing it with truth.

K: That's it. The word 'prejudice' is to pre-judge, to judge previously, and you think the previous judgment is the real thing and the rest is non-factual, when this is factual and that is not factual.

T: We don't see those prejudices.

K: Find out; let's learn together to see our prejudices. You see, I never move away from that one thing, that the students and I see each other's prejudices. The student will ask, 'Is it a prejudice, sir, if I have long hair?' He'll ask you.

T: Is it?

K: Is it? Find out.

T: If I'm a student...

K: Find out; let's learn. Is it prejudice, or is it habit? You follow? Is it a habit? It may be like smoking, it's become a habit. At school, because you're following the gang, who have long hair, therefore you say, 'Yes, it is not prejudice, it may be habit'.

T: In what way is habit different from prejudice?

K: It's the mechanical acceptance of what other people are doing. Everybody goes about with long hair nowadays, so you say, 'I'm part of that'. That's not a prejudice, you're just imitating.

T: Certainly, if you look at the photographs of men over the ages, in drawings, for the most part men have had hair...

K: When I first came to England, I had long hair, and whenever I went out, they used to shout at me, 'Get your hair cut'. That's all.

T: The question is more, are you attached to your long hair?

K: No. Please, find out whether it is a habit or prejudice.

T: Or perhaps neither.

K: Maybe. Find out.

T: Because we are prejudiced against long hair.

K: Therefore, let's find out together if it is a habit, a prejudice, or total indifference.

T: I can't see the distinction between habit and prejudice. Imitating assumes one thinks that habit is good.

K: Therefore is habit good? Is habit mechanical, and therefore you're making your mind mechanical all the time? Is your prejudice a habit? Or do you just copy prejudices, saying, 'All Communists are ugly, all British people are lovely'? Prejudice may be a habit.

T: From the student's point of view...

K: Learn together! You cannot learn together if you say, 'I am right, this is what I think, this is what should be'. Then we stop altogether.

So can we learn together about violence, with the student?

T: Yes, we can learn when there's violence. When we see violence occurring in the relationship, that's the time we can learn about it.

K: Oh no, when you read a newspaper, that's violence. Every morning there's some hijacking or somebody murdered.

T: It doesn't touch me.

K: You're part of the world.

T: Violence is like somebody just saying they are going to come down here whether we like it or not, or whether they are invited or not, and you get involved in violence.

K: I know, it happened yesterday. These people think you're violent, which may not be violent. They say, 'I want to stay to dinner tonight at your house', and you may say, 'I'm sorry, you can't', for various reasons. That's not violence.

T: But if these people insist, then you're almost forced to call in authority.

K: There are loonies.

T: But how to live without being violent, passionately, is extremely difficult.

K: Life is difficult.

T: You're saying to me, 'Get this child out and free him from violence', when I'm not free of violence myself.

K: Let's learn about it. Which doesn't mean to become a softie. That man yesterday came and was rude to you, and all the rest of it, because he wanted to see me. So you said, 'Please go'. That's all. And he thinks you're violent. All right, but you know you're not violent.

T: But he doesn't go so I close the door; that is violence.

K: No.

T: Well, I have to write a letter to him after lunch.

K: Which will be taken as violence.

T: Can we go into this long hair, short hair business, once and for all?

K: No, that's such a superficial thing. For god's sake.

T: Well, take another one, then. Take a situation that actually comes up.

K: Such as?

T: Getting up, getting out of bed on time.

K: Is that a problem? All right, let's tackle it, let's learn about it. What shall I do, as a teacher, when I want students to get up at whatever time we all agree, and they won't get up? What shall I do? We're going to learn, with no authority and all the rest of it, no violence. So what shall we do?

T: When we talk to a student, he may get up one morning, but the day after, his body is extraordinarily heavy and that does not penetrate.

K: Madam, how shall we learn together, with the boy who's learning, who won't get up out of bed? How shall we help him to have that intelligence which says, 'I must get up', naturally? How create that intelligence? How shall we do it?

T: I don't know.

K: What shall I do? If you all say, 'I don't know', then it's finished. What shall we do? We have got to do something. Right.

T: I understand that situation.

K: Now, please let's find out, let's learn about it. Why doesn't he want to get out of bed? Is he avoiding something which he doesn't want to do?

T: Partly, they have no trouble getting up if they are going off for a visit.

K: That means, they are doing something they don't want to do.

T: They feel they are being pushed.

K: Yes, pushed to do something they don't want to do.

T: It's a mistake to approach the student personally, saying, 'You didn't get up', making him feel he's done something wrong. We've got to look at the whole picture.

K: We're doing that, now, sir. You said, he may have eaten too much, played too much, talked too much, had too much television, and ten different things. We know all the explanations, why he may not get up, why he doesn't get up. Now we're saying, how can we learn together, with the boy, so that he himself naturally gets up intelligently? What shall we do? How shall we attack this problem?

T: We could explore what he means by something he doesn't want to do. He may weigh things in terms of what fun he gets out of it, perhaps he doesn't consider his morning jobs and his morning classes fun.

K: So what?

T: So we can go into what fun is, or the whole question of pleasure and pain, and his own likes and dislikes.

K: At the end of it, you may have missed one explanation. And then he'll catch you there. So what we are trying to find out is how to awaken that intelligence which will help him to get up naturally.

T: I think maybe this is the nugget of our problem, that there are all sorts of symbols, symptoms of this non-awakened intelligence, you know, the long hair, the getting up in the morning.

K: Yes, sir.

T: We have maybe twenty or thirty continually recurring ones, and if we didn't deal with these symptoms, the place would fall rapidly into disorder.

K: Quite right.

T: Now, if we try going into it with each student, to awaken their intelligence, so that these things happen naturally, spontaneously, meanwhile they are still doing what they like and the place is in chaos.

K: Chaos.

T: And so what we often do is throw up our hands. We violently attack the symptoms; we continually bring it up to them. So in a sense we settle for the symptoms.

K: What shall we do? *Together! Together!*

T: And still maintain order.

K: And still maintain order. What shall we do, to bring about this intelligence which will operate?

T: On the opposite side of the coin there are students, maybe not a minority, who very quickly pick things up.

K: I know this.

T: And they satisfy the minimal rules we lay down, and then they disappear into the woodwork. They do what they want, except when we want them to do something.

K: 'Disappear into the woodwork', that's a good expression. Quite right.

T: But on the other hand, there are maybe two, three or four, who see the central thing and everything seems to fall into place; they seem to be doing things so easily. What is it that has been touched in those students, that they see the necessity for being on time for morning meeting, the necessity for washing the dishes, necessity for order?

K: Look, this is the problem, isn't it? While they are awakening their intelligence we should have order; these two must go together, awakening of intelligence and order at the same time.

So what shall we do? How shall we, together, learn with the student to bring this about?

T: Taking that to academic things, it seems the same process is to awaken interest in how other people explored order, then the rest grows.

K: So you are using their interest to get what you want.

T: No, I'm relating to them.

K: Yes, but I don't want to awaken their interests. They've got so many of them, or maybe one dominant interest, sex, or whatever it is. What we're trying to get at is to have order and at the same time the awakening of intelligence. How do we do this, have these two working together harmoniously in their lives, like two horses?

T: To see the necessity for change, doesn't it have to get back to really seeing what sort of existence they have?

K: We so-called mature people may have captured that a little bit, but they haven't captured it. In their daily life, we want order and to awaken their intelligence, together. What shall we do? How shall we bring this about in the student?

T: We keep coming to the point where you say, 'How will we do this?' Tell me how.

K: No. You see the importance?

T: Completely.

K: Wait. You see completely, or somewhat, the importance of these two working together, awakening of intelligence and order, at the same time, so that there is no disorder. So how shall we work together, teach each other and the student, to bring this about? What shall we do? There is an action to take place; you can't leave it to each one of us to do it. You may be doing the right thing, and I come along and destroy what you're doing.

T: I don't think I'm in any conflict about action, one to one, or me with a class, but I don't know the question of...

K: So it must be done together. It must be done together, so let's find out how to bring this approach about. What shall we do? We want the student and each other to have that intelligence, the awakening of it, and order. Don't go back and ask if we see the importance of it. If you don't, then god help us. If we do, then how shall we deal with this question with regard to the student, knowing we're off the pedestal, and all that we have said?

T: I think when the new students come here, they come over a period of one or two days, and I feel they come into the existing situation full of an image of this place, what Brockwood's going to be, and they come full of an image about you.

K: Oh, I know.

T: This is a fact. They come with this idea of what the place is, and later on because we don't fit that, they find disparity between the image and the reality.

K: But I am concerned from the moment they come here, from the first day they come here; then this is what they must meet.

T: Right. I think there is a real opportunity, particularly for the new students, for us all to talk together about what on earth we're doing here.

K: That's what I propose. The first day they come, after they have unpacked and slept, I'd say, 'Look, at nine o'clock we're all going to meet and we're going to discuss this thing together'.

T: We do this, we do meet, but my feeling about it is that we don't really satisfy the student's wish to know what on earth he's doing here in a deep way.

K: It's our job.

T: Yes, indeed. Now there comes the question, who does this talking?

K: Listen, sir. On the first day they are all here, before they plunge into subjects and all the rest of it, let's spend the whole morning sitting together and talking to them about all this. *Together*, not I talk and you keep quiet, or you talk and I keep quiet. They must feel that we're all in this boat together.

T: Yes, I think it is much more important to begin in this way before we begin to talk about structure.

K: Leave that. I'm saying, the first thing they meet must be an extraordinary sense of solidarity amongst us about this thing, that we are all concerned about this fact, this awakening of intelligence and order.

T: And they meet a group of people here who they perhaps can see actually care very deeply.

K: That's why I said, let's all meet before they all arrive, so that we are as clear as we can be. We'll discuss more and more so that we are very clear on this matter, that they must have this feeling of awakening of this extraordinary intelligence and order.

Right, sirs? What do you say? So, before they come, we'll meet as often as we can here, all of us, and discuss all these matters.

Brockwood Park, England, 16th September 1976

CHAPTER FOUR

Krishnamurti: I don't quite remember what we were discussing together last time we met. Do you remember?

Teacher: Learning.

K: You see, what is important, I think—I don't know if you think so too—is the awakening of intelligence and order. Those are the two fundamental things. I think we ought to talk a great deal more about this.

What shall we do together as a group of teachers in a small community like this to awaken this intelligence, not only in the student but in ourselves? In what manner, or process, or movement, shall we bring this about?

I think this word 'intelligence', apart from the dictionary meaning, is to see something very clearly, and act instantly according to that perception. I would call that intelligence. To see, for example, that one is greedy, or self-centred, or neurotic, or whatever it is; to see it very clearly and end it immediately, in the twinkling of an eye. I would call that intelligence, seeing a danger and acting according to that danger. What do you say about that explanation of that word?

(pause)

All right, let's begin again. Say one of the dangerous things, living in this world, is nationalism. I'm taking that as the crudest form. Seeing that, and instantly being free of that spirit of tribalism, wouldn't you call that intelligence? Or seeing violence, which we talked a little bit about the other day, in its entirety, not only physical violence, but all the psychological symptoms of violence, seeing the whole danger of it and ending it immediately. Or attachment, depending on another for one's comfort, depending with all the implications involved in it, seeing that very clearly and dropping it, so you're never attached. Which doesn't mean you become callous, and so on. All that I would call intelligence.

What do you say? Please, this is a dialogue. Would you consider that intelligence? I don't know if you agree, but if you see that to be intelligent, then what is the process, or what is the way, to convey this to the student and make him do it, *instantly*? Come on! One has a prejudice, a prejudgment, about something or another: I like the British, I don't like the French, or I like Buddhism and I don't like—you know—and so on; prejudice. To be aware of it, see it very clearly in oneself, and end it, not take days and months and years worrying about it. Is that possible, and if it is, how do we convey this to the student and see that it operates?

T: Do we say to the student that all likes and dislikes are a mistake, for want of a better word? If I say I like living in the country, I don't like living in the city, is that prejudice and must I therefore abandon all personal reactions? I'm asking from the point of view of the student. Is that what we're trying to put across?

K: Is this intelligence? Let's discuss, is this intelligence—perception and action instantly? Perceiving is acting; not perception, a long interval, then acting.

T: If there's a long interval, could we ask whether there's any perception?

K: That's it. We talked a little bit about it the other day. I don't want to keep on repeating and repeating. We said perception doesn't take place if there is the observer and the observed, if there is prejudice, if the past controls the attitude or the activity in the present. All that is implied. The freedom from all that is to observe without prejudice. We are reduced to that one word. And in that very observation is action, is the ending of something. Take jealousy. If one is jealous about many things and ends jealousy completely, sees it and ends it, would you call that intelligence? Come on! Do you do that? End it forever, not just in one instance, so that you're never jealous again?

T: Is intelligence something that you acquire? Or is intelligence the thing that comes and goes, as your attention goes?

K: Not comes and goes.

T: But one isn't always intelligent.

K: No, let's find out why one isn't. What is intelligence and what occasionally comes and goes?

T: Is it a living thing, a moving thing?

K: Does one feel that the burden of jealousy has to go on indefinitely and finally end in about twenty years? Or does one want to end it?

T: Are you saying so that it doesn't come up again?

K: I made that very clear. Let's not keep on repeating this.

T: But sir, either statement, saying it will only end in time, or saying instantly, both are coming from your images of what could happen.

K: I've had hay fever the last ten years, fifteen years. I want to end it.

T: Yes, but...

K: Wait a minute, I want to end it. I've tried various things. It's a physical phenomenon, not a psychosomatic thing. I've very carefully gone into it to see whether it is an avoidance, an escape, to be the centre of things because you get to talk about how terrible it is, all that. And I see it is not psychosomatic; it is not something I like to have to attract people to me and talk about me. I've gone into

all that and I see it's a purely physical phenomenon. So I put up with it like old age, grey hair; I used to have very black hair and now it's growing white. All right. But psychologically, with envy, must I carry it on, day after day?

T: Haven't we suggested more than once that envy, nationalism, prejudice are forms of thought, in that they are carried in a form in the brain, so in a sense it also seems to be...

K: Physical.

T: What is going to change that?

K: Yes.

T: It seems as though the brain itself can't do it.

K: Keep to that. How can that brain structure, which is part of the material process, distorted, be straightened out?

T: And can the distorted brain itself do that?

K: Yes, or is it so heavily conditioned, so brutally twisted, that it can never straighten itself? Are you suggesting that?

T: I'm asking, even if it's not so heavily twisted, can even a slightly twisted brain, as in envy...

K: Can the brain itself change itself?

T: Itself?

K: Can thought change itself? It comes to the same thing.

T: Right.

K: I may put up with it. After examining that it is not self-induced, or avoidance of various psychological factors, or wanting to be the centre of something, one sees it's a purely physical phenomenon. So you're suggesting that the brain itself, thought itself, being a physical, a material process, is like hay fever, more or less. And therefore it cannot possibly change itself. Is that it?

T: When you put it that way, it seems logical.

K: I know, it's very logical, that's why I purposely put it that way. So what shall I do? Suppose we assume that's a fact, then what?

T: Then the question is, is there something else?

K: An outside agency?

T: Not outside agency but some untouched spot, some spot that hasn't been touched, that one is not aware of.

K: So you're saying, there is a part of the brain which is untouched, unconditioned, which, if we can examine that, go into that and awaken that, then it will wipe out all this. It comes to that. Go on, discuss with me. Is jealousy comparable to a physical phenomenon, like hay fever?

T: It certainly is worse than hay fever.

K: It is much more subtle. There's fear, anxiety, all kinds of things involved in it. My question is, does one want to go on with this?

T: Krishnaji, perhaps with hay fever, when the body is not in a very healthy state, the hay fever is that much stronger and when the body is healthy and one is getting plenty of exercise, the influence of the hay fever is very slight?

K: Oh, no, you haven't had hay fever.

T: I have, actually and that is my experience. Now, if you could just take that as a hypothesis, is it possible that the same thing is happening with thought, that if there's that untouched spot, if there's a sense there of something other, then that will wash away...

K: That's what we pointed out. I don't want to enter into something unknown. Here I've got the fact that I am jealous. Do I want to carry it on for days, month after month, and years till I die, carry on jealousy even after death?

T: It seems that I'm always separate from jealousy.

K: Yes, we went into that, the observer is the observed, and all that. But at the end of all this discussion and analysis, does one want to carry it on, or does one want to end it as quickly as possible?

T: One wants to end it, but when you look at the motive...

K: Wait, I want to end it, because the motive brings anxiety, fear, antagonism, hatred, all that's involved in it. And I don't want that; it's a terrific burden; I want to be free of that burden. If that's a motive, I'll accept it. I don't want to have it the next day, I want to finish it completely today and never taste it again. It's a waste of time, useless, a waste of your energy. So that's my question: does one want to carry it on?

T: But jealousy is only one of the things.

K: I'm taking that; one is good enough.

T: But they are all tied to self-image.

K: Self-image.

T: In the sense of having a self.

K: All that's involved in it.

T: It seems that jealousy, nationalism, etc., cannot disappear unless the root of it does.

K: Yes, sir, I'm just taking a branch of it for the time being.

T: But can we cut the branch without...?

K: No you can't. Apparently when we discuss, have a dialogue about, the root of all this, which is the 'me', thought structure, and all the rest of it, we shy away from it. We don't seem to be able to get to the root of it, hold it there and go after it and eliminate it completely. Apparently that's an extraordinarily difficult process, so I took an obvious thing, jealousy, and said, 'Does one want to carry on with it for the rest of one's life?' That's all.

I'm attached to my wife, my son, my house, to an idea; for god's sake, it's a bore. The basic thing is the demand for freedom from all this.

T: Which goes against the whole usual concept.

K: Yes, that human nature can never be changed, or it can only be changed through change of environment, and environment can only be changed through revolution, through law, through legislation, and so on. We've played with this endlessly.

So I'm asking you, if you'd kindly tell me, do you and the student want to be free of jealousy completely, totally and forever, not occasionally? If that is intelligence, perception and action, and even if you may not understand the whole meaning of it, in discussing with the student, you and they have seen the importance of it. So how will you discuss this problem with the students so that the awakening of intelligence is action, so that action and intelligence are not separate?

Now what do we do? Come on! What do we do as a group of teachers when we are faced with this problem, when you see a student jealous and beginning to hate another, gradually, the whole business of it; how do you stop it, or explain it, go into it and find it out, and say, 'Please, end it; don't ever be jealous again'?

T: I think I'd expose what he's jealous of, so it can be seen in a clear light.

K: Sir, my question is: I've got a responsibility with the student. I'm off the pedestal and I feel responsible. One of my responsibilities is to see that he is free of jealousy, because that creates division, you know, all the rest of it. As a new teacher, I know what jealousy is; I've known it from childhood. In talking with the student, because I'm off the pedestal, I say I know what jealousy is. I say that, because *I* am jealous, I know all the implications of jealousy, where it leads, and that as the student is also jealous, we can talk it over together. I say, 'I want to be free of it; it's important to be free of it; and you also must be free of jealousy. Do you see the importance of it, or do you enjoy being jealous; do you like it, is it a form of pleasure?'

So I would discuss this with him. In discussing, I discover myself that I like it. It gives me something to beat the other person with. So I say I have discovered in myself that I like to be jealous and I can ask if he does. So, you follow, there is an immediate contact. (Personally, if I may, I've never been jealous.)

T: Is it so, that we like jealousy, which is anxiety, pain?

K: I'm asking you, sir.

T: Yes, it's neurotic. One keeps it because one likes it.

K: Don't condemn it with that word 'neurotic'. Look, suppose you are the student and I am the teacher. I say I know what jealousy is, I've been through it, I know the pain of it, but I'm still jealous. And you are too. Now, how shall we resolve this between us two? It's important to be free of it; then, you know, it's like a tremendous burden lifted from your shoulders. Now, do you like jealousy? Do you keep it because it occupies your mind and you like to be occupied?

T: It's not like that. I mean, jealousy seems to arise. One sees the situation and there's a surge of emotion. It's not a sort of thing that keeps one occupied.

K: Oh yes, sir, what do you mean?

T: If you take away the jealousy and the fear, all these other things, you're left with nothing; people are afraid to give up all these things, life would be boring.

K: Don't you know what jealousy is?

T: Yes.

K: Do you like to keep it?

T: It's a nightmare to the person who has it.

K: No, I am asking, please. We two are trying to find out whether it's possible to resolve it completely and not carry on saying, 'I was jealous; I am free of it, but I'm jealous now'. It becomes too childish.

T: When it occurs and is not felt at the moment, then it goes on, but if I feel it at the moment it happens, then it can't go on, it goes away at that moment.

K: But it'll come back later.

T: It comes back, yes.

K: But I don't want it to come back. You don't seem to...

T: Are you saying that it's always really there, ticking over, but we're not aware of it? And then sometimes we call it jealousy, and at other times it's just...

K: I want to be free of it, never to have it occur again. To have it recur seems to me the most unintelligent way of living.

T: Can we really separate jealousy?

K: I took that one example.

T: Can we talk about self-pity?

K: Talk about self-pity, it's all one. I'm just taking one facet of the whole self.

T: Can we ask, how does the total scene take place? That seems to be the crux.

K: Sir, to see the total scene, to see anything totally, there must be no direction, no prejudice, no motive. We've been through all that. See, I want to stick to one thing.

T: It seems to give a kind of a strength. If I'm jealous, it means that there's something that one can hold onto.

K: To identify oneself with it. I can find a dozen explanations for it. But apart from explanations, as a group, are we intent, passionately concerned, to be free of it? If I am not, then I'm going to help the student to continue with jealousy. Right? 'So, old boy, be free of it today; when it comes next time, come and tell me about it, and we'll talk about it.' You know this game has been played over and over again, as in confession among Catholics, all the rest of it. I don't have to tell you.

T: Can it exist if one passionately wants to be rid of it?

K: Sir, you know what jealousy is. Don't you want to be free of it completely? I give up.

T: Yes, I do.

K: Then, why don't you?

T: I think I am.

K: No, don't think you are. Either it's a fact, or it's not a fact. If you're free of it, so it never comes back to you again, how will you convey this to the student? Not 'how' as a method, but how will you go into this with the student? Being free of jealousy completely, never to have it again, wanting to convey this to the student, what will be your relationship with him, your contact, so that he will learn from you, or together with you, to end it completely? Come on, sirs, discuss this.

T: It seems that when the seeing is from a wider perspective, then there is no problem. I am not often at that level of seeing.

K: That's what I'm saying; therefore you're going back and forth.

T: Yes.

K: Yes, so you like to play this game for the rest of your life.

T: No, I don't like...

K: But you are doing it; you may not like it, but you do it. So how will you put an end to it? Don't you want to end it completely? None of us wants to end anything, we just want to carry on for the rest of our lives.

T: Don't you have to go to the root of it?

K: I want to, I'll go to the root of it, but first do you want to? It's like saying, 'Do you want to swim?' If you don't, you remain on the bank.

T: Or do we want to stop drowning, would be more to the point. Jealousy is a ghastly thing.

K: If I have a son, or a boy for whom I'm responsible, whom I love, I want him to be free, whatever the motive. Don't bring in motive, I want him to be free from jealousy forever. That is a tremendous thing, a burden to carry all through life, making your life hideous. So what shall I do? I love that boy or girl; he's my son and I feel it would be a marvellous thing if he could never again taste jealousy.

T: It would be marvellous. I think what's stopping us here is this like and dislike treatment of jealousy.

K: This is not a question of like and dislike.

T: I think it's not a question of that.

K: I want to be free of this reaction.

T: As we hinted when we first started here, it's a lack of intelligence that does it.

K: That's right.

T: Ignorance.

K: Ignorance, my ignorance keeps me repeating, 'I must go on; it must go on; one day I must be free', and the next day I'm not at that height, I'm always in words, words. So all that indicates the lack of intelligence.

T: Right.

K: Now how are you going to awaken that in the student, not our stupidity, but that intelligence? Leave jealousy out. I see it's very important for the student to be highly intelligent in the sense we are using that word. Now proceed from there. If we all agree, intelligence is perception and instant action; perception is action, like seeing the danger of a precipice or a lion. Because you see danger, there is instant action. You don't throw yourself under a bus. To throw yourself under a bus is folly, is neurotic, unintelligent.

So I'd like to point out to the student the dangers of human ignorance. Which means, he must observe, become intelligent, and so intelligence will show him what is dangerous and act. Right? Now proceed. How should we do it, you and I who are passionately interested.

T: Well, we've tried talking to students, and it has only a limited effect.

K: It has no effect.

T: Practically none.

K: Why? You might say the same thing to me, 'You've talked for fifty blasted years and more. What the hell are you talking for? There is nobody listening.' Right? You're saying that, of course, in a polite form. So what shall we do? Shut up shop? That's been one of my concerns. If I die, the day after tomorrow, or a few years later, what? You follow?

T: But what is it then that brings thousands of people to the talks?

K: Don't bother about the talks, don't go off.

T: All right, let's talk about here.

K: My concern, being in a school, being an educator, is to awaken this intelligence in my students, so that they will be free.

T: When people are logging the wood in the mountains, they float the logs down; often they jam up.

K: They jam up.

T: And there's a tremendous jam, but at the core of it there's only one or two logs.

K: That's right.

T: And they become very clever at finding which ones, and then the whole thing becomes clear. I'm just suggesting that maybe the human mind is similar, in the sense that...

K: There are one or two blocks.

T: There are one or two blocks for each person, perhaps.

K: So, that's what the analysts say, there are one or two blocks, which we can take and analyse.

T: The difficulty is that it requires some other person to do it.

K: Let's do it, now. I come to you and say, 'I've got two or three blocks; remove them and then the whole thing will flow easily'. Please, let's go into it now. My block is, I am damned jealous of everything.

T: That may not be a block.

K: I know that's my block.

T: Maybe your block is knowing with such certainty that that is the case, but it may not be the case.

K: Go into it with me; that's what you're doing with the student. Go into the problem of my block or blocks. Help me to get rid of those two blocks and let the river flow to carry everything away.

T: Some students say the problem is that we're the authority, that we create rules. Some say they know that's the problem.

K: That you are the authority?

T: Yes, that we're not letting him be free.

K: No, you talk it over with him and you go into it very, very carefully and point it out, and perhaps he will be intelligent enough to see it. Most of them see it if you go into it.

T: They just want me to do what they want; that's all conversation means to them.

K: I know. Look, Mr. J., you take me off the track, I'm going to stick to it. My block, in the student, and in myself, is this tremendous weight of something, jealousy, anxiety; help me to get rid of it.

T: I think one of the first things it is necessary to reach some clarity about before the discussion can even begin is what listening and seeing mean.

K: Yes, the students come here having heard that it is a freedom school where they can do what they like. And you say, 'Please listen carefully. We want order; we want freedom; we want intelligence.' Now convey that to me, the student who comes here with all this feeling of freedom and the idea of no authority, and show me, deeply, that you're really free of authority, and at the same time bring about order. Show it to me; help me to understand this. It's your job, you're going to face it next week.

T: The main thing we use to come to this is words.

K: Do it now, sir, do it now.

T: I think we must begin by discussing what it means.

K: Do it with me.

T: Well, are you listening to what I'm saying?

K: Go ahead, show me.

T: Because so many people listen through the filter of their prejudices and images and certainties; they're not really listening at all.

K: What are you telling me, sir? Be simple. I've just come here for the first time as a student. I'm frightened, nervous, and I want freedom. My parents have sent

me, or I want to come here of my own accord, and ask you to tell me about no authority. Show me, help me to learn about it, as a group. If you explain to me, and somebody says something contrary to what you have told me, you have brought about much more confusion in me. So at the end of it I say, 'These people don't know anything more than I; they are talking about words so I'm going quietly to do what I like'.

T: This question, which to me is very serious, is the art of listening, because if one is listening then there won't be contradictions.

K: Please, sir, you're missing my point. I'm the student, you're all the teachers here. Help me to learn what is implied in 'no authority'.

T: You as the student, if I may observe, are resisting by not being responsive to what he asks.

K: You mean to say I'm not listening. So teach me to listen. For god's sake, you don't move from one thing. Teach me to listen. Please teach me how to listen. Please teach me what I'm listening to and how to pay attention. Teach me, I want to learn.

T: But if we say we are interested in intelligence and order...

K: You are moving from one thing to the other.

T: Can we communicate?

K: Do you know what it means to listen? Then teach me.

T: We're doing it.

K: You're not, you're not.

T: Well, you were not listening.

K: That's it; therefore, make me listen.

T: Do you see that you're not listening?

K: You're going off, waving your arms, talking about something else. I want you to tell me how, what it means, to listen.

T: What is preventing you listening?

K: I just am not; I don't want to pay attention to you.

T: Why don't you want to?

K: Probably because I think you're prejudiced. I feel that, in yourself, you want to dominate me by your ideas about what listening is. Answer my question.

T: What?

K: I don't listen because I think what you say about listening is your personal prejudice. I think I'm listening, but you're telling me what may be your personal prejudice.

T: Do you feel in some way afraid of listening to what I say?

K: Yes.

T: Why do you feel afraid?

K: Why? Because you may be disturbing my preconceived ideas, my whole world, everything, I'm frightened. Wait a minute, lady, I'm *frightened*.

T: Then, from that, am I right in thinking that you want to defend certain ideas that you have?

K: No. I'm frightened.

T: Yes.

K: I'm too young to talk about certain ideas; I'm frightened.

T: You've said that, but I've asked why.

K: I don't know why I'm frightened.

T: Well, let's go into that.

K: That's what I want you to teach me.

T: What seems to be frightening in this situation?

K: No, please, treat me as though I am really a student, don't browbeat me.

T: How can you convey what it is to listen by yelling at somebody, or shouting at somebody?

K: Yes. That's the point I come to. By listening to you, all of you, I've realized I'm frightened. I'm frightened because I'm new here, frightened that you may

disturb my previous ideas. I'm not fully conscious of it, but I say, 'My god, I'm frightened of these people, they're too damn clever'. Wait! Are you all frightened?

T: In a way, yes.

K: So, what are you telling me, 'Listen to your fear; learn from us'? Or do you say, 'Look, I am also frightened, as you are frightened, in a different way perhaps, so it's a mutual thing. Now, let's talk about it'?

T: I'm getting such a fear of meeting these students when they come.

K: I know. I go through nervousness. It's not fear, but nervousness, every time I enter a hall to talk. So I know nervousness; that's a different matter. So, please. I keep on repeating this, but you're not meeting my point.

T: Is it possible through words? Is it possible to have words and really space and listening at the same time?

K: Of course I must use words. Otherwise we might sit here for the rest of our lives silently.

T: But the complications seem to come with words. With a baby there are no words, there's no complication.

T: You communicate very strongly without words at all.

K: What?

T: I say, you and many people, can communicate without using words at all.

K: I know.

T: And it's a very powerful thing.

K: Where are we at the end of this?

T: We said that we were both nervous; the student and the teacher feel they are nervous.

K: Help me to get over it. Talk to me easily, quietly; make me feel at home, and say, 'Look, we're all in the same boat'.

T: If you've admitted that to each other, and if you're serious about it, isn't that the end of your fear?

K: No, that's the beginning of understanding each other.

T: Right.

K: Right, you've put me at ease here after a week or after a day, made me feel comfortable.

T: And you've put me at ease.

K: No, I haven't put you at ease.

T: I'm as much afraid of you as you are of me.

K: Yes, but I am still very young; you're grown-up, you're not so frightened as I am.

T: What's so reassuring about the fact that the staff are all frightened of the students?

K: I give up. I want to stick to one thing and you've led me away.

T: We may be fearful, we may have all kinds of troubles which may develop, but I think this assertion that we're just like the student is an assumption.

K: Which is not true, which is not true.

T: No?

K: Of course not. We started out these dialogues by saying, 'I am a new teacher here and you've told me to come off my pedestal', the pedestal being: I am the teacher, you are the taught. So I've said, 'Right, I've understood that, I'm off it. If that idea arises, I'll know what to do with it. It will never arise with me, because I'm out of it; I see that it spoils relationship with my students, so out.'

Then you said, no motive, no self-interest, so I'm working at that. And now you have accepted me as a teacher here, and I'm going to meet sixty students next week, and I said, 'Look, I am off the pedestal. I feel now that I can discuss with them together. There is no barrier of a pedestal.' Is that clear? That's what we agreed to. You told me, and I see the reasoning of it.

T: That is elementary, Krishnaji. Most people who come here do feel that; that's why they came here.

K: Yes, so I've established a different relationship with my students. Now, in that relationship I discover that I'm jealous of you, because you have a greater influence on the children, they prefer you for various reasons and they don't like me so much. So I feel jealous, naturally. And I notice also that the children are

jealous of each other, so I say, 'Now, how shall I deal with this particular problem?', not ten different problems, 'with this particular problem in myself?' I'm a little jealous of you, and I see the students are also jealous. Now, I want them to understand. We each want to see if we can dissipate this burden, this weight. Right? This is obvious. No? What's the difficulty?

T: The only difficulty is the approach. How?

K: That's what I want to know. I find I'm jealous of you and I see also this green-eyed monster is in the student. I want to talk it over with them. Right? Now, I don't quite know how to do it, I'm not sure of my approach and I come to the staff meeting and say, 'Please, help me to deal with this, I know I'm jealous. Help me. Don't sit silently, watching me. Help me.'

T: I don't know if knowing how to approach it is going to help.

K: I told you, sir, I told you: I'm rather nervous, I don't know, you have been here longer, you may know more about it. So please help me to learn from you all.

T: Do you give us authority?

K: Oh, you people! I want to learn from you because you know more about it, you've lived here longer; there's no authority.

T: I don't think it's a question of knowing more about it; you either know about it or you don't know.

K: I said you may know more about it. You must have talked this matter over together, this is the first time I've talked about it in my life, and I say, 'Please, you may know much more about it, you have listened to that poor, unfortunate man [K] who has talked for fifty years, and perhaps he might have said something to you. Teach me, I want to learn.' Teach me, don't avoid it.

T: Can we take a concrete thing like physical order?

K: I'm taking the most concrete thing, jealousy.

T: I've found that if I'm trying to talk about something like jealousy to someone else, I communicate a lot better if at the same time I am examining my own jealousy.

K: I am doing that, sir, I explained it to you.

T: I have to be examining my own jealousy while I am trying to talk.

K: Do it now.

T: Do you want me to teach you how to deal with this?

K: Yes, how to deal with my own jealousy.

T: Your own jealousy?

K: And how am I, by finding out more about myself, to help the students who are also jealous.

T: All that I can teach him is to go with openness and enquire.

K: I'm doing it.

T: The student.

K: I am. I'm quite open to learn from you.

T: Why can't you learn together with the students?

K: Are you telling me, 'Look, be quite open about your jealousy with the student'? I daren't. I'll show you why. I don't know what I'm going to discover in myself. Wait, listen carefully. I'm frightened already; I'm frightened that I may discover a lot of things. So I don't want to expose myself too much to the students.

T: So you feel separate from the students?

K: No, *exposed*, not different, exposed. Don't you know the feeling? It's like exposing all my hideous things to somebody. I'm frightened of that, I'm ashamed of it.

T: Is it sensible to wash one's dirty linen in public?

K: Lordy! To wash one's dirty linen in public, I don't mind. Are you ashamed to expose yourself?

T: No, not at all.

K: Are you ashamed to expose yourself to the student, in your inwardness, in your mess, your confusion, your jealousies, anxieties, and say, 'Well, I live there; sometimes it doesn't happen, sometimes it happens'? Are you willing to expose all that?

T: I'm not ashamed, but I think it would harm the student. I wouldn't be ashamed of it, but it wouldn't do the student any good; it wouldn't be helpful.

K: Therefore, I've learnt from you that by exposing my own inward confusion, jealousy, I'm not helping the student. Therefore it's not a pretension. I see he won't fully understand all my complex difficulties. My exposing myself, showing all my difficulties, might bring about greater confusion in him, or he might feel much superior to me. Because he hasn't been investigating, he hasn't gone into it all, he says, 'By Jove, he's an ass'.

T: Krishnaji, I think it's been suggested that one should go and expose oneself to the student. But there must be intelligence before we do this.

K: My dear chap, you're saying, there is order in investigation. Right? I have learnt something from you. In investigating with the student about jealousy, of which I know myself, and he knows it, there must be a certain order, the order of not showing all your confusion. That's what I've learnt.

T: Well, that's not much.

K: I've learnt that in talking to the student there must be a certain watchful care not to burden him with my problems. That's all. That's order. I've learnt that; you have taught me that. Now have you learnt that?

T: But Krishnaji...

K: Have you learnt that? I've learnt that. I see in talking with my students I mustn't burden them with my problems. I'm inclined to do so because they're innocent, somewhat innocent, and I want to pour it out to them; it helps me clear myself. Therefore, I see it's important not to put everything in front of them. Will you do that? Have you learnt that?

T: Yes.

K: Really learnt it, so that in yourself you are beginning to have order? Right, sir? So, next, I say, 'My friend, I know what jealousy is, I'll show it to you. It leads to hate, it leads to anxiety, all that. Now, we're learning together to see what happens when you're jealous; do you want to keep it; does it give you pleasure; are you going to keep on with it, because you like it, for the rest of your life? Or do you want to be free of it completely?' I want to be free completely, so I'm going to learn, I'm not going to spend years finding it out; I'm going to find out and I tell the student. Do you want to find out?

T: Mary took you to that line of questioning just a few minutes ago. And eventually, and rather quickly, you came down to fear.

K: Yes.

T: That there was fear preventing you from going further. It's not clear whether it was fear of exposing yourself or just fear of looking at yourself.

K: Fear of looking.

T: It seems that all of these questions very quickly, no matter where you start, come down to that same point, we're faced with fear.

K: Yes, so let's start with that.

T: To us I think it's quite a problem. We're sitting here, the student is there, and the student is becoming increasingly more fearful in any real communication.

K: I know. Poor devil.

T: Now the fear in some sense is obviously a defence; you're asking him to look at his self-image and he begins getting a glimpse of that and withdraws.

K: So I warn him beforehand; I say, 'Look, this is what's going to happen to you, so be careful, don't withdraw, hold on'.

T: But no warning before prevents the instant of that withdrawal.

K: If I'm warned of the danger of it, I may be careful of it. I watch it. Between us we've learnt two things: be watching resistance, and be careful not to do it. Right? So proceed.

T: We've done this. Well, at least I've done it sometimes, but you don't get through it. The student or the other person doesn't go through that fear at that time. After that the relationship between you and the person is very much changed. They only remember that you are a person who can hurt them, that you can remind them of fear.

K: No, I'm in the same position, remember.

T: But if you see in that conversation that the fear doesn't resolve itself...?

K: It can't, because it hasn't gone from you completely. How can you expect him to have lost it completely?

T: So what's the point of having this conversation?

K: So, how do you free yourself completely?

T: I think this goes back to what I feel we didn't completely deal with before. Talking about how we go to the student to discuss jealousy, we said it is not the right action to burden the student with all one's own problems. That's clear. But that can also be used as a conclusion to say I won't talk about myself. I think it must be very clear that while one cannot burden the vulnerable student with all one's own problems, still one must be open in a right and intelligent manner.

K: Yes.

T: To investigate oneself at the same time and not shut that off.

K: Mr. J. and I came to a point. That is, fear goes on. The student becomes more afraid. So I'm asking him, seeing all this passion of fear, the intricacies of fear, if he wants to be free of it completely.

And you cannot ask the student until *you* say, 'I don't want it'. To be free, you must want to be free. We are in that position now; we both want to be free of it. Not for one day, forever, amen. Now, how? Proceed with it.

T: How one conducts a conversation is immensely important.

K: What do you mean important?

T: The manner, the friendliness, that I not burden you with the terrible story of my own life and inner stuff, that we are more or less in the same boat. The student needs to feel that you are friendly, that you are understanding.

K: You have established that.

T: Well, have we?

K: That's for you to do. I have established it.

T: The fear that is quickly arrived at can be seen in a very different way.

K: I have established what you have said, real friendliness, because I feel that it is immensely important. I worked at it during the day, or week, or whatever. I said, 'That has to be', and I see it. So I've got that, I've learnt that from you.

T: Always you say 'worked at'. You actually seem to me to talk about it, but we are not free of fear, if you asked us all, and yet we'd all say that we wanted to be.

K: I'm asking you. I've established a friendly relationship with my students. I really mean it. Have you? This is a simple question.

T: Yes.

K: Yes, let's proceed. You have. Then, in that friendship, relationship, comes this problem of jealousy, or whatever you like. I take jealousy as an example; I'm sticking to it because you're all avoiding it. Now I'm saying, 'How do I convey to the student, both of us being jealous, not exposing all my burden, not putting on pretences, that we want to be free of jealousy, fear, ultimately?' Do we really want to be free from fear, all of us? Or, are we playing a game?

That was your question. Do we pay enough attention to this question of wanting to be free of fear completely? Do we? Don't blink and look somewhere else. Please answer me. You've been here for a long time, you heard that man [K] ask umpteen times, 'Do you want to be free?' And you would like the student to be free, wouldn't you? Because you have a friendship, you like him.

So how will you convey this demand? I'm going to pin you down until you answer me. Do you want to be free of it? The motive doesn't matter; forget the motive. Or do you say, 'No, sorry, hold on a minute, let me think about it'?

T: When we all started, we were just talking about it all; you didn't pin me down, you very gently led me.

K: I'm doing this.

T: But you just used the word 'demand'.

K: I'm demanding of myself. I said, 'Do you demand this?', a question.

T: I asked myself, but you helped me to it.

K: I'm asking. Do you demand the question of yourself, demand yourself to be free? I don't know about all the others, I'm asking you. Don't pass the buck onto others. See how hesitant we are, and with this hesitancy you're talking to the children. So he says, 'By Jove, I'm confused'. Why are you hesitant about it?

T: Because I know I'm not free.

K: No, why are you hesitant? I know you're not free of it. I've asked you if you want to be free of it, deeply, forever.

T: Yes.

K: Now, if that is so, how shall we proceed? There are two of us, or half a dozen of us who say, 'I must completely be free of this monster'. Then what shall we do? Is it verbal, or a deep, passionate demand that one must be free of this thing? If it is superficial, then it's merely verbal exchange, like a little flutter. But if it is really a serious question, then both of us being serious, let's proceed to find out why we are holding onto this fear. Right? If you and I really want to be free of it, why is it so difficult?

T: You're venturing into the unknown.

K: Am I frightened of the unknown, therefore I'm sticking to the known and I'm afraid that you might take away the known?

T: You might take away security.

K: Listen to it carefully. I am frightened of the unknown. What will happen if I am free of fear? And also I'm frightened to let the known go. So it is fear both of the known and of the freedom from the known. I'm saying, 'My god, if I lose everything, what am I?' Fear is a tremendous thing. Really this is an immense question. So I realize these two forms of fear, the known and the freedom from the known, and also the unknown. So what have I to lose, what am I frightened to lose of the known? My name? I want to know, I'm burning with it. I want to find out. I want to break through. I don't want to sit here and say, 'Yes, this might be, that might not be, this should be'. Please, to me this is tremendously important. With fear, I have no love. I may sleep with a woman and say 'Oh, darling', but that's all a shoddy affair. As long as I have fear, there is no love.

So I'm frightened of these two, the known and being free from the known, and the unknown. So first, I take the known. What am I afraid of? Losing what? Come on! My name, my form, my qualities, my attachments?

T: It may go even deeper; you may be afraid of losing your job, your house.

K: I'm coming to that, my job, my house. All right, if I lose them, I'll see what happens. But you see, you're all... All right. Proceed slowly. I won't push you too much. Proceed slowly. So, what are you afraid to lose of the known? What is the known? It really means the known is yourself, doesn't it? Do you know yourself?

T: It gives a relative security.

K: No, the known is all the thing which is you. So I'm asking you, do you know yourself? Or do you say, 'Yes, I'm attached, this or that', but don't know yourself? I wonder if I'm conveying this.

T: Sir, have you gone through this? You said that you didn't know jealousy.

K: Yes.

T: And fear?

K: Psychologically, never. Physically, yes, when I was beaten up by a big bully.

T: It seems as though you are saying that when you look at other people, you somehow imagine what is happening inside their minds, and that you kind of imagine that fear.

K: No, I don't imagine it.

T: But I mean...

K: You're asking me, 'How do you know? How do you know about jealousy, if you have never been jealous?' Right? That's all. Is that the question?

T: And deeper too, about fear, and about going through fear.

K: Yes, 'How do you know these things like fear, jealousy, anxiety, if you have never been through them?' Is that it? Be simple, sir.

T: I can easily accept, actually, that you don't know those states. I mean, I have no reason to believe that you do.

K: I don't want you to believe, or accept, or reject. I make a mere statement: I've never been; it is not important.

T: Exactly, it's not important, but it is important if you're suggesting a way for a person to face fear.

K: Yes, that's all.

T: If you are suggesting a way...

K: Not a way; how to proceed with fear.

T: If you've been through that, if you say, 'I went through it and worked...'

K: I've shown it will work. So, we are both examining logically, not neurotically. Right? There is no desire to convince you, no desire to put something over on you, and no desire for superiority, or all the rest of it. I have none of that.

T: I'm not saying that.

K: First, there is no desire, or the assumption that I am something special. So logically we are discussing. Must you get drunk to know drunkenness? Must you murder someone to know what it is to murder somebody? Wait, answer my question.

T: Yes.

K: No, that is unintelligence. Why should I go through all these things you can see at a glance?

T: You can see the effect of that state, and from the effect you can say you don't want to have anything to do with it.

K: Finished. That's all.

T: You see the whole process.

K: I see the process, the symptoms of it and the cause.

T: You see the external symptoms of it, but you don't see the internal.

K: Yes, the internal reason is a habit, education, going to the pub, drinking beer every day. I don't have to go through all that, why should I? Extend that beer drinking to murder. Why should I go through any of this? Why should any human being repeat this thing over and over again? So intelligence says, 'Don't do it. You don't have to go through it'. Intelligence says, 'That is dangerous, all these things are very dangerous for a healthy life'.

T: Are you also saying that there is intelligence that tells how to proceed in a right and true manner in this world, and this will get to the root of it?

K: Of course, naturally.

T: And that intelligence, you were saying, is shared by all.

K: Yes. Do you want to murder people? For whatever reason? Do you want to become a terrorist? For some ideal? Or for some cause?

T: I don't think the thought of murder comes around.

K: No, because your intelligence says, 'Don't be silly'. Right? That's all. Your intelligence says, 'No fear'.

T: Are you saying you don't have to go into all the intricacies of fear, that you can drop the whole thing without uncovering, even to a psychiatrist?

K: That's right, that's what I've been saying. That is, your intelligence says, 'Don't'.

T: If you wanted to uncover it, perhaps, you could.

K: I have done it. Intelligence can say, 'Don't', and intelligence says, 'Reason it out'.

T: When you say, 'I have done it', have you done it?

K: What?

T: Is there psychological fear that you've had to uncover?

K: No. Now come on, let's see.

T: Do you recognize fear when it appears? Do you recognize fear when it first appears?

K: No, at first, you don't say it's fear. Then you begin the whole business. We're talking of the beginning of the whole business. Do you want to be free of it?

T: But can we talk about the recognition?

K: We can, but first, do you want to be free of it? See how I'm sticking to the same old thing, till you answer, 'No', or, 'Yes'. What is the problem? Do you want to be free of it?

T: Yes.

K: Good. Then, what shall we do? Will you give your energy, your passion, your life to find this out, or just say, 'Sorry, I've other jobs to do'? If you say, 'Yes', we'll go into it to the very depths of it. But if you say, 'I'm sorry, I'd like to go half-way or just to scratch the surface', then we are playing games, and you're playing games with the students then, too.

So intelligence meets the demand. Intelligence says, 'You will not murder; you don't have to know murder, but you will not murder'. So intelligence says, 'Be free of this beastly thing, for god's sake.'

T: That implies that the intelligence is seeing.

K: Seeing fear as danger.

T: So then?

K: Leave it. Simple. You see fear as a tremendous danger, because you're frightened, you're paralysed, there is retaliation; all kinds of things take place in fear, darkness, a sense of violence, you follow. So, you see that and the seeing of that is intelligence. And intelligence says, 'Wipe it out'.

T: But can you do it? Why doesn't one do it? Why doesn't intelligence find it out?

K: Because you don't see the danger of it. That's my whole point. If you saw the danger of, say, drinking beer leads to cancer, really, you would stop it instantly. But you say, 'I don't mind, I enjoy beer, I don't mind dying of cancer in a few years. What of it? I enjoy it and it's all right.' That is stupidity.

T: But there's a difference between going to a place and picking up a glass, and an occurrence inside you which, if you recognize it, then maybe something can happen. But what stops the recognition of it?

K: You don't stop it. Intelligence sees the danger of fear. Right? Then intelligence says, 'Now, let's work it out. I've seen it. That is a tremendous danger.' Do you see it, really?

T: Yes.

K: Then, let's work it out. If you really see the danger, it's finished. But if you only think you see it as a danger, then we can argue about it.

T: Well, then, where's the working it out?

K: But you don't see it, I said the seeing of it completely, as a tremendous danger, is intelligence, then it's finished, it's over, you don't have to even talk about it, it's gone. But we think we are intelligent.

T: It's also a habit to think we're afraid.

K: Yes, sir. A great many things are involved in it. That's why these dialogues are good, because they help you to go into yourself and see exactly where you are; whether you are superficial, whether you are half-way serious, whether you are half-way deep, or really concerned profoundly. That's why mediocrity is always superficial.

T: Could I just ask one biographical question? Did that boy [K] in India, or that young man in the Theosophical Society, know fear?

K: No, he was too vague, too...

T: So it's not a case of there being a transformation to a state which does not know fear from a state that knows fear.

K: I doubt it.

T: There's no transformation, then?

K: No.

T: In the situation.

K: I can't remember, but I doubt it very much. It was like—fortunately nothing entered and nothing went out.

Brockwood Park, England, 18th September 1976

CHAPTER FIVE

Krishnamurti: What shall we start off with? I think we were talking last time about fear, wasn't it? I was wondering why we don't ask fundamental questions and find an answer for them, not verbally, but in oneself, deeply. Like jealousy, as we were talking about it the other day, can it be wiped out completely? Or attachment, or fear?

How shall we answer these questions when the students ask us? Should we encourage them to ask these questions? Can we answer them truthfully as to whether or not it is possible to end jealousy completely, so it never returns again? We were also discussing that the other day. Do we say, 'Well, I'm not free of it, but let's talk it over together and see if we can end it'? Well, sirs?

Teacher: The first thing to consider is the students in front of you who range in age from ten to twenty. We must be careful not to put too big a burden on the younger ones.

K: They are children; it is quite right, sir, not to put too much of a burden on them. But I'm asking, amongst ourselves, as educators and so on, what we are trying to do. What are we trying to do at Brockwood? Aren't we trying, if I may suggest, to awaken that intelligence that we were talking about the other day, that intelligence which sees something clearly? We said that perception, action is intelligence. Seeing something very clearly and acting instantly is intelligence. Can we have that intelligence among ourselves, first, and then convey it to the student? Come on, sirs!

T: To begin with we must see clearly our conditioning and this is where we seem to stop.

K: We get into this question, about how to see clearly, and endlessly talk about it. Now I'm asking, we're asking each other, if we see intelligence is action of immediate perception. Can we do this; are we doing it? Or is it all rather vague, unclear?

T: To see the action of immediate perception one will have to look at the perception, because you were saying that intelligence necessarily follows.

K: We talked about what it means to observe...

T: Yes, but...

K: ...what it means to see very clearly without prejudice, without any distortion.

T: Does it mean that to be perceptive one has to be completely unconditioned?

K: When you want to see something clearly, to see a picture, a painting, you don't go up to it and have all kinds of opinions about it. You look at it first. What is the difficulty in this? We've talked a great deal about this—the observer is the observed—and about an action coming from that observation which is not a postponement, in which there is no time element at all. I don't know if you are interested in all that. Seeing that I am lazy, or jealous, or whatever it is, that I'm attached to something, to see it very clearly, and all the implications involved in that perception, and end it.

What do you say? What is the difficulty in this?

T: I think the difficulty is lack of clarity, because, in the daily living one has in the school, one has so many things to think about, one has to talk to such and such a student. To examine and see very clearly whether one is attached or not attached, sometimes seems a little vague.

K: You mean you have too much to do, gardening, teaching, looking after students, so that your mind is so involved in that, that you have no time to observe? Is that it?

T: I don't think that is the problem.

K: Then what is the problem?

T: We colour all of our observations with thought, we don't just observe, or just see.

K: You mean to say you can't observe your jealousy without any distortion—distortion being suppression and all the judgments; trying to avoid it, trying to find excuses for it—just observe it? Is that very difficult? Why?

T: We are very quick to rationalize jealousy.

K: Let's do it now, sir. We've got an hour and a half, or an hour, let's see if we can't observe jealousy, or whatever one is attached to, or whatever one has a problem about, and look at it.

T: Is there any reason for this, or does each of us have an individual reason?

K: Can't you see what reason prevents clarity of observation and put that aside?

T: One could see the superficial jealousy and then get so involved in the emotional business that you just get in deeper and change doesn't occur.

K: Now, let's just do it now, as an experiment. One is jealous. Look at it without any emotional exaggeration, or suppression, or rationalization and all the rest of it; just observe it. Isn't that possible? Is that possible?

T: The problem is to look at it without thought.

K: Look at it. Do it.

T: It doesn't work.

K: Must we go through all this?

T: I mean, it's not easy, just suddenly waking up the jealous feeling you've just had, or something, and making it really real.

K: Let's take attachment. Can you observe your attachment; are you aware of your attachment?

T: Yes.

K: Can you observe it without any rationalization, just to say, 'Yes, I am attached; I'm attached to that person, or to that thing, or to that belief? Or to an ideal, a conclusion, whatever it is you're attached to? Right? Then, can you look at it, the person, or the thing, or the idea, and see why you are attached to it?

T: The attachment is immediately replaced by fear.

K: No, wait! You jump. I don't want to jump; go step by step. One is attached to that person, or to that thing, or to that idea. Right? Can you look at it without any distortion? Distortion involves judgment, prejudice, suppression, all that. Just observe it without any distortion. And does fear then arise? Or suppose fear arises, do you think fear arises, or is that a fact? Suppose I am attached to this house. First I want to find out if I am really attached to it, what is involved in it. I am attached because, if I am not attached to something, I may lose my identity. So I'm more concerned with my identity than with attachment, because my desire for identity forces me to be attached to something. Or it may be I'm lonely.

T: That doesn't seem very clear, it seems clear that one is attached and one enjoys one's attachment.

K: If you enjoy it, all right.

T: Security comes in. It doesn't seem very clear.

K: Yes, those are all explanations: security, enjoyment, possession, fear, loneliness, identification, and so on. Those are all explanations. Now can I look at my attachment to a belief, to a thing, to a person, without any of those things, just to observe? Then, how do I observe it? I am that; you follow? The observer is the observed; it's clear, that I am that which I am attached to. Right? Now, to

remain with that, without any movement of thought, just see it. I'm attached to that furniture, therefore I am that furniture. Right?

T: Are you saying that the image of oneself and the image of the furniture...?

K: No, I'm just saying, I'm attached to that furniture. I am that furniture, am I not; when I am attached to something, I am that furniture, I am that table? Now, remain with that without any movement, to observe it without any movement of thought.

Come on! Can you do this? Of course one can. No? Then what happens? I am that furniture, or I am that belief, or I am that thing, or I am that person. I am that. Then what takes place? I have filled myself with that furniture. Right? If you want to go deeply into it, I've filled myself with the idea of the furniture, not the furniture itself, but the security I have in that furniture. Right? So if that furniture is taken away, my security is lost. So I'm frightened. Do I see this very clearly, not verbally, but actually see it very, very clearly? That I am frightened when that thing which I am attached to, which has given me security, is taken away, or destroyed, or questioned?

T: Or is it, in my own terminology, pleasure that I get from something that I feel I need?

K: Yes, need. Do I need? Go into it. I say I need attachment. Why? Is it like I need food, or I think I need it?

T: I invest it with well-being and say I must have well-being and it may be the furniture, or the this, or the that, but I need that sense of well-being.

K: Yes, does your well-being depend on your attachment to furniture, to a certain conclusion? Yes, that's all. We invest in that thing or person, or whatever it is, hoping that it will give us well-being. Now, after explaining all that, do you see, when that thing which you think will give you a sense of well-being is taken away, the fear arises? Do you see what actually is?

T: Most of us here, don't see it as a real problem.

K: Then what is? Take a real problem. Why did you let me go on with all this?

T: It's only a beginning about a deeper kind of attachment. Most of us, I think, want far better clothes, or automobiles, than we can afford, but we don't let that dictate our lives.

K: What is the deeper problem, sir?

T: I would say that we can get attached also to experience, memories.

K: Of course, all that's involved. Include that. Include attachment to one's experiences, memories, remembrances.

T: Even though they are disagreeable, we're still attached to them.

K: Those things which are pleasurable.

T: Or disagreeable.

K: Or neurotic, all right. Are we aware of this? That's all I'm asking. Am I aware of my attachment to experiences that I had and the remembrance of them, pleasurable or painful, and that I am attached because without them I feel lost? I'm attached to them because they give me a great deal of pleasure. I'm attached to them because I identify myself with them, therefore they give me security, and so on. I could give half a dozen reasons. Then, am I aware of all this?

T: Isn't the notion of the self involved, because many of the painful ones we would think logically we would discard, but we can't?

K: No, I say, are we aware of all this? Am I aware of them as clearly as I'm aware of you sitting there?

T: I'm also aware of a contradiction between what you're saying and my looking, in that there seems a very strong separation between the furniture, between the images, and a sense of the self that's looking. There seems to be a sense that there is someone, separate.

K: Separate from looking. We've been through that before. The observer is the observed. Sir, the thinker is thought, isn't it? There is no thinking without thought; there is no thinker without all the thought that he has collected. So the thinker is the thought. That's clear, we don't have to beat that drum, do we? Endlessly?

T: But where the mind jibs at that is: take away the thought and what's left, what exists?

K: I am just asking something. Please let's be simple. I am attached, one is attached for various multiple reasons, pleasure, security, remembrances of experiences and holding onto them, neurotically if they are sad, and non-neurotically when they are pleasurable, and so on. Are we aware of this whole business of attachment? That's all, Let's stick to that one thing. It may be very much deeper than all this, of which consciously I am not aware. Right? Now how do you explore the deeper levels of attachment? I may be aware of my attachments superficially, but deep down I may still be attached to some things, of which I am not conscious, of which I am not aware. Now how shall I pull all those out? You understand my question? Now I am asking you, as a student, how

you do this. 'Sir, I understand, when you have told me not to have superficial attachments, but perhaps I may be very deeply attached to something I'm not aware of. Please tell me what I am to do.' Right? You are in that position. Come, help me; I'm the student, what am I to do?

T: Luckily, no student would ask that question.

K: I am the student. Don't postpone it. I am asking you, I want to learn from you.

T: What is the feeling that one does have attachments that are deeper?

K: I'm asking. I see that you have pointed out to me superficially, certain forms of attachment, many of them. I'm a fairly intelligent student, and I say, 'Yes, sir, but you haven't explained that there may be deeper attachments. Are there deeper attachments, sir? If there are, please explain; I want to learn how to expose them, bring them out.'

T: Can we explore the fact that all these separate attachments seem to lead to a common one?

K: Good; agreed. Now go further. I want to know; I am the student, please explain to me.

T: Doesn't it come down to...

K: You see, you're preventing the student from asking deeper questions. You're not encouraging me, the student, to say, 'Let's talk about it, find out about it'.

T: Can I follow one of these more obvious attachments and follow it right...

K: Follow it, sir. I am the student, teach me. I want to learn.

T: But do we have an attachment to a self-image?

K: Yes, I have. I understand that, sir. I've found that I'm attached to my image, because I'm fairly intelligent and I've heard all this before. I've attended the Saanen Talks, I've been here, I've read a few chapters, or heard somebody talking about it. So, encourage me to be more vital in this question, don't put me off. I understand all these things fairly well, perhaps intellectually, verbally rather, I understand this, I've got a glimpse of it. And I'm asking you as an educator, 'Please, I may be very deeply attached to something which may be hidden round the corner. I want to find out.' What's your answer?

T: It seems necessary that we keep very careful watch to see the many hints of this deeper attachment.

K: I am asking one thing; you are saying something else. I am sorry, but I am the student, I am persisting in this question. Please show me, help me.

T: I don't know that I can help you.

K: So, have you asked this question of yourself, sir?

T: Yes.

K: What's your answer?

T: Well, I'm watching and I'm seeing if there is a deeper attachment.

K: Is there? If there is, how did you find out if there is a deeper attachment?

T: I must observe. He must observe.

K: Yes, sir, I have observed. Look, sir, I *have* observed I am attached to my memories. I have observed I am attached to furniture, a house. We've been through all that. I've listened to you very carefully and I want to understand this question very deeply, that there may be some other or deeper attachments, and that may be the centre of all attachments, as Maria pointed out. Could you help me to understand that thing?

T: All the attachments that you are aware of?

K: I'm trying to be free of my various attachments. I want, please, to see the deep one, the root one.

T: You may be able to say to yourself that you're attached to this. Realizing that you're attached to this, you might ask what would happen if you were without this. If you can get rid of that, what would be left? And then you might go deeper.

K: So you're telling me that maybe if I really get rid of the superficial ones, I may discover this deep-rooted, unconscious attachment. Is that what you're saying, sir?

T: It's like peeling an onion.

K: Yes.

T: So I see, once and for all, that the process of how these attachments are formed is the nugget of the problem, that recording experiences...

K: I'm too young; I don't know I've recorded, but you are asking me a much different question altogether. You're saying, don't record at all.

T: Do I see the necessity of getting to the root of this problem?

K: I do; I don't understand it fully, but I want to get at the root of something.

T: You do want to get to the root?

K: I do.

T: Do you think this a proper approach?

K: I don't know, I don't know. I've listened to all of you, he says one thing, he says something else, so I'm lost.

T: How are you going to find out?

K: I don't know; you all must know.

T: Right, but how do you recognize it's worth doing?

K: I recognize very well that it's worth doing because I see my parents are Catholic and when their attachments are shaken they get frightened and get irritable with me, I've seen all that.

T: Now, if it's worth doing, what are you going to do about it?

K: I say I want to be free of my attachments. I see the implications of attachment, not quite clearly, but I see the necessity of being free of it.

T: How are you going to do it?

K: I don't know. Please teach me.

T: Are you going to find out by asking questions?

K: Asking questions, investigating together.

T: Together?

K: Together.

T: What question are you going to ask?

K: My question is very simple: since I have been here I've heard talk and discussions and what he [K] has said, and I see I'm attached, to my pleasure, to my ideas, to my experience. I'm very well aware of it. I see it very clearly, not all the implications of it, because I'm too young, but I see the outlines of it, I'll fill up the details later. And my question is: apparently there must be a very deep-rooted attachment. If I can understand that, then all these things will have no meaning. You're talking of branches, I want to talk about the root. And is there a root so hidden that by talking over with you, sir, I can learn about it? I may not be able to do it, I'm too young, but if you plant the seed in me, it will operate. Come on! My question is very clear.

T: To me, the deepest attachment seems to be to the self, or the self-image.

K: All right. If it is 'self', what do you mean by that? You can't just throw out a word. I'm a student, you're teaching English, so you have to teach me this equally.

T: All the ideas we have about ourselves, the ideas that we like to have, we are very attached to that.

K: So you are saying to me, are you, that as long as you have an image about yourself, that may be the deep-rooted attachment. Is that it? You didn't say that; I'm saying it, and you agree.

T: At this point we are starting to explain something that we don't really understand.

K: So you teachers are not clear on this, right?

T: You have an image about yourself and you think if you can take away the image then there'll be the true self. But perhaps even in that language, in that way, one creates an image that there is a self.

K: Yes. You see now, I won't enter into that game; that's an old game that they've played umpteen years, or a million years, about the 'real self'. I say that is bunk.

T: What?

K: As a student I am asking you, is that the root of all attachments, is that the trunk or the root that throws out all this? If you can teach me to understand that, perhaps I shall be free of all attachments, something new may come out of it. I don't know; you have listened to this poor chap [K] for umpteen years, tell me about it, teach me.

T: At the root is my attachment to myself. We could go deeper and find out what the self is.

K: Attachment to myself. Well then, I am asking, what is myself, which you say I'm attached to? I don't know.

T: Is it perhaps that myself is a feeling that I exist, that I am the centre of the world, the feeling of my body, all these things, that's what makes me feel I am myself. Maybe that's quite an illusion.

K: So you are saying, I'm attached to my body, I'm attached to my senses, I'm attached to my ideas, I'm attached to my thinking, I'm attached to my images. Is that what you're all saying? All right. Then proceed. I realize that, then what? Do you also, as teachers, realize this too, sirs? Are you telling me, or are you playing a game with me? I've a right to ask; you're the teachers. Do you realize, sirs, that you are attached to your body?

T: Yes.

K: So you're asking me to be free of my attachment to my body, whereas you are attached to your body.

T: We're not saying to be free of it; we're asking you to look at it.

K: Yes, have you looked at it?

T: We're looking at it.

K: You've looked at it; don't say, 'We are looking at it'. Have you looked at it? Because you have learnt mathematics, you're teaching me mathematics—because you've gone into it, not you're just now doing mathematics. The student is putting to you all the questions which you should put to him.

T: If he's a bright student...

K: I am a bright student; I want all the students to be bright like that. I sent my son here for that.

T: It's very difficult for us to look at our self-images, because there's fear involved, security.

K: Have you looked? Please tell me, sir, if you have looked at yourself. You're asking me to do it. Do you know what it means; have you done it? You know a great deal about a subject because you have studied it, you have gone into it, and so you can teach me about it. In the same way, have you gone into this to teach me, or do you say, 'Sorry, I haven't gone into this'?

T: I've gone into it far enough to see that there's fear involved.

K: Wait, tell me how far! I want to walk the same way. Lord!

T: Now I ask you as a student if you have looked at yourself.

K: As a student, I don't quite know, sir, what it means.

T: Well, then, how can you ask...?

K: I'm asking. I don't quite know what it means to look at myself, because I vary. Is it 'myself' when I'm playing football, when I'm reading, when I think about a girl? It's all such a mess, conglomeration, it's like wheels turning. Which wheel am I to look at?

T: I don't think it's a question of asking each other, the teacher of the student and the student of the teacher, 'Have you done it?', but for both of them to be prepared to do it together.

K: I said, 'Let's do it together'. To do it together, you must know more, you must help me to do it together, but you're not.

T: That's what we're wanting to do now.

K: Do it.

T: You have the image that you're a student, so that's one thing you can look at. You have this image that we're the teacher, that's another thing to look at.

K: Sir, you say, 'Look at yourself'. You have explained it to me, because it's an idea which has just struck me. You have to explain to me which is 'myself'. I seem to be so many selves, when I play football, when I eat, when I talk, when I look at the girl, when I enjoy the sky, you follow? Which is myself in all this?

T: Is there a sort of guiding principle involving roles that one plays?

K: No, I don't know. You say to me, 'Look at yourself'. I look at myself and I see I'm all these things.

T: All the things are in a sense emanating from an entity that we think of as the self, 'K'.

K: So you're saying I'm all these things, are you?

T: Yes.

K: Wait, that's what I want to know. I am all these things. I'm all that. First let me understand slowly. I am all that. Then, in all that, which has the primary place? Which takes the most important part in all this? I don't know; you tell me, I'm asking you.

T: Isn't it the sense of myself as being the focus, the centre? Isn't it the sense that I have of myself being the centre in all those activities?

K: I look at myself and I see myself is such a variety of activities and then ask you which is the most dominant factor in all these activities.

T: Isn't it the process that creates all this variety? Aren't they aspects of the one thing?

K: What is that one thing? I agree these are all aspects of, different facets of, this one thing. What is that one thing?

T: The feeling that I am the centre of the world.

K: What is that?

T: Are you asking what is guiding me in all those activities?

K: A centre from which all these things act, what is that?

T: I seem to go to what seems to give me the greatest pleasure.

K: You say pleasure, somebody else says fear, somebody else says something else; which is it? I'm lost.

T: Well, actually, isn't it the same thing, there's pleasure and there's pain?

K: I don't know, sir. I'm new to all this game that you've been playing for five years.

T: I think it's necessary to look at it.

K: I'm looking.

T: Aren't you in fact searching for pleasure most of the day, avoiding pain?

K: Maybe. All right.

T: Then the student says, 'Aren't you, too?'

K: I'm just new; I won't be impudent right off at the beginning.

T: ...

K: So you have left me dry.

T: Dry?

K: Yes, with a lot of words.

T: The difference between a young person and an adult is that they don't press on. When something begins not to be funny any more, they don't carry on with it.

K: So I don't press on. That is because I've been trained, or I don't know how to push. Help me to push, help me to dig deeply.

T: To dig deeper one has to acquire a sense that perhaps there is a sphere beyond pleasure and pain.

K: I don't know.

T: I know, for most adolescents, their experience of the world is that they don't see anything else but their own interest.

K: All right, please, what are adolescents interested in most?

T: Pursuing pleasure for themselves.

K: Pleasure. Right.

T: Fun.

K: Fun, which is pleasure. All right.

T: We've painted a dark picture of adolescents.

K: And you're saying, 'Look at your pleasure'. And I say, 'Right, sir, I'll look at it, what's wrong with it? I like to have fun; what's wrong with it?' And you say, 'Dig deeply'. And I'm asking, 'I am digging, what's wrong with it?'

T: You show the student how mechanical it becomes, pursuing pleasure, and from there one might explore the whole question of living a mechanical life. I think perhaps that's the way a seventeen year old might have some understanding of what it means to be mechanical and ask if there is perhaps something besides this.

K: I don't know. Show me, help me, teach me, I want to learn.

T: Yes, but if you do point out the mechanical aspects...

K: Wait, my lady, I want to learn. You're saying there's something more than pleasure.

T: It's not so much that there is something more, but isn't it rather clear if you look closely at pleasure that it's integral with pain, it can't be separated from pain.

K: So you are saying pleasure breeds fear. How do I have pleasure without fear? That's what I'm searching for.

T: I may go into that, but I won't begin there.

K: That's what I'm asking to find out—if I can separate the two and pull this down and go on to pleasure. I still want pleasure without fear.

T: But that's what you're doing anyway.

K: I'm doing it, and you're saying, 'Look out; at the end of it you're going to have a mighty fall in fear'.

T: Well, don't you think that might be the case?

K: Maybe. Therefore, tell me how to avoid one and hold on to the other.

T: But you can't.

K: So, you're saying, 'You can't'. Right. Teach me. I've learnt. I think you have done it, so I say I'll accept that for the moment, till somebody else comes along and contradicts that.

T: But I don't quite understand why you accept it. I mean, each time you look at it, I'm saying, 'Can you see it?' Do you?

K: I'm learning, sir, I'm learning. I'm learning that the two cannot be separated.

T: You see that?

K: I'm learning. My mind is still hankering after pleasure, but now I've learnt that, even though I pursue pleasure, fear is always coming behind like a shadow, but yet my mind is pushing me in the direction of pleasure, so I'm aware of this game. Then how am I to deal with this, pleasure and fear? What am I to do?

T: With that verbal understanding?

K: No, it's not a verbal understanding. I catch it, I smell it, I taste it, I have a slight glimpse of it.

T: You've seen it working in you.

K: Yes, I see a glimpse of it. Now help me to push deeper. Don't leave me with that thing and say, 'Find out', and walk off. How am I, who have discovered this thing from your talk, that those two things are always together, but whose mind, whose feelings, longing, is to pursue pleasure and avoid the other, to go deeper? You have shown me, or planted a seed that the two must inevitably go together, do what you will. I say, 'Yes, I'm beginning to see that, because I've found that out this morning. And about pleasure. So push me further.'

T: Well, how do you look at this?

K: I look at it as I look at that tree. I see myself like that. I see myself doing this, pursuing pleasure, and the shadow that comes along with it is fear. I've captured that; don't rub that in, that's finished.

T: Isn't that entity that's looking at the past activities still holding onto the activities?

K: No, I want pleasure and avoid pain; that's my pursuit. Now I've learnt, you've shown me slightly, that the two are inevitable, the two go together, like black and white. You're asking, 'How do you look at it, how are you aware of it?' Is that it? I don't know; I see it. I don't know how I'm aware of it; I know; it is so.

T: But aren't you still aware of it from a centre?

K: I don't know. Show me.

T: What is it that's looking at that thing; what is it, would you say, is looking?

K: What are you all doing with me? Are you throwing bricks at me? Stop throwing bricks at me and find out what to do with me. I've come to a certain point and you don't help me to go further.

T: We're suggesting that you try to look at what that central thing is.

K: Do you do the same?

T: Yes.

K: How do you do it and what do you mean, 'Look at the centre'?

T: In the way that we're examining now, which is to try to see what is behind these things. Is there something back of them?

K: I don't know.

T: No, but we can look at it, together.

K: I don't know; I'm saying I don't know.

T: It isn't a matter of knowing, is it?

K: To me, I don't know, there may be nothing or there may be something.

T: Is that worth examining? Perhaps there will be nothing.

K: I don't know how to examine something of which I am not aware.

T: Could you look?

K: You're missing my point.

T: But we did discover that fear was behind pleasure and pain. Can't we now start looking at what is behind the fear?

K: Yes, I know nothing about what is behind fear. You're asking me to look at something I don't know.

T: Can't you examine what is being wounded or threatened in that?

K: I'm just frightened.

T: What is the thing you're protecting?

K: Please, I'm just frightened, don't say to look beyond.

T: Can you look at that fear and see what is in the middle of it?

K: I'm just frightened, paralysed. You're not answering my question. You say, 'Look into it'. I'm just frightened. You people are playing games.

T: What do you mean when you say you're frightened?

K: Don't you know what it means to be frightened, when you're paralysed? You put me in this position now, that I'm frightened. I'm frightened of my future; I'm frightened of this and that and you have given me real fear, now, that I might lose

my pleasure. I'm frightened, and you say, 'Look behind it and see something'. I don't know how to look behind something which I don't know.

T: Well, let's look at the fright itself. Let's stay on the fright, then.

K: I give up! You're not answering my questions.

T: It's very comfortable here, very secure.

K: Yes, I don't want to leave here, you've been very kind to me. Somebody cooks my food. I don't want to leave; I'm frightened if you throw me out. And you say to me, 'Look behind that fear'.

T: Look at that fear.

K: I know, I am looking at it; I'm fully aware of the beastly thing, that one day all of you will say, 'Sorry, you have passed your exam, old boy—out'.

T: I don't think you are looking at it, though; I think you're hanging onto it.

K: I'm frightened, sir.

T: Do you explore the question of security?

K: I've been secure here and I want you to assure me that there is security outside. That's what I want.

T: Yes. But the fact is there isn't.

K: So you're saying there is no security here nor out there.

T: You're secure here in that we try to look after you.

K: Face the fact that there is no security here nor out there.

T: They're frightened so they can't see that. So it may be what we're saying here is driving a person to that point of fear. The person is blocked and we're blocked in communication.

K: So please don't drive me to that point, which you have driven me to.

T: The student brought it on himself. The student brought it upon himself by his questioning.

K: Of course I've brought it on myself. My parents haven't brought me up at all. They shouldn't have slept together to bring me into this beastly world. I've no

security here and I've no security out there. And I suddenly realize what you have told me is true and I get scared. Don't tell me, 'Look at it properly; is there a centre; is there this?' I'm scared. How do you deal with that?

T: Well, one thing is not to be frightened by that fear. I'm not frightened by a fear.

K: My dear sir, you may not be frightened, but I am frightened. I'm scared stiff. I came here and I've lived here for four years, and I've found marvellous security in a comfortable, lovely place and all the rest of it. I feel at home. And I'm going to be thrown out; after I pass the exams, I must leave the place and I'm frightened. Deal with that fact.

T: Are we saying that it may be impossible to deal with that fear while the person has that fear?

K: I have got that fear.

T: We have to find some way...

K: I'll show it to you. You're the teachers, I'm learning, we're learning together, but you're merely making a statement. I want to learn from you. I see that I have security here which has been very pleasurable. Occasionally I am frightened, but on the whole I am safe here. And I'm going to leave the day after tomorrow, so I'm nervous, anxious. How the world is, I know very well: my parents have lost their jobs, my parents are divorced, my parents don't care a damn what happens to me, and so on. I'm frightened, so deal with that fact.

T: Perhaps we have to look at whether this fear that you have is something that you're just going to let get covered up.

K: No, I'm too young, don't play all those games with me. I'm just frightened. Deal with that fact, sir, that I'm frightened.

T: Are you interested in dealing with this fear?

K: What a question to ask when I'm scared! Are you interested in it?

T: But you are interested.

K: I've got a toothache and you say, 'Well, are you interested in toothache?' I say, 'Well, of course I'm interested'.

T: You are interested?

K: I am in blazing pain. You awaken my intelligence to a certain point, that there is no security. But you don't make it flower. You've left me with that point and I don't know what to do with it. Now, shall we reverse the tables? You are the students, I am the teacher.

T: Yes.

K: That's much better, isn't it? [laughs] Are you scared, sir? Are you frightened when you know there is no security out there and there's no security here? Are you frightened?

T: Of course.

K: Then, let's proceed. Thank god! Shall we?

T: No, I just want to get rid of this fear.

K: I'm going to show it to you.

T: I don't see it, I just want to get rid of it.

K: I'll do it.

T: Now.

K: But my dear chap, it's like saying, 'I've got toothache, but I won't go to the dentist, I won't do anything about it'.

T: But you're the one to do it right?

K: Then my dear chap, sink in it, wallow in it.

T: I was happy and I just want to have fun.

K: That's not intelligent. No, come off it!

T: I mean, that's the fear response, that's a real response.

K: No, it's not, you're putting it on. Wait a minute. If you have a violent toothache, would you say, 'Well, I have pain', and not do anything?

T: I wouldn't. I brush my teeth.

K: You're avoiding my question.

T: We frankly don't get people that sit in front of us shaking and quivering with fear.

K: You've said you're frightened.

T: I'm frightened, all right, but my fear prevents me from listening even.

K: Then don't listen.

T: He doesn't actually.

K: Finished, then don't listen.

T: But that's not true, it doesn't prevent you from listening, actually, does it?

K: That's just playing.

T: I think it does, yes.

K: I give up!

T: Do you mean to say that you're so frightened now, that you can't listen?

K: Of course he can.

T: It's so painful to be frightened.

K: But when you have something very painful, you say, 'For god's sake, give me some pill, take me to the doctor'.

T: We're dealing with actuality now, aren't we?

K: I won't play games.

T: There is a certain danger in asking one person to pretend, or take a point of view. I'm not a student, in a sense, and you're not a student, so we are in a pretend situation.

K: No, I put myself purposely as a student in order to ask how you will help that student to awaken to his fears.

T: We didn't understand that.

K: That's all, and don't leave him there.

T: Are you asking us directly if each one of us is afraid at the moment? We have to say no.

K: Not at the moment; for god's sake, don't be ridiculous!

T: So let's assume we all know what fear is.

K: You don't remain with fear and find out about it, go into it. If you say, 'Sorry, I'm not interested in it, I just want to get rid of it', you won't even take the trouble to get into the car and go to the dentist.

T: Show me how to go into it; I don't know how to go into it.

K: I'll show it to you. Will you listen, will you take the trouble, as you took the trouble to learn physics, will you take the trouble to go into it, give as much energy to it?

T: I don't know. I mean, what you may say may frighten me.

K: I don't know. So, first, you find out, get into the car, go to the dentist. He may be a rotten dentist, so I say, 'Sorry, then I won't go there; take me to the other one'. At least you must do that, not just sit on the doorstep saying, 'I've got pain'.

T: A student says to you, 'You haven't gone through fear yourself'.

K: No.

T: How do I know that what you're going to suggest to me to do isn't just going to destroy me more?

K: I don't know. Find out first. Listen to what I have to say and find out. Use your own intelligence to find out. That's quite right. No?

T: My intelligence tells me that you haven't done it yourself.

K: That's not the point; I shouldn't ever have told you, then. But I know I've watched it. I've seen fear around me and I've listened to the fears of many thousands of people, so I know how to deal with it.

T: You still have fear, though.

K: Of course not! I'd be a damned fool, hypocritical, if I still had fear and said I'd teach you how to be free of fear.

T: The student might ask how he can get free of fear, when you haven't yourself.

K: That's the whole point.

T: That there is a light at the end of the tunnel?

K: Yes, if you want to walk through the tunnel, there is.

T: You're also saying that a person who hasn't gone through fear has no business talking about fear.

T: I think we've missed the point. Krishnaji switches back and forth between being Krishnamurti and being a teacher.

T: Isn't it so, Krishnaji, that you're the teacher and we're the student?

K: Yes, the teacher in the sense, in a class, no more than that.

T: Are you going to teach us about fear?

K: No. I say you know fear. I don't have to teach you about fear, but I'll point out the way to be completely free of fear. If you are interested, tread it and find out. If you're not, well, it's all right, I shan't weep over you. If you're not interested, it's all right, you're not interested. But if you're really interested in having your pain removed, I say do these things.

T: I'll listen to you.

K: You'll listen to me. How will you listen? I'm not going to waste my energy on you if you say, 'Well, I'll just listen casually, and find out if you have anything to say'. I want to know how you listen. I've a right to know.

T: With energy.

K: I don't know, ask him. How do you listen?

T: I think we all see the point.

K: If you see the point, let's move.

T: But, for a student who's in fear at that time, I don't know if they can see that point.

K: I don't think they can at that moment, when they are scared stiff. But you say, 'Hold on a minute, we'll talk about it tomorrow'. You're not like that.

T: But the point is, if you start talking about anything that's not fear, listening, as an example, if I start paying some attention to the question about listening, then I'm not in fear, you've got me out of fear.

K: No. That's only temporary. That's only momentary. I'm talking of being completely free of fear, not momentary cessation of fear. Are you willing to listen to find out? If you are, then we'll proceed, then we've established communication. Our minds are together, then. Right? But if you say, 'Well, show me first and then I'll do it', then we'll break off. But when we are now in communication, our minds, our brains are working together. Right, sir?

T: That requires you to be listening in the same way.

K: Of course. I'm listening to you very carefully. So we are doing it together; our minds, our brains are working together. The first thing is that we are listening, so we are in communication. When we discuss, or have a dialogue, our minds are not in communication, because then you're thinking for yourself. Here both of us want to find out, go into it, explore the whole thing, so our brains are communicating with each other, so there is not me and you, battling about it. Right?

T: Is there fear, then?

K: Wait! I don't know. I say we have established communication, first. Right? Then you must carefully pursue this, together, not go off and then come back again. We must keep at the same level all the time.

T: Does that also mean that neither of us knows what's at the end of this, that there is no end to this communication?

K: We both are seeing, we both are in communication to find out if it is possible to be free of fear completely.

T: But sitting there, don't you know that it is possible?

K: For myself I know completely it is possible, but not for you.

T: Then how can there be communication?

K: Of course there is communication. What are you talking about?

T: I mean, see there's no risk for you.

K: It's not a question of that, we're not talking about risk. You're not being logical.

T: I'm not trying to be clever here; I'm suggesting that in their dialogue...

K: It is not a dialogue. I made it perfectly clear.

T: No?

K: Wait, I made it perfectly clear that the moment it is a dialogue there is separation between your brain and my brain. But when we are communicating together over something, we are both thinking about that, watching it. Therefore, we are in constant communication. We are both together, in exploring this fact, whether it's possible to be free or not.

T: You say you don't know whether it's possible.

K: That's not the point. You're missing the whole point.

T: Well the point is, can you explore something you know already?

K: You see, I may know it, but I am trying to tell you something. We are in communication. That's all I'm saying, not do I know already that I'm free of fear. We're not talking about that; you introduced that. We are establishing communication, first, not whether you're free from fear or I'm free from fear.

T: I think he wants the dentist to have a toothache.

K: No, this is so simple.

T: To have a communication, both of us have to be free from a conclusion.

K: I am. We're both investigating fear, not conclusions or anything else. I'm simply saying we must establish communication. And communication ceases when there is a dialogue, or questioning. But when we are thinking, when we are concerned, about the same thing, then both of us are in communication, because we're looking at the same thing. The moment dialogue or discussion takes place, there is a breakage of communication, that's all.

T: Would it be better to put the question as enquiring into whether people in general can be free of fear, not just one person? Would you put the question that way?

K: Put the question that way.

T: Saying that, perhaps we'll discover that one person can be free of fear, but then there's no reason why it couldn't be universal. And now the question is, can we enquire into whether anybody can be free of fear, including any person who is in communication?

K: You see, we're not in communication, that's what I'm objecting to.

T: But I meant that it's not clear to some what the question is, you see; maybe that's why communication is not getting started.

K: Look, he's asking, 'If you are free, what the devil do you mean by having a conclusion? You've already concluded.' But I say, leave all that aside, but be in communication in examination. That's all.

T: The only question that I feel we can communicate on is the question, 'Am I free from fear?'

K: All right, put it if you want to.

T: That would require asking the question again. In the same way that someone asked you if you were in a rut, you can't say, 'I'm not in a rut', you have to look at it.

K: I did.

T: You did. Now it seems to me that we could enquire again.

K: Go on, but we must be in communication, that's all I'm talking about.

T: If you say, 'This is it, and I'm going to reveal it to you', there's no communication.

K: Of course not.

T: You have to be not attached to that.

K: To my freedom from fear. I may be, so I said I'm willing to examine it. You see, I said that right from the beginning. I'm willing to examine if I have any fear left, or if there is fear.

T: Right.

K: Which means both.

T: You may find out that you have fear, you see.

K: Don't repeat that; I said I'm willing to look at fear to see if I have it. So we both start communicating with each other. We are in communication with each other because we're both concerned with fear, you and I and all of us, seeing if we are afraid. That is, we're not having a dialogue.

T: And neither of us knows if we have fears.

K: I've established, sir, that we both are frightened. For god's sake, don't repeat it. I may find out I'm frightened and you may find out you're frightened. So we are enquiring together about fear; therefore both are in communion, communication, and that communication comes to an end the moment we enter into a dialogue about it. That is simple enough.

T: The fact that we think for ourselves about it, separately, means there is no...

K: Can we proceed from there? So we're not having a dialogue, we're not having a discussion, we are together investigating fear. I may find that I'm frightened and I'll go into that. So I don't start with the idea I'm free from fear. Is that very clear?

T: Very clear.

K: Right. My goodness! So I want to find out what fear is—in communication, not dialogue. What is fear, which we are both enquiring into?

T: Fear seems to be accompanied by certain physical phenomena, sweating and nervousness.

K: A kind of slow paralysis, shrinking, nervous response, and all the rest of it, those are only symptoms of it. Right? Apart from the shrinking and nervousness and sweating and slow paralysis, what is 'fear', the word? Is fear the word?

Wait, don't discuss it, we are looking at it. Is fear the word? Does the word create fear, or is there fear without the word?

T: You don't want to say what is sensation?

K: We'll come to that. You see, you've gone off. We're enquiring. So I am enquiring, you are enquiring; which is, I want to find out if the word creates fear, or does fear exist without the word.

T: Without thought?

K: Without the word, first. And then I enquire, is the word the thought?

T: ...

K: So word, thought, creates fear. Is that it?

T: But there can be fear of physical situations.

K: I understand that.

T: But we're not talking about that fear.

K: No, for the moment we're not talking about biological fears, we're talking about psychological fears.

T: We're talking about imagined fears.

K: Not imaginative; actual fears, like the sudden realization that I have no security here and there is no security there. When I am frightened, that affects me both biologically and psychologically. So I say we are in communication about fear. So, we are saying, are the sensations which I feel when there is fear the result of words plus thought, or word/thought, or is there that sensation without the word/thought?

T: Are you referring to thought in general? I think the fear is not the realization that there is no security, but fear that I may fail the exam.

K: There may be fear by itself, you mean, without any cause?

T: No, there is an exam and I might fail it; I'm afraid, I'm in tension. I don't realize that there is no security. I don't understand when you say there is fear of the word 'fear'.

K: Sir, we'll go into that. Look, I'm frightened. Is that fear caused by thought which says, 'I'm going to face insecurity now'? You follow? Thought which says there is no security here, there is no security there? Therefore thought plus the image, the word, creates the fear. Right, sir, we are in communion?

T: When there is real insecurity, for food, shelter and clothing, then the energy that is released upon that recognition seems to be proper.

K: Yes.

T: You've got to do something about it.

K: That's what we're doing.

T: So that when you use the word 'insecurity'...

K: We use the word 'insecurity' like the student.

T: Insecurity about what? Not the physical?

K: That may be.

T: Well then, what's wrong with that fear?

K: No, I may find when I get out there, actually, I'll do something. When I leave here, where I've been secure, and am thrown out there, if there is no thinking, imagining the world, the future, what will happen? I will then do something when I get there. But thought projecting what might happen causes fear. This is simple. That is, thought plus word creating the image brings fear. Or is there a fear without thought and image, word and image? We are in communion, communication.

T: There seems to be no possibility for fear.

K: So the word/thought/image, is non-existent. Then what is left?

T: Nothing.

K: Nothing? Why do you say nothing? I'm not discussing, I want to find out; your examination may be right. What do you mean by nothing?

T: The word can produce the sensation, but if there is no word, no sensation.

K: So then what?

T: No sensation.

K: There is sensation in the sense, I might be left out there, cold.

T: Cold, but not a sensation.

K: Therefore let's be clear. The word/thought/image has brought fear. Right? So can my brain, the brain, my whole structure, be free of word/thought/image?

T: Can I go back for a second? Sometimes you hear a sudden noise, or you walk into an animal suddenly, and sometimes you can't stop the urge to escape.

K: Sir, when you're walking along and suddenly there's an incident—a tiger or something appears—and your body shakes nervously, that's self-protection, that's not fear.

T: But it's based on a notion of danger.

K: Of course, your body knows the dangers, but that's not fear, it's intelligence to save yourself; biologically that's a right response. So there is no fear if there is no word/thought/image. Is that right? We're communicating, right? Now, the next question is, can the mind, can our brain, be without the word, thought and image? Or do word/thought/image play an extraordinarily important part in our life?

T: It plays such an extraordinary part that...

K: No, just be simple. We're saying, thought/word, thought/image creates fear. Apart from the sudden biological shock, as when a dog jumps at you, we are saying—all of us being in communication with each other, which is not having a dialogue or discussion, but investigating—we see thought/word, thought/image creates fear, as the image creates pleasure too.

Leave that for the moment. Can the brain, the mind, be free of the word, thought and image? If it cannot be free, fear will always go on.

T: The brain already has stored in it certain kinds of brain activity that lead to those thought patterns, projecting into the future.

K: So, we discover how mechanical the brain is. Right? Can that mechanism stop for a while, stop, so there's not always word/thought/image?

Then the question is, if it cannot stop, and apparently for most people it cannot, fear will continue. So the deeper question is, can this whole mechanistic movement of the brain quiet down? Which means, much deeper, why does the brain always operate in this way? Is it habit, is it our education, accumulated knowledge, operating mechanically, you follow? Is it?

T: Yes.

K: Yes, so it's habit. Can habit come to an end instantly, not carry on? If you carry on, it becomes another habit. Right? I don't know if you see that. So can habit come to an end? If it cannot, you're back into the whole process of fear.

T: The habit contains words which lead to fear.

K: Yes, words, repetition, all the mechanical process.

T: It's quite enough.

K: So, I've discovered something enormously important: if thought, if habit doesn't end instantly, if I say, 'I'll get rid of it in ten days' time', that becomes the habit. Postponement becomes the habit to which we are educated. So my deeper question then is, 'Can thought, can this habit end?'

T: If that is the case, we have to be actually looking at fear now.

K: I've passed beyond all that, sir. You're supposed to be looking at it as we are going along. You see, you're not in communication. Forgive me for repeating it, you were not in communication, you're going on with your own thinking. You were not in communication, therefore you raised that question. If you were in communication together, you would then go along with us every step.

We explained the reactions to sudden incidents like a dog jumping at you, or a branch breaking suddenly under foot, are all biological responses which are not fear, which are merely bodily responses. That is natural, healthy. But we are talking of psychological fears. We said fear is thought and word, thought and image. Can that process stop? That process is mechanical and therefore it is habitual. Right? We're still in communication. I ask why the brain always repeats, so repeating becomes part of our education. It's mechanical. Now can that mechanical thing stop, instantly, not take time? If it takes time, it becomes a habit. You and I have discovered that. Wait. We are in communication, not in dialogue. We'll come to that later, but we have established, through communication, this fact, that the word, thought, image, brain functions that way, mechanically; it's part of our habit. This mechanical process is habit.

T: It's not clear that the habit can stop.

K: In our investigation, being in communication, we've come to the point together where we have discovered for ourselves that thought/word, thought/image inevitably will bring fear. And as long as this mechanical process, which has become a habit, goes on, fear will go on. Then we said, can habit end? This thinking this way, which is habit, can that end instantly? It can when we see what habit does, when we see the danger of habit. Right? Do you see the danger of habit?

T: Up to that point.

K: Up to that point. Good. Now, wait, do you see the danger of it? Do we see the danger of it?

T: I see the result is fear.

K: Fear, which is dangerous.

T: We have to go into that, too.

K: Danger in the sense that you can't function properly, you're living in a sweating paralysis. So do we see now through our examination, that thought, that habit is a most dangerous thing, which is mechanical, you follow? If you see the danger, it's ended. So fear can come to an end, logically, in examining it. Right?

T: It's logical up to the last point.

K: What do you mean?

T: If you see the danger, then it ends.

K: Of course, you admitted, in communion, in communication, that fear is dangerous.

T: Yes.

K: Wait, no, you don't see the habit that has prevented you from seeing the danger. To say, 'Yes, I'm afraid, I'll suppress, I'll act, I will run away', are all mechanical responses.

But in communication we see together that words, thought, image, create fear and we say fear is dangerous. Do you see the danger of fear? You said 'Yes', just now.

T: Yes, we see the dangers.

K: Wait, see the danger?

T: But we don't see...

K: Wait, do you see the danger? We're investigating, don't dialogue, we're investigating.

T: But we say we see it and you say we don't see it.

K: Of course. It's habit that's preventing you from seeing the danger. Full stop.

T: What?

K: It is the habit that is preventing you from seeing the tremendous danger of fear.

T: What is preventing us from seeing the habit?

K: What is preventing you is you've moved off from communication. You have moved away from communication; you haven't followed step by step; you moved off at an angle.

T: Where did we go off?

K: When I said, 'Do you see in the investigation that habit is a dangerous thing?', you wandered away.

T: But...

K: Keep to that one thing. Sir, look, let's begin again, investigating. We said we are investigating fear together. I said I may discover I may have fear. In investigating, I'm watching it myself, I'm doing it actually, I'm not fooling you. I

see word/thought/image brings fear, which is the thought process brings fear. And the brain operates always in this way, routine, in a rut. That rut is established, is habit. Up to now it's very clear. As long as that habit, which is word/thought/image, is mechanical, there must be fear. Is that clear?

T: It's clear, but...

K: Wait. You are investigating. You're investigating in yourself, not out there. I'm investigating, when I say, 'I don't know, I may be frightened'. I say to myself, 'Word/thought/image, is my brain caught in this process?'

T: I mean, I think it's clear, but the depth of it, you know, the implication that there's a tremendous...

K: Because you're not investigating.

T: I mean, when you do investigate, it's a tremendous knot. I mean it's complicated, it's not a simple thing.

K: No, it's not.

T: When you talk about the habit of brushing your hair, that's relatively trivial, but when the habit is the habit of projecting a future state and evaluating and deciding your actions, with all the implications of self in there, that's a different kind of habit.

K: No, that means you have not investigated. You have investigated something out there, a picture. But you are not investigating directly. What you've just now said, are all details. But the basic thing is thought/word, thought/image, that's the basic thing. And from there I say I see that my brain is caught in that routine.

T: This communication is a very special thing and you haven't got the time to do this with me or with anyone.

K: I've done it now.

T: When you say we haven't gone into it deeply, there's an implication that we should do our homework.

K: No, we are doing it now.

T: Now, but still it's only superficial.

K: No, it's not superficial; you have made it superficial because you're not investigating.

T: I think to me it was deep up to a certain point and then it became superficial, at that point.

K: Of course. There was a point when I said, 'In investigating, into yourself, do you see habit as the most dangerous thing?' There you went off. Then you said, 'Habit is when I brush my hair'. You said, 'That's superficial'.

T: Yes.

K: Right, sir? I've learnt an awful lot. Sir, I've investigated myself, into myself. As I was investigating, I said, 'The word/thought/image is fear. My brain is doing this, therefore unknowingly there is fear somewhere'. So I said, 'Is it a habit?', and so on. I did it actually. If you did it actually, not theoretically, naturally you come to that point, that habit is the most dangerous thing. Therefore you don't throw yourself under a bus; it is dangerous.

(pause)

All right, sir? Did you follow it? Now, are you free from it? If you're not, you haven't really been in communication and therefore you haven't actually applied, you've just theoretically examined it.

Brockwood Park, England, 20th September 1976

CHAPTER SIX

Krishnamurti: What shall we talk about?

Teacher: There's a question I've been thinking about. How can one get across the essence of the teachings without a student becoming rigid, without his getting a very fixed concept of what it's about and becoming narrow and acting out of that?

K: How shall we do it? Would you start with learning? Because learning is a constant process, isn't it? So, there can be no rigidity if there is really an act of listening and learning; listening to everything that's happening both outside and inside, and learning.

T: What happens often is that an idea is formed of what the teachings are about.

K: That's just it.

T: Apparently that often blocks the response to many things.

K: Yes.

T: So there is instant condemnation of things that are happening because they don't fit in with the idea of what the teachings are about.

K: We're asking, aren't we, if it is possible to prevent ideation being formed? Why do we do this? Why do we make everything into ideas, conclusions?

T: Isn't that part of our conditioning itself?

K: Let's just explore it a little bit. Is it that there is a time interval between listening and acting and therefore ideation is being formed? I listen to what you're saying, verbally, and I form a conclusion from it and act according to that conclusion; three steps: listening, conclusion, and then acting. So there is a time interval between listening and acting. Why do we do this? This is constant; this is our process.

T: There is continuous resistance to effort and when you've got an idea, that makes it all simple.

K: Yes, sir.

T: If there's a new idea, then you don't have to think any more about it. One of the tendencies is to save yourself effort.

K: Are we saying that where there is listening, ideation or formulation, and action, there is effort involved in it? Whereas listening, acting, no ideation, then there is no effort? You see and act, like seeing danger and acting.

T: The mind tends to store up in the memory a residue of that which is dangerous; whatever was perceived as a danger is stored as a sort of stationary fact in the memory.

K: Let's go into that too. One sees a dangerous snake and there is instant action. That instant action has been conditioned by centuries of being told that snakes are dangerous. It's a conditioned action of self-preservation. Now, is there a difference between that and listening and acting, seeing, observing and acting? In the observation there is no conclusion, no preconceived ideas; you observe, see what is, and act.

T: Isn't it perhaps because of the previous process, which is to see the snake is dangerous and carry that over into everything, and accumulate a lot of facts about something and act out of that, rather than from a new perception? The mind seems to have conceived of learning as accumulating facts from which one reacts, instead of something different.

K: Let's see. The danger of a snake, a conditioned response, and observing and acting, is there a difference between these two? One is the response of memory, deeply conditioned and all the rest of it, and in the other there is no response of memory, only of observation, action. Can we live that way?

T: Conclusions arise out of the known in which there is some feeling of security, and observation and action is free from the known, free from the conditioning.

K: Sir, I observe, one observes in oneself, jealousy. The conditioned response to that is, 'I mustn't be jealous', or to rationalize jealousy, or suppress it, or run away from it. Those are all conditioned responses to jealousy. Now, the other is the observation of jealousy without all the conditioned responses, just the observation of jealousy and the ending of it. Now 'jealousy' is a word—we went into that—it's thought, image and habit. Right? Need I go through it all?

T: May I just bring up the original point again? Because there is jealousy in all the things that we are caught in, there is also the idea that, because I have listened to this, I have got the answer to all this.

K: Yes.

T: And that others who are exhibiting these things are inferior, and they are caught in it, but I'm not, because I've listened to the speaker [K], I know about this.

K: But if one is aware of that 'I am not as the others are', what happens? I'm aware that I am not and you are, or you are not and I am in it, what happens then? What happens if you are aware of this feeling of superiority, this feeling that you have gone beyond that? If you are aware, would you go through it? Would you have such a feeling? Which is really another form of jealousy, isn't it?

T: It's a question of habit.

K: Yes, another form, habit, the same thing.

T: But the habit of this other kind of learning, getting hold of the fact and sitting on it, is so innately ingrained in a human child from the moment it's born and onward in each one of us, isn't there some way that we can explain to the student and to ourselves the need for learning?

K: When I'm learning about myself, or the way I think, my motives, I don't think this would ever arise, the idea that I would be superior to another.

T: But the tendency to make that a fixed fact in one's thinking, after one has perceived it, then fall back into the old way, is tremendously strong.

K: That's habit again. To go back to the question, is it possible to drop a habit, see what habit does, that it is a mechanical process, that the mind, the brain, has become mechanical, see the danger of it and drop it? Apparently that is the most difficult thing, to see a habit and to drop it.

T: It seems in a sense quite easy, for instance with the students here, to get them into a way of life where they don't smoke and drink and eat meat. That seems fairly easy. But then it seems that in the very process of that, there seems to be an ideation taking place that because I don't smoke and drink and eat meat, when I go out into the world and meet people who do these things, they are obviously not like me. This is also so with the deeper things, which is worse.

K: Is that an intelligent action? Is that intelligence when I say, 'I'm better than you are'? So, how can we cultivate that intelligence? We come back to the same thing.

Well, sir, what shall we do? How shall we cultivate this intelligence? We all agree, see, that intelligence is perception and action, no ideation. That is intelligence. Now how do we convey this to the student, so that he becomes really intelligent? What would I do? What would you do, sirs? What would you do with a lot of children, students with various conditionings, from different so-called cultures? If I'm a teacher here, how shall I break down all that, and in the very process of breaking it down, they become intelligent? If I were here, what would I do? Come on, sirs, what would you do?

T: Perhaps something you can do is pursue a certain habit of thinking that you notice a student has. Whenever it comes up, it can perhaps gently be pointed out or discussed that this is the same thing that happened yesterday.

K: Is that what you're doing? Is that the way you would do it? What would you do, sir?

T: First we must feel on safe ground. We must know what we're talking about.

K: We're going to face this. We're all here, what shall we do? What would each one of us do?

T: What we're doing—come and listen to you, pass the buck. We're leaving them to get on with it.

K: No, I don't want to leave them.

T: Could we perhaps look at it this way? Presumably the way their minds work at the moment, they think it's quite natural that they see something but they don't act.

K: How will you deal with this?

T: You have to bring that to their notice first. We've talked about it and we've understood that this is what is necessary, but the students don't know that.

K: They're not interested in all this. How would you do it, what will you do? You're going to face them. How will you tackle this problem, as teachers, as a community, together, not each one having his own idea about this? Together, how shall we do this? Come on, sirs.

T: The question seems to be how not to create another orthodoxy to replace the one they've come out of. For instance, they've come out of a Catholic background, or a Protestant background, this or that background, having discarded that, or perhaps they think have discarded that, how not to create a new orthodoxy based on what you are saying?

K: Yes.

T: Now this is the question.

K: I understand that. Is that what we're all going to do?

T: If you see the truth of something, would it become an orthodoxy? I mean, you have to see the truth of what is being said and act from that, rather than say this is what is thought here, this is what the teachings say. You're putting it to the test in

the very functioning of everything on all levels. If you're meeting the actual moment that you're dealing with, I don't see how that arises.

T: One can't deny that does arise.

T: Yes, but it's our job to deal with it and break it down as it arises.

K: Is that what you're all going to do? Point out each time as the thing arises?

T: Discuss it.

K: Is that what you're all going to do?

T: One has to listen.

K: At the end of a month they'll say, 'Well, I've heard all that before'.

T: It wouldn't be the same if one is learning and reacting in the moment, and in this way one wouldn't establish an idea or a set procedure.

K: How would you deal with this problem? Please answer. You have to discuss this. What would you do? May I hold forth? I may be wrong, please correct it. Don't just listen and accept it; jump on me, criticize, go into it with me. The way I would do it, I feel very strongly that they should radically change psychologically. That's my chief concern, nothing else, except they have to study, and all that. But my chief concern, my commitment, my passion, is that when they leave here they should be totally different human beings. That's my chief concern. Now, that being my concern, I want to convey this to them, so that they see the importance of it. Right? They see the necessity of it, that they must be like that. That's the first thing I want them to understand. Which means, I want them to listen to what I'm saying, to listen. May I go on?

T: You're just putting the question into words. The question you put to us is, how do you bring that about?

K: I'm going to do it. I'm the teacher for the moment. As this is my chief concern, I would meet them every day about that. I would set apart ten minutes, or a quarter of an hour every day and say, 'Listen now, we must find out together how to change ourselves, radically'. I'd say, 'Are you interested in this? Do you want this to happen?' Then they would ask me, 'What do you mean by change?' Then I would have a dialogue with them. Then, in that dialogue, we'll show each other how we are conditioned, how we accept things, and so on, and so on. I would devote my energies to this quarter of an hour completely to make them understand it.

T: I don't see how it would work, because...

K: Because I feel passionately, I would convey my passion to them.

T: But if a staff of twenty odd each spent ten or fifteen minutes a day...

K: No, I mean together. Don't reduce it. I've told you, that's my passion; I would convey my passion to them. I would find ten different ways to convey it; I would do it walking, sitting.

T: But I think that the task for us is to convey it non-verbally, really.

K: Non-verbally as well as verbally. I would say, 'Listen to me; see what's happening in the world; you are conditioned, you are this'. I would go into it with them, completely. I'm not frightened. I am exposing myself to them; I don't mind, but I don't make that into a burden. I'm not putting a burden on them. I see what I'm doing.

T: This has been done already, but obviously we're not doing it in the right way.

K: If you're doing it, find out what's wrong, why they haven't caught fire about this.

T: They definitely feel that they are being spoken down to.

K: I know, but I've come off the pedestal and all that's washed out. We've cut it out. We've been through that.

T: You're assuming that they don't catch fire. It seems to be an assumption that isn't necessarily so. One can think of a certain number of students who have caught fire. They may not be burning with a great bonfire, but it is there and it is growing.

K: I want them to catch fire so that fire burns for the rest of their lives, not just for a couple of days and disappears. I want them to have it.

T: I think there are some of them who do.

K: Sirs, may I put the question to you? Is this a passion for you? Is this really our chief concern, apart from study and all the rest of it; is this our real passionate concern, for each one of us? See, I'm going to meet them, and I'm going to convey this to them. I'll find out how to do it; I know I can do it because I'm passionate about it.

T: Krishnaji, each day you say, 'How will you do this, how will you do it?' This is the only response, is it not?

K: I won't use any more 'hows'.

T: But when you keep saying, 'What are you going to do?', the only response is we are silent. If I care enough, if I'm passionate enough about this, I'll do it.

K: No, if you're passionate, you must convey this passion to them. If you and I are passionate about it, that passion is common to us. Your passion is not different from my passion. Passion is passion. Right? And our approach to the student must be the same. So we must be careful we don't contradict each other to the student. You may say one thing out of your passion and I may say something out of my passion which may contradict yours. But we're both passionate. So we must go into that, so that you and I don't contradict each other.

T: Yes, we do spend a lot of time amongst ourselves.

K: We're doing it now. We must be careful not to contradict each other. In what way shall we convey this without each one of us contradicting each other?

T: If there is a real observation and a real awareness and a real caring amongst us in what we're doing here, I don't see that contradiction arises. But I don't think the question is to avoid saying different things. I think the question is, are we all one in what we're doing here?

T: The point is, the students will not accept from the teacher what they accept from Krishnaji. You know, the students have actually said at their meetings, 'The function of the teacher here is to teach, and leave the other business to Krishnaji'.

K: Oh, no.

T: They have said so, that they don't want to hear any of Krishnamurti's teachings from the teacher.

K: No, I would not talk about the teachings. I am concerned, as we are all concerned, about the transformation of a human mind, human being, which is absolutely necessary in this culture, or in these times. That's all we're concerned about, not about Krishnamurti's teachings. To blazes with all that.

T: That comes into it; it's not *your* teaching.

K: No, of course not.

T: If that were the case, we might as well stop, because K won't be here someday.

K: I wouldn't enter into that at all. I say: are we concerned about this, are we passionate about this? It has nothing to do with somebody's teaching.

T: But if you're passionate enough about the transformation of man, then how can there be contradiction?

K: Oh, yes, of course, there must be contradiction.

T: If it's the same as seeing the need for the change in man.

K: Yes, you and I see the basic need for transformation of man. You and I may feel very strongly about it, passionately about it. Now, would you not convey that passion in a different way from me?

T: Yes.

K: And there might be contradiction in that. Of course.

T: Do you mean there may be contradiction in the way that the student interprets?

K: No, in how you convey; not in what you're saying to the student, but how you deal with a problem with the student. I may deal with it one way and you may deal with it another way. Therefore there might be a contradiction in that. Actual contradiction, that's what I'm talking about.

T: Everyone politically, psychologically, educationally, religiously claims to be concerned with the transformation of the human being. There's an infinity of approaches.

K: See, I've come off the pedestal. I really have no motive and also you pointed out to me, as a new teacher, to have no self-interest. I see that. Now my passion is to see that they understand this basic necessity of transformation. And I will talk to them. My talking and my acting towards them must be the same as yours, otherwise we'll all be contradicting each other. That's all I'm basically trying to say. You might say, 'Old boy, don't smoke'. And I say, 'Look, please, that's a habit, don't be caught in a habit'. So there's immediate contradiction.

T: In the Evangelical movement, people utilize a trick of the mind.

K: I don't want tricks.

T: I think none of us want tricks here.

K: Of course not.

T: But there is the obvious capability of the mind to shift its self-image and then slip into a totally different one.

K: I know, that's all phoney.

T: That's totally phoney.

K: I agree, but we're not talking about phoney. Do we have to begin again? Don't we all see the importance of radical transformation of the human mind? Suppose I do and you don't; I have to show it to you, haven't I? I have to show how important it is and I say to you, 'Will you please, for god's sake, listen to what I have to say?' Will you listen, or do you say, 'My dear chap, you're too serious, forget it'? Or will you really listen to what I have to say? So I shall proceed by asking the students, 'Do you really want to find out what I want to say?'

T: Some of them feel you're talking about issues which they themselves have had no contact with. They themselves have not reached the maturity, or had the experience with the world, that they see the necessity for this.

K: They see that.

T: No, they don't see.

K: It's my job to show it to them. No, I'm going to make them want it.

T: Good, you'll make our job very easy, then.

K: It's my responsibility, it's my job, my bread and butter, that's why I'm here.

T: You asked the question of us, 'Will we listen?' All of us will say, 'Yes, we will listen'.

K: And not translate it into ideas.

T: Yes, we say we will try to do that.

K: Don't try, don't try, just do it.

T: But you see what I'm saying.

K: I understand very well, sir.

T: We realize that if we are translating, if we're not listening, then this whole thing is a farce.

K: Therefore don't translate or make an abstraction of the fact of the necessity of change. Don't make an abstraction of it.

T: I may be translating as you say that.

K: Don't, please, don't do it.

T: But if we are doing it.

K: I say, please be aware of it.

T: I can't.

K: See that you're doing it and stop it.

T: But there is self-deception in the human mind.

K: Of course.

T: That self-deception covers that over, we don't see that we're doing that.

K: Are you saying that you cannot stop making an abstraction of it?

T: All I can say to you, honestly, is if I am making an abstraction of it, I don't see it.

K: So you're not doing it.

T: I say I'm not doing it.

K: That's good enough.

T: It may not be good enough.

K: Wait, it's good enough for the time being. Let's go into it. This means you are really not concerned with ideas, but with action.

T: I think what he's saying is that he could be fooling himself.

K: You'll find out. Don't say, 'I might be fooling myself', and talk about it.

T: I may be making an abstraction out of action.

K: Yes, but find out if you're fooling yourself, or caught in an illusion. Don't say, 'I might be'.

T: Well, how do you find that out? With certainty?

K: We said you make an abstraction because you don't want to act, or you want to escape through an idea, or there is the desire to change, which is a motive.

T: When you say abstraction here, you mean the abstraction of there being a self, some abstraction related to a self-image?

K: Just a minute, sir, let's stick to one thing. Do we both see the absolute necessity of radical change in the human mind? That's all we're talking about. Now when you listen to that, do you make an abstraction of that into an idea?

T: Either the words 'radical change' have some meaning for you psychologically, or they don't.

K: I'll convey to you what I mean.

T: If you don't know what radical change means...

K: I'll explain to you; don't quarrel over words. I'll explain to you what radical change is. Radical change implies no conforming, not conforming to a pattern. That's of thing, not conforming to any authority, the authority of your own experience, or the authority of another. Right? Are you following?

T: Yes, I follow that.

K: We're talking psychologically, conforming to a pattern.

T: A pattern of thought and ideation.

K: Or ideation, that's the same thing. And radical change is eliminating time altogether, not saying I will be something, I will change, later on. Right? That's one of the basic things in transformation; I can explain lots more, but that's one of the basic things. Do you see that?

T: I think we're all with you.

K: Wait, now, if you're all with me, with the person who is talking, you feel that's important, don't you?

T: Obviously.

K: Obviously. Now, do you feel it passionately enough to convey it to those students; to say, 'Act instantly, don't allow time to interfere', and all the things involved in it?

T: We do that when we see them acting in a pattern, thinking in a pattern, conforming, we do that.

K: But apparently they don't do it.

T: Not always, but sometimes.

K: *Sometimes!* My god, you people! I want my son to be intelligent, not just wishy-washy stuff. It's my burning desire that he should be totally different from the rest of the human monsters that are growing up in the world.

T: So you're asking for a total intelligence.

K: I am. What's the point otherwise? You may say, 'Well, why should I waste my life on this?' You might ask me, 'You have talked for fifty years, have you done it there? If you haven't done it there, why the heck do you expect those children to do it?'

T: I'm asking, have we done it here; have I done it?

K: So what, what are you trying to say?

T: Our task is much more difficult, because I have to convey something to them that I'm not totally free of.

K: You're not totally free and they are not totally free. We've been through that. You talk it over with them and say, 'Look, we are both on the same level with regard to this. I may know history much more than you do, but that's a different matter. As I've come off my pedestal and we are together in this problem, let us both find out.'

You see, sirs, if I may put it differently, the older generation, to whom I talk, they like it. They like these ideas and so on, but they are already heavily conditioned. They've got work, they are married, and so on; they have tremendous problems. Here, with these students, they have not the tremendous problems that the grown-up people have. So perhaps we can change them.

T: Krishnaji, how can we be sure we're not involving ourselves in the blind leading the blind?

K: That's your job to find out. If you're blind, find out why you're blind. See, we all say, 'Yes, if I am blind, how can I change, lead, all the rest of it?' And you make that statement and remain there. What do you say, sir?

T: It seems that to have seen through conditioning is one thing, but love seems to be an entirely different thing.

K: Yes. Passion is love.

T: I can generally see when there's a pattern of thought and I can't be certain that I see through all the patterns of thought that the mind goes through, but sometimes I feel that love is an idea. You see what I mean? For me, love is an idea, it's more like, 'I should love'.

K: I know, so you don't love.

T: In approaching a student without that love, without that compassion, in a sort of cold, analytical intellectual way, even though we're talking about conditioning, even though you're pointing out some habit, some lapse of his attention...

K: Are you saying that, because we have no love, everything becomes intellectual and verbal, and, therefore, it really has no deep effect?

T: That's what they seem to feel.

K: If that is so, what shall we do? What's the next step? We know that we're always preaching to them, that we're always telling them what to do. They get bored with it, they get hardened, we know all that. Then what shall we do? If they feel that there is no love, what? Move from there; don't repeat that and stay there.

T: I think we have affection for the children, for the students, for each other.

K: But it's much more than that.

T: I'm talking about love in the sense we're using it in this room. As everyone is aware, it doesn't exist when one is involved in these problems of self. We have affection for the students, we have concern, we have sympathy or empathy, but if there isn't that...

K: What will you do? I understand. We've got a little affection, but that's not good enough. We must have—there must be—love. Then proceed. How to have this thing? In India, here, or Ojai, everywhere, there may be no love. Let's see. You follow, sirs? I have affection, but I see it isn't good enough, the other thing is what is necessary. Then, how shall I proceed? Do I keep on saying, 'I have no love, but I have a little affection'? And then, what? What is my next step?

T: Love is not a thing one can cultivate.

K: Agreed. Cultivation means time. I can cultivate an onion, but not love.

T: I think that if this place is founded on love...

K: Sirs, if I haven't got love, perhaps you may have it, what am I to do?

T: We don't know.

K: Why? These are all your children, your sons and daughters, and you have that love, if you have it. Suppose you have it, and they haven't got it, what will you do? That's your burning desire, passion.

T: We're talking about us.

K: All right, I'm saying to you, 'I haven't got that love. You may have it. Help me to have it, at least smell it, taste it.'

T: I think that does happen, you can't avoid its happening.

K: Why not? I know it cannot be cultivated, I know it's not a thing that you can give to me.

T: I think if a person has love, if the speaker has love, it must be communicated, it can't be avoided.

K: I know, but you can communicate it and I can't because I haven't got it. Then I am asking you, please teach me what I am to do. Is it that I'm seeking power, that I want to dominate people? Is that it? I would give up everything to have that—not 'have it' in the sense of possess. Is it power, position, considering myself to be more important and so on? I would investigate it. I'd break everything down to find out, because without it, it all turns to ashes.

T: If I say I have no love, isn't that already a self-image?

K: You know, you don't. We're talking about it verbally of course, but you can't put it into words. There is a feeling of it, there is an extraordinary sense of—you know—all the rest of it. But we're talking verbally for the time being. You may all have it, and I haven't got it. It isn't in me and I'd like to have that flower born in me.

T: What does it mean, when you speak of love in that sense? What is it you mean, that quality of love that you're talking about now?

K: What do I mean? Part of my passion, part of that passion.

T: Passion, what is that passion?

K: Need I explain it?

T: I think so, Krishnaji, because I think there's tremendous misconception, not necessarily here, but among many people it's an abstraction, a sentimental abstraction.

K: We said that it has nothing to do with sentiment, emotion, romanticism.

T: What does it mean in this place, in this school, amongst these people, ourselves, the students, those who come here? What does it mean? What is it you're talking about? What is that quality which you speak of?

K: I don't think it can be put into words. The description is not the described, the word is not the thing. We are talking about the thing, not the word.

T: But if one says, compassion, friendliness...

K: No, don't use friendliness. Affection, friendliness, kindness, gentleness, has nothing to do with love.

T: Then what?

K: It's a negation of all this, then you have the other.

T: Do you negate friendliness, compassion?

K: No, if you have love, all the other things come, but if you have all these things, as a kind of basketful, the other thing won't happen.

T: But love is, at least to me, something infinite, something that there is no describing.

K: I've said that. There is no description. The word is not the thing. Therefore I won't indulge in words about it.

T: Unless one is on a plane where this is a total reality all the time, what does it mean to those of us who are not? I feel we're using something sacred in a lesser way because of not knowing that totality, and therefore it's terribly dangerous to talk easily about love. I don't mean you [indicating K].

K: I may be. I may convey it to you if you are very quiet. Instead of all these arguments, back and forth, perhaps if you're very quiet, you may know of it, I may convey it to you, or it may, there might be non-verbal communication. Therefore, now, I want that for those students, you follow? My concern is that, nothing else.

T: It seems that any self-image blocks seeing that. But I don't see that self-image, it's not clear to me. Now say you see my self-image. Knowing my self-image, you could hurt me.

K: Surely.

T: Now, is love always avoiding hurting me?

K: No, no.

T: No?

K: Obviously not. It's like going to a surgeon.

T: No, I mean psychological hurt.

K: I mean that psychologically. If you are hurt, then you pick up the problem and go into the problem where you're hurt.

T: You see, I might be hurt if you tell me I have this idea that I'm very humble.

K: Yes, I would say, 'Look, you might feel very humble, but you're playing a game with yourself'.

T: But that might hurt me.

K: Then pick it up. You might be hurt; look at it and see why you are hurt.

T: Are you suggesting then that sometimes, maybe all times, before that self-image can be seen and evaporated, there has to be some...

K: It has to be shaken up, of course, inevitably. If I'm a Catholic, and to me that's an image that I've created for myself, you come along and say, 'Don't be silly', I get shocked, or I don't listen to you at all.

I wish you could stick to one thing. That is, my chief concern is that radical, deep, psychological change, and that when the student leaves this place he must be completely changed. That's my concern. In that concern is my love; I love him, so I'm passionate about it.

When we meet, I will convey this, say, 'Look, that's my passion. You'll see why it is if you look at the world, at what's happening, at everything, at the appalling things that happen, the cheating, the lying, the whole terror'. I say, 'Look, therefore you must change, you must be totally different, not a superior entity, just be different'. And I'll go into it. I'll say what is involved in this: 'You must have love, there must be love in you'.

He'll say, 'Yes, sir, plenty of it, because I want to sleep with that girl'. Right? And so I break it down, go into it: 'When there is love, there is no jealousy, no hate', and go into it, convey it, with my blood.

T: Krishnaji, the actual fact is, when we meet the students for the first time and look at them and see that they are shy and that they're frightened, that is not the time to start asking why the world is like that. So what are we to do when we see that they have this image about themselves?

K: I'd break it down. I'd say, 'Don't have an image; see what's involved, you'll get hurt. For god's sake, don't get hurt, because you'll get hurt as long as you have an image'. You follow?

T: This is when we first meet them, we pass them in the corridor.

K: I know, from the first they must feel that this is their home, that they are loved here. I know you can't do it. Leave it.

T: Then how can we, without actually going into the details of why transformation is necessary, just in meeting them, immediately convey this?

K: I will convey it because I feel very strongly. I would convey it all right. I would convey it, but whether they will do something about it is a different matter. They know what I'm talking about. When I talk to audiences, they know exactly what I'm talking about. They may not want to do it, they may say, 'For god's sake, it's much too difficult, go away and do something else, my responsibility is, I have to earn money'; but they know what I'm talking about.

So I want them to know what we are talking about here. If we're not clear, they won't be clear. If it is not clear to ourselves, we'll make them more confused. That's why I said, do we really want to do it, or feel the absolute necessity of this? Here we have them for the next four, five, six months. We can cook them. Sorry, I'm using the word 'cook' in a good sense, not in any ugly sense. I feel the schools exist to cook these children, but they don't.

Look, sirs, I was listening to something last night on saying, 'Behave', to children. It's drilled into them day after day. I'm not saying we should do that. They are being conditioned that way. Here, if we could uncondition them that way, and say, 'Watch!'

T: Are they going to find this uncomfortable as well?

K: That's understood. They get hurt, they feel uncomfortable, they are frightened. So you have to go into it, point it all out. You are making them uncomfortable, so is life making them uncomfortable.

(pause)

The other day, after the talk, a young man came up to me and said, 'I've understood what you're talking about, I want to be with you, so that I get more and more'. I said, 'That is stimulation, you might just as well take a drug'. He said, 'No, no, I just want to spend my days talking with you, being with you'. I said, 'Then you depend on somebody'. He was really so moved he began to cry, 'What am I to do?' There, that's a different matter, because we're meeting there only four times in a year. Here we have these children for months, day after day.

T: Once we agree that we are going to hurt the children, we're on very, very dangerous ground.

K: No, I didn't say hurt them. Sir, they are children, they are young, they are sensitive; they are also conditioned, they are also hard, they've already settled in a groove. You have to pull them out of it. That might hurt, it all depends how you deal with it.

T: We've got to be terribly clear of the area in which it is legitimate to hurt them.

K: It all depends on how you deal with it, sir.

T: You don't have to have love in your heart to see someone's conditioning.

K: Of course not.

T: You see their image-making process and know how to hurt them, but if you go into that and they are being hurt, if they look at you and don't see any love, don't see any compassion, then there's real fear.

K: I know, therefore one would prevent it. I'd tell them. I'd say, 'Look, I may say something, don't be hurt by it, listen to find out'. I'd approach it in ten different ways. I'd talk to them about meditation. Unfortunately it's not my job to stay in one place and cook anybody. My job apparently is to go round as I've been doing for the last so many years. So perhaps it may be your fortunate job, that you can cook them. After all, they go to all the various schools and colleges to be conditioned, more and more. If they can condition them, I don't see why you can't uncondition them here. Which may be much more difficult.

Brockwood Park, England, 24th September 1976

Many educators and parents have found Krishnamurti's insights into the human condition and the nature of learning especially relevant to the education of children. For them and for others who wish to live sanely and wisely in a world of growing confusion, and who wish their children to do the same, this book will be a valued addition to his previous works.

In discussions with teachers at Brockwood Park School, which he founded in England in 1969, Krishnamurti assumes the role of a person coming to teach in such a school. Frankly and directly, he explores the new teacher's relationship with the school, with his colleagues, and especially with students, questioning the nature of freedom and authority, the place of motive and self-interest, the source of fear and violence, and the possibility of awakening intelligence and sensitivity to order. In the course of the exploration, they go into the nature of investigation itself, and consider the necessity for clarity of observation and communication.

Above all, Krishnamurti challenges the teachers - and the reader - to look at the need for radical psychological change, and to consider the possibility of such change in all human beings.

'My concern... is to awaken this intelligence in my students, so that they will be free.'

J. Krishnamurti (1895-1986) was a world-renowned spiritual teacher who, through public talks and numerous discussions for over fifty years, shared his message with people of all ages, races, and backgrounds. He wrote many books, including *Education and the Significance of Life*, *On Education*, *Letters to the Schools*, and *Beginnings of Learning*.

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